Rise and Fall of Gandhara Civilization Its Repercussions at Present

(PhD Thesis)

By

Nadim Ahmad

Scholar ID # 11940

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Department of Political Science

Qurtuba University of Science & Information Technology

Peshawar, Khyber Pakhtunkhwa.
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Nadim Ahmad
Scholar ID # 11940
PhD (Political Science)

Supervisor: Dr. Ghulam Mustafa
Co-supervisor Dr. Aziz-ur- Rahman

Qurtuba University of Science & Information Technology
Peshawar, Khyber Pakhtunkhwa
Dedication

To my respected parents, teachers, sisters and younger brother Nasem Ahmad without who's prayers, support and love I could not become what I am now.
Author’s Declaration

I Nadim Ahmad hereby state that my PhD dissertation titled “Rise and Fall of Gandhara Civilization its Repercussions at Present”. Is my own work and has not been submitted previously by me for taking any degree from this university, Qurtaba University of Science & Information Technology Peshawar Campus or anywhere else in the country/world. At any time if my statement is found to be incorrect even after my graduate the University has the right to withdraw my PhD degree.

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Acknowledgment

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Nadim Ahmad
Abstract

Rise and Fall of Gandhara Civilization (600 BCE to 1100 AD) reflects the great civilization in the Northwest of Indian subcontinent that embedded in the regional politico-historical discourse. Gandhara had a multidimensional structure, perspicuous past and remnants now that associate the past and present being the magnificent contribution on the part of civilization. Present study could contribute to the discipline of history and political science as Seeley views, history without political science has no fruit and political science without history has no roots. The underlying study focuses on the ancient political history of Gandhara civilization.

The study employed the qualitative method, based upon the archival sources and historical literature that discusses the different aspects of ancient regional political history being the universe of the study by focusing on Gandhara civilization.

The Rise and Fall of Gandhara is the splendid political history of region and the admixture of different civilizations and powers. Though its history started back during the reign of Pakosati in 600 BCE, peaked during 300 BCE to 400 CE and disappeared to the fullest by 1100 CE. Persians arrived Gandhara in (550 BCE) on the part of their expansion and ruled the region. The epic victory of Alexander the Great (326 BCE) is the major development in the regional political history. The political history of Gandhara witnessed different empires, dynasties, conquerors, and rulers. Persians, Greeks, Mauryans, Indo Greek, Kushanas and Hapthalites vividly contributed to its political history. Gandhara has long lasting implications for the region, people, culture and contributions to history and politics on the part of the great civilization. Gandhara evolved a great civilization in the region that had a prestigious political history, multifarious contributions, that politically persisted as an Empire, comprised on kingdoms included city-states, clan states, a federation had federating unites and a province consist of large span of times. In addition, Monarchy, republicanism, secularism and religious role in politics are worth noting. Its study bridge the gap of past and present is the magnificent contribution by associating history and present legacy of Gandhara civilization.
Rise and Fall of Gandhara Civilization its Repercussions at Present

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### Abbreviations

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<tr>
<td>AD</td>
<td>Anno Domini</td>
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<tr>
<td>AH</td>
<td>After Hijra</td>
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<td>CE</td>
<td>Christian Era</td>
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<td>CPEC</td>
<td>China Pakistan Economic Corridor</td>
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<td>KM</td>
<td>Kilometer</td>
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<td>LOC</td>
<td>Line of Control</td>
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<td>MFA</td>
<td>Ministry of Foreign Affair</td>
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<td>UN</td>
<td>United Nations</td>
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<td>UNESCO</td>
<td>United Nations Educational, Scientific and Cultural Organization</td>
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<tr>
<td>UK</td>
<td>United Kingdom</td>
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<td>USA</td>
<td>United States of America</td>
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Chapter One  Introduction

Rise and Fall of Gandhara civilization and its repercussions at present signify the ancient political history (600 BCE to 1100 CE) of the region and its multifarious post implications. Gandhara civilization had been existed a great civilization in ancient times in the Northwest of the Indian Subcontinent. The early centuries of Gandhara civilization constitute the splendid politico-historical discourse. It was the prodigious period of Gandhara civilization that patchworked different civilizations in the political history of Gandhara.

Historically Egypt, Indus, Persia, and Greek had been passed the great civilization of the ancient times in the different regions of the world. Those civilizations had numerous contributions to the evolution and history of human civilization; hence the Rise and Fall of Gandhara reflects the ancient political history of the region. The Persians expansion followed by invasion of Alexander the great made it more unequivocal both in the term of history and power politics.

The underlying study is qualitative having historical nature of research. The events and historical facts of the past have been interpreted and explained that consisted of the long period of Gandhara to present a compact view of the political history of the region. Being a historical research the qualitative technique is applied for the collection and the analysis of data. Qualitative historical analysis is a methodological approach comprised on a set of procedures embedded in the philosophy of interpretation. The sources consulted are archival documents, books, journals, and encyclopedia articles produced in the field of history, archaeology, culture, and religious study of the region.

The ancient history in the context of political science is the subject of discussion. The antecedents of Western politics can be traced back from the political philosophers, as Aristotle (384–322 BC) is considered "The Father of Political Science”. He (Aristotle) was one of the first political philosopher to
give a working definition of political science. The question arises how the present study, the ancient regional political history fits within the subject of political science, nevertheless Political science and history having close affinity. Muhll (2003) declares Samuel Finer's work “The History of Government from the Earliest Times” the major contribution to the history of governance in the ancient world. He argues, that it is, in certain crucial respects, the only one. The history is used within the discipline of political science to establish that surprising conclusion. However political scientists have, however, rarely ventured into world history before the eighteenth century. He presents some possible explanations for that discrepancy, then delineates and assesses Finer's massive and penetrating exploration of some 5000 years of institutional governmental history, which brings the ancient history in the domain of political science.

Braudel (1993) goes on to assert that the study of civilizations involves all of the social sciences, and considers civilizations as geographical entity that could be located on a map. According to Bowden (2012) to date, the tremendous intervention from political science or international relations in the study of civilizations is the clash of civilization thesis of Samuel Huntington.

The political history of the world is the history of the various political entities created by the human race throughout their existence and the way states define their borders. Rise and Fall of Gandhara refers to the ancient regional political history that is the foundation of great civilization. According to Collingwood (1992) “Civilization is something which happens to a community” He further adds that “Civilization is a process of approximation
to an ideal state”. In essence, Collingwood is arguing that civilized society—and thus civilization itself—is guided and operates by the principles of the rule of law. Its combination makes sociopolitical civilization, or the capacity to organize and govern itself under some system of laws or constitution.

Gandhara came under the subjugation of different dynasties and rulers while inconsistency remained a permanent factor due to war and foreign aggression. Puchala (1997) provides that “the strutting and fretting of states, and their heroes, through countless conflicts over several millennia accomplished little more than to intermittently reconstruct political geography”. Throughout history political entities have expanded from basic systems of self governance and monarchy to the complex democratic and totalitarian systems that exist today. Furthermore, in parallel, political systems have expanded from vaguely defined boundaries to the national definite boundaries existing today.

Bowden (2012) Civilization refers to both a process and a destination. On one hand It describes the process of becoming civilized, or progressing from a state of nature, savagery, or barbarism to a state of civilization. On other hand it describes a state of human society marked by significant urbanization, social and professional stratification, the luxury of leisure time, and corresponding advancements in the arts and sciences. In addition it describes the capacity for reasonably complex sociopolitical organization and self-government according to prevailing standards has long been thought of as a central requirement of civilization.
Regional history is not investigated accordingly as Schiller (1972) understands that Indian appear to care very little for history and have never troubled to compile it. Though this work done by British which prepared by James Mill. Despite never having actually visited Indian subcontinent Mill’s History depicted to European audiences a fundamentally mistaken image of Indian civilization as eternally backward and undevloped.

Different endeavors had been carried out to grasp the very question of Gandhara civilization. History, religions, archaeology, culture, and languages of Gandhara are investigated but the political history of the region having thirst and quest for research that how the regional political history formulated and contributed to the foundation of Gandhara civilization.

Gandhara civilization had a splendid past as the other ancient civilizations of the world. It had a multidimensional structure and unwaivering bonds rooted in regional history. Its political history and political configuration having multifarious contributions to the discipline of the history and political science. The Rise and fall of Gandhara civilization is subjected to political history which has a long history of in cognizant nature dates back to the Vedic period. Nevertheless, its advent is deemed from the 6th Century BCE while it disappeared by 11th century CE. The political history of Gandhara and its contributions are of paramount importance being a sophisticated civilization that is focused in the underlying study.

The initial chapter covers the backdrop of Gandhara civilization, relevant literature and definitions of terms, its scope, significance, research problem, research objectives, research questions and limitation of the work.
1.1 Backdrop of Gandhara civilization

The evolution of human civilization continued throughout the past from ancient times. It emanates from the state of nature, wildlife, and barbarism by approaching to the civilized man of the 21st century. The laggard and sluggish development of human evolution continued as a hunter, then a cave dweller, an archer, a seed sewer, farmer and ultimately converges to the stage of agrarian life (Dani, 2007). It further prolongs a food producer, forms families, adopts a social life, constructs houses and finds villages. The evolution according to Durant (1989) comprises three stages of anthropology, archaeology, and history.

Civilization and history seem concomitant. Civilization having a broad perspective according to Wei (2011), when we speak of civilization, it means the state of the art writing system, art, music, literature, a coherent legal system, sophisticated social institutions, with a political vision and military power. Buckle, (2003) views civilization as the advanced stage of human society by encompassing all walks of life having sophisticated nature, homogeneity to strengthen unity and integration through collective action. However, in modern times, the word civilization is differently used by different nations, its connotation; context and reference is varied, what we can name it, degree or parameter, such as food, infrastructure, religious outlook, economic system, national security, etc (Difference between, 2016). Civilization globally created an industrial society, replaced the agricultural outlook, which arrived prior to it, while futurists, believe it a factual, in which civilization will be transformed into informational society by replacing industrial society.
The mist of history provides a murky depiction of the region and people regarding its past. The history is that branch of knowledge dealing with past events, in a systematic way relating to a particular people, country, period and person, etc (History, n.d). History is incredibly indispensable because it is the discipline of knowledge that accustoms us from our past as well as provide for a sense of direction for the future (Hasan, 2004). Hence, history is one of the most controversial one being a pertinent part regarding the backdrop together with a prelude to the discussion. Khalil (2008) argues regarding history that, it is exploited by poor compilers and writers due to their misguided and biased approaches. Even, Burq (2010) denies accepting those sources originated form Arabs and Europe based on fabled nature.

History and civilization having a debatable nature, However, Ali (2012) suggests, that, each nation should interpret the history with a new explanation as per the needs and demands of times, that`s why history is needed to revisit. In addition, history should be dealt properly, by consulting the factors which involves its formation. Fasolt (2008), declares evidence is the primary source in history. Further, the Knowledge of past or history is something, which flows from the evidence as water flows from a spring, the historians do not study the past (as we think generally) but study, the remains from the past as books, ruins, stories, paintings, clothes, and weapons as evidence. Looking back to the ancient world by comparing and analyzing its faint depiction makes it complicated. Civilization and history by studying the past are concomitant, Durant (1989) views, that, man prior to history formed civilizations.
The evolution of human civilization and the infancy of the historical period are the major development of the Past. It is a gradual process while several great civilizations had come into existence before the historical period and others subsequently. The subject of civilization is understandable as Toynbee investigated 26 civilizations while only a few among them exist at present (Goel, 2002). Mesopotamia (3500- 500 BCE) is found the ever first civilization in the history of the world, Indus Valley existed by (3300-1900 BCE), a widespread civilization lasted in present-day Pakistan in Hurruapa Sindh and around the Indus river (Civilizations lists, n.d). Furthermore, Ancient Egypt, (3100-2486 BCE) introduced and constructed the Pyramids a wonder for the world even today. Chinese civilization, appeared in (1600-1046 BCE), which contributed the silk and paper to the world. Roman civilization (550-465 BCE) emerged the strongest one among the civilization. Persian civilization (550-330 BCE), introduced the concept of democracy and of the Senate. Ancient Greek civilization existed around (2700 to 1500 BCE). Aftermath Alexander's invasion on the part of Hellenic civilization it influenced the political and cultural aspects to some extent of the region. Civilizations are studies and consulted by applying various approaches. Miller, (1985) believes that the Ideology of civilization as of Harrapan civilization can be studied under rituals, religion or government. The origin of civilization seems serious discourse. The genesis of European civilization is traced and rooted in other civilizations. The Historians view that, Mesopotamia and Egypt seem the fount head of European civilizations (Avari, 2007).

Higham (2003) provides a deep look at Asian civilization by the division of Asians civilization into three strands. The ever first strand of early Asian
civilizations was the origin and flowering of indigenous states. Indus basin, which flourished around the fourth millennium. In China, the great rivers of Chang and Huang at that time gave birth to the structure of indigenous states as the Indus. In the second strand, the secondary civilization of India and China had occurred. Thus, the strong influence of China in Korea and Japan cannot be disdained in the Buddhist context. The last and the most complex strand, (the period under investigation), in which the Eastern and Western civilization had been met in the form of Persian and Greek empires (in the Gandhara region on the part of the clash of civilization). Notwithstanding, other contributors to play were the ruling dynasties of Sakas, Scythian, Kushans, and Hephthalites/Huns. The diversity and variety of people, languages, religions and cultures arrived and departed, contributing to each other while adopting each other cultural values to a large extent.

Bogucki (2004) counts the vast span of time and the overlooked history of the major factor behind the murky depiction. Gandhara civilization, having exceptional features and characteristics among the great civilization of ancient times. Its diversification in cultural context and amalgamation with other culture reflects its explicit attribute.

The study of past reveals that few regions in the world, having a distinctive geographical position, a historical backdrop, exclusive culture with a sophisticated civilization. The existence of those civilizations in the history of the world for the concerned regions is incredibly crucial. Although, the remnants of those civilizations are incoherent and anachronism could be observed in history. Samad (2010) finds that Gandhara reflected the
outlandish cultures which approached by the foreigner i-e migrations, invasions and in the form of trade. Bogucki (2008) declares the interaction and relationship between them are the main reason and factors behind it. However, in regional context Khan (2014) observes that the colonial backdrop should be kept in mind while discussing the Gandharan archaeology.

A mystification regarding the region is the amalgamation of Indus and Gandhara civilization by considering it identical. Gandhara emerged in 6th BCE while Beetz (2008) provides that Harappan Indus valley civilization declined by 1500 BCE. However, Gandhara emerged by the decadence of the Vedic period by 600 BCE. During the Vedic period according to him, Vedas tells us the migration of so-called Aryan. The rise of civilization is one of the debatable topics by investigating the past being a cumbersome one rather than having mere mystic nature.

Bogucki (2008) includes different civilizations around the world developed by kings and their dynasties. Notwithstanding any other emerged in large populations as Mesopotamia, Egyptians while Americans rulers adopted the policy to live with their protectors. Bogucki believes that early civilizations as Roman and Assyrian’s administrative structure and bureaucracy can be counted as the paramount feature of states which expanded to the territory by the dint of their conquest to establish an empire. The rise and fall of Gandhara civilization is its political history derived from various sources I-e archaeology, history, culture, religion, language, literature, etc. The sources have both indigenous and outlandish nature. It represents a different
perspective and viewpoints of researchers while disclosing the region, its people, history religion, culture, linguistic diversity and its cultural profile.

Gandhara civilization is subjected to archaeology in the regional context. To unearth the past however archaeological evidence is not enough to present a complete account of human existence in the region (Dani, 2001). As rock art available in a limited amount which is needed to study in the local geographical environment in a wider perspective of the surrounding areas of the trans-Pamir side, Laddakh, Xinjiang, Swat and of Kashmir. Furthermore, to dig out history, the rock art is of having considerable nature, its spread to entire and extensive zone, the continuity of mentioned art from the early period of prehistory to the historical age. Thus, the archaeological shreds of evidence are too pertinent as the rock art which persisted throughout the past of the region. Higham, (2003) enumerates the signs of civilization roads, canals, temples, reservoirs, together with tomb as well writing which he called the software of civilization. The social system and cultural fossils have enumerated the software of civilizations.

Though civilization is the developed form of human life, hence, civilization has several elements. Buckle, (2013) provides that government and political administration, arts and labor, morals, science, literature, communication, and social structure are the elements of civilization. Hasan (2008) describes the different philosophies, the belief system of various religions that formed the history and civilization of the world in different parts of the globe. The evolution of human civilization has been consulted in light of religious teachings, history, archaeology, and science. Most often culture and
civilization are considered synonyms, but civilization is used for people and groups having a large geographical locus, shared values and social organization (Wei, 2011). While culture is a smaller concept and scope, a partial set of shared values and beliefs in a large cultural-historical entity. Goel (2002) considers the culture and civilization the interconnected concepts by explaining that culture as a way of life but after its development, sophistication and broadening its horizon it becomes civilization. In Gandhara clash and power politics can be observed to the fullest. The advent of various civilizations is the major factor based upon the history culture, linguistic diversity, religious outlook and social life (Goel, 2002).

The region having a well-off legacy which depicts its primacy in the ancient past. The artifact unearthed from Gandhara of Paleolithic, Mesolithic and as well as of Neolithic periods of early human existence from 25000 BCE (khaw, 2016). Further, the Paleolithic culture (artifacts) found from Sanghao (Mardan), the Neolithic period's artifacts discovered form Bannu which shows the earlier period of human existence in the region. The Neolithic revolution brought changes, by searching new ways of livelihood and learning of cultivation in the fertile crescent land of the middle east around 10,000 years ago (Harman 2002).

Avari (2007) encompasses the period from 7000 BCE to 1200 CE from the Mehr Garh farming community of the Baluchistan region to the decline of Gandhara civilization. He focuses on the history of India rather than of Gandhara although Gandhara is the prominent part in the context of history, geography, politics which has been mentioned in the Indian context. The
evolution of clan states and sovereign states *Mahajanpada* is of vital importance. The writer provides to the fullest the vivid image of the Indian subcontinent. Mark (2012) begins with the Vedic period it is enumerated from 1700 BCE to 150 BCE which is considered a pastoral lifestyle influenced by the religious text of Vedas.

In the historical context, Herodotus (484 BCE-425 BCE) provides the amorphous shape of the region. His work comprised of the tradition of storytelling, interpretation of oral histories, mostly consist of folk tale motifs (Sanujit, 2011). India was not barren, prior to the arrival of Alexander, its people had Vedas, (1400-350 BCE), code of Menu (900 BCE-350 BCE), Ramayana the Sacred legends (400-350 BCE) and Mahabharata (500-250 BC) which reflects the literary history of the region.

North West of the Indian subcontinent had a distinctive identity form the early Stone Age. The people of Soan's last civilization had learned, how to hunt fish and other animals by using a stone hook (Chiragh, 2001). Gandhara region in the archaeological context having rich history: according to him from the cave in Mardan, the stone instrument and weapon has been discovered which dates back to ancient time. Bogucki (2008) finds the vast span of time and understated history are the factor behind the murky depiction. Gandhara had a glorious past, a distinguished geographical position, political culmination and decadence, people. languages along with the ownership of a Great Civilization.

Gandhara civilization was burgeoning among those great and magnificent civilizations of the world which had irrefutable legacy and remnants. Its
geopolitical position compelled Cyrus, Alexander the Great and many other great rulers of that time to subdue and approach it. It had the influences of Greece-Roman, Indo-Persian and indigenous in its decent configuration. On one side Gandhara was a great education center for the peoples while on the other hand had religious importance for Buddhism and was the birthplace of the Gods of Hindu religion. The multifarious importance i.e. religious, cultural, education as a sophisticated civilization gave birth to a multidimensional structure of tribes and languages in Northern Parts of Pakistan. Its implications and repercussions having historical, religious, social, cultural and political nature for the region. Its historical period is known from Cyrus the Great (558-28 BCE) to the pilgrimage of XuanXang in the 7th century (Gandhara n.d). Archaeological endeavors confirm the discovery of Gandhara grave culture in Dir and Swat from 1500 BCE to the beginning of Acheameanies in the sixth century (Ahmad S., 2004)

The emergence of Gandhara by the 6th century BCE was a hallmark in regional history. Gandhara and Buddhism seem concomitant for each other which embedded in the political landscape (Robert and Buswell, 2004). The 6th century BCE is of immense importance. It produced Guathma Buddha, Confusious (551-471 BCE) and Loo Tsze (600 BCE) in China while Zoroaster (589 BCE) in Persia the great personalities of the time (Jawad, 2012).

The regional history (as most of the researcher) takes it in a different connotation. Dobic (1996) elaborates it, the name India is used for various regions and connotations as for Persian it is Sindhu River and for Greek Indus.
Falsor, (2015) suggestion is considerable that mere archaeological understanding of Gandhara is not meeting the very objective, but the religious and philosophical understanding of its art is of paramount importance. Falser traces Gandhara Greek relation, its contribution to the art context as the evidence of historical importance and implication. The evolution and history of civilization development is the sluggish process comprised of centuries. It did not appear overnight, as well its decline and disappearance are too not occurred in a flash (as cited in Goel, 2002). Gandhara by 6th Century CE remained a great center in educational and cultural perspectives (Jawad, 2012).

The story of the rise and fall of Gandhara continued for a mellionium and a half (6th Century BCE to 11 CE). Although, various empires and dynasties ruled the region both in the term of periods and region. Whilst, the decline, and fall of a dynasty did not eradicate the whole of its ruling class and dynasties. Sehrai (1979) notes that the aftermath of the depletion of Kushana empires the princes and its dynasty lived in Gandhara and surrounding areas.

Clash of civilization is not only an emerging issue at present but It persisted in ancient past also. Bogucki (2004) opines that Greek and Roman called Barbarian to the external world on the part of their understanding of enmity. Historically Gandhara remained the contemporary of Buddhism on one side while on the other hand associated in political engagement with world power of its time.

Khan S, (2004) detail description on Gandhara encompasses the history of ancient Peshawar (Gandhara) being a city-state and capital during the
different period along with its significant role throughout the history of the region. Shah (2013) inscribes the medieval Peshawar being an urban center that played a due role in the history of Buddhism and of Gandhara civilization. Jawad (2013) work includes on the education system of Gandhara civilization. Education is the backbone of a civilization paved the way for its enlightenment and renaissance.

Its political history started from the Pakusati Empire and persisted during Persian arrival to the region. Alexander invasion, boosting up the Hellenistic civilization, the establishment of the Mauryan empire, Ashoka system of government, Indo-Greek rule, Parthian, Scythian, glorious period of Kushana, the emergence of Hun, on the parts of its rule are subject to the political history. Power politics and clash of civilization embedded in the political history of the region. Besides the religious history of Gandhara, religious role in politics, the existence of city-state in the region, development in education, art and architecture, communication, international relations and the frequently changing political position of Gandhara is intended to understand in the underlying study which is interwoven into its political understanding.

Gandhara civilization is one of the great civilizations of the world, which after the historical evolution appeared in sixth century BCE, met its climax, from the first century CE to the fifth century. The decline began from the Hephthalites and Huns while perished in 11th Century CE with complete reshuffle after the advent of Islamic invaders to the region. The focus of the present study is the political history of Gandhara civilization, its contributions to political history of the region and implications for the region and its people.
1.2 Definition and scope of the term

The term “civilization” is taken from the Latin world ‘civis’ means civil, as well ‘civis’ for citizen and ‘civitas’ means city (Civilization, n.d). It is the developed stage of human society, being organized, having an outlook of art and education (Civilization, vocabulary online). It is the condition that exists when people have developed effective ways to organize a society and care about art and science. Cambridge dictionary (2010) defines the term civilization, the well developed social organization of human society.

The mystification of civilization and culture has understated the very conception of civilization. However, both having close affinity but its multifarious usages are considerable. Wei (2011) addresses the usages of terms of civilization and culture: as various definitions and Scholars' views are consulted while using the terms. Both the terms are elucidated in different connotations by the scholars. The historical, philosophical, as well as current and past usages been put forward. Wei has also been discussed the confusion of different authors while using terms culture and civilization. The culture and civilization sometime become difficult to understand, however, culture is limited to an individual and to a group sphere while most often its usages having no proper demarcation (Civilization or culture, 2016).

Diversification is considerable as civilization is declared a human society with its own culture and social organization (Collins Dictionary online, 2011). On the level of integration, it is a human society that has highly developed material and spiritual resources, complex cultural, political and legal organization as well as an advanced state in social development. Civilization
is the developed form of human societies, i.e., culture, science, government, and industry’ (Civilization, dictionary, online n.d). Civilization is the symbol of human progress that’s why civilization is considered the opposite of barbarianism (Vocabulary online, n.d). Further, the meanings of civilization and culture some time create confusion, but culture has limited scope focuses on the unique group during a specific time.

The etymological and geographical exposition of Gandhara provides an interesting insight into its consideration and importance. Jawad (2012) conceives, that Persian called the region ‘Hepta Hindu’ the land beyond the Indus, which is mentioned in Avesta in the most ancient and earliest creation of Ahua Mazda. While the region according to Jawad (2012) provides Gandaire (Gandhara) consisted of the regions of the lower valley of Kabul River, Peshawar valley, Swat, Bunir, Bajoure along with Mohmand agency. The physical geography of Gandhara as portrays, was a triangular in shape, comprised on the land by East of the Indus valley, by west on mountain ranges, in south bordered with Koh Sufaid, while in the north by Swat valley including the high mountain ranges of Hindu Kush. It was in the form of an extended geographical and territorial sense is a tricky task due to its dynamic and crucial position. Although, according to her, it is also believed that from the river Oxus, Kabul, Peshawar (whole valley) Dir, Bajour, Bunir, Swat valley were included in its parts at the beginning of Christian era. Beyond in the geographical context, she conceives, in the term of cultural similarity as administrative limits, political structure, art, etc in the context of greater Gandhara, its region was including Peshawar valley, Taxila and Afghanistan.
The Gandhara civilization is understood in different connotation and context which that is needed to comprehend a political entity on the part of a civilization.

The Term Gandhara stands for the region of fragrance which is derived from Sanskrit. The believers of this opinion argue, that Peshawar valley and the present-day District Charsadda were the hubs of Gandhara civilization. But basically in Sanskrit, it means the princess of Gandhara from the Gandhara regions (Gandhara, n.d). In addition, in Gawry (Kohistani) the term Gandhara is taken from the `Ghandad dar`, the’ Ghan` stand for great `Dad` for forefather and `dar` denote door (home), thus in English, it means that the house of an eldest and respected member of the tribe. In simple words, it means that the Great, grandfather, the king, duke or the Raja of that particular region (Rahman, 2016). Furthermore, all the researchers, archaeologists, and historians agree that it was the north and western part of India now of Pakistan. Its geopolitical importance is the major contributor to history from the past to the present.

The concepts and established terminologies also vary from one civilization to another as democracy, state, liberty, secularism, rule of law, democratic values and pluralism. The regions and name of Gandhara is the subject of discussion for researchers. As Professor Seema Bawa Says that, the Gandhara region was situated in the Northern part on the Silk Route or around it. The other writer included Taxila, Sialkot (Sakla) Charsadda Pushkalawati the parts of Gandhara while Gandhara is a province of his kingdom (Cheragh, 2001). However, the central parts were Peshawar valley, Potohar on the
Kabul River (Gandhara n.d). Furthermore, Dir, Swat, Bajour, Banir, Swabi, and Kandahar (Afghanistan) remained the part of Greater Gandhara. Gandhara had sovereign and independent regions which was named the Gandhara Kingdom or Gandhara Empire. The region had a glorious past and sophisticated nature including its culture, religion, history, government system and social stricture. As a political entity a kingdom, an empire had a political system, a configuration of federating units, a network of Rajas, chiefs, and landlord. a bureaucratic structure, a unique style of international relationships with geopolitical importance in historical context. Gandhara civilization is of prime importance in the political history of Gandhara as an empire as well as the foundation for a great civilization. As he mentions Taxila (capital at that time) was a great center of Knowledge, trading activities, and cultural formation. Foreign secretary of Pakistan Aizaz Ahmad Chaudhri declares the ancient past of modern Pakistan is a proud legacy for the search of diverse ideas, thirst, and the quest of learning and seeking (Ministry of Foreign Affair, 2016).

1.3 Significance of Research

Civilization is a great symbol of the progress of a region and its people. History, religion, culture, language, art, literature and politics are the element of its identification. However, civilization encompasses all of them by providing a sound exposition and its mutual association. The present study provides in-depth insight into Gandhara civilization, which had dynamic nature while existed in the North West of the Indian subcontinent. Its political history and contributions are of immense importance having splendid nature. The political history had primacy in the entire discourse of the Rise and Fall
of civilization. Its implications having long-lasting and multifarious nature especially in the term of history and politics. It provides a sound exposition of the region and its by associating the past and present.

### 1.4 Research problem

The process of political development is the ever result of the continuous flow of history while contemporary ages are the highest stages of the past. Therefore contemporary areas in Khyber Pakhtunkhwa and surrounding may be subjected to the rise and fall of Gandhara Civilization. The study aims to address the problem of continuity and discontinuity of the ancient political history of the region, its contribution, and the repercussions embedded in Gandhara civilization.

### 1.5 Research Objectives

The present research work is comprised of the following objectives:

- To elucidate the evolution and emergence of Gandhara civilization being a historical development in the region.
- To describe the factors of Rise and Fall of Gandhara civilization, focusing on its political history, contributions, as well to probe the reasons for the decline of Gandhara civilization.
- To investigate the factors of fall and decline of Gandhara civilization as well to locate its remnants and legacy being the repercussions of Gandhara civilization.

### 1.6 Research Questions

Following are the research questions of the underlying research,
1. How Gandhara evolved and emerged to be called a civilization as a politico-historical development in the region?

2. How Gandhara civilizations peaked keeping in view the contributors that boosted the Rise as the bloom of political history of the indigenous civilization?

3. What are the factors of Fall of Gandhara civilization including the repercussions that could be observed at present as the legacy of great civilizations?

1.7 Limitation

The political history of Gandhara civilization and its frequently changing position on the part of history is the focus of present work. Different perspectives and available sources are consulted and results were analyzed focusing on political history and the contribution of Gandhara. The archaeological research and its results have been included however the whole edifice of its political history cannot be erected on the sole asset of archaeology. Besides that, consideration of different perspectives should be considered to the fullest. However, adding more content can improve and add worth to the current state of knowledge which can enlarge the horizon of the area which can affect and change the results and findings to some extent.
Chapter Two  Review of Literature

Rise and Fall of Gandhara civilization and its post implications associate the past and present which reflects in the literature. The political history of Gandhara captured distinguished exposition both in the term of history and politics, investigated in different context that comprised on various themes, sub themes and guiding concept focused in the underlying study.

The literature review is a significant section of research work; it is both a summary as well explanation of the current state of knowledge on a limited topic found in journal articles and books etc (Literature Review, 2005). Further, the literature review is a constructive analysis of the methodologies and approaches of another researcher. Different concepts are used in the present study, which is discussed here along with major themes interwoven in it. It is basically a theoretical literature review in chronological order.

Review of the litterateur comprised of the literature which covers the major themes, sub-themes of the present research. Besides that, the relevant concepts of the study (of significant nature) definitions of terms, theories regarding the present study, views of experts, scholars, and researchers are the key component in this context. Furthermore, summaries of other works, major trends and findings are included to evaluate the current state of knowledge by adopting the systematic organization of the review of the literature. In addition, the existed controversies along with the major questions often came across. However, in the present study, Gandhara civilization is taken as a whole by focusing on its political history and its subject matters to the fullest.
The literature is the sole asset in various fields to address the very questions of what is known and what is not known. Andrew, Denny, and Tewksbury (2012) provide, that literature review is both summaries as well the review of earlier work what is known and what is not yet known in the field to establish a rationale for inquiry.

The past can be investigated by the endeavors of the present. Bogucki (2008) compares that for knowing about the present world we can travel, read, watch videos and look into the surrounding which not only possible for the ancient world, of several hundred and thousands years. He comes up with the solution that for digging out the past, the reliable sources can be discussed. He comprehends it that it is not possible to hear the ancient Greek and Roman, speaking or come across with the Siberian hunter of the stone age. Evolution and history of human civilization have long been the history of the past which continued throughout history. From the state of nature, wildlife and barbarism to the civilized man of 21st century, the gradual development of human evolution and history on the part of civilization continued at first as a hunter, then a cave dweller, an archer, till a seed sewer, farmer, by arriving to the agrarian stage (Dani, 2007. Further a food producer, then formed a family, adopted a social life, constructed houses and aftermath founded villages.

Cambridge dictionary (2010) defines the term civilization, the well developed social organization of human society Collins Dictionary (2011) distinguished Identity on the part of diversification is pertinent to note, as civilization is considered a human society with its own culture and social organization. On the other hand on the level of unification, it means that human society has highly developed material and spiritual resources, complex cultural, political
and legal organization as well an advance state in social development. Buckle, (2013) in the ´History of Civilization´ illustrated the meanings and concept of civilization in general. The element of civilization having political, social, and moral nature prevails on collective life. Further, the contribution of civilization he pointed is the democratic system ruled by a variety of people having common objectives. Although the mentioned work is his own narrative confined to his conclusions of the history of civilization.

The emergence of human civilization is the major break throw in the history of mankind. Harman (2002) separates the historical period from pre-history focusing on the civilization the origin and history while discussing the phenomena which show the background, present structure as well provide for the future direction. Different theories and approaches are applied to the origin of human evolution as well as the region. Religious approaches associate the origin to belief as Christianity and Islam etc.

Evolution is the sluggish process but not static at all. The human society, painfully in different ways dragged themselves. McChelland (1996) beholds, hunting stage, the agricultural stage, then moves toward art and craft, at last, arrived at the commerce of modern times. His perception based upon theories as well on archaeological perspective is presented regarding the origin of species on the earth. However, When there is no written record (as cited in Avari, 2007). The archaeological record for consulting the prehistoric record is of prime significance.

In the context of human evolution, Harman (2002) understands, the origin of our species dates back to 100,000 years when our ancestor which evolved out
from app like species which lived in Africa around 4 or 5 million years ago. As he perceives, the modern human in Africa is the culmination of the process around 150,000 years ago. The spread of human beings in the globe is of vital importance, as human beings on the globe spread around 60,000 years in the middle east, 40,000 years ago in Western Europe, and 12,000 years earlier in America. Furthermore, 10,000 years earlier different societies shared common fundamental characteristics of shelter food clothing, which are called hunting and gathering societies.

The process of Evolution is a living fact throughout the past which bridged up the present having implications for the future. In Political milieu, the human progress was not all that straight forward, as the enlightenment period set a standard for the government as free and not free in which the term rude and polished meshed easily (McChelland, 1996). He argues, that the enlightenment period of human civilization was not an incident but was the gradual progression of human political and historical evolution.

According to Harman (2002) civilization (peoples and cities) dates back to 5000 years ago, the indication of great edifices lie Egypt's pyramids, to 5,000 years back, the Ziggurat-stage tower temple in Iraq, Knossos palace of Crete and planned cities of Harappa. To what extent civilization is connected to origin and evolution. It is believed that it is the product of human evolution (being a new phrase) in which cities emerged, which incorporated a large number of people, ethnicity, various customs, and habits into a region (Wei, 2011). In the evolution context, Durant (1998) suggests three stages, through
anthropology, then to step in archaeology and at last by approaching to
history.

However, to dig out the past the archaeological evidence is not enough to
present a complete account of human existence in the region (Dani, 2001).
According to him rock art available in a limited amount which is needed to
study in the local geographical environment from a wider perspective, of the
surrounding areas of trans-pamir side, Laddakh, Xinjiang, Swat and of
Kashmir.

The well-known historian, Durant (1989) in the story of civilization comes up
with the history of India from the perspective of civilization and the remnant
of civilization. He presents all the subject matter regarding the origin of the
region. He criticizes the historian who used to call the region (India) the land
of the barbarian. He raises questions on the fabrication and fallout of Aryan
theory being applied for the origin of the people of the region. The religious
history of the region is also been discussed. His work mostly addresses the
question of origin rather than civilization in entirety.

The shadowy nature of history has been unearthed in different ways. Nehru,
(2004) argues that the history of India is ominous. The haze picture is
endeavored being unearthed in different ways. The Aryan invasion theory is a
serious discourse, being, a philologist, how Molar is called a historian and
inventor of Aryan language (Khalil, 2008). Although, India is the contribution
of Indus while in the old text of Hindu Script, the land between Saraswati and
Jumuana as Baharat (now India) had no specific boundaries and geographical
location (Zia, 2009). The origin of human existence is a subject of discussion,
historical and theoretical approaches been applied. The evidence has been provided by archaeological excavations as Zia believes, on the other hand, having its own explanation, although in an incoherent way. As in Mehr Garh (Baluchistan), the excavation reveals the civilized human settlement in the area 8000 years before Christ. Besides that, the decline of Indus valley civilization around 1500 BC had no apparent connection with the invasion of Aryan.

To declare the origin and history i.e. languages and Tribes as of Kalasha, 70 years of linguistic research the myth still persisted (Romaine & Mira, n.d). Regarding Dard, the non-Aryan and non-Semitic types such as the Kafir (infidel) of mysterious Kafiristan which we imagined so long, contained a pocket of Macedonian (Macmunn, 1978). Due to the influence of foreigners on the indigenous people the Kalasha tribe is believed to be the offspring of Alexander`s soldiers (Romaine & Mira, n.d). Although, the influences of other civilizations are extremely visible in the regional tribal stricture, languages and cultural configuration. The Indo- Iranian, Indo-European and Indo-Aryan contribution had been furnished the thread. The Sanskrit archaism is considered the linguistic fossils of the modern languages of the tribes of Hindu- Kush. Thus the genesis of history has been jeopardized regardless of the reality and historical facts having logical and historical support by archaeological shards of evidence is pertinent to portray the region, its history, and civilization to the world. Lack of such verifiable measures anyone is free to say everything which is considered history. Although there different ages and stages, while consulting the past which is the part of the Past as well needed to re-conceptualize in with the relation to the current study.
Pyburn (2004) elucidates civilization the complexity of society. Although according to him to address the intellectual division of archaeologists, the first group equates the cultural change, an evolutionary model with empirical science. They believe that ignoring the impact of the natural section on the social structure or the biological foundation of gender difference is a refusal (to face the fact) and it is turning toward intellectual nihilism. They have alleged alternative view, by the perception, that, not fact no universe has not been espoused by the archaeologist. Pyburn suggests that relying on traditional typologies can yield fruits otherwise vice versa. The division between archaeologists of cultural evolutionary backgrounds and other groups which according to them are useless. Harman, (2002) in his detailed discourse of ‘A people’s history of the world’ from a distinctive perspective, deal with the overall paradigm of history. He initiated the history form the emergence of class in societies, earlier division of class, and then arrives at the Neolithic age. Further, the author inscribes the emergence of civilization which depicts the ancient world along with the exposition of several civilizations in the world. In the Indian subcontinent, the Mauryan Empire has been encircled especially, with the focus of its financial management and economic system. Besides, its education and welfare program also part of the discussion. The different civilizations of the world and its mutual relations are also the subjects of the study been carried out. The writer instead of an independent inquiry of the past on part of history contributed in a socialist and communist way rather than adopting an independent approach.

The archaeological excavations on the part of civilization are too of prime significance in Mehrgarh Baluchistan the civilized human settlement is
recorded around 8000 Before Christ (Zia, 2009). It is obvious that that people, religion, and culture of the region are different at present, to trace these things at the past is tough and tedious work in which the rival approaches emerge.

Different factors had been influenced by the overall paradigms of past events. The present structure in most cases was totally different in the past. The Pushtoon which is now in majority in Khyber Pukhtunkhwa (Gandhara). However, Pushtoon, is not the original people and inhabitant of the Gandhara region further, on the other hands the note-Pushtoon ethnic profile having a relation with Gandhara (Khan, n.d). The culture developed in the associated mountain region which still having the historical links between Hindu-Kush and the Plains of Gandhara (Burq S., 2017). Burq further claims, regarding the region (plain of Gandhara and adjacent of Hindu-Kush), that, it is the cradle of civilization. The Hindu-kush belt according to him is pertinent in this context. Although, the archaeological remains had been removed by the result of harsh weather in the adjacent hilly areas of Gandhara, by flood, rain and heavy snowfall on the mountain ranges. The archaeological evidence having no order because it totally depends on scientific knowledge.

Bogucki (2008) encyclopedic work provides the contribution and element of the great civilization of the ancient world. He encompasses the multiple aspects of civilization on the part of the evolution of civilization in history.

Robb (2002) discusses the history of the region and its civilization from the past to the present. He encompasses all the subject matter of the history of the Indian subcontinent. The third chapter discusses the region, civilization, customs, belief and the cast problem. The main themes which have been
covered are the establishment of the empire in the region, rule on the region as well as belief and customs. Further, especially the influence specifically of other civilizations which is now the part of Indian civilization being intermingled in indigenous civilization as the borrowed words from other languages. Although, as the author, admits, that his, the book cannot encompass the geographical, theoretic and chronological comprehension of Indian history. However, it is an over the sight of India, especially of Hindu religion, history, region as a whole. To what extent the discourse of the present study is related, the mist of region (Gandhara) is not been unearthed as it deserved.

2.1 Theories and history

Different theories had been presented regarding the region and its people under study which seems the legacy of Gandhara civilization. Burq, (2008) presents the theory of dualism, that the people living in the region are the outcome of two rival and different types of groups. He recommends dualism while discussing the history of the people.

Furthermore, the indigenous and native people on one side settled in the region from long been while Aryan who migrated to the region called the local (settled indigenous) people *dasya or dasyus* and considered them *Satan* as well dirty one (Chiragh, 2001). The Aryan “Nobel” (who migrated to the region) is believed to be the descendant of present-day European, Northern Indian, Turkish, North Americans while their languages are called Indo-European (Quraishi, 1974).
History and theory is the instrument which is applied for the digging out of the record of the past (Hasan, 2004). Although, both are applied to revisit the past. But facts would speak for themselves while theory no longer holds good. The dictum, “History repeats itself” while consulting the past, we should care for the laws of history i.e causation, cause, and effect. By consulting the history and Civilization both are concomitant for each other, because through history we access to past, illuminate the present by past events and thus create a vision of the future.

The people and region of Gandhara, as well as its geopolitical importance, is a serious discourse. Different theories are presented for the origin of the peoples of the northwest of the Indian Subcontinent i.e theory of Dualism, Dravidian theory, and Aryan theory. Whilst this context the pertinent and most propagated is the Aryan theory.

The peoples and region had a unique relationship that has been investigated in different ways. Burq (2008) regarding the origin of the people, focusing on Pushtoon, who covered most of the Gandhara region at present, provides in-depth insight into the people and region as well their mutual relation. He interprets various theories, the origin of races and religious outlook of the people having strong implications on the region as well on the people. Regarding the origin of the people, he rejected Aryan theory having strong objection on the migration of Aryan people to the region. Although, the diversity of the region had been the primacy of the region in comparison to the other areas. Zia (2009) believes, that, India never remained a unified country except for a short period nor its people ever a nation as we consider it
now a day. Different theories have been developed propagated as Bani-Israelite theory, Mix race theory, Arab origin of the people and dualism. However, two among them, are mostly propagated in the region i-e Dravidian and Aryan theories, having multidimensional application.

The people of the Indian subcontinent is depicted Dravidian who inhabited India as a distinct group of earlier dates from the aboriginal folk who are still persisted in the region (Macmunn, 1978). Dravidians are declared similar to the people of South India at present (Quraishi, 1974). Both Aryan and Dravidian's theories having an aboriginal approach to the people of the region in historical context. Further, it is claimed (in the mentioned theories) that, Aryan and Dravidian mixed up in Indus valley when Aryan destroyed Hurruppan civilization, mixed up with Dravidian (the opposite group of people) and came up with a new social order: caste system in the first time of human history. Quraishi provides that, during the Hindu period, great ethnic mobility remained a characteristic of Indus valley civilization. Besides, that, Dravidians were settled prior to the Aryan in the region, who evolved and developed to the civilized life.

Herodotus (2005) in Histories covered the multiple areas and discipline. His work is the ever first work reordered on the History, while he is titled the ever first historian among the chronicle of historians. Although he had compiled the general information regarding different tribes, regions, and disciplines.

Friedrich Max Muller (1823-1900) philologist and orientalist presented the Aryan theory, for language, religion as well as for history, being a linguist. Aryan theory got much fame in India back up by East India Company. The
Aryan theory is Euro-centered in nature. His version of Arya or Aryan is that they (Aryan people) migrated from other regions in different waves of history and settled here. His theory was too propagated and thus having strong effects on the language, literature, and historical perspective while consulting the origin of the peoples of the region. Although, having flaws in nature as well in functioning which noted by scholars, researchers as well as a historian in particular. His theory is considered mythology, which most of the time having a controversial nature.

Durant (2000) asks that, who are Aryan, that aggressor who is called ‘nobility. it is a somewhat degraded term from a linguistic perspective. However, Aryan in Persian and Indian Mythology is used for Caucasians having different origins (Samina, 1974). On the other hand, Dravida or Dravidian the half savages’ tribes are aboriginal people of the region. It is a common perception that Dravidian was enslaved by the white invaders from the North as well as the west. The contribution of an Aryan theory is the introduction of inhabitants of the region in aboriginal shape (Khalil, 2008). Although he admits, that Arya's theory is produced from a linguistic perspective. The application of Aryan theory having a debatable nature: Aryan and Dravidian are two rival groups been considered in the region, having different physical structures, origin, etc.

Spain (1963) presents a brief picture of the region interwoven with the history of Pathan. His work and research have focused on the Pathan people and the region.
The Aryan theory is embedded, in such a way having multidimensional nature in the regional context, Burq (2008) objects, if it was adopted by the religious people then, it would become a part of our faith at present. Regarding the origin of their people commence to the region in the different waves at past linking in Aryan context, he disagrees that Central Asia was not a human factory, from where people used to come to the region in different waves and settled here. N.S Rajram also does not believe in Aryan's theory, as well as Aryan civilization being a critic of it (as cited in Khalil, 2008). Daninio and Nahar, argue, that Arya's theory was propagated for the so-called objective of divide and rule as well to disparage the basis of Indian civilization (Arya Theory, n.d). Its objective as believed are sever, it is not only applied for divide and rule but also for divide and converts. The Hindu nationalists are too strongly criticized the Aryan theory. Sardar Kayalam (1895-1963) a veteran Indian scholar objected to the origin of Aryan theory, that this Aryan invasion doctrine for India as will the concept of Dasyus and the barbarian people having no support in Indian literature. Ambedkar, has serious objection on the basis of Arya theory, that the Arya theory was fabricated by the western authors, who frequently fail to provide a solid base for it because the theory having a double infection. He further criticizes those Indian scholars that, they promoting the ill-founded hypotheses which are the colonial ideology imposed on the Indian.

According to Khalil (2008), Aryan languages, Aryan culture, Aryan civilization, and Aryan Politics are merely a myth in the subcontinent. The diversification of culture, language, tribes having varied nature of roots in
history, while theoretical approaches some time make it doubtful which has not been treated by the researcher accordingly.

Zia (2009) in a prelude to his book, “Pakistan, Roots, Perspective, and genesis” discuss the history of the region, Hindus and Hinduism in the deepest perceptive. His approach is considered on one hand as he questions the claims of different researchers and followers of Hindu religion regarding Hinduism is a religion from a historical perspective. He has strong criticism on the genesis of Aryan theory and history regarding the region, people as well of religious belief in a descriptive way in the context of Pakistan. Khalil (2008) argues regarding the history, of the region that, from Chandra Gupta (299 BCE) to Shahabuddin Gauri (1206) the battles were fought for occupation of the region (Gandhara) which were probably between Pathan versus Rajput. According to him the another perspective is that it was between Muslims versus Hindus or Mongols and Arya.

Different theories and studies in historical perspective have made the origin of the people uncertain, as, Kalasha the oldest tribe is believed to be the descendant of Alexander’s soldiers (Romaine & Mira, n.d). However, Pervaish Shaheen argues, that, locals non-pushtoons are Dravidian people in the regions at present are the original owners of great civilizations i-e Gandhara and Hurrapa which dates back six thousand years ago (as cited in Bilal, 2017). The present tribal and clan structure is the admixture of Pathan (Pushtoon) as well as non-pushtoon. The non-Pashtoon tribes of Torwali and Gawri (Kohistani) probably are the remnant of the races occupied Dir and Swat prior to the conquest of Pathan (McMahon & Ramsay, 1901). The
Gujars, on the other hand, are also non-Pushtoon they are ubiquitous race found everywhere having a Hindustani origin. The people who are spread in the plains and mountains are the inhabitants of the region with cultural diversity as the well-diversified identity of the inhabiting people of Swat Kohistan and Panjkora Kohistan (Dir Kohistan) are doubtless the remnant of the original possessor of all this country.

2.2 Gandhara

Gandhara civilization is one of the great civilization in the world appeared in 600 BCE in North West of the Indian subcontinent. Its peak period is counted from 1st to 5th century CE while its decline started from the arrival of Hephthalites Huns in the 5th Century, further it disappeared to the fullest by 11th Century. However consulting Gandhara civilization several concepts, the terminology is pertinent to understand.

Naveed (2015) argues that Gandhara introduced from the Achemeenids kingdom in general during Cyrus the Great rule the region around (558-538 BCE). H.W Bellew perceives, that, ‘Gandhari’, ‘Gandhario’ the Sanskrit and ancient Sanskrit respectively is a small canton of 4000 houses of Nawagay (Bajour) with the capital of Gandhara (Gandhara, n.d). In Rig Vida (1500-1200 BCE) and Atharvaveda (1500-1000 BCE), the sacred text had been given name to the region as well its people `Gandharis` (Hayat, 2007). Ptolemy (90-168 CE) Hellenic Egyptian scientists, called `Gandhar` the Basin of Kabul River of Pakistan at present (as cited in Hayat, 2007). The Geographic locus, ethnic profile, diversification, world view of Gandhara, its
political vision on the part of integration and historical backdrop are the units of the edifice of Gandhara Civilization.

In historical context, Gandhara is an old name of Peshawar valley, bordered in the East and West by Indus river and Sulaiman mountains respectively (Khan, n.d). The new term, coined and identified as Khan includes, of Greater Gandhara which comprised on valleys of Eastern Afghanistan, Swat valley, Bannu and of Taxila valley, which proposed by Richard Soloman for the description of a widespread culture of the region (as cited in Brancaccio & Bahrendt, 2006).

Hiren Tsang (602-664) declares the Gandhara region from the Kunar (Afghanistan) to the Indus river (region watered by Swat and Kabul rivers too) is the region of Gandhara. (as cited in Khaw, 2016, & Saleem, 2013). Further, the Gandhara region covered the North to South 370 km while East to West 296 km respectively.

It is also described (in greater Gandhara context) that, the region of Peshawar valley, foothills of the Himalaya Mountains, the northwestern region of Pakistan and Kandahar were the region where Gandhara civilization appeared (Saleem, 2013). But the greater Gandhara as he conceives, comprised of Peshawar valley Peshawar, Charsadda, Nowshera, Malakand Division, Swat, Dir, Bajour Agency, Jalal Abad (Afghanistan) Hazara division, Taxila region at entirety.

The word Gandhara had historical roots in the history, `Gndharoi` or `Gandharue` which were known to prominent historians, Herodotus, Ptolemy
and as well to Strabo, while Gandhara appeared in 6th Century before Christ (Spain). Beer Dheri Excavations reveals that most of the area of present-day Pakistan was of Gandhara as well Kashmir remained a part of it (Amjad, 1997). According to Strabo Gandhari was the region between China (Acesines) and Ravi (Hyarotis) region. But these region is looking at the extension of the same belt, As well the whole region presents an integrated picture in geographical context (as cited in Amjad, 1997).

Gandhara is defined by the New World Encyclopedia, the ancient civilization and extant kingdom located in the North West of Indian subcontinent what is now Pakistan, as well the Eastern part of Afghanistan. Chiragh (2001) declares Gandhara the province of the great Persian empire, during Cyrus the Great, which was extended from Greek to Indus. Gandhara is considered the ever first universal state of Northern India (Ahmad, n.d). Although, the Indian scholars named the whole subcontinent `Mahabharat` (Khalil, 2008). The ancient shreds of evidence are presented, Rahman Dheri (D, I, Khan) was the city that existed around 4000 BC, which had the population of 10 to 15 thousand people (Chiragh, 2001. Historically, as Chiragh believes, that, Taxila, Sialkot. Sakla Charsadda Pushkalawati were the parts of Gandhara while Gandhara was a province of the Persian kingdom. The historical roots of the indigenous script as Chiragh claims had been existed in the region prior to Indus valley civilization. Gandhara is described in different ways. As its relationship with people (the name of tribe) region (having specific geography or the geographical feature) some time in the sense of princess, head of tribes (Raja) as well the contribution of a civilization. Gandhara which is mentioned historically in the sacred book of Indian subcontinent is of prime importance
especially in Rig Vida (1800 to 1000) Hym xxvi), Athra Veda (1000 BCE to 800 BCE) Ramayana (5th to 4th BCE in different connections on the part of identity (as cited in Khaw, 2016).

The common perception for understanding Gandhara in the etymological context is Qand/Gand, derived from Sanskrit, Qand or Gand means ‘fragrance’ while ‘Hara’ stands for land, simply the land of fragrance (as cited in Naveed, 2015). Navid includes another theory being presented as the geographical feature, that, Qand/Gand developed from ‘Kun’ the ‘well’ or ‘pool of water’, like Gand- ao or Gand-ab (water lake) Gand-Dheri (water hill or mound), etc. Gandhara is from Gan-dad-dar is according to Maulavi Muhammad Umar is Gan, stands for elder, great, dad means forefather while ‘dar’ for the door from Gawry language, the region of the duke, chief, head, and king. Simply, the head of tribe or region having religious and political influence (Rahman, 2016).

Gandhara Civilization was the comprehensive and collective vision of society in which different factors are involved in a sophisticated nature. The new world Encyclopedia clarifies that the language of the regions was Prakrit, middle Aryan dialect called “Gandhari” the text was written from right to left.

Most of the Aryan Tribes, the oldest among them, used to hold the position of their tribal head (Sardar), Duke and respected one (Chiragh, 2001). Further Gandhara is the name of the queen, which is mentioned in the sacred religious book of Hindus the Rig Vida Gandhari while according to Herodotus, Gandharioi tribe lived in the region between India and Persia before the subjugation of the region by Achaemenids (as cited in Khaw, 2016). Another
version although understates the term, as Gandhara in Rig Veda describes the society (Gandhara) who produced the high quality of wool, while Athra Veda and Upanishad declared it to some extent the lower race (as cited in Khaw, 2016).

The history of Gandhara, Sindh and that of India (at present) some often create confusion. However, Avari (2007) resolves it in a different way. In the etymological context, the term India is derived from the Sanskrit ‘Sindhu’ stand for frontier which according to Rig Vida the land called Sipta Sindhara, which can be traced the land of Punjab province the land of rivers. Avari, further clarifies it, that the roots of Indian civilization can be understood from all of the subcontinents in general while from Pakistan (Gandhara and Harappa) in particular.

The Indus valley civilization sometime makes amalgam with Gandhara Civilization. But both had a different period, history, as Indus valley appeared in 3100 BCE, while disappeared in 1900 BCE around the Basin of Indus (Ancient history list, n.d). Dr. Wali and Dr, Dani believe Gandhara is the part of Indus Civilization (Khalil, 2008). However Indus valley Civilization was comprised of the Hurruppa, Lothal, Chanhu, Daru a sophisticated civilization that developed cities, appeared in 3000 BCE, peaked by 2000 BCE and perished in 1000 BCE respectively (Quraishi, 1974). Unlike the adjacent people as Quraishi conceives, the people of Hurruppan Civilization (Indus Civilization) according to Hindu Mythology were the off-spring of Sumerian. To what extent Gandhara and Indus valley civilization is related despite more than a millennium of the gap is found in the periods both had distinctive
features as, the Inhabitants of Sindh were prosperous while the people of Gandhara were fighters (Amjad, 1997). Veteran Archaeologist Dani, (2007) portrays the early period of human existence in the region in the context of Indus civilization. His work is of prime significance from the archaeological point of view. The political history having a brief description while the religions outlook of the people been mentioned having a blurred nature.

However, Gandhara and Indus civilization are separate civilizations. McIntosh (2008) provides a deep look for the understanding of Indus civilization. His work portrays the very genesis, structure, period, location, of Indus Valley (Harappa) civilization which demarcates it from Gandhara civilization. It depicts Gandhara and Harappa two separate entities at all.

Rajput, (2018) portrays Gandhara civilization, its emergence, political backdrop, and contribution in an abbreviated way. Further, he discusses the religious role of Buddhism in Gandhara Civilization. He encompasses archaeological sites, art and architecture briefly. He points out to the implications of Gandhara Civilization it's art and sculpture which has made the international image of Gandhara as well as of Pakistan.

The geopolitical position of the region and its nature of connectivity with the outside world is also considerable. The passes as Khyber and Silk rout played a crucial role in the boosting of Gandhara civilization. However, the word Khyber is derived from Jewish and Hebrew it had been given to the pass in late around 10th Century CE (Khan, 2004).
The region of Hazara is also vital in the context of Gandhara, although in the beginning the region was not investigated to the fullest, unlike the present. *Shekh ki Dheri* and Gandhara Hill in Hazara are pertinent to consult while portrays the history of the region. Peshawar a historical place had an important role in Gandhara. Chines Buddhist who visited the region as Fa Hian, (400 AD), reported it Parasha while Huien Tsang (640 AD) Parashawara (as cited in Rashid, 1992). According to him, Masudi and Abu Rehan in the 10th and 11th century referred to the city while later Akbar renamed it Peshawar- the frontier town.

The Chines and Indian civilization (Gandhara) existed in the fertile land of rivers valleys had a production of high level, unlike the Greek agriculture had limited sphere due to the mountainous terrain (Harman, 2002). Cyrus the Great was interested in Gandhara into the territory habituated by their Indian cousin (had strategi c importance) while Iranians in their language called it ‘*Paruparaesanna*’ meant beyond the mountain name (Olmstead, 1948).

Gandhara Civilization, on the other hand, appeared in 600 BCE, reached its rise from 1st to 5th Century BCE while declined in 1100 AD. Linking Gandhara with Indus River further with Indus valley is a serious anachronism regarding the history and genesis of the region. Although, historically, the north (the region under study) used to produced rulers, warrior, and victors, while south contribution remained the artists and saints (Durant, 2000)

During 550 BCE the Pakosati period is more deserved to name it proto Pakistan instead of India According to Amjad (1997). Pakosati 550 BCE integrated Gandhara provided for separate identity which would pacify the
confusion because the Indus empire, Indus civilization had already known in the context of government. For thirty or forty years of PakosatI (a short period) ruled the region was the period of political integration in the region. Indus River is vital regarding the history and origin of the people and religion. Indus river has given the name of Hinduism as well to Hindustan, but neither India it flows (at present) nor the people of the region are Hindus (now by religion) who live by it water (Quraishi, 1974). The people of the Indus River live in all the four provinces: although commonalities are found in some areas which have been created confusion to some extent but not of an extreme level. Gandhara Civilization as a kingdom, its sovereign, and autonomous nature is considerable, while according to Quraishi that in Indus valley civilization government seems to have been sovereign and had autonomous city-states.

Amjad (1997) in the History of Pakistan, especially in the preliminary sections provide a research-oriented insight into the historical evolution and political history as well as the integration of the region. He argued that Pakusati ruler of Gandhara for the second time integrated the region politically having unites and sovereign regions. He describes Gandhara and Iran's bilateral political relations and then antagonism. The political tactics of Persian rulers and then the advent of Alexander in detail. He describes Gandhara as a civilization as well as an Empire. Although his work depicts a smudged image of Gandhara while dealing with Gandhara civilization as well as an umpire. He wrote the history in the context of Pakistan rather than an independent inquiry of the past. Alexander's advent of having a significant contribution to the subject under study, Chamoux, (2002), presents a detailed account of Alexander's world view, mission, and vision. Specifically, his
vision of the establishment of universal monarchy being an endeavor for the unity a motive behind his mission and vision of a huge expedition in the region.

Falser (2015) describes the Greece-Buddhist style of Gandhara civilization. He focuses on Gandhara and Greek contribution on the part of its civilization. The arrival of Greek to Gandhara is one of the historic breakthroughs in the region. The most relevant to the present study is the clash of the civilization of East and West i-e Greek and Persian Empire. When the superpower of the world of that time withstood with each other in the Gandhara region. It resulted in the subjugation of Achaemenids and the victory of Alexander the Great. The international player thwarted each other in the region. Alexander in the meantime rejected the peace proposal of Darius.

Although, a detail description of Hellenistic Civilization has been carried out the main hub and region where the superpower withstood, has not been mentioned as it deserved. Furthermore, it shows, that, how the region was snatched from Persian and came in the Suzerainty of Alexander. The work is comprised mostly of the epic of Alexander having a lack of neutrality during the analysis of facts and events.

2.3 Religion and Gandhara

Religion is a vital pillar of civilization. Religious evolution is pertinent to know, as the first period was of no religion, which does not mean that man did not believe in God but had no proper belief (Buckle, 2003). From individual life to government and state as well in our society the role of
religion can not be denied. The religion having two meanings in general, it is a belief system and as well an organization of people having common religion to expand that belief (Religion, vocabulary online). Further, it is the belief in the supernatural. Cambridge dictionary defines it, living and worshiping according to the belief of a particular religion. Marriam Webster dictionary concludes religion as, the service and worship of God or the supernatural.

Professor whitehead, argues that religion is a system of general truths that have the effect of transforming character, when they are seriously held can vividly be apprehended (as cited in Hasan, 2004). Although nowadays the role of the region in the affair of state is the subject of discussion. But in the past, unlike the present, religion was of prime importance. Although Islam Christianity, Judaism are revealed religions, while on another side Hinduism, Buddhism, and Jainism are vice versa. The religious and secular debate in an ideological context having controversial nature in the political arena at present. Religion can be classified into two groups i-e revealed and other vice versa. The revealed Abrahamic religions are Judaism, Christianity, and Islam. Indigenous religions are Hinduism, Buddhism; Jainism along-with Iranian religions had to influence the region, religion, as well on people which had been associated with Gandhara Civilization in historical context.

Civilization is the developed form of all the aspects of human society that provide for a collective vision, cultural identity, and religious outlook, etc. Not only during the time of its existence but the aftermath, its legacy provided a great source for those who have its inheritance. Scholar Mr. Mukhtar Ahmad rightly remarked the greatness and unique identity of south Asia and
of present-day Pakistan (due to its historical importance and of legacy) that, it can play incredible role in the regional connectivity, integration, and tolerance on the part of culture, regardless of any discrimination which is the pertinent feature of our ethos (Ministry of Foreign Affair, MFA, 2016). The integration and diversification of Gandhara had the vibrant features of its civilization. Avari (2007) argues while analyzing the diversity, integration of Indian history and civilization that it was extremely divergent makeup, but their creed and practices, legend and epic made them unite in an amazing way (Avari, 2007). The Indian history and Hindu (religion) are not what, which is commonly conceived. He argues that it would be a blunder to declare the ancient history of India ‘The Hindu’ period regardless of their numerical preponderance because around 4000 BCE very little evidence can be traced based upon archaeology.

Robert and Buswell (2004) encyclopedic work encompasses the Buddhist religion, its multifaceted nature of functioning from the very emergence till present. The bulky work encompasses the social, political and economic aspects of Buddhism. Its past, present and spread in the region have been unearthed. However, Gandhara Buddhism’s mutual relations and cohesiveness are dodged and understated in the cumbersome discourse.

Jetmar (2008) associates the past and present of the people in religious context regardless considering of the Gandhara civilization. His consideration relies upon the very basic sources of archaeological and written resources. Kuwayama, (2002) discuss different phases from the viewpoint of archeology regarding regional history. He finds Chitral, Gilgit region (Gandhara) and
central Asia. He provides for a chronological framework of Buddhism in the region. Harvey (2003) investigates the very genesis of Buddhism, its historical roots, backdrop, typology, the established terminology, classification, different phases it's acme and decline in the region and further how it prevailed in various regions. Besides his bulky work, he encompasses Buddhism in an undermined way.

The role of religion (not of Hinduism only) remained a permanent factor in the history of the Indian subcontinent in general while in the case of Gandhara in particular. In the early Indian Subcontinent, the authority of the king was weak than religious clergy but the role of the king was pertinent while it was important for the Brahmin and religious group (Robb, 2002).

Religion had been played pivotal in Gandhara from the emergence until the period of decline. Gandhara witnessed, hosted and promoted different religions. i-e Hinduism, Buddhism, Jainism. The reassertion of Hinduism later as well the advent of Islam afterward remained among the fall of Gandhara civilization, most specifically in Gandhara kingdom and empire. Religion especially Buddhism and Gandhara remained concomitant for each other. The famous historian, Durant (2000), tries to apply religion toward, origin, argues that, Aryan (so-called according to him), when invaded the region, found the animistic and totemic features of religion in the region.

Hinduism is believed to be one of the oldest religions of the region, while the mentioned Jainism and Buddhism emerged as a reaction to Hinduism or the existed structure prior to it. On one side the Indus River had given name to Hinduism. Likewise the theoretical basis of the region as well the genesis of
Hindu religion is needed to consult. The religion is already mentioned having specific beliefs as well as worship of explicit nature. Hinduism is in the not the revealed one in the typology of religions. Hinduism is a religion having no explicit nature being nebulous one and the collection of myths (Zia, 2009). Besides, Hinduism having varied nature from region to region, as the devotees of goddesses ‘Kali’ believe in sacrifices of animals while on the other hand it is considered a sin in Hinduism in general. Due to its undefined nature, the ‘infants throwing’ ritual of sacrifice which was banned later in 1832 AD. Zia finds, that, the monopoly of Brahmin to decide what is permissible and what is not while keeping Vedas in their custody. Nehru in his book “Discovery of India” elaborates Hinduism, that it is an old religion has no current dogma as well any agreed scripture, its faith, having vague nature, many-sided, all things for all men (as cited in Ahmad, 2015). Further Nehru argues that it is hard to define it, or indeed to say definitely regarding Hinduism “whether it is religion or not in the usual sense of the word”.

Despite its debatable nature Hinduism is adjacent to the history of religion; being a vocal one. It plays a vital role in the history of the region. Vedic Hinduism strongly challenged by Jains and Buddhists as well as by Ajivakas, on the ground of cast system, the sacrifice of animals, the dominant role of Brahmins and of Vedas (Avari, 2007). Mahavira (Founder of Jainism) and Guatemala (Founder of Buddhism) had a commonality in the opposition of blood sacrifice, rejection of the class system of Hinduism and the non-Brahmin origin (Harman, 2002). By 2000 BCE Hinduism had begun while around 500 CE the Jainism and Buddhism show a strong reaction to it (Avari, 2007).
Mahavira (Mahavira) (527 BCE) is the founder of Jainism who was the contemporary of Buddha. Mahavira moved toward forests for searching the ‘truth’ when he achieved the desired goal he was called ‘Jain’ the ‘victor’ (Chiragh, 2001). Jainism is thus the contribution of Mahavira, as Chiragh believes, that, Jainism also emerged as a reaction to Hinduism. However, it is also believed that Jainism in historical context is not the contribution of single person Mahavira (527 BC), but then thousands of people worked on its code of life. Nehru (2004) observes that Jainism is a hard spiritual system, which is limited to this world (secular perspective) focuses on the spiritual aspect of life and thinking. Although Buddhism and Jainism both emerged as a reaction to Hinduism, Jainism adopted the god and goddesses of Hinduism, which made Jainism absorbed in the Hindu religion after several centuries (Chiragh, 2001).

During the period of Chandra Gupta, different religions existed in Gandhara as Zoroastrianism, Hinduism, and Buddhism (Hayat, 2004). It seems that secularism was there on the state level. It further confirms, that, Gandhara art influences been found in the Hindu culture is the input of Chandra Gupta realm.

The population of the world increasing alarmingly at present however in religious context instead of its decreasing (secularism) the religion is performing a dominant role (Hein, 2018). Civilization has a close relationship with religion in general while in Gandhara in Particular. As civilization have a religious set of values and its behavior pattern as well as economic structure to some extent (Wei, 2011). Not, only in the past but at present religious role
is pertinent to understand. Pew Research center, 2002 reported 80 percent of the world population has a specific religious identity, in which 32% Christianity, 23% Muslims 15% Hindus, &7% Buddhists and 0.2% Jews are included (Hein, 2018). Sanujit (2011) believes that the arrival of Buddhism to the region can be declared is a turning point, in the context of culture, religion, and philosophy as well. He accepts it a dawn of a new era which influenced Asia and Europe. Buddhism attacked the class system and made Hinduism very undermined (Nehru, 2004).

Gandhara and Buddhism mostly come up with a close relationship, of being synonyms of each other (Brancaccio & Bahrendt, 2006). It was provided by the study of religion in the 20th century that Gandhara as the land of Buddhists, regardless of investigating the context is the cultural dialect that allowed it to be flourished. Religion. Guru Padmasambhava also called Rimpoche means the ‘valuable Guru’ was born in Swat while he is considered the second Buddha (MFA, 2016). The preaching of Buddhism influenced Ashoka, whose son Mahindra and daughter Sanghimitra, played a vocal role in the preaching of mentioned religion to Sri Lanka, which further spread to East Asia and Thailand.

The religions role in politics having a controversial nature, the religious-secular debate which is still a dominant discourse but from the ancient time remained a debatable issue. Hein (2018) confirms that the debate ever existed between the circle of philosophers and religious clergy from the very beginning, will continue long after we are gone. During the Kushan (kusana) the dominant religion was Buddhism of the Gandhara kingdom
(Brancaccio & Behrendt, 2006). The debate on secularism and religious authority in the ambit of politics is a serious discourse. Among the intellectual, on one side as Nietzsche, Michael Onfray, Bertrand Russell and Karl Marx had a strict reaction to the religious role in the political arena (Hein, 2018). On the other hand St. Thomas Aquinas, St. Augustine, Tariq Ramadan, thinkers and leaders of their respective faith firmly defend their respective faith and religion.

Both Buddhism and Jainism rooted in the ideology of renunciation as well the founder left the luxurious life and persisted on the teaching of their respective religions (Avari, 2007, p. 98). Moreover, Mahavira (599-527 BCE) and Buddha (563-483 BCE) established monasteries for the teaching of their respective religions, while they were embraced by kings, the merchant (business community) as well the general public.

The spread and influence of Buddhism had multifarious ways however the merchants carried Buddhism to the cyclone, through Himalaya as well to Tibet, China, Korea and Japan (Harman, 2002). At present despite the huge work carried out by the enlightenment movement. Industrialization, the spread of education, development in the field of science and technology, economic decampment, welfare, and security measure in the religious circle/community in the world is growing (as cited in Hein 2018).

Mark (2012) states, that, Jainism and Buddhism broke from the fount head of Sanathan Dharma in 6th Century BCE, in which Hinduism is too rooted. Buddhism and Gandhara are interwoven in each other which contributed to the rise and climax of Gandhara civilization. The monasteries played a vital
role in the preaching of Buddhism inside Gandhara as well to China and Asia (New world encyclopedia n.d). Religion remained vital in the Gandhara region which remained the official religion of the state. During the period of Kanishka, Mahayana Buddhism traveled from Gandhara China, through the silk route (Hayat, 2007). Buddhism spread through the kingdom of Gandhara in the Northward as well as to the southward to the region of Sindh (Quraishi, 1974). Buddhism traveled from this region to China, ultimately to Korea and then to Japan, where at Mangao (East Tukhmakhen desert), shrines are existed everywhere (Higham, 2003).

Buddhism was not the art of Hinduism is considered but was a reaction to it. The first-ever challenge to Buddhism appeared in the again Although, it first it was tolerated by Hindus, then they started propagation against Buddhism as well many of them welcomed back (Buddhists followers) to Hinduism (Quraishi, 1974). Buddhism and Gandhara's mutual connection during its peak is worth noting. Even with the rise of the region to the period of fall both remained complementary for each other. Plain and hills witnessed of their decent past. The remains of Buddhist stupa, as well as monasteries from Indus to Hindu-Kush, are evident in Buddhism and Gandhara glory. The Religion conversion of the people remained a permanent factor that had been a prominent feature from the very early period till now. Like the Tatars invasion broke the Aryan fence (Macmuunn, 1978).

The reassertion of Brahmanism resulted in the decline of Buddhism. Chiragh, (2001) in ‘The History of Pakistan’ shortly discusses the attack on Gandhara in 522 BCE. He also put lights on ups and down in the Indus civilization. He
states, that, Cyrus included Gandhara in his Kingdom. Herodotus in ‘Histories’ the ever first historian in this context, met the peoples of different countries and races having a multidisciplinary work. So far as his work is concerned and related to present research, he instigated different races of Hindustan, portrays the influence of Persian on the people of the region but conspicuously having little information regarding one of the great civilizations of the world.

Professor John Dowson (n.d) reports in the advent of Islam in India during the caliphate of Hazrat Umar (RA) when his army set out from Oman to pillage the government of India. Zakaullah (1998), in Indian history, discusses the backdrop and establishment of the Islamic kingdom in the region after the collapse of the remnant kinglets. His work is a brief addition to the current study, during the fall of the period which portrays the advent of Islam, the establishment of the first-ever Islamic Kingdom in the subcontinent in general while in Gandhara particularly. As in 1001 AD, all the Rajas fought against Mahmood of Ghazni in the support of Jaypal (Khalil, 2008). Afghani (1966) discuss the Spiritual Contacts and ties while compiling the preaching of Islam and religious services of spiritual saints pir, but having a vague and limited approach in the context of the advent of Islam in the region, Although, the well-known practice of saints are peaceful preaching of the religion of Islam in particular. But in Gandhara region aftermath, the Holy war (Jihad) was fought against the remnants tribes of the non Muslims. The author focuses on the post decline scenario of the Gandhara region during the advent of Islam. However, the religious backdrop of the region having thirst and quest for the investigation. Because, Prior to history, archaeologically, In Indus, the images
of God, goddesses, and temples to depict a religion are not found (Dani, 2007). So for as the stone sculpture, which has been found are the images of their divine.

2.4 Culture and Diversification

Culture and diversification is considerable in the context of present work. It is the basic element behind the civilization which inscribes the prominent feature persisted in the emergence and evolution of the civilization. It is believed that in the beginning man lived wildlife prior to its social life. Collin Dictionary (online) defines the word culture is the collection of inherited ideas, values, beliefs, knowledge which are the bases of social action. A culture is a particular form or stage of civilization as that of a certain nation or period (Culture, dictionary online). It is also defined, that, word `culture` was `Cultura` which had been taken from Latin, however, cultures are the attitude, beliefs, customs that differentiate one group from another. Further, the cultural sources are rituals, language, material objects, institutions and art which get transform from one generation to another.

The cultural importance of Gandhara had a distinctive nature throughout history. Culture is the key component behind the evolution of civilization. Different cultures are interwoven to form a civilization, as their constant interaction with other cultures and civilizations outside the world (Wei, 2011). These elements, on one hand, inscribes its role in the making of civilization (integration level) and on the other hand, distinguishes it from other civilizations (on diversification level). Although according to Wei, the mutual relationship of culture, which is the part while civilization is the whole of
these parts and elements. Furthermore, a civilization can decline and disappear but preserves the vicissitude of history, having a growing nature rather than stagnant one, diversification rather than homogeneous, as well as inclusive rather exclusive.

Nehru (2004) incubates the observation of Greek historian regarding Indian culture, as he said that, I have not seen any nation’s love with music and dance more than Indian. Remnants of Human Civilization are found where the condition fits for life i.e. security, climate, and geography, etc. The man gave birth to society while society resulted in the development of culture. The culture is the general exposition of the people's identity. The evolution of culture is natural, the mutual interaction, intermingling of values, with very interesting ways, as on one hand accommodate the changes, and on other hand resist it (while keeping its own distinctive identity). In Gandhara, both can be noted in a sophisticated way throughout its history. While this process of evolution is a living one rather than static or stagnant. As, the mutual contact, even today in the cosmopolitan cities around the world, the shared thread of cultural values can be seen due to the varied nature of the ethnic settlement. The meanings of culture are always found most confusing, as Marriam webster dictionary comes up six different definitions with a debacle while refining it (Joshua, 2014). Its meanings and definition always remained a debatable subject. Then the question arises, to interrogate the bona fide approach to address it.

Raymond Williams declares it a process of individual development and to be opted cultured (as cited in Joshua, 2014). According to Joshua, culture is
somewhat a process that makes improvements, development as well as paves the way to include into a group. Sometimes it became more complex, rather than to understand it like in the Nineteen century, William considers it opposite to civilization. Even today, according to him, civilization persists on conflicting nature as on one hand facilitate culture being a shield of it while on the other hand make it weak.

To what extent the cultural frontiers and boundaries of Gandhara identified by the archaeological excavations as sculpture and movement, its stretches from Taxila, Margala Pass, Toward east Maikyal Indus, the Kabul and of Bamyan valley located in the western part of Gandhara (as cited in Khaw, 2016). Besides, Hazara and Swat to North and Soluaiman mountains located in the south were to its cultural boundaries.

Due to the influence of foreigners on the indigenous people, the Kalash tribes are believed to be the offspring of Alexander`s soldiers (Romain and Mira, n.d). Due to the arrival of various and distinct tribes, invaders, and the rule of kingdoms, Gandhara had a unique form of culture, art, and civilization (Khaw, 2016). Professor Tang Mengshang (Chances) emphasizes the understanding of Pakistan's cultural property, not only to link the past and present but he believes, that, its culture connects the past, present and future of Pakistan (MFA, 2016).

Gandhara's rich cultural history having its own exposition, It is claimed that in Gandhara civilization 64 languages were existed, however, the excavation and research till now by archaeologists and in the epigraphy reveals very little in this context to investigate them all (Khan, H. 2016). According to Pandey
(2004), 845 different languages and dialects are spoken by Indians. He argues, that, Aryan spoke different languages in which Sanskrit became the literary language. The influence in the linguistic field is also of prime worth. Because the common ancestor as Pandey conceives, that, of Sanskrit is Persian, Latin, Greek, Later Germanic Slavic languages and of Avesta. Pandey includes that, Pali and Sanskrit became the languages of Buddhists and Hindus respectively. Pali was spoken around 6th Century BC. The modern languages of the Indian subcontinent are the outcome of Pali and Sanskrit been classified into further Aryan and Dravidian groups of languages.

Professor Dr. Michael Jonson (Germany) rightly acknowledges, that, “the monument of Pakistan is precious pearls on a long chain (MFA, 2016). The movement of people, armies and mutual influences of eastern and western civilization recorded from historical, Achaemenids period (530 BCE) while during that time Gandhara, Taxila became a center of culture and civilization (Robb, 2002). Rashid (1992) observes that the religious outlook of the Kalasha tribe at present is totally Vedic lineaments tracing it to the Aryan origin.

Mcmahon and Ramsay (1901) in their report provide a general description of the tribes living in the region. Further, they are trying to draw a sketch of the tribal structure of the region a century ago. The authors traced the origin of tribes to some extent, but rather than an explicit way come up with a dim picture in historical perspective. Although, they declare them the original inhabitants of the region. The mentioned work is a general addition to the research under investigation. Qureshi (1974) discovers the regional history in
the context of the legacy of Indus. She encircled the religious, background, origin, theories as well as the political history of Indus. She did not treat the Gandhara and Indus separate entity but came up with an amalgam of both.

Robertson (2001), describes his observations, during his visit in 1888 to the Mountain range. He portrays the Kalasha tribe, its religious beliefs, customs, and cultures. He tries to trace the origin of the people of mountain ranges of Hindu-Kush to some extent. The book is fruitful for the very basic information regarding the tribe a century ago. Tracing the remnant and legacy in the ancient past is a tough and tedious task. The people and tribes of the region are very old people, but having a new name with dialectical phonetic (Dani, 2007). As, he considers Sanskrit archaism the linguistic fossils in modern languages of the people of Hindu-Kush (Romaine & Mira, n.d). Macmunn (1978) inscribes the changes in the region i-e Gandhara. He slightly portrayed political ups and down in the region, theories regarding the origin of the people as well the tribal structure of the frontier region of the Indian subcontinent. He includes the invasions and its implication to some extent, although, his work is magnificent regarding literature while having the research weaknesses while analyzing the historical events.

Burk (2008) provides for an interesting debate on cultural history. A new dimension and approach for understanding culture and its history. Biddulph (1971) describes the tribal structure of the Hindu Kush belt as its social, cultural and political structure. His work comprised of his contribution in the last decades of the 19th century. He observes the frequent changes and overall
scenario of the region. The villages, clans, theories, their commonality and diversify been recorded in an amazing way.

Anderson, (2003) investigates the cultural geography a new approach to find out new ways for the investigation of cultural varieties. It is a new approach rather than discipline. Cultural geography thinks art and style for arising questions as well by answering them. In the cultural context, it’s an intellectual pursuit considering culture as the distribution of things, as a way of life, practice along with power perception.

Jan (2011) focuses on the Dilazak tribe, its history, and its arrival to the region. Dilazak came to the region during the period of fall when Gandhara civilization fully collapsed and lost its primacy in the region. He talks regarding the bravery of the tribe having emotional attachment while discussing the events. His work is of surface level, regarding the arrival of the tribal wave to the region which associated with the advent of Islam in the Gandhara region aftermath fall.

Pandey, (2011) provides regarding the religions of the Gandhara region such as Jainism and Buddhism. He further discusses Aryan and Dravidian theories. He also describes the relationship between Pali and Sanskrit and the emergence of modern languages. He briefly discussed it irrespective of facts and realities based on the local history.

Nadvi (2002) in his work in the initial chapters has given an insight of surfaced level to the history of the people of Gilgit and adjacent areas. In the remnant chapters he has a literary sense; present the romance of the region,
visitor’s observation and travelogues of the foreigner. Romaine and Intraitor (n.d) discuss in general the present tribal structure of Kalasha tribes, which is one among the oldest tribes of the region. The Kalasha of Hindu-Kush preserves the original structure of ancient times. The authors try to draw the origin and religion. Authors have also been provided an insight into their religious outlook, its present structure, and genesis in the past. The remnant part of the book is general observation and culture exposition, mere a travelogue in the literary sense.

However, the complexity of civilization cannot be neglected as the diversification of Gandhara civilization is one of the key concepts as well as characteristics while dealing with the topic under research. It means the parts of the whole, and how the diversity had been adjusted as an interdependent factor, to make strengthen each other on the part of the integration. Besides it, it preserved the separate identity of all the units in a distinctive and amazing way. The ethnic structure of the region remained a prominent feature, as during the Indo-Greeks times Greeks, Bactrian, Indians and Western Iranians were lived together in the mentioned region (Naveed, 2015).

Richard Soloman proposed the term of greater Gandhara for the description of a widespread culture of the region (as cited in Brancaccio & Behrendt, 2006). The theory of cultural diversity which is suited for understanding the cultural variety of the region. Due to various reasons the scholars, historians, Social Scientists, and philosophers developed the cultural diversity along with the ethnicity-based upon independence along with tradition (Anne, 2004). In addition, the contribution of diversity played a vital role in the construction of
the common word. Diversity of the region remained a pertinent feature, which did not contribute to antagonism but led to tolerance and mutual respect as the prominent feature most civilized culture of the day. As the diversification (culture and economic level) during Mauryan could not create a hurdle for the integration of the kingdom (Avari, 2007). The kingdom was divided into provinces and districts, while provinces and royal families enjoyed the provincial government, along with bureaucracy was controlled by officers from top to bottom. Brancaccio & Behrendt (2006) in a prelude to his in-depth study admit the diversity while dealing with the complexity, that multifaceted nature of Gandhara Buddhism that these features being overlooked by researchers. Further, they bridged up a multidisciplinary feature for a productive dialogue to start.

Ali (2006), inscribes the implications on the geography, people, and languages of the region. Further, the teaching of Buddha of peace, foreign invasions on the Indian subcontinent, the genesis of the imperial ideology of India is discussed to some extent. Chapter two, associated with the topic, and encircles the ethnic stock of the Dravidian era in the context of ethnic variation. The theories regarding Aryan, Dravidian, Aryo-Dravidian, Tibeto-Mangolian, Persian, Turks, Greeks, Arabs, and other divergent people embedded in the regional history which make the admixture of a different culture on the part of civilization.

The current features, of linguistic and religious diversity and its long-lasting implications, been investigated in a brief way. Robb, (2002) believes that the frontier of civilization permits, but the divergent influence has been added to
the “storehouse” of Indian civilization. Moreover, according to Robb, Hindu-ization (Hindu civilization) is not the identical characteristic for the exposition of regions, but the great variety of its tradition remained a pivotal part of it. He accepts the amalgamation in the indigenous in the cultural and civilization context. Some time vital things are changed while others are accepted of Indian civilization that languages may forget its own words by adopting the words of other (foreign) one.

Various theories regarding the people of the region have been presented. Burq (2010) describes two main types of human races i-e mountain dwellers and the people of the desert. Further, he argues, that Pushtoon is that type of race having a single forefather (baba), the offspring of one father.

Along the plains, the mountainous region adjacent to the Gandhara is also of prime importance according to the Burq (2010) calls it the cradle of civilization. The north and west both in the Gandhara context having a mysterious past as the northern areas of Pakistan according to Dani (2001), to make it unite politically unite in historical context. Hence the researcher has been taken resources having geographical features as Hindu-kush, the Karakorum or trans Himalayan but none of them cover the entire region. The mountains range having close ties in the context of origin, religion, culture and so forth. Dr. Leitner coined the name Dardistan for the Northern belt where the Dardic lives in entirety. But Dr. Biddulph criticized him (Dr. Leitner) due to its error of believing in the application of word Dardistan for several races speaking various languages as well as having a considerable level of differences among them. Dardistan according to him is the abode of
non-pushtoon people sometimes called *kafirs* (Infidels) as the Kalasha tribes of Chitral.

During the Hellenistic era, the cultural changes occurred and new discoveries carried out by their researchers and scholar (Chamoux, 2002). Orientalist had been done too much in the context of history, religion, culture, etc, but his contributions having positive as well negative aspects, on one side they introduced the region, its people, as well history to the west but on other hands, their baited approach resulted on the dire consequence for the inhabitants in the region (Yousafzay G. J., 2018)

Gandhara remained a culture crossroad as well as a melting pot, where diversity is considerable however the present structure is much different from the past. The ever first Historian Herodotus (2005) observed that India had multiple languages and tribes some are nomads others are vice versa. The ethnographic profile, tribal structure, linguistics, diversity, religious background, is needed to reconsider. Gandhara Civilization along with the indigenous culture, having the influences of Indo-Iranian, Ind-European, and Indo-Aryan which flourished in the region and had furnished the thread (Romaine & Mira). The Hellenic influence during the Indo-Bactrian cannot be discounted. Gandhara art during the Kushana time spread in the region along the Buddhism to Swat region.

According to Mukhtar, (1999) that the existence of a human being on earth is not the offspring of a special couple but of divergent five couples. He argues, that a pure race can not persist so long as those who have to embody diversity. Burq. (2008) narrates, in the Pushtoon Context, if Bayazid Ansari (Arab),
Sayyed Ali Tirmizi Pir Baba, of Khurasan, a Sayyed can become *Kaka Sab* (Uncle) who are not Pashtoon, then, the adjacent people of the region should be considered Pashtoon. Robertson (2001) in; *The Kafirs of Hindu-Kush*, describes his observations, during his visit in 1888 to the Mountain range. He portrays the Kalasha tribe, their religious beliefs, customs, and cultures. He tries to trace the origin of the people of mountain ranges of Hindu-Kush to some extent. The book is fruitful for the very basic information regarding the tribe a century ago. Dani (2001), in the history of the “Northern areas of Pakistan” presents the historical paradigm of the region. His work should be considered in the Dardic origin of the culture. Baig (1996) compiles history regarding the tribes of Chitral. He traces the religion of Kalasha tribes and its religion in an understated way. Further, the Sikandar tribe is considered the offspring of Alexander. He believes that Chitrals, Kalasha, and Sikandar's (Alexander) tribes are the legacy of Alexander the Great. His contribution and compilation having serious flaws, shortcomings as well as weak analysis of literature. Further, the names and nomenclature have also been traced to its origin while the diversification of tribes, languages, has been discussed. The political vision or the region and historical roots having relation with the region of Gandhara had been presented in a miniature way being linked down from the central source by the researcher. It has been discussed in an isolated way. The relevancy of the work in the field of origin, theories being created (Dard people) having a close relationship with the topic under study.

Brancaccio & Behrendt (2006) argue regarding the cultural diversification is the focal point to understand the present picture of Gandhara as a whole. The authors discuss the close relationship of Gandhara and of Buddhism. The
inscription of greater Gandhara for understanding the whole of its part. Their work basically encompasses and focuses on the Kushan the glorious period of Gandhara. Although, it provides very crucial shreds of evidence of archaeology. The Buddhist presence in the urban settlement of Swat region being discussed from 2nd BCE to 4th BCE based on the archaeological excavation from which the political history also been depicted to some extent. Khalil, (2008) In `The Tribes of Pakistan’ describes the advent of Islam in the region. He put lights on the mutual relation of Islam and Pushtoon. He argues, that the local Raja’s (kings) were bellicose and belligerent, they put the lives of their subjects in great trouble. The researcher has shortcomings in research as well as an emotional response to the events. According to James Spain, (1963). It was Mahmood Ghazni's time that Afghan’s people appeared and were living between the Ghazni and Sulaiman mountainous area. Sagar (2007) collects and compiles information by adopting the traditional approach regarding the Gawri tribes, the inhabitant of Dir and Swat Kohistan but focuses on Kalam Kohistan. He narrates the lifestyle, cultures and historical genesis in the light of folkloric history as well to some extent relies on secondary sources on his own pursuit. Although, most of his work having general nature as the traditional exposition of origin, religion, etc. His contribution interlinks the present and past in the social and cultural context, regardless of considering the subject to the fullest in historical context.

Diversification is the cultural feature of the region, a concept being used to denote, the different characters of people, having, distinct religions, culturally variety, classification, ethnic profile, separate identities, linguistic diversity, is a theoretical approach to the topic under study. The region remained very
dynamic in the mobility context while the ethnic profile at present is the
witness of that mobilization, during the Hindu Period, great ethnic mobility
remained a characteristic of Indus valley civilization (Quraishi, 1974). Further,
Dravidian was settled prior to the Aryan in the region, who evolved and
developed to the civilized life.

In the early age of Aryan tribes on one side, they settled the villages while on
the other hand had a short contrast in the cultural milieu (Dani, 2007). Aryan
also distinguished themselves from Dasya or Dasa the conquered people
(Dani, 2007 & Chiragh, 2001) while those Dasa or dasyus were considered
Satan and dirty ones.

Zia (2009) believes, that India never remained a unified country except for a
short period nor its people ever a nation as we consider it nowadays. The
regional people having different cultures, religions languages and colors as
Kashmiris having fair skins, Caucasoid characteristics, Bengalis and
Assamese having dark skins, the admixture of East Asians.

The culture systematization and intermingling is incredible while considering
the Gandhara Civilization. Different cultures in the region show the
importance of the region in a historical context. Alexander the Great, arrival
to the region after the Achaemenids resulted in gross changes in the region. In
Gandhara region the Greco-Buddhist cultures, religion, art, dresses, statues
which reflected and absorbed the Hellenic colors too (known Gandhara
School of art) (Mark, 2012).
The implication of Hellenic civilization in the region continued long after they had lifted the region (Quraishi, 1974). Quraishi, admits, that, Greece-Buddhist culture flourished in the region in the first five centuries. According to him the Alexander legacy is of worth value, had given name to a religion (Hinduism) as well to a river. India got her name from this region. Hayat (2007) considers that the Gandhara Civilization is the amalgamation of multiple cultures. Nehru (2004) notes, that, outlandish element through the northwestern route used to come to the region and made amalgam in indigenous culture (2004). The influence of the aftermath of Alexander victory of Greek Culture remained in the region for one thousand years (Chiragh, 2001). These influences are of prime importance but the regional culture of Gandhara remained on the peak having fallibility to absorb other cultures, as well, self-directed energy in the culture (Khan, n.d).

2.5 Political History of Gandhara

The emergence of the state is a historical development in the history of political science. If we look back, the origin of the state, which is not known but the political thinkers and philosopher had endeavored to figure out it in different ways, some times in the light of modern knowledge and investigation as well other adopted various hypothesis to find out it (origin of state, n.d). Multiple theories are found to explain the phenomenon; these are explained as Divine origin theory, social contract theory, matriarchal and patriarchal theories, force theory and the theory of evolution. Important factors are noted in the formation of the state are kinship, religion, property, defense, force, political awareness and conspicuous which contributed to the evolution and growth of the state, not one but all of them (Origin of state n.d).
However the past and present are much varied. Encyclopedia Britannica explains, that, the political system of modern times are much different from the ancient times, the nation-states divided the world into 190 territorial regions, having the national government, with vested sovereignty (Typology of govt, n.d).

The political system also evolved with the passage of time which arrived at the modern nation-states of the 21st century. However, prior to it, the whole of the world was interwoven into a political system that of the supranational, political system (world division of separate national entities with shared goals), Empires for the people having divergent origin and cultures had varied nature finally arrived at the league of the nation of 20th century.

Different empires are found by looking back to the ancient civilization as well during and after the start of historical age. Empire comprised of the central state, which controls a diverse population as well, a vast territory. The rise and glory occur due to its expansion of power and influence, while fall appears when it lost its control both in terms of influence as well of power (Comparing the rise, 2016). In addition, the empires were divided for best management in political unites due to its large size called provinces. Further, the rise and growth take place, when, one state takes control of other states or groups of people. Although, all the empires did not grow and rose in the same way in history. Persian empires grew in 30 years which reached its climax in 75 years. On the other hand, the Roman Republic emerged in sixth century BCE, but after a few centuries reached its peak in 117 Century CE.
The factors behind rise and culmination, however, varied from empire to empire. Persian based military conquest for their expansion, Mauryan tactics in the Indian subcontinent can be found political, religious as well as military expansion in nature: Roman also relied on military as well citizenship to be loyal (Comparing the rise n.d). The political structure according to Avari (2007) was a clan state existed in Himalayan foothills, Northwest of the Indian subcontinent: the border of the central kingdom of Sind, Punjab and central parts of India. Further, in the Clan states people enjoyed democratic rights, as participation in the assemblies as well freely expression existed there.

The foreign secretary of Pakistan Aizaz Ahmad Chaudhri, in a foreword to the exhibition (conducted by his ministry), endorsed the influence of ancient Pakistan, (Gandhara and Indus) geography had transcended boundaries to south and central and East Asia, The Ancient past of modern Pakistan is a proud legacy for search of diverse ideas, thirst and quest of learning and seeking (MFA, 2016).

Avari, (2007) divides the history of the Indian subcontinent into four major eras, Paleolithic age, Vedic Period (2000 BCE to 3000 BCE), the emergence of Great empires (300 BCE to 500 CE), the Feudal era (500-1200 CE). During the Vedic period, the government was centralized while the social customs of the region was integrated into the fullest (Mark, 2012). Although, the geographical tribal government was replaced by a regional state from 700 BCE, which should be considered the stable age for that state (Amjad, 1997). However prior to it, around 1200 BC or 1300 BC the heads (Raja) of their
respective states fought against each other (Chiragh, 2001). Robb, (2002) provides, that Aryan who spread eastward in the Indian subcontinent, introduced the assemblies, kings and cities, merchants and agriculture. It is reported that, during the Chines pilgrims who visited the region in 7th Century AD, the region comprised of five countries and eighty kingdoms (as cited in Zia, 2009).

The political structure of the ancient Indian subcontinent is indispensable to understand while consulting the available literature. Dr. Altikar admits that Arthasastra is a guide for understanding the regional phenomenon which is the focal point of the study, the theoretical orientation of polity, being philosophical foundation and principle of political science while lifted the administrative structure of the realm (as cited in Mahajan, 2016). According to him, in the political context, it discusses the challenges of rulers, the structure of bureaucracy, law, diplomatic tactics, peace, and war, etc. However, Changes are recorded in the region of different ages as well during the establishment of different kingdoms in the region.

The regional geographical nature from the very beginning was much different as well continued to change accordingly, the Persian considered, the plain of Indus their frontiers, while Indian considered Afghanistan an important region of their influence (Avari, 2007). As he conceives that, around the 8th century BCE the Janapada the people territorial region are clearly visible as Panini recorded sixteen regions. Avari admits that central India (now) had just three regions, the Gangetic Basin had eleven while two regions were in the North West. Maahajan (2016), argues that during the Hindu period two types of
assemblies exited in India, Janapada (the assembly of the realm) and Paura the provincial or unban center assembly. Further according to him around, 700 BCE national states disappeared while the monarchies developed as the Magadha, etc.

During, 600 BCE two major development emerged in Gandhara, of the complex state system, as well as clan states instead of petty polities structure of Vedic (Avari, 2007). In 600 BCE city-states appeared, which provided for development and of joint defense against Persia (Harman, 2002). By 600 BCE the direct and continual trade had taken place, between the city-states of Greek and the empires of the Middle East (Harman, 2002).

Robb, (2002) provides, that Aryan who spread eastward in the Indian subcontinent, introduced the assemblies, kings and cities, merchants and agriculture as well. The system of clan state declared by historians were Oligarchies, Republicanism as well as democracies (Avari, 2007). The nature of states those states were more republican rather than a monarchy. The power vested in the Rajas, while the clan state evolved and produced the Rajas (kings) (powerful personalities) who had a dominant role during the debates as well as during proceedings. The monarchy then replaced by the republican system in the period of Buddha, which spread in the kingdom as well as outside too (Mahajan, 2016).

Kotlya work (Arthashastra) having the fragrance of diplomatic tactics, political economy and the secular vision of ancient India (Avari, 2007). It was a guideline for kings (Monarchs) as well for citizenship who had practical nature rather than a philosophical approach to the mentioned areas. It is
accepted that in *Arthshasthra* the dominant discourse is secularism instead of a religious whim for the rule.

Sanujit, (2011) elaborates the emergence of the local kingdom resulted in 380 BCE when the Persian lost the rule, which later handled by Alexander while Porus believed to be the Indian monarch who fought against Alexander but could not survive. Avari (2007) explains, that the clan states were governed by oligarchy while the kinship replaced by the republican set up.

The urban city center of the Indian subcontinent stretches back to 2300 to 1700 BCE to Harappan civilization (Prasad, 1984). Robb (2002) claims that city-states, with the sophisticated economic and political system, can be found about 3000 BCE, the Indus Valley (Harappa) civilization.

The city-state persisted throughout history in the region. Gandhara Mahanjanapada means the great sovereign nations (tribal and city-states), (as cited in Khwa, 2016). Mauryan period (322-180 BCE) witnessed the urban structure. The city was basically of settlement, established by people, while influenced by the historical process of evolution (Prasad, 1984). Besides that, during ancient times, Greek civilization the third one flourished in ancient Greek around, 2500 years ago (Harman, 2002).

Glotz (1929), in the “Greek city and its institutions”, describes the evolutionary stages of city-states of Greek. The tribal structure and further moves to the establishment of the empire. Greek influence on the part of Hellenistic civilization spread to the world in General while to the Gandhara region in particular. Thus Greek political structure, its development
administration is pertinent to understand the relation of the present study. The author emphasis Greek city-states, but the comparison with the outside world of that time as its promotion and development on the Hellenistic part is the missing part of the work.

Avari (2007) believes, that the ideology of kingship evolves from the chieftain of the clan gradually, the assemblies controlled the exercise of the king known a Raja. Further, the Raja king authority derived comparatively less from such assemblies. City-state was a prominent feature of the region long before when the Greek and the Persian Empire. The political condition of India during Buddha was not in the control of the central authority to the fullest, the monarchies replaced by the republican system due to regional autonomy (Mahajan, 2016).

The state-citizen (courtly citizen) could enjoy, being acquired the wealth and Knowledge prior to the old age to enjoy there (Robb, 2002). Further according to Robb, the civilized citizen (the Urban Man) had a house in a city or town (large village) or in the vicinity of nobility. The citizen enjoyed the fullest festival, gathering of social nature, drinking and other luxurious activities while Dynastic successions extended to court advisers and councils (Robb, 2002).

Sehrai, (1979) provides a deep insight into the city-state of Gandhara, (the unforgotten city) a prominent urban center of Hund is worth noting. He accommodates rightly the very city-state of Hund as the forgotten city of a great civilization. Khan, S, (2004) declares Peshawar the ancient city, a city-state of Gandhara through the history of the region. Shah (2013)
encompass the role of medieval Peshawar, covering the event and ongoing
during the fall period till the Mughal period. Kuwayama (2002) finds that the
plains and hills of Gandhara are the witnesses of civilization. Rajput (2018)
views the Gandhara region comprised of present-day Pakistan by Northwest
of Afghanistan while southwest to China, besides that he admits that Taxila,
Charsadda and the Swat region were the hub of Gandhara region as well its
civilization.

Anthropologist Richard Lee, argues that prior to the emergence of state
people lived for thousands of years on a kin-based small group with the core
economic institution of life comprised on the common ownership of resources,
land (property), food distribution as well political relation were egalitarian (as
cited in Harman, 2002). Harman argues that it means that people in general
shared and helped each other regardless of rulers and ruled.

Throughout the history of the region, the paradox of ideology is persisted. On
one side secularism is vivid in political outlook with entire descent manner.
During the Gupta, the kingdom was decentralized as well as extremely
tolerant in the political sense (Avari, 2007). However, the role of religion in
Gandhara as Buddhism can be declared as the key factor of its civilization.
Religious role in Indian polity is too had a crucial role in the main theater of
political hub. Religious roles predominately occurred in the regional polity, as
the cast system for the persistence of balance of hierarchy was the established
system (Avari, 2007). In the mentioned period, under Gupta, Hinduism,
Buddhism, and Jainism reached its apex, which termed the classical custom of
the Indian subcontinent. Besides, the existence and function of multiple
religions in the region flourished working freely regardless of any sort of pressure, which is now the prominent feature of modern nation-states of the developed countries as in the UK and the USA. In addition, the Mauryan Empire (321 BCE) established by Chandragupta from Magadha with highly centralized political authority.

Secular values of the state, to treat other religions persisted in a descent manner along with the state religion. It provides that, the state had the religion (official) regardless of any threat to the other religion. The state religion boosted and humanized during Ashoka by propagating Buddha teaching and principles which are founded in rock and pillars inscriptions (Avari, 2007). Religious role remained the key factor behind the integration of the state. Robb (2002) argues, that, in the early Indian Subcontinent the authority of the king was weak than the religious clergy. Although, the king’s role was pertinent because it was important for Brahmins and religious groups: Ashoka introduced religiousness and political system who was committed to tight control of the part of behavior. He believed that the power should be vested in the state for the development of socialization, sympathy as well of spiritual accomplishment.

It is believed, that, Saka, Kushans, followed the Mauryan model while the agriculture flourished along with trade on external and internal level (Avari, 2007). Two aspects were common as Avari (2007) understands, the corporate system of government, in which the senior of the family joined the convention in the central town and leaders were respected, regardless of the Hereditary system. The second common feature was the extreme antagonism of Brahmin
supremacy and caste system based upon the Vedic tradition of citizenship as class division. In contrast, as Avari conceives, that, clan states in the form of the small and large kingdoms existed, which were ruled by Monarchs or the system there was a monarchy.

In old times, in the Asian empires, the ruling elite operates the system of the state, in the hereditary form of a dynasty while administration involved in relatives of the concerned dynasty (Higham, 2003). He includes that, Power vested in the center while the appointment of bureaucracy was their jurisdiction. The power center (Ruling class and bureaucracy) concentrated on center, in a state palace, temples, while the expert's residential area was quarters.

Robb (2002) admits that Chandra Gupta Maurya and Ashoka had the theories of government, knowledge of taxation, administration to promote code of behavior in the wide region.

The political landscape had an important strategic location, which was a melting pot of central Asia, the Middle East, and India, due to its partition the region had inter-regional, economical and culture interminable features (Khaw, 2016). Due to its fertile nature of the region which had a considerable number of the population. Though its history and its geostrategic and geographical context the fertile region had the seat of the ancient kingdom (Khaw, 2016). Harappa, Mohenjodaru and northwestern India (Gandhara) provided for literacy and political organization which required for the resident of cities and for religious rites (Robb, 2002). Many geographical as well political unites are discussed in ancient text.
The political structure of the region featured as confederacies, empires or kingdom, which administrated by local rulers Rajas on various local states, through laws and officials (Robb, 2002). Panini’s work (Ashtadyayi) provided for a large amount of information, and knowledge, regarding geography, cultural various regions, people, towns, economic structure as well a historical look too (Avari, 2007).

Paradoxes often occur by discussing the political history of the region. Megasthenes (322-298 BCE) views strict punishment and observes state intervention greatly involved during Maurya, in the state of Magadha (as cited in Robb, 2002). But on the other hand Chines visitor Fa-Hsien (400 BCE) recorded a lack of government intervention and the great extent of freedom in the region. The Political history of the regions in the context of Gandhara is comprised of the Achaemenids (600 BCE) the decline of the great kingdom in the 11th century in which the region remained the main theater of the play. The rise and fall of Gandhara are subjected to its political history of the region. The region witnessed the superpower of the time such as Persians and Greeks which had broad-based international roles and worldwide influence while interacting with other civilizations.

The dynamic nature of the region remained its permanent feature. Religious role perverted social and cultural paradigm in political. It was consequent upon the formation of sovereign states (city-state) as well as some time powerful states of as Magadha during Bimbisara (Mark, 2012). Civilization is a super social, economic structure, having historical assets and political vision, of the people living in a specified geographical locus sharing common belief
as well as social institutions (Wei, 2011). It made a Geo-political and Geo-culture identity while interacting with the other players in the human society. Being a sophisticated civilization the possessor of multidimensional aspects in which the political system had the state of the art nature.

Religion from ancient times seems an integral part of society. As the Vedic era remained a permanent part of the political history of the region. Religion and politics developed side by side. Vedas, Upanishad, Mahabharat, Puranas, as well as the Ramayana (Hindu Literature), is considered the continuation of the Vedic era (Mark, 2012).

Warfare as the modern time was the distinguishing feature of the past. The military power remained the sole asset of the state (old kingdom) for tight control as well to continue the role (Higham, 2003). So far as the control of the rural and remote areas was concerned, the trend of independence was involved to a great extent.

Prominent Historian, Herodotus, recorded, Gandhara a part of the Achaemenian empire during Cyrus II, and Darius I (as cited in, Hayat, 2017). Chiragh's (2001) views, Gandhara the most stable and strong Kingdom in (700 BC), while Pushkalavati (Charsadda), Sakla (Sialkot) and Taxila were the most civilized city-states of it.

The geopolitical importance and economic condition had played a due role in the formation of regional history. Nehru (2004) provides that, Alexander invaded that region, on the less important frontier, and he was pushed back,
thus he lifted thinking regarding interior India. Nehru further claims that Alexander did not succeed to subdue the region.

The reason and motive behind the invasion of the great power of the time on Gandhara were its locus and wealth which is derived from its communal trade resulted in the attraction of invaders to the region (Saleem, 2013). China, Rome, and India (Gandhara) had remained its great partner on the trading level (Avari, 2007). Not only the geo-economics condition of the region but its religious role also remained a vibrant feature of the region. Buddhism traveled from this region to China, ultimately to Korea and then to Japan, where at Mango (East Tukhmakhen desert), fines shrines existed everywhere (Higham, 2003).

The past Gandhara is interwoven in the International relation of that time. Gandhara had a key role in the intentional politics at that time, New world encyclopedia acknowledges its relation with Rome which can be confirmed from archaeological excavation as well from the Saint Thomas visit around 40 CE.

The cultural heritage played a vital role in at past as well of worth at present for the promotion of ties, at present. Peking University, (which is the oldest university) organized an exhibition and seminar on Gandhara Civilization which is considered to expand cultural linkages of Pakistan and China to accustom, Scholars, Students and researchers from the importance of Gandhara Civilization (www.thenew.com). Due, the importance of Gandhara civilization by keeping in view its historical importance, last year 1.7 million tourists visited the historical places and landscape in Pakistan. It is the
continuation and revitalization of historical linkages, when Gandhara was visited by Hiuen Tsang (627 AD) and Hue Chao in (726 AD) respectively who witnessed the downfall of the region (Dani, 2007).

Litvinski, Guag-da, and Samghabadi (1996) describe the history and civilization of Central Asia by focusing the period from 50 to 750 CE during the rise and start of the decline of Gandhara civilization. The bulky work is a serious discourse of the mentioned period which covers dynasties, empires their mutual relations and rivalries. To what extent it covers the topic under study, it provides a prescription on Sassanian, Guptas, Kidarities, Hephthalites and their continuation and power politics rather than focusing on Gandhara civilization. The central and melting pot of mention empires, rivalries and tribes, and dynasties who ruled the region.

Sen (2003) presents a detailed inscription of India China in the Buddhist context, on a religious level. Trade being a secular subject and diplomacy boosted from its contribution. The initial chapter provides bulky information while the time sphere of the author is from the 7th century until the beginning of 1500 CE. The mentioned period on one side presents bulky content on the title but on the other hand ignoring the very hub of Gandhara. It understates the very claim which reveals a biased approach.

The political history of the region is derived from different sources of the region. In the old book of Jainism ‘Uthardayyan,’ Nagin Ajit has been mentioned great ruler of other contemporary kings (Chiragh, 2001). The regions had Independence status as well as affiliation to the center. Chiragh provides that, sovereign status remained the prominent feature. In the old days,
the power of the king was limited to the concerned cites, other big cities had their own ruler while rural had their own lords.

According to Nehru (2004), the frequent political and economic changes occurred in North India (Gandhara) region due to its dynamic nature and of external factors that frequently came to the region. In the old days, the political system was not like we think it today. Haqi, & Qadway (2006) argue the individual rights were not considered important but peace and stable government where the prime objective behind the establishment of government. They believe, that, the aristocracy was supported while strict hostility noted regarding people's sovereignty. Even, the Philosophers as Edmund Burke (1729-1707) believed that the best government is that, where power is vested in feudal and lords. The division of the region had a distinguished structure. Politically the region had numerous municipalities (independent region) a disconnected and disparate nature unlike the present (Zia, 2009).

The political system and form of government were much different from the present day. Huntington in clash of civilization observes (a debatable discourse) the broader perspective of civilization (political influence on the international level) rather on culture level (Wei, 2011). As the ideology of political power and influence, civilization cannot be restricted to a particular territory although, territorial exposition is pertinent for a civilization.

On one side the political system, history, culture, religious outlook, art, literature, the architecture of Gandhara civilization is of vital importance: keeping in view the regions its associated history. On the other side along
with its indigenous importance: its global position in historical context as well at present is considerable both in the term of repercussion and to strengthen relationships with the outside world. Looking back the glimpses are quite visible. Gandhara due to its importance bridge up the different civilizations, as it boosts its own civilization, the interacting, intermingling, of art and culture as a global village (Saleem, 2013).

Gandhara civilization on the part of its legacy can play a due role in the international image of Pakistan, by applying its proper political diplomacy. During a farewell reception, in New York City, organized by UN Secretary-General Ban Ki-moon's, mother devoted to Buddhism, expressed that Buddha is the focal point in Pakistan and Korea relation (Dawn Feb 19, 2015). If we look back in the historical context of her good wishes, as Dawn reports which confirms by historians that back in the 4th century the monk Marnantha who hailed from Gandhara and aftermath three centuries a Korean Buddhist Hyecho visited Punjab and Taxila (Gandhara). The stories are spread and read in Korea even at present. Religious teaching in the region has a historical legacy, How a prince left the luxurious life for the sake of enlightenment which disappeared from its home while spreading across Asia.

Mr. Atsushi Noguchi (Japanese) views Gandhara and the founder of Buddha which flourished in Gandhara shows the significance of Gandhara and the nexus between divergent cultures (MFA, 2016). Gandhara art is of immense importance but the obstacle in this context is the precision of date regarding its origin and the social-politico forces which contributed to it (Saleem, 2013). The Art of Gandhara civilization cannot be limited to its geographical locus.
Saleem provides that, by 200 BCE the curved stones and secular objects for luxury, bathroom, and dishes were produced. In Greater Gandhara, during the Buddhist art sculpture, stucco, etc found in Takht-i-Bhai region in Mardan.

The ancient region of Pakistan is declared a fascinating study specifically in the context of diverse cultures, languages, religion and social systems. The distinctive cultural identity, mutual integration, tolerance had the nature of the accommodation and its pluralistic purpose is vital to understand (MFA, 2016). Gandhara, in short, is Peshawar valley, Malakand, Dir, Swat, Bajour, Mardan Taxila and Jalalabad in Afghanistan, the region where Buddhism emerged and as the cradle of Gandhara civilization (Culture Gandhara, 2016). Gandhara scientific, cultural and political, art and craft influenced each other over the centuries (MFA, 2016). Which contributed to the foundation of a great civilization.

Saleem (2013) focuses on the art, culture, and style of Gandhara civilization which are the evidence of a great civilization, the symbol of glory and agent of its decent past. Its geographical locus and strategic importance absorb the influences of other cultures as well as the influence of the other civilization to a large extent. Its nature import and export of values to communicate it to some extent is the depiction of the global village on the part of its influence.

Chiragh (2001) has a deep insight into the regional history, from the stone age until the Musharraf regime in Pakistan. His work having bulky nature. He discussed the different religions of the region i-e Buddhism, Jainism Christianity, in an abbreviated way associated with the history of the region. Furthermore, his work encompasses the political ups and downs in the region
of ancient times. The commence of Cyrus the Great of Persia, Alexander of Macedonia, the arrival of Gupta to the region have been discussed along with a slight manner. The factors of rise and fall have also been mentioned. The mentioned work is of prime significance in the relations to the topic under study but having an amorphous of the region having a unique identity, history, civilization. Regarding the political system. Macmunn (1978) uses Indus instead of Gandhara for the region. Indus was apparently comprised of various chiefs and kinglets. Although the region had sovereign nature, controlled by local Rajas, they were the variance with the overlord king Pours. Olmstead (1948) in the history of Persia comes up with a detailed description of the Persian Empire, civilization, origin, genesis of the Persian Empire historical period around 600 BCE. The encyclopedic nature of work encompasses all aspects of civilization. Chapter four specifically, addresses the power politics, of two great power of the time of Persia and Greek. In addition, it covers the defensive position of Greek and the dominance of the Persian Empire, the political tactics of the Persian divide and conquest on the part of its expansionism which resulted in the establishment of the Great Persian Empire. The propagation against Babylonia as at present was a tactic of the great power. Cyrus the Great endeavor being the founder of the Persian Empire, his political vision and administrative system been concluded. Gandhara and its administration of the respective political units being established by Persian inscribed in an abbreviated way.

Prasad (1984) provided a deep look at the Kusana (Kushana) kingdom: the glorious period of the region (Gandhara). The city structure which is of has been investigated and linked up to the Harrapan civilization. The author
believes that the concept of the city-state of Harrapan civilization was taken from Mesopotamia civilization. Mauryan Empire is the subject of discussion of the author as, its contribution and implication of cities, craft, and commerce which met its height associated with Gandhara Civilization.

During its decline, Islam is one the factor of the fall of Gandhara civilization. The advent of Islam into the region is however considered to a large extent, as the commence of Islam came to the region. Zakaullah (1998) negates the prior relation of Arab and India during the time of Caliphate, while for the first time Arabs conquered Hirat in (49 AH according to 665 AD) and then arrived at Multan. But they did not establish permanent settlement and government in the region. The advent of Islamic history recorded (mostly refereed) when Muhammad Bin Qasim in (92 A.H according to 711 AD) subdued the Sindh and then arrived at Multan. Zakaullah, admits, that, Arab did not believe in the expansion of government and the next 200 years appointed the rulers for Sindh.

Khan, A. (2004) in the history of Swat state, drew a sketch from past till present. He provides a Chronicles of the past of the region. The advent of Islam during the region during the decadence of Gandhara, in the backdrop of his work he discussed the Swat region of Gandhara during Gupta, Ram Raja of Khadokhel, and the last Buddhist ruler Raja Gira in the embedded in the political history of the region. He includes the Chines pilgrims to Swat when Buddhism was on the verge of its decline. The writer included Swat (Savasto) a part of Gandhara for a short period of time. His nature of the approach to political history seems an oversight having the problem of weak analytical
nature of work and biased nature to some extent being a Member of the royal family. He focuses on the region, having a weak analysis of facts and events. Herodotus (2005) compiled all the things regarding the past while his political history had been written in the Geeks struggle and freedom against Persian slavery. His political insight to a different region of the world is a subject of discussion while having serious flaws regarding political and military affairs due to a lack of knowledge regarding the concerned fields.

Rashid (1992) elucidate the importance of the different region of Pakistan in general while the Gandhara region specifically. He also put a glimpse of the legacy of Gandhara Civilization in the shape of the castle of Raja Gira in Barikot (Birkot) Swat with its historical and political importance from Alexander until its decline. Although his narrative comprises on his observation and secondary sources. It is a general overview of the Northern areas of Pakistan. Habib (1962) in the State of Dir consults the story of the princely state of Dir, His work is a brief account regarding the backdrop of Dir (princely state), its people, tribes of Pushtoon as well of non-Pashtoon. Although, his work should be considered in the context of the repercussion of Gandhara civilization, The power politics and wars till the accession of the princely state of Dir to the Islamic Republic of Pakistan. However, Dir state is the historical continuity of kinglets a prominent feature of Gandhara civilization in the political context.

Gandhara kingdom and Empire have been mentioned but had not well-defined keeping in view the geographical locus, but as a civilization, it
was not confined to the mentioned geographical territory (although existed in a defined territory), it was expanded across the frontier.

To accustom people from the consequences and magnitude of Gandhara Civilization, its historical importance is understandable. Further to strengthen ties with the neighboring countess, like Afghanistan, India, Iran, Central Asia, China, Greek-Europe, having historical, religious and cultural ties, as well commonalities in the perspective of Gandhara. The International bonds will be strengthened, bridge up the gaps, for cross-cultural exchange. Ahmad Hasan Dani, in September 1997 remarked that Gandhara has the potential to link up the dead channel of history (as cited in, khan, n.d). Which has been misinterpreted in different ways, he further requested, “Let’s, the Gandhara of the Past stand as a solid foundation for a better Gandhara of the Future”,

The distinguished position of Gandhara civilization, it’s model an all walk of life can be applied the modern times in general and in Pakistan for particular. As handling the security issues both of internal as well as of external level. The function presided by Tridey Roy (President of Pakistan Buddhist Association), in Islamabad, desired for the Gandhara model for the assurance of peace with neighboring countries (Iqbal, 2002). The clash of civilization is considered a threat at present in the region, during the 21st century due to the power politics of great power in the region, regional issues, as of Kashmir dispute, line of control (LOC) is also a permanent threat feared by Mr. Terasawa.

Roos-Kepple and Khan (1908) present a detailed discourse of Sultan Mahmud of Ghazni who played a key role in the paradigm shift of the region. His role
is viewed as a major contributor in the subversion of the Gandhara region and the subjugation of the entire region.

Robb (2002) in the prelude to his book provides, that much has been done and explored regarding the region, but yet a huge work is needed to launch. Several issues come across which resulted in the ignorance of people from their legacy. Shazia Rafi includes that I was wandered when I observed, the gap of the textbook (which is started from the advent of Islam) and its decent past the missing part as the Indus and Gandhara the regional civilization (Dawn Feb 19, 2015). She further provides that, the alarming signal is that, Gandhara is missing from the national curricula, archaeological sites side by side from Museums, which has been looted which is an alarming threat. She suggests that, for its preservation, protection, promotion being a value-added historical legacy which can be resulted in the creation of the international image of Pakistan and national identity for its inhabitants.

2.6 Summary

Rise and Fall of Gandhara owes to the political history dates back to ancient times. Though, Gandhara civilization is deeply rooted in the origin, history, religion, culture which existed in the North West of the Indian Subcontinent. Most of the research work is carried out in the field of archaeology in the context of Gandhara Civilization. History, religion, languages had been researched. Art, architecture, archaeological sites are discovered as well as going to discover. Religious history is subjected to worship and their followers are mentioned in an understated way. The emergence of Buddhism and Gandhara are considered synonyms as a great obstacle in the
understanding of the subject. The commence of great power to the region is narrated in an epic adventure and march of success in the region. Various dynasties, empires, kings who ruled the region are depicted subjectively in a fragmented way, which has undermined its political history.

Gandhara civilization has been investigated mostly in an archaeological context, having a murky picture of the past in a distorted way. The people even academia too considered it the subject as well the jurisdiction of Archaeology. To what extent the linguistics fossils have been traces, the Aryan mythology disfigured its overall paradigm.

The jurisdiction of history also influenced by different factors of regionalism, nationalists feelings and by the desired objectives of orientalists. In the political arena, the edifice has been erected on the history of rulers who ruled the region, mostly the viewpoint of the non-indigenous perception. All the mentioned approaches have been identified in various scholarships having poor depiction which has undermined the subject of Gandhara in general while its political history in particular.

Gandhara possessed a distinguished culture, national dignity, geopolitical locus strategic importance, religious outlook, world view of international relations. Besides that in the political landscape clan states system, sovereign affiliated and independent region, urban center, city-states, kingdoms and Empire embedded in its political history and its contribution.

In cultural milieu diversification and amalgamation with other cultures are the vibrant features of Gandhara. Democratic values of tolerance, religious
freedom, participation in different activities, the vision of social welfare on the part of Gandhara having its own exposition. Empire and kingdom being a sophisticated civilization is the magnificent contribution of Gandhara associated with its political history. Cultural diversity and integration are the considerable elements of its foundation. In the prior studies, Gandhara civilization is described in a fragmented and understated way. The political structure, foundation, political history of Gandhara is the backbone of the edifice of its civilization.

The political system, political history, and political outlook is the missing chapter of earlier studies. The present study has been carried out to discuss in depth the Gandhara Civilization by focusing its political history and contributions which had a decent past. Civilization In a broader perspective irrespective of territorial limits while a kingdom and Empire based upon defined geography. Rise and fall lie in the jurisdiction of the political history of Gandhara civilization which originated in 600 BCE and arrives at 1100 CE. Its post implications, repercussions, legacy and remnant associates the present and past provide a deep look into the study.
Chapter Three  Research Methodology

The present research is intended to design and explore the very question of Gandhara being an ancient civilization by focusing its political history. The research having historical nature but its political bloom and implications are of paramount importance for the region and its people. The political history and its contributions on the part of civilization having primacy in the entire subject matter of civilization. The research methodology according to Denzine and Lincoln (2005) explains the overall plan of research as well as the section which is based upon the nature of research questions and the subject under study.

Civilization on the part of the past contributed to all the aspects of human history. Gandhara civilization is among one of the great civilization of the world. It had a multifaceted nature. However, its political history and contribution are the focus of present work. Gandhara civilization as other ancient civilizations had a rich political history. Due to its multidimensional nature, the multi-methods approach has been applied for addressing the problem.

Research methodology chapter comprised of the overall program and endeavors being carried out for figuring out the research question as well as addressing the research problem at all. It consisted of the research strategies, the research method; approach the process of research, its types, data collection method and the method of analysis.
3.1 Research Design

To meet the objective of the dissertation the very nature of present research is qualitative. Qualitative research is that type of research that produces findings not arrived at by statistical procedures or other means of quantification as qualitative research (Srauss & Corbin, 1998). However, for the collection as well for analyses the multi-methods research has been applied to deal with the subject of Gandhara civilization and the elements by focusing its political history. The research design as Cresswell (2009) views it as a proposal or plan for conducting research the included philosophy, strategies for investigations and the method is applied. It is basically a framework applied for the explanation comprised of the mentioned three components.

Although present study tends to Qualitative research because the focus of the study is to investigate Gandhara civilization as a political study, in which its political history, religions outlook, the element of civilization and its political contributions are undertaken for its better understanding both in the term of its integration as well as of diversification.

The multi-methods approach has been applied for dealing with the various concepts as well for diversification. Seawright argues that multi-method research can deal properly with various goals and concept formation which can be used better for refinement.

How multi-method works better in the context of concept refinement as well as dealing with the political study and contribution of Gandhara civilization. According to Collier & Elman (2008), the third approach in multi-method
deals with its association with the simplification of the complex tradition of analysis and interpretation in the analysis of politics and international relations. According to the mentioned approach the arrival of great power to the region, their power politics and their mutual relation with Gandhara and other actors can be dealt accordingly. The following methods have been applied for data gathering and data analysis by conducting the research multi-methods.

The case study which is being used at present research a strategy for conducting the inquiry. Case study (as cited in Cresswell, 2009) is a strategy which is used by the researcher, to explain in-depth programs, activity process or one or more individual cases. It is an intensive study of a single unit for the purpose of understanding a larger class of similar units. A unit focuses bounded phenomenon a civilization, empire, and state a political system observed as a single point in time or over some delimited period of time. For better understanding, however, the temporal boundaries of a unit are not always explicit, they are at least implicit (Gerring, 2004). It mostly bounded in and activity, while the researcher collects detailed information by using the variety and difference of data collection over a sustained period of time. A qualitative case study is an in-depth description and analysis of a bounded system. So far as the unit of analysis bounded system is concerned, it makes a study case study not the topic of investigation (Sharan, 2009). The Rise and Fall of Gandhara is its political history and its contributions to the ancient civilization which existed in the region which is the focussed in the present work, explicit the nature of the case study.
The present research study is based on the lore of the past; to evaluate and synthesis the evidence to establish the facts regarding past events by drawing the new conclusions. The secondary sources are used to unearth the historical and murky nature of Gandhara civilization. Apart from the past stories, historical research is applied for future trends and efforts as well for the solutions of many contemporary issues based on the past.

In addition, the exploratory pattern is adopted in the context of design for the underlying work. Because the problem has not been defined clearly to give a crystal clear picture of the Gandhara Civilization in general while its political history of rise and fall in particular. Moreover, the underlying philosophy is to consult in existing literature, having an exploratory approach while defining the problem explicitly. It revisits the old concepts, such as Gandhara its etymological context, theoretical exposition, historical genesis, political history, names, and nomenclature to interpret them in a new way by the investigation of past.

Exploratory research is also part of present work. Gandhara having a sophisticated and multidimensional structure due to its complexity it is not been dealt with accordingly. The exploratory approach thus suited to address it properly because as Bhat (n.d) argues it is applied for those problems which are not defined accurately. However, the nature of present research seems general is the very start while according to him it begins with general ideas further identifies the issues for future research.

The ethnological research focuses on the people who had found the civilization had advance levels of social structure, political outlook, culture,
ethnic backdrop and people. It is endeavored to understand the very nature of
the natural setting of things. Further, the interpretation is not according to the
theory of outside. In the ethnographic section, the composition of society,
social welfare, resettlement, and characteristics as well the material and
spiritual aspect along are studied. The research design having descriptive
observation of the dates to attempt the examination of the situation as well
prediction totally depends on information, visual record, and interview.
Furthermore, to examine the relation to classify and associate the concepts
which are going to influence each other as diversification and integration
seem paradoxical approaches but interconnected in the Gandhara Civilization.

Multi methods approach is adopted for conducting the research work to
address the research problem and for meeting its objectives. A case study can
be combined with other types of studies. Ethnography case study is quite
popular in which the culture of particular social group is studied in detail, on
the other hand, grounded theory can be built within a case study, combining
case study with a narrative study to present a person’s “story” to analyze data
from viewpoint of critical theory (Sharan, 2009). The however present study
is historical, descriptive and exploratory in nature because of how and what
questions are often used in descriptive and why questions in exploratory case
study research. Thus the present study is the combination of case study with
the historical, ethnographic, exploratory and descriptive method which makes
the study multi-method research. It encompasses the historical, ethnological,
and exploratory approaches along with the admixture of the case study. Thus
the methods make a multimethod approach both in the term of collection of
data as well in the case of analysis.
3.2 Data collection method

The data collected from various sources having a secondary nature. A civilization encompasses various aspects and elements which are associated with different fields as well as discipline and this multi-method approach is suited best to deal with the complexity of data. At present study archives, libraries, online resources, books, research articles, journals, interviews, reports, newspapers, encyclopedias are visited and consulted in this regard to address the research problem. Besides that, the internet is one of the key and fastest sources to locate relevant data. At present research, the internet has been used for the available data which has made the work most valuable.

Basic perimeters that are used for the nature of information regarding the subject under study regardless of discipline and context been used as the information. It is collected from, religious sources, from the field of archaeology and history, etc because direct sources on the topic are lacking in this context while focusing on its political history and contribution. The set perimeter worked well (consulting different sources irrespective of discipline) to get access to the relevant data. The present research is qualitative. So far as the quality is concerned, it deals with the historical ups and downs of Gandhara civilization, origin, religion, culture, history, and tribal structure of the Gandhara Region. The data is collected from libraries, archives, Museum and relevant archaeological sites. The present research comprises secondary sources. So far as the secondary sources are concerned, it consists of documentaries, books, written travelogue, published research work and relevant journals of the field.
Chapter Four    Emergence of Gandhara civilization

Rise and fall of Gandhara civilization is the exposition of historical and political discourse of the region. Its political history started back in 600 BCE, met its climax and disappeared by 1100 CE. Its post implications are too of paramount importance. This chapter includes the political history of Gandhara civilization, different stages of its formation, Persian expansionism and Cyrus the Great role in the region, Alexander commence, Chandragupta Maurya and aftermath upheaval in the political history to encompass the political history and contributions of Gandhara of civilization.

4.1 Political history, the making up of Gandhara

Though Gandhara civilization has long been the history of the past while discussing the evolution, history, religion, culture, archaeology, and politics of the region. The evolution of human civilization and the infancy of the historical period are the major development of the Past. Evolution is a gradual process of the past, while several great civilizations had come into existence before the historical period and other afterward. While looking back to the past in the context of evolution and history of civilization which has deep-rooted, enduring and long-lasting implications on the region and its people as well on history. The political history of the region is the crown of the region however its compilation depends on different ways. Bogucki (2004) includes the different approaches for the investigation in this context. Archaeologists study the sites and artifacts (hardware) for tracing human existence in the past. Physical anthropologists for learning the evolution, genetics as well as health by studying the remnants of the ancient world while
Paleontologists study the above mentioned both. Historians, epigraphists investigate and study the text and monuments of the ancient world and civilization, etc. However, according to Bogucki, digging out these sources and investigating the past is an uphill struggle. As the sources on hand are the sites, ancient art, text (old) information regarding their climate and environment in a jigsaw puzzle which is needed to consult carefully.

History of the civilizations dates back to the very ancient time. The ever first civilization is found in Mesopotamia (3500-500 BCE) in the history of the world. Indus Valley (3300-1900 BCE) ancient Egypt, (3100-2486 BCE) Chinese civilization, (1600-1046 BCE), Roman civilization (550-465 BCE) Persian civilization (550-330 BCE) are the great civilizations of the world (Ancient History list, n.d). Further the Alexander invasion on the part of Hellenic civilization influenced the political and cultural aspects to some extent.
**Fig. I. Major Civilizations of the World**

<table>
<thead>
<tr>
<th>No</th>
<th>Civilization</th>
<th>From</th>
<th>To</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Mesopotamian Civilization</td>
<td>3500 BCE</td>
<td>500 BCE</td>
<td>Iran, Syria and Turkey</td>
</tr>
<tr>
<td>2</td>
<td>Indus Valley Civilization</td>
<td>3100 BCE</td>
<td>1900 BCE</td>
<td>Around the Basin of Indus River</td>
</tr>
<tr>
<td>3</td>
<td>Egyptian Civilization</td>
<td>3100 BCE</td>
<td>2686 BCE</td>
<td>Egyptian River Nile</td>
</tr>
<tr>
<td>4</td>
<td>Mayan Civilization</td>
<td>3600 BCE</td>
<td>900 AD</td>
<td>Present day Yacotan Mexico</td>
</tr>
<tr>
<td>5</td>
<td>Chinese Civilization</td>
<td>1600 BCE</td>
<td>1046 BCE</td>
<td>Yellow River China</td>
</tr>
<tr>
<td>6</td>
<td>Ancient Greek Civilization</td>
<td>2700 BCE</td>
<td>1500 BCE</td>
<td>Italy, Sicily, North Africa, and the Far East</td>
</tr>
<tr>
<td>7</td>
<td>Persian Civilization</td>
<td>550 BCE</td>
<td>465 BCE</td>
<td>Persia (Iran)</td>
</tr>
<tr>
<td>8</td>
<td>Roman Civilization</td>
<td>550 BCE</td>
<td>465 BCE</td>
<td>Rome</td>
</tr>
<tr>
<td>9</td>
<td>Aztec Civilization</td>
<td>1345AD</td>
<td>1521AD</td>
<td>Mexico</td>
</tr>
<tr>
<td>10</td>
<td>Incas Civilization</td>
<td>1438 AD</td>
<td>1532 AD</td>
<td>Peru, Chile</td>
</tr>
</tbody>
</table>

Source: (Ancient history list, n.d)

However, as above indicated that Gandhara (not mentioned in the table) and Indus valley deem two separate entities and civilization both in the region of present-day Pakistan. To what extent the period of decline of Indus Valley is concerned, after a careful analysis McIntosh (2008) also suggests its period from 1700-1500 BCE the period of fall and disintegration of the region. Besides that, the central cities of Indus valley civilization were Moenjho-Daro, and Harappa while its workers produced objects of daily use as well as the craft of state of the art level. Some towns are found in the proper center of manufacturing. Zia (2009), mentions, that, the Aryan invasion having a dubious nature, (the most propagated approach toward the past of the region) as the collapse of Indus Valley around 1500 BCE had no apparent connection with Aryan’s people. Harappan, Indus valley civilization declined in 1500 BCE, by the starting of the Vedic period (Beetz, 2008). During the Vedic
period according to him, the Vedas informs us of the migration of so-called Aryan. Harman (2002,) provides, that, the Chines and Indian civilization in the fertile land of rivers valleys had a production of high level, unlike Greek agriculture which had limited due to the mountainous terrain.

The links of the Gandhara region can be found with Harappan civilization and ancient Aryana (Afghanistan). Although using Gandhara in different connotation and context increased its importance rather than to undermine it. The belief and burial customs of those times acquaint us regarding the Indus religion is quite understandable. The burial rituals carried out carefully while the clothing and ornament tell their societal status (McIntosh, 2008). Plains and dale both played its significant role in the genesis and roots of Gandhara civilization. To consider the religious and social outlook of the mountainous people no such evidence can be found to trace the region to Aryan people of India in the Karakoram (Jetmar, 1959). Gandhara emerged over centuries aftermath the decline of Indus valley civilization. One of the major factors of Indus valley civilization is the river Indus which had been changed his course in the past. McIntosh (2008) observes its earlier course was toward farther east but due to regular flooding, it came to the present position.

Clash of civilization at present as the legacy of the past goes back to the very ancient times Persia, Greek, and Gandhara. Goel (2002) while conceptualizing the clash of civilization quotes, Toynbee who declared the antagonism against the western civilization and rule similar to the clash of civilization. The clash of civilization is the symbol of rivalry at present reflecting the past. Samuel P. Huntington is a professor of political science
addressing it as a dominant factor in foreign affair. Further (as cited in Goel) Huntington discard the ideological and economic factor behind the conflicts, by arguing that cultural factors will be the main factor of conflict between the various civilization and nations in international politics. Thus, the clash of civilization seems a permanent factor in the history of humans in the ancient past as well as at present. The clash of civilization remained a serious discourse in the past like the present. Power politics of the 21st century and its nature of democracy in its advance stage owes to the conflicts occurred in the past. Besides its acme and climax, the East and West at the past as at present were in the tug of war, but the overall paradigm was totally different. Persia and Greek were the leading power and civilization had the international role, influence, and world view both in the term of their power politics and civilization.

The historical evolution of human civilization in the regional context is not treated accordingly. The regional history has been taken in different connotations. According to Durant (2008) at first, historians assume that the Indian subcontinent was considered the land of Barbarian, where the cousin of European (Aryan) from the Caspian Sea had been migrated and settled here. Durant confirms that, after the passage of time, historians realized that, their approach was totally wrong, by changing his perception and viewpoint that the region has its own history and decent civilization.

The arrival of various and distinct tribes, invaders and rulers Gandhara had a unique form of culture, art, and civilization (Khaw, 2016). The ethnic profile at present is considered the factor and witness behind the great civilization.
During the Hindu Period, great ethnic mobility remained a characteristic of Indus valley civilization (Quraishi, 1974). Historically, as Quraishi conceives the accepted traditions are that Dravidians were settled prior to the Aryan in the region that evolved and developed to the civilized life. To what extent the Gandhara civilization is concerned it appeared in 600 BCE, peaked by 1st Century CE to 5th Century CE, while perished in entirety in 1100 CE. Different political powers, empires, dynasties, cultures, and civilizations came to the region by interacting, intermixing, contributing to it by producing a decent civilization of Gandhara with its political history is the focal point of the study.

History and evolution have remained serious discourse while discussing the origin of the people. Different factors are could be understood as the element of civilization that has been interwoven to it. The evolution and history of human civilization in the context of India on one side having a dynamic past but on the other hand due to different approaches being adapted have become a serious discourse. Nationalist, orientalist, and ideologist (Hindu and Muslims) approach. However, its regional importance is vital to understand. As the Indian history is looked at (Bengal, Tamil Nadu, and Gujrat) is still in its start to dig it out (Keay, n.d). Although in history various approaches, perimeter are applied but the reality still persists that history repeats itself, especially in the case of Gandhara, which has become a serious discourse. Its region and people having its own importance but of its model are considered the best ones for addressing the ongoing challenges of the region in general and for Pakistan in particular.
Throughout history, we analyze and present a neutral record of the past. By the historical pursuit, we study politics, religion, origin, and evolution of human civilization. The past has been unearthed in different ways. Archaeological excavations are one of the solid evidence being a distorted one. It provides, that at Mehrgarh Baluchistan the civilized human settlement is found, dates back to 8000 Before Christ (Zia, 2009). But the propagated myths regarding the region deems a hinder to expose the very history of the region.

Besides that, it is believed that the people of Northwest (Gandhara) had a distinctive identity from the early Stone Age. The people of Soan's last civilization had learned, how to hunt fish and other animals using a stone hook (Chiragh, 2001). In the archaeological context Gandhara having rich nature, Chiragh includes that, from the cave in Mardan the stone instrument and weapons have been discovered, goes back to 70 thousand years. Furthermore from Northern Pakistan (Gandhara Region), in the last phase of Stone Age, the advance type of stone instrument and weapon are found, which shows the historical importance of the region.

The origin and history of human existence in the region is the subject of discussion. Different theories and approaches are existed and presented regarding it. The historical and theoretical approaches are too pertinent to understand. The evidence has been provided by archaeological excavations, on the other hand, has its own explanation, although in an incoherent way. Due to various approaches, and lack of the neutral inquiry and varied nature of obstacles, which have made allusive nature of the Indian subcontinent.
Nehru, (2004), rightly comments, that, the history of India is not quite clear. The blurred picture is endeavored being unearthed in different ways. According to Nehru, the frequent political and economic changes occurred in the North India Gandhara region. Ahmad, (n.d), considered that Gandhara is the ever first universal state of Northern India.

Gandhara civilization thus had become a debatable subject, due to different historical approaches, explanations, theories, keeping in view the name, period, region, people Gandhara is taken in different meanings in the prior studies. Although not dubious, and too confusing to be explained smoothly.

The regional political history provides that, around 1200 BCE or 1300 BCE Rulers and heads (Rajas) of the concerned states fought against each other (Chiragh, 2001). By 8th BCE the Janapada the people territorial region is clearly visible, as Panini had been recorded sixteen regions in the Indian subcontinent (Avari, 2007). Besides, that, Blackwell (2008) admits that the 5th century BCE in historical context is of immense importance due to the emergence of beautiful states as in Greek.

However, the available sources can be consulted in this context. Bogucki (2008) compares that knowing about the present world can travel, read, watch videos and look into the surrounding which is not possible for the ancient world, of several hundred years and thousands of years. He comes up with a solution for digging out the past, the reliable sources which have been getting together after hard work and of a very tedious way. Bogucki comes up with a to comprehend it interesting that it is not possible to hear the ancient Greek
and Roman, speaking or come across with the Siberian hunters of the stone age.

The power vested in the people while discussing the past. Avari, (2007) provides that, the unit of power was family, several families lived in villages (grama) headed by an elder one, group of villages remained the owner of a clan, further clan formed a community. According to him, authority, the community structure of the early Vedic period the concept of state can be found while instead of king, clan chieftains were dominant. Furthermore, the established structure of communities then became a part of the urban center, province, kingdom or city-state the Jananpada. Avari, believes, that the ideology that the kingship evolve from the chieftain of the clan gradually. However, by the assemblies, they controlled the exercise of the king known as Raja. Furthermore, during the passage of time according to the Raja (king) authority derived comparatively less from such as assemblies.

The ever first ruler of Gandhara was Pakosati, although the sense of Kingdom and empire cannot be differentiated explicitly and seems synonym, however, the kingdom is ruled by the king while the head of the empire is an emperor, (Koshal, 2010, December 24). Jains and Buddhist sources confirm Pakusati king of Gandhara and named Gandhara among the major sixteen region kingdom of the Indian subcontinent (as cited in Khan, S. 2004). Pakistani who ruled the region was the contemporary of Cyrus and had close relations in the neighborhood while in those days Ninda family were away in Magadha (Amjad, 1997). Pakosati requested the Massagas (government of Massagas Chakdara a political unit) to attack the Cyrus army while the Massaga
remained a sovereign region or the political unit of Gandhara ((Rashid, 1992). Amjad (1997), states that in those days Massaga (Chakdara and Swat Barikot) were ruled by Thomyrus, while her son Spargraphisis the (Commander in Chief) withstood the Cyrus Army. He claimed that Cyrus was killed in that battle as well his army was too defeated.

Holistically, the Gandhara Persian relation is pertinent to understand. Khan, S (2004) admits the Achaemenids' contribution to Gandhara in the form of establishing an organized system of government along with their administrative structure by the Alexander. Olmstead, (1948) argues, that, Cyrus the Great was interested in Gandhara in the territory and abode of their Indian cousin (had strategic importance) while Iranians in their language called it ‘Paruparaesanna’ meant ‘beyond the mountain’. Hiuen Tsang (602-664) declares the Gandhara, from the Kunar (Afghanistan) to the Indus river (region watered by Swat and Kabul rivers too) is the region of Gandhara (Khaw, 2016). Further according to the author Gandhara region covered the North to South 370 km while East to West 296 km respectively. To what extent the cultural frontiers and conterminous region identified by the archaeological excavations as sculpture and movement its stretches from Taxila, Margala Pass, Toward east Maikyal Indus, the Kabul and of Bamyan valley located in the western part of Gandhara (as cited in Khaw, 2016, p, 32). Besides, Hazara and Swat to North and Soluaiman mountains located in the south associated with its cultural frontiers.

The regional geographical position is not too rigid as at present. Besides it, the geographical frontier its civilization is the commonly agreed term unlike
the Gandhara in historical context is considered that the old name of Peshawar valley, bordered by the East and West by Indus river and Sulaiman mountains respectively (Khan, n.d). The new term, as khan conceives, coined and identified is the Greater Gandhara which comprised of valleys of Eastern Afghanistan, Swat valley, Bannu and Taxila valley. The importance of Gandhara was vividly apparent. Spain, (1963) instigated that, the word Gandhara had historical roots in history, ‘Gndharoi’ or ‘Gandharue’ were known to prominent historians, Herodotus, Ptolemy and as well to Strabo, while Gandhara appeared in 6th Century before Christ.

Shah (2013) considers Peshawar as the Gandhara by declaring its old name as Gandhara, while its territory as he conceives was comprised of the region between the mountain range of Sulaiman including the Afghan border westward while bye east in the Indus river. Gandhara historically is claimed the mother of ‘Kurus’ the Mahabharata was the native of this land (Shah, 2013).

Gandhara region (Northwest of the Indian subcontinent) being a civilization too have a sophisticated political history. Its geopolitical nature was not stagnant but remained a dynamic one which frequently changed from time to time. Its political system also evolved during the passage of time. It was taken in different meanings as well as connotations keeping in view their desired goals. The Persians considered, the plain of Indus their frontiers, while Indians considered Afghanistan an important region of their influence (Avari, 2007). He includes, that, central India (now) had just three regions, the
Gangetic Basin had eleven while two regions were in the North West (Avari, 2007).

Olmstead (1948) reports that by 547 BCE a treaty was signed between Persia and Greek (superpowers of that time). The power politics persisted and remained vocal to them. Greeks were hopeful, (from the treaty) to get economic and political advantages, to exploit the Persian economy as well the neighboring city-states might submit to their allegiance. According to him, predominantly, Persian had dominated the international relation as compared to Greek, while had an influential role inside the Greek.

The regional political history can be understood by looking at the very genesis and emergence of the state. Notwithstanding, the origin, and the emergence of the state having a very debatable nature. The political thinkers and philosopher had endeavored to figure out in a different way, some times in the light of modern knowledge as well other adopted various hypotheses (origin of state, n.d). It is explained as Divine origin theory, social contract theory, matriarchal and patriarchal theory, force theory and the theory of evolution. However the Important factors are kinship, religion, property, defense, force political awareness and conspicuous which contributed to the evolution and growth of the state, not one but all (Origin of state, n.d). The religion both in terms of state and origin are of prime importance in the context of the present study.

While considering the regional history the religion embedded in the very fossils of the regional history Durant (2000), rightly apply religion toward,
origin, argues that Aryan (so-called according to him) when invaded the region they found the animistic and totemic religions in the region.

Dealing the subject of history on the political level, It has been explained that the political system of modern times is much different from the ancient times, as at present the nation-state divided the whole of the world into 190 territorial regions, having a national government, with vested sovereignty (Typology of govt, n.d). The political system also evolved with the passage of time which arrived at the modern nation-states of the 21st century. However prior to it, the whole of the globe was interwoven in such a political system, the supranational, political system (world division of separate national entities with share goals), Empires for divergent peoples and cultures having the multicultural nature and finally the league of the nation of 20th century.

The political structure of the ancient Indian subcontinent is vital to understand. The available literature provides contextual information. Dr, Altikar comments on Arthasastra as a guide in the field of political science which is the focal point of the study by declaring it the theoretical orientation of polity which tackles the philosophical foundation and principle of political science and left the administrative structure of the realm (Mahajan, 2016). Demosthenes, ‘Indica’ (302-298 BCE) also covered different aspects of Life of the Indian subcontinent, although by birth being a Turk, served as an ambassador of the Seleucus Nector in India (Avari, 2007). Looking back in a religious context, it seems that, the political condition of India during Buddha was not in the control of the central authority to the fullest, as the monarchies replaced by the republican system due to regional autonomy (Mahajan, 2016).
Two aspects were common as Avari (2007) understands. The first one was the corporate system of government, in which the senior of the family joined the convention in the central town while leaders were respected, regardless of the hereditary system. The second common feature was the extreme antagonism of the Brahmin supremacy and caste system based upon the Vedic tradition of citizenship as the class division. Although, in contrast, according to him the clan states the small and large kingdom was existed, which were ruled by Monarch or the system there was the monarchy.

The political system, as well as the political concepts introduced in the region long before, are considered the backbone of modern political science. City-state was a prominent feature of the region long before the Greek and the Persian empire came into existence. The urban city center (city-states) of the Indian subcontinent stretches back from 2300 to 1700 BCE to Harappan civilization (Prasad, 1984). The city-state persisted throughout history in the region. Mauryan period (322-180 BCE) witnessed the urban structure. He explains that the city was basically of settlement, established by man, while influenced by the historical process of evolution which came into bloom very later, from Indus valley civilization, while contemporary to Gandhara civilization. Harman, (2002) mentions that Greek civilization (third one among the list of civilizations) flourished in ancient Greek around, 2500 years ago. According to him by 600 BCE city-states appeared, which provided for the development of (edifice) and joint defense against Persia.

The city-states and the establishment of the empire on the part of the political process are understandable by discussing the political system of Gandhara
civilization. Gandhara as a civilization encompasses also the subject matter and requisite of a great civilization. Gandhara's kingdom of Gandhara Empire is a magnificent part of this context. The diversification of Gandhara civilization tackled by the political set up of city-states as well as the establishment of the empire.

Empire comprised of the central state, which controls a diverse population as well, a vast territory. While the rise and glory occurrence can be noted due to its expansion of power and influence, the fall appears when it lost its control both in terms of influence as well of power (Comparing the rise, 2016). In addition, the empires are divided for best management in political unites due to its large size called provinces. Consequently, the rise and growth take place, when, one state takes, control of other sates or groups of people.

Historically, all the empires did not grow and rise in the same way in history, Avari (2007) explains that the Persian Empire grew in 30 years by meeting to its climax in 75 years. On the other hand, the Roman Republic emerged in the sixth century while reached its peak in 117 Century AD. The clan system declared by historians as Oligarchies, republican as well as democracies. Avari further says, regarding the nature of states were more republican rather than a monarchy. Mahajan (2016) argues, that, monarchy then replaced by the republican system in the period of Buddha, which spread in the Gandhara kingdom as well as outside too. Avari (2007) admits, that the clan states were governed by oligarchy while the kinship replaces by the republican set up.

State and religion relations in the region as well in the context of the present study seem a prominent factor. Religious roles predominately occurred in
Indian polity, as the caste system persisted for the balance of hierarchy being an established system (Avari, 2007). Hinduism and Sanskrit (the sacred one) are considered a commitment to each other. Jainism and Buddhism emerged as a reaction to Hinduism. That's why Buddhists and Jains passed the Sanskrit but due to its prominent role, it could not vanish her primacy (Mahajan, 2016).

The factors of rising and development, however, vary from empire to empire. Persian based military conquest for their expansion, Mauryan tactics in the Indian subcontinent was political, religious as well as military expansion. Roman also relies on the military (Comparing the rise, 2016).

After 600 BCE two major development emerged, in Gandhara, of the complex state system and clan states instead of the petty polities structure of Vedic (Avari, 2007). Political structure before Gandhara appeared in which Gandhara emerged out, however, the evolutionary process is the living part of history. The political structure according to Avari was clan state existed in Himalayan foothills, Northwest of the Indian subcontinent, border of the central kingdom, and the Sindh, Punjab and central parts of India. In Clan, state people enjoyed the democratic rights, as participation in the assemblies as well freely expression there.

Gandhara not only had a well structured political system, but it played a role on the international level at that time. Its relation, with China, Persian, and neighboring empires on one side is the political partner, but on the other hand with West is worth noting. New World Encyclopedia confirms, that, Its relation with Rome which can be confirmed from the archaeological
excavation and from the Saint Thomas visit around 40 CE. However, the relation of modern nation-states and Empire are much varied due to the well defined and sophisticated nature of the political system and contribution of science and technology to the communication system.

The political importance in this context is noteworthy, Nehru (2004) argues, that, Alexander invaded the region, on the less important frontiers and he was pushed back is such a way that, he left thinking more regarding interior India. Nehru further claims that Alexander did not succeed to subdue the region. However various factors contribute to the very purpose negatively by undermining the dominant discourse. Amjad (1997) elaborates the Pakosati period 550 BC is more deserved to be named it proto Pakistan instead of India. According to him, his thirty or forty years of the ruling were a short period of political integration in regional history.

At people, religion, and culture of the region are much different at present. Tracing it, it is extremely tough and tedious work in which the rival approaches emerge because different factors had been influenced the overall paradigms of the Past event. Zia (2009) believes that India never remained a unified country except for a short period, nor its people ever a nation as we consider it nowadays. The regional people have different cultures, religions languages and colors as, Kashmiris having fair skins, Caucasoid characteristics, Bengalis and Assamese having dark skins, the admixture of East Asians.

The people who used to come to the Gandhara region, not only interested in trade and business but also for learning as well for the exchange of ideas
(Hayat, 2007). To what extent the Gandharan and the inhabitant of Indus people were characterized, the Inhabitants of Sind were prosperous while the people of Gandhara were fighters (Amjad, 1997). Proposition as well conclusion of historians and researchers are vital in this context. Zia (2009) states regarding the past of the region, regardless of the integration, while ignoring diversification conclude that how disconnected and dispersed nature of the region had in the past. Further, he says that politically in the integration context the region had numerous municipalities’ kinglets.

To what extent the emergence of the Gandhara kingdom is concerned. Chiragh (2001), argues that Gandhara was the most stable and strong Kingdom by 700 BC while Pushkalavati (Charsadda), Sakla (Sialkot) and Taxila were the most civilized states. Gandhara throughout its history did not lose its primacy. Due to its Geopolitical importance, it remained a passage, a battlefield, hub of civilization, a cultural crass-road but its political vision is worth noting while the religious role in the kingdom, as well as the civilization, is vital being concomitant.
Gandhara had a glorious past and vividly accommodated by Hindu literature. It is mentioned historically in the sacred book of the Indian subcontinent especially in Rig Vida (1800 to 1000, Hym cxvi), Athra Vedda (1000 BCE to 800 BCE) Ramayana (5th to 4th BCE in different connections on the part of identity (as cited in Khaw, 2016, p, 32).

The historical importance of the region is its proud legacy. Scholar Mr. Mukhtar Ahmad remarks the greatness and unique identity of south Asia, at present of Pakistan (due to its historical importance and of legacy) can play vital role in the regional connectivity, integration, and tolerance on the part of
culture, regardless of any discrimination which is the pertinent feature of our ethos (Ministry of Foreign Affair, [MFA], 2016).

The history of Gandhara civilization and its political development can be understood from a different perspective. Avari, (2007) divides the history of the Indian subcontinent into four major eras, Paleolithic age, Vedic Period (3000 BCE to 2000 BCE), Emergence of Great empires (300 BCE to 500 CE) and the Feudal era (500-1200 CE). The most noted and accepted norms in the literature covering the subject under study is that Gandhara came under the subordination of various dynasties and empires who ruled the region.

Fig: 3 Political History of Gandhara Civilization

<table>
<thead>
<tr>
<th>No</th>
<th>Kingdoms, Empires and Dynasties in the Region</th>
<th>From</th>
<th>To</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Pakosati/Nagin Ajit/Tomyrus</td>
<td>600 BCE</td>
<td>550 BCE</td>
</tr>
<tr>
<td>2</td>
<td>Persians</td>
<td>550 BCE</td>
<td>327</td>
</tr>
<tr>
<td>3</td>
<td>Greeks</td>
<td>327 BCE</td>
<td>324 BCE</td>
</tr>
<tr>
<td>4</td>
<td>Mauryan</td>
<td>324 BCE</td>
<td>185 BCE</td>
</tr>
<tr>
<td>5</td>
<td>Indo-Greeks</td>
<td>250 BCE</td>
<td>190 CE</td>
</tr>
<tr>
<td>6</td>
<td>Scythian</td>
<td>2nd Century BCE</td>
<td>1st Century CE</td>
</tr>
<tr>
<td>7</td>
<td>Parthians</td>
<td>1st Century BCE</td>
<td>1st Century CE</td>
</tr>
<tr>
<td>8</td>
<td>Kushans</td>
<td>1st Century CE</td>
<td>5th Century CE</td>
</tr>
<tr>
<td>9</td>
<td>White Huns</td>
<td>5th Century</td>
<td>Onward</td>
</tr>
<tr>
<td>10</td>
<td>Hindu Shahi</td>
<td>822 AD</td>
<td>1030 AD</td>
</tr>
</tbody>
</table>

Source: Khalil, (2008)
4.2 Achaemenids Gandhara

Cyrus the Great (590-580 BCE) found the Achaemenids empire in Persia which is now Iran and formed the Achaemenids Empires in Persia who died in 529 BCE. He is called, the father of ancient Persians and the liberator of Jews in the Bible who were captivated in Babylonian (Frye, n.d). For the political administration Cyrus, the Great had many capitals as Ecbotana (modern Hamadan) and Pasargadae in Persia, while Babylon as a winter capital. He according to Herodotus, (as cited in Frye), is the first one by defeating Massagetai (of Gandhara), ruled by women (nomads according to him) in which his son was killed.

In the political landscape as a strong head, Cyrus the Great became the ever first monarch of the Persian Empire until his time adopted the devised principle of organization of Assyria (Olmstead, 1948). Olmstead depicts his administrative setup, that, provinces (like Gandhara, etc) were ruled by the governors had sub-ordinate bureaucracy for administration to bring out the business of state as well of the province. Along with that, the provincial government had close communication and exchange of reports and orders.

The movement of people, armies and mutual influences of eastern and western civilization recorded from historical, Achaemenids period (530 BCE) during that time Gandhara, Taxila became a center of culture and civilization (Robb, 2002). Those regions' Satrapies (provinces) were ruled by Satrap (Governor) the protector of the kingdom (Olmstead, 1948).
In the revenge of his son, the queen of Massaga killed Cyrus the Great being the head of the superpower and the leading civilization of its time. Besides, his narrative of war. Frye (n.d) admits that Cyrus the Great was a tolerant, brave and had heroic characteristic. He is still remembering on a good name as his 2500 anniversary which was celebrated in 1971 in Iran.

Historically, the Gandhara region is not confined to the Achaemenids period from the very start. The ancient text and Indian sources provide for the regional importance and cultural genesis (Samad, 2010). During the time of Persian civilization on the part of Achaemenids expansionism, Gandhara became the province (Satrap) of its Empire. In Buddhist inscriptions Gandhara during Darius I was a part of the Persian empire while the archaeological evidence is lacking or having no solid ground to confirm it (Khan, S. 2004). Relying on a single source such as archaeological sources can not portray and depicts the very gigantic picture of Gandhara as a civilization and its political discourse. However, the regional people were found soldiers in the Achaemenian army when the Greeks invaded by them (as cited in Khan, S. 2004). He provides, that during emperor Darius the Persian emperor Gandhara was one the province (Satrap) out the twenty provinces.

Persian and Greek had remained the great power of the past during the emergence of Gandhara. Although, during the rise of Achaemenids the Greek remained a minor issue for them (Olmstead, 1948). The political tactics are considerable while dealing with them. Olmstead, reports, that, the Persians used the policy of divide and rule for their expansionist design while handling
Greek. Khan, S (2004) admits the Achaemenids contribution is of paramount importance to Gandhara by establishing an organized system of government along with their administrative structure by Alexander. Thus, Gandhara and Persian mutual contribution to the political history of the region was developed. Although Gandhara existed earlier as mentioned in the literature prior to the Gandhara period is counted (in general) that of 600 BCE. Naveed (2015) argues that Gandhara introduced from the Achemenids kingdom in general while during Cyrus the Great rule the region around (558-538 BCE) in particular.

Jawad (2012) admits that Persian Chronicles, giving due worth to Gandhara who ruled the Sindh and Gandhara by 6th and 5th century BCE. Gandhara remained one among the prominent satrap (province) which paid its tribute in the gold Persian Empire and the largest tributary of the realm, while the source of gold (as cited in Jawad) from Indus sand which sold in the raw to merchants.

By, 600 BCE, Avari (2007, p.94) reports urbanization (city culture) and freedom based upon the clan and economic prosperity. According to Herodotus, *Gandharioi* Tribe lived in the region between India and Persia before the subjugation of the region by Achaemenids (as cited in Khaw, 2016). Avari (2007) believes the prosperity was the contribution of agriculture surplus production in the region which is called the second phase of urbanization. But the arrival of Persian to the region gave it more importance aftermath of the Pakosati period of integration. Saleem (2013) declares the locus and wealth as the factors of prosperity as the attraction of foreign
invaders to the region. Harman (2002) confirms the commercial trade contributed to the wealth, which persisted by 600 BCE between the city-states of Greek and the empires of regional empires as the Middle East etc.

In the Satrap the governor of the province ruled the region, had ministers with a miniature court (Olmstead, 1948). The governor of the province, on one hand, carried out the civil administration while on the other was the head of levies force of concerned satrapy (Olmstead, 1948). Indus valley (Gandhara) remained the 20th province of which came in the Alexander rule During Darius III, (Higham, 2003). The motives behind earlier empires were mostly two things i-e military occupation and intermarriages among the royal families (Amjad, 1997). Darius added the region of Gandhara in 556 BCE, but the region did not remain long lasted in his direct control and remained a tributary state of the Achaemenids kingdom, known as satrapy (Naveed, 2015).

Different factors involved which compelled the Achaemenids arrival to the region, Mark (2012) believe, Urbanization and wealth were the main factors behind the ruler Cyrus the Great invasion to the extent the Persian rule to the region in 530 BCE. Marks states, the expansion further moved on Darius I (the son of Cyrus the Great) and the Gandhara region completely went under the subjection of Persian law in the next 10 years. To what extent, the earlier parts of the Persian empire were comprised, Gandhara region, Sind, (Indus), Baluchistan, and Afghanistan were included in it, while the Gangetic basin or the region of Rajasthan was vice versa (Avari, 2007).
The New World Encyclopedia (n.d) exposition provides another aspect of Gandhara Persian junction on the part of intellectual exchange. As Panini and Kotliya (great scholars of Gandhara region) lived in the cosmopolitan environment been provided by the Persian rule in Gandhara, while the Kharoshti alphabet developed from the official language of Achaemenids and remained the national script of Gandhara. On the part of the political measure, the centralized administration and bureaucratic system were introduced in the Gandhara kingdom. During Darius by 519 BCE Gandhara was consisted upon 23 territories. According to Robb (2002), the Persian rule existed till Darius III when Alexander, of Macedonia, settled in the region by defeating of Persian.

4.3 Macedonian Gandhara

Aftermath of the decline of the Persian Empire, the region of Gandhara came in the suzerainty of Greek on the part of Hellenistic civilization. Flow and ebb continued in the region. Gandhara witnessed another civilization, this time the western civilization.

The Greek Gandhara relation did not start with the Alexender invasion in the region, Panini had mentioned the Greek script which confirms that India (Gandhara) had a relation with Greek (Nehru, 2004). The cultural merge and intermingling is the considerable element of Gandhara history, politics, culture and civilization. However, most of the researchers disagree with the sound basis of Greek history. The Greek history itself is a serious discourse As Pomeroy, Bustein, Donlan, and Robert (2004) admits that by consulting
the epic Greek history of the bronze age (3000 to 1150 BCE) no written record are available however by 700 (archaic age) just two texts are claimed

However the commence of Alexander the Great to Gandhara is the incredible part of the regional history. According to Avari (2007), the ever first who confronted Alexander on the frontier were Assakenes who were inhabited in the Northwest and in the Kashmir region. In the next, (to Assakenes) they moved to Gandhara a Satrapy with its headquarter Pushklavati (Charsadda) while the ruler of Taxila Raja Ambi dominated the region between Indus and Jehlum river. The mentioned region was subjected to Gandhara.

The paradigm shift in the region observed when the Achaemenids replaced by Greek in the region. Amjad, (1997) finds 360 BCE Gandhara depleted from Achaemenids. However, Sanujit (2011) declares the emergence of the local kingdom resulted in 380 BCE when the Persian lost the rule, which later handled by Alexander. Porus believed to be the Indian menorah who fought against Alexander but could not survive. Sanujit provides from the Panini Ashtadyayi, the allusions are found in the Northwest (Gandhara) prior to the invasion of Alexander as the word *yuanas* used for Greeks. Furthermore, according to him, regarding the Panini (well-known scholar) life nothing is known but it is believed that he lived around the 4th century at the end of the Vedic period. Jawad, (2012) declares the Alexander invasion by the end of the 4th century BCE was totally entertaining the whim of his father avenge from the Persian of 5th century BCE.

Achaemenids ruled Gandhara from 6the Century BCE to 327 BCE, but Alexander did not rule for long time the aftermath of his invasion his army
turned back soon to their homes (Naveed, 2015). Alexander's expansion depended on his personal qualities as well the process by which the small states grew to become a large empire (comparing the rise, 2016). But Phillip II adopted a different way as bindery, warfare, as well as a threat to the preservation of the Kingdom.

Avari (2007) reports that Pours had the control of the region from Jehlum to China while defeated by Alexander Army, his army resisted against the Alexander but failed. While Rajput (2018) claims that Alexander was defeated by Raja Porus of Jehlum. The contradiction being occurred by consulting different sources. Achaemenids ruled Gandhara from 6th Century BCE to 327 BCE, but Alexander did not rule for long time aftermath of the invasion his army turned back soon to their homes (Naveed, 2015). Not only in the plains of Gandhara but in mountains Alexander had come across the massive threats.

Fig 4: Map of the Rout of Alexander the Great during his Invasion

Source/www.ancient.eu
The Alexander epic victory having a debatable nature which often exaggerated by most of the historian and researcher disagree with it. During his campaign, Alexander laid siege of Bazira Birkot but failed to take the town completely (Rashid, 1992). Besides that, another perspective being noted, that the Seleucid dynasty of Greek continued to exist in the region, while the Greeks lost control of Gandhara (Spain, 1963). However, Alexander faced too many hardships in the Hindu-Kush belt and surrounding areas. Chamoux (2002) reports that Alexander arrived at Taxila and gathered 100,000 soldiers there.

It was a short period which is exaggerated because the Alexander empire was dispersed after his death, while the region divided into the independent region (as cited in Rajput 2018). In summer 326 BCE Alexander's last military expedition carried out eastward (Chamoux, 2002). But in the bloom of youth Alexander died on 13 June, 323 BCE in the palace of Babylon from fever before his intended expedition of Arab. However, its importance for the region, its culture, civilization, and political history is of immense importance.

Alexander's period in the Gandhara region witnessed the struggle between the tribal structure of life and the new trend of landlord-ism (Amjad, 1997). The local ruler had started rivalries among their-selves during the period of Darius. A political vacuum was created which resulted in the disintegration of the Gandhara region. There were less among them for their harmony as well for the regional integration. Ancient Greek was divided into such a sovereign state in which the Macedonian state was the largest one (Amjad, 1997). The
head of the city-states of Gandhara adopted various tactics by supporting opposing Alexander. Porus fought against Alexander while the chief of Taxila was waiting to welcome him (Macmunn, 1978).

Macmunn (1978) conceives, the tradition of the whole region of Gandhara from prior to history having sovereign kinglets. It persisted in its autonomous regions throughout history. Raja Ambhi of Taxila responded diplomatically to Alexander by welcoming him to Taxila (Jawad, 2012). The purpose behind his decline was to safe the great hub and seat of Gandhara from the catastrophic consequences of the war. His approach should be appreciated, as Jawad admits that he was appointed then the governor of Taxila. But on the other hand, the ruler of Taxila being a diplomatic one supported him. As chamoux (2002) believes, that, When Alexander arrived at Taxila, the ruler of Taxila (Raja Ambhi) was involved in a war with his eastern neighbor, Raja Porus, while he needed the assistance of Alexander. MFA, (2016) admits Raja Ambhi welcomed Alexander, while the Greek influence of classical tradition lasted for centuries which is the magnificent part of Gandhara civilization. Alexander's called victory no longer persisted in Gandhara, while its rule persisted in Bactria for several generations.

Sanujit (2011), notes, that, 323 BCE and aftermath the death of Alexander the Seleucus compelled to flee from Babylon but the support of Ptolemy made his recurrence possible in 320 BCE then he succeeded to subdue Persia, Media along with Punjab in 305 BCE.

Greek was defeated and replaced by the Mauryans Chandra Gupta in 305 BCE (Robb, 2002, p, 38). He includes, In India Greek (Yavanas) ruled much
of the North West (Gandhara) and had been arrived at Patliputra (Patana now in Behar) under Menander around 155-130 BCE

At first, Alexander united the country as a federation on the part of internal integration in 327 BC as well a decision was taken to lead an expedition against Persian (Great Power of that time) in Asia (Chamoux, 2002). He accepts that Alexander in his very youth took up the devised project of his father regardless of vacillation and he was capable despite his youth had philosophical backing and ability to carry out so. Chamoux reports, Aristotle remained the tutor to Alexander form (13 to 16 years of age) he was imparted knowledge that had enduring implications on him. According to him during Darius and his general were admitting his military power. In October, 333 BCE the whole of the western patron of Achaemenids Kingdom was surrendered to Macedonia.

Greeks contributed too much to the history of the world. Its role in the field of political science cannot be denied. The political contribution and its propagation on the part of Hellenistic civilization are crucial to understanding. In the Athenian assembly, different issues were discussed, as the military matters, taking measures for the supply of food (Cartright, 2008). Furthermore during the emergency (war or crisis) taking of action regardless of assembly gathering while this boule (council) was comprised of 500 members had a short term to work as the executive committee of the mentioned assembly. Glotz, (1929) provides, that, the constitution theory regarding democracy in Athens, had the simple and single phrase, that “people are sovereign”. During the mentioned period Greek Gandhara
political engagement and interaction contributed too much to the regional history.

Hellenistic civilization influenced the outlandish regions particularly Gandhara. Sanujit (2011) reports, that, Alexander planted military cantonments, urban centers on those places which had strategic importance; they provided for settlement the mercenaries along with the veteran Macedonians who were not interested in the campaign actively. He provides, that the Hellenistic civilization in the east as recorded by Plutarch, that around 70 cities planted by the Greek magistracies in Asia (according to the writer in wild and savage lifestyle) where barbarian people were settled.

Hellenistic influences are quite visible in the Gandhara region, its influence of long-lasting nature on the world in general and on the region of Gandhara are seemed in particular. Although Alexander might have been short-lived in the context of Empire, Hellenistic empires survived for centuries and its cultures prevailed in the whole region of his subordination (Hellenisms influence, 2016). Following, Alexander, the Diadochi or successors of the Hellenistic world ensured after 40 years of war between them (Diodochi), which later became stable political regions and the great Hellenistic Empire inherited by different dynasties i-e Ptolemaic, Seleucid and Antigonus respectively. In which Seleucid empires were comprised of some parts of the Indian subcontinent, Anatolia and Mesopotamia, Ptolemy in Egypt while Antigonus Empire was comprised of Asian Minor and Northern parts of Syria, while the Hellenistic period lasted till first century CE (Avari, 2007). Seleucus Nector
(305 BCE) who had the region of the eastern part of Syrian intended to get back to India for the Alexander legacy.

City-states are the prominent concept of political science associated with Greek. Notwithstanding, its contribution to the field of political science and democratic system is of prime significance. She also passed through from the barbarian life to the civilized life. Glotz (1929) argues, that, the first Greeks, semen nomads, as well a shepherd from the Balkan Peninsula passed lives with flocks had not given birth to state. But, basically, clans that gather together to form associations and brotherhood which further contributed to the institutions of the state. Glotz further says the ever first objective of the city-state (Greece) was self-defense. Avari, (2007) notes the wall erection and gates rightly explicit their defensive measure. He provides, that, the small district of Greek comprised of the city, ‘Demos’ either refers to territory or the population, represented the people rather than the dominant class of the society.

To what extent the laws of the Greek was concerned it is believed that the Greek laws and constitution were not well defined, as no single city was there, which had written constitution, but customs and regulations were considered in various laws as the soul of city (Glotz, 1929). Besides that, Greeks respected the founders of the towns as their heroes. The city king in Greek had an established position of divine origin. Glotz reports while concluding civilization, that, Greek traveled through the establishment of huge monarchies, which reached to its extent but lost its primacy due to its social reforms and splendid liberation in the Greek at entirety.
The political system contributed by the Greek is enumerable. The existed and prevailing approaches which were existed there, the most common are, Tyranny, (rule by one) Oligarchy (rule by a selected grump) Monarchy (rule by inheritance) and the ultimate one was Democracy (rule by people, the male citizen) (Cartwright, 2018). In addition, the word democracy is taken from the Greek “Demos” means the citizen body at entirety, while Athens is declared the birthplace of a “democratic” democracy of around 460 BCE, while other city-states at that time did not adopt the same political system. Athens (most known) assembly met on the Pnyx hill once a month where 6000 citizens could accommodate. Besides that, the king of them at first was a priest while the magistracy replaced the monarchy was the gist of the priesthood (Glotz, 1929).

However city based upon families, in which all the members were subordinated to protect the rights, familiars were subordinated to city demand to emancipate individuals. Cartwright, (2018) points out, that, the major question to answer there was “who should rule and how” however the political power rested in some time in the hand of a single individual, elite, or with male citizen but the democracy is considered the blessings of Greek

Individualism resulted in the destruction of the city which further demanded the formation of a greater state. Cartwright (2008) says that in Athens implementation of the law was the responsibility of magistrates (archi), while citizens had equal rights to capture the position. He claims, that, in Greek, the state-citizen enjoyed to the fullest on the part of their right without the interference of the state. Right and duty in Greek were complementary. Glotz
(1929) states, that, liberty, equality citizenship were provided in the case when some sort of restriction is imposed for the best interest of the individual, rights, and duty are subject matter in this context. On the part of citizenship, the oath was essential, (as cited in Glotz). Xenepnone admits the Oath of law was similar in Greek for citizenship as the young citizens in Athenians city at the Agraulas temple.

During the Hellenistic era, the cultural transformation occurred and new discoveries carried out by their researchers and scholar (Chamoux, 2002). Due to the emergence of city culture on the part of human socialization, as Aristotle precisely says, , man is a political animal (as cited in Glotz, 1929). He believed in two types of mankind as slaves tribes and social (Nobel) the latter enjoyed the urban life.

During the Hellenistic age, (from Alexander's death until the first century CE), the thoughts and culture greatly affected the indigenous populace, while the process is called Hellenization. Along with Hellenistic empires the colonization of Greek influences the region at large (Hellenism’s influence 2016). The term, Hellenistic derived from Greek means “ imitating” broadly speaking the spread and introduction of its art, culture, language, philosophy and political ideas in middles east as well in the Mediterranean. The Hellenistic civilization on the part of history depicts the Greek world view of ancient times. To what extent the term Hellenistic is concerned it is a qualifying adjective for the Greek language shaded with Herbarium, used by Hellenize Jews (Chamoux, 2002). Basically, it was the Period from Alexander the Great (326 BCE) to the battle of Actium (31 BCE) where the emperor
Augustus became the ruler of the Roman world. Thus the civilization which took place during these centuries is called Hellenistic civilization. Sanujit (2011) conceives, the term Hellenization is the contribution been coined, for the spread of the culture, language, population in the Persian empire after the Alexander expansion as the Alexandria in Egypt, etc.

These influences spread in the whole region of the Hellenistic empire, which are still felt. Its major implications are vital in the political context, in the realm of Alexander, the rulers of the regions were observed the monarchy, which often implemented on the dint of military power (Hellenism’s influence 2016). The process was the survival and persistence of the early autocratic rules of classical Greece as well as of other primitive states. However, the transformation from the democratic ideals in Greek Polis began when the Roman who adopted the sociopolitical principles of Hellenistic period by initiating the Roman Empire.

Alexander the Great, arrival to the region after the Achaemenids which followed gross transformation and upheaval in the region. In the Gandhara region, the Greco Buddhist cultures, religion, art, dresses, statues are reflected and absorbed the Hellenic colors too (known Gandhara School of art) (Mark, 2012). The socio-cultural implications are also a significant contribution to the Hellenistic civilization. The Greek language, art, philosophy greatly influenced on one side the foundation of western civilization even today in the linguistic, intellectual and artistic sphere. On the other hand, by the dint of commercial interaction between Europe, Asia and of the Middle East (Hellenism’s influence, 2016). Alexander did not totally rely on war. Because,
when he arrived in the Gandhara region, he adopted the policy to form an alliance with the ruler of Taxila Raja Ambi. His whim was to subdue Porus who was a constant threat for Taxila as well for the surrounding region (Naveed, 2015). Although as Naveed admits he stayed for a short time and then moved to the southward region of Baluchistan. Alexander eight years campaign and its influence on the region that it is not treated judiciously (Dobic, 1996). As further Dobic admits, that it was the opening of a new era, in the form of civilization and of government on the western edges of India. Greek Gandhara relations having multifarious implications which cannot be understated while discussing the regional history.

4.4 Mauryan Gandhara 305-180 BCE

The geopolitical situation of the Indian subcontinent after the departure of Alexander came with another chapter of the indigenous and regional empire. Greek versus Indian, a tug of war can be noted in the context of power politics, an identification that was boosted by the intellectual and military back up. In the foundation of Gandhara civilization, the eastern and western cultures contributed to the fullest. The Mauryan period is one of the great periods of Gandhara kingdom as well on the part of its great civilization.

In 316 BCE Chandragupta Maurya conquered the Gandhara and annexed Taxila in his Empire (www.ancient.eu). Avari (2007) claims, that Chandragupta was basically from the class of peacock tamer who was allegiance to the Magadha Empire. His empire comprised of the Indian subcontinent and three quarters and half of Afghanistan. The Mauryan leadership was brought up in the cosmopolitan city (city-state) of Taxila and
the ever first university of the world under the supervision, guidance, and teaching of Kotliya. Chandragupta Maurya for seven or eight years was taught, and he learned the regional and international politics of the time (Jawad, 2012).

After getting success Chandragupta Maurya (400 BCE) organized his army against the Seleucus Nector (Greek general) while the army was taken from the Gandhara and Punjab regional peoples and tribes (as cited in Jawad. 2012). His move is deeply looking at an indigenous and Indian identification with the more specific regional and natural move against the outlandish Greek by preserving the local ideals in the context of culture and civilization. She admits that Chandragupta ruled over the region (besides Gandhara) on Punjab, Sindh, Kashmir, and Gujrat. His realm was strong, widespread, with centralized power, replacing the republicanism with its small kinglets.

The Mauryan policy of expansionism on the part of Chandragupta was not only the conquest but his diplomacy was also worth noting. He had a friendly relation with Greek during Seleucus I, who made it possible to sign a treaty with them (Jawad, 2012). Chandragupta Maurya is a vigilant one who had gotten the services for the better administration of his realm. Avari (2007) mentions Kotlyia services on the part of his contribution as chief minister as well as an adviser. Chiragh, (2001, p.59) provides that Gupta had a friendly relation with Kotlia while earlier Gupta on his advice fought against Seleucus with the help of regional rulers and made free the regions from the Greek successor.
Mauryan Empire continued to exist in hierarchical order. However, further, Chandragupta was succeeded by Bindu Sara and then Ashoka the great respectively (Chiragh, 2001). Mauyrian by (316 BCE) defeated the Macedonian general of Alexander the Great (Hayat, 2007).

According to Dobic (1996), Chandragupta was the sole lord in Punjab and Sindh against a new conqueror Seleucus Nector in the west. Seleucus established his role in the region. By 312 BCE western Asia was controlled by him and he had made Babylonia as his capital. Dobic claims that his notion was to follow up Alexander's pattern in the region by including those regions as Persia along with the Satrapies beyond the Indus but failed to do so.

On the part of his failure, he pushed back from Kabul (Paropanisade) Herat (Aria) Kandahar (Arachosia) which came under the control of Chandragupta. The Mauryan succeeded to overcome the Nanda regime from Magadha who had envisioned to make an Empire in India (as cited in Rajput, 2018). Mauryan succeeded in replacing Greek in the region by adopting different policies. Rajput reports that the daughter of Seleucus Nector was married to Brahmagupta after the defeat of Greek in a deal between them. Although Dobic (1996) mentions it is not obvious that, how Seleucus and Chandragupta met being the great emperor by facing each other in the peace scenario. Spain (1963) claims that Chandragupta Maurya the ever first ruler who included the Gandhara in his great Empire.

To what extent his political vision is deemed. Avari (2007) finds the Mauryan empire (321 BCE) being established by Chandragupta from Magadha with highly centralized political authority. Chandragupta Maurya (322-298 BCE),
ruled Gandhara (all most the northern areas) while his son Bindusara (298-272 BCE), reigned throughout the Indian sub-continent (Mark, 2012). Ashoka (Lived, 304-242 BCE) the son of Bindusara and Grandson of Chandragupta Maurya were among the great ruler of the region, had the reign of Mauryan empire. According to mark, he ruled by (269-232 BCE) while his Empire reached its peak and flourished to its height, who included the eastern sovereign regions (city-state) kalinga. Jawad (2012) admits that Chandragupta ruled over the region (besides Gandhara) of Punjab, Sindh, Kashmir, and Gujrat. His realm was strong, widespread, with centralized power, replacing the republicanism with its small kinglets.

Their rule (Mauryan) further extended to their family Bindosara (son of Chandragupta) who made the appointment of his two sons the governors of Taxila and Ujjain respectively (Jawad, 2012). However, the aftermath of the failure of Sumana to cope with the upheaval at Taxila Ashoka replaced him. The Mauryan Empire during the period of Ashoka met its peak which has immense importunate in the regional political history. He paved the way for political stability and religious harmony.

One of the mystifications which frequently observed, during the consultation of the regional history is that of the Mauryan Empire and Gupta dynasty. However, both are two very different personalities that prevailed and ruled in the region in two different periods. Keay (n.d) views, Chandragupta founded the Mauryan Kingdom, in 320 BCE, while the other in 320 Century CE, founded the Gupta dynasty. The case further becomes clearer as the Gupta, Chandra Gupta mutilated phonetically (Chnadara Gupta I) while the second
one (founder of Gupta family) founded the Gupta family. The confusion often seems due to the similarity of name and periods and most often in share shadowy profile. Keay, further illuminates it, that, Ashoka (grandson of Chandra Gupta) and Samuda Gupta are adjacent to Gupta I, who founded the Mauryan Empire. Chiragh (2001) confirms that by 375 AD Chandara Gupta II after the death of Samdar (during the visit of Fahian) the region was ruled by Chadara Gupta, Kumar Gupta, and Sikandar Gupta. It was considered the golden period of art and literature.

However the Chandra Gupta I, Sri Gupta and Ghatot Gupta are also mentioned in the earlier inscriptions (Keay, n.d). He further clarifies the case that Chandra Gupta was the son of Gahtotkacha, who is considered the founder of the dynasty on a partial basis because he got the new title and furthers the new chronology of Gupta dynasty which is calculated from 320 or 321 AD. Chandragupta, I policy to expand the empire on one side was to get the relation of marriages with Rajas and head of states, while on the other side continues the series of conquests. In addition, the new term and title for the empire also introduced, as Mahjanapada. The dynamic nature of the region remained a permanent feature.

Religion played a due role in social and cultural paradigm, in the political sphere it consequent upon the formation of sovereign states (city-state) as well some time powerful states of as of Magadha during Bimbisara (Mark, 2012). Although Greece-Bactrians had various languages, those who ruled on Gandhara were Indo-Greeks (Avari, 2007). Ashoka introduced the social, religious and political system and he committed tight control on the part of
behavior (Robb, 2002). He further includes that Ashoka boosted and humanized it by propagating Buddha teaching and principles which are founded in rock and pillars inscriptions. Ashoka believed that the power should be vested in the state for the development of socialization, sympathy as well of spiritual accomplishment.

Religious and secular attributes were vividly embedded in the political system. Ashoka's aftermath the campaign of Kalinga on the ninth years of his rule turned to Buddhism (Jawad, 2012). For the spiritual purpose, Ashoka initiated a new department of Dharm-Maha-Matras, which provided ambassador for the outsides countries which was called dutas. Ashoka (232 to 262 BCE) aftermath reburied the Buddha cremation in eighty-four thousand places by establishing stupas accordingly (Kuwayama, 2002). He did all these for political gains to pave the way to control the region. The miseries of war were the factor to bring change in the devised policy of Ashoka the great.

Rajput (2018) confirms that Ashoka after the bad experience of war became a fervent champion of Buddhism and put his life accordingly. As he believes, that he encouraged the sublime doctrine of Buddhism which are depicted in plains and hills of Gandhara. Archaeological study plays a due role in understanding the past while in the case of Gandhara its role is of paramount importance. The rock art depicts the policy Ashoka the Great (Jawad, 2012).

Religion and politics had a strong role at that time. During the time of Ashoka by the 3rd century, CE religion seems the key component of empire and state in a strong and influential form (Reinders, 2004). During the mentioned period the state and religion relations can be declared the ideal one. Ashoka
remained a great symbol of Buddhism on one side while on the other hand by adopting a very secular perspective by encouraging other religions to preach and perform effectively. Besides, Buddhism various other religions coexisted in the region, i.e., Zoroastrianism, Hinduism and Buddhism. Secularism was embedded in the political system, during the Gupta kingdom it was decentralized as well as extremely tolerant (Avari, 2007). In the mentioned period, under Gupta, Hinduism, Buddhism, and Jainism reached its apex, which named the classical custom of the Indian subcontinent. Besides, that According to Avari multiple religions worked freely regardless of any sort of pressure, which is considered now the prominent feature of modern nation-states of developed country UK and USA.

Religion being an eminent part of society played an appropriate role in the political system. But a single religion or the persistence and promotion of religion does not seem mandatory for the rulership. Ashoka being the royal propagator and proponent of Buddhism but it could not persist at the same pace. Jawad (2012) describes that the religion shifting occurred aftermath of Ashoka’s death: Samprati was persuaded to Jainism instead of Buddhism.

Mauryan's contribution to the part of political history rooted in the very structure of the region. The slaves were employed in the new land, but Dodorus testifies the Megastheses perception that the concept of slavery did not persist in India (Avari, 2007). He provides that, the management of crown land was the responsibility (auditing, etc) of the superintendent. He admits, that, along with the crown property the concept of private land was also allowed, in the region (Gandhara and other parts of Mauryan Empire) as
Kotlya confirms it, by dealing with land purchase, etc. The financial system was based upon the taxation, provided for the strong and huge army, spread structure of bureaucracy, extended to the village level (Harman, 2002, p. 49).

Further, another type of tax was ‘Pindakara’ which collected from the whole of the village (Avari, 2007). On the village level, an accountant had to maintain boundaries (demarcation) land registration, kept the census record of population, collection of taxes and another type of revenue along with the support of the structure of spies (Harman, 2002).

During Mauryan the agrarian unit was villages, the fertile land of the state was leased to the landlord, to some for their life while others had taxable nature as well as on the basis of rent (Avari, 2007). Harman, (2002) portrays the Mauryan economic activities in a socialist tone and lingo, that the expansion of the economic sphere contained agriculture, trade, Industry, mineral, liquor, and salt. According to him, the agriculture development and spread of trade and establishment of cities came up with enormous changes in the lives of the people and of the handling of their needs.

The Mauryan Empire not only focused on the collection of taxes but on the other hand contributed to the social welfare of rural development also. Mauryans invested a huge surplus for the rural economy, rehabilitation of new settlement, engagement of Sudras in the state allotted farming land, as well organized irrigation project too (Harman, 2002). It is believed, that, Saka, Kushans, followed the Mauryan model while the agriculture flourished along with trade on external and internal level (Avari, 2007). Further, China, Rome, and Gandhara remained great partners on the trading level. According to
Harman (2002), State had the capability, to equip soldiers with a weapon, for the implantation of agriculture and Industry. Mauryan and Gupta (short period) form 321 BCE to 185 BCE and aftermath form 320 CE to 467 CE India was mostly depicted as fragmented as well as a regional political landscape in the history.

It is believed that Mauryan was influenced by the Greek art vis-a-vis sculpture because the Mauryan established a close relation with Greek because the Indian was well acquainted with the Persian and Greek mutual relations (Mahajan, 2016). Naveed (2015) views that after Ashoka's death the Mauryan kingdom and the region again felt a political disturbance.

In 200 BCE, the Sassanids dynasty resurfaced of Persian origin from (224-241) during Ardashir I who controlled Oasis and central part of the silk route which had strategic importance, while this period remained a stable period of the region (Higham, 2003).

The fall and decline of the Mauryan empire had great implications on the ongoings of their devised policy. Being a religious monarch Ashoka death was considered a serious blow for the Empire which resulted in the decay of Mauryan rule (Rajput, 2018). The fall of the Mauryan empire owes to many reasons, Avari (2007) finds the poor communication, regionalism, governors role and autonomous status of the regions led to its decline. The kingdom was divided into provinces and districts, while provinces and royal families enjoyed the province government, along with bureaucracy was controlled by officers from top to bottom.
4.5 Indo-Greek period 185-97 BCE

Indo-Greek rule in the region was the admixture of indigenous and outlandish people and approaches. The repeated tradition of inconsistency and a new experience on the part of political history which persisted in the region.

In 184 BCE, Indo-Greek who had a stronghold in Bactria attacked the Gandhara region during king Demetrius, who made the city of Sirkup opposite to Taxila (www.ancient.eu). Seleucus Nector (356-281 BCE) was the prominent one among Alexander general and was then the ruler of the Persian Empire. It was the expansionist design of the Hellenistic world view because the Greek influence was profoundly observed through the city foundation (Higham. 2003). After the death and departure of Alexander, the Mauryan Empire replaced them and made its own empire by including Gandhara in his realm which included till 187 BCE (Khan, S, 2004). Consequently, Alexander’s Bactria went under the rule of Seleucus Nector while in 250 BCE the Bactrians Empire established in the region. He further argues that Diodotus paved the way for the independence of Bactria. His successor Euthydenus expanded the Bactrian empire to Kabul valley and Democritus a Bactrian king invaded India.

After Mauriyan Menendar (185-97 BCE) Indo-Greek or Indo-Bactrian established his kingdom in the whole region while Sialkot remained its capital (Chiragh, 2001). According to Spain, (1963) after Ashoka Indo-Greek ruled the region from Bactria. So far as the etymology of the Bactria is concerned, Olmstead (1948) believes, that, Bactria got the name from the ‘Bactrus’ the affluent of the Oxus river. Avari (2007) provides, that, the region between
Oxus and the Hindu Kush, ruled by Seleucus Nicator in the beginning then afterward he was appointed the governor Seleucus Nector, who revolted against him later on.

Indo-Greek succeeded in controlling the entire region of Gandhara, while the region witnessed a new set up on the parts of its civilization (Khan, S. 2004). Further, Indo-Greek ruled in the region up 1st century BCE while the Indo-Scythians settled in Punjab and Sindh region during that period.

Although different of opinions found regarding Demetrius that he was converted to Buddhism. However, Jawad (2012) disagrees with this common perception by arguing that no such evidence is available to testify the claim but he might be declared the beneficiary of the Buddhist religion. During Demetrius, the Seleucid region (province or kingdom) Sistan, Arachosia, and Asia were included in his kingdom.

However, this period comprised of long-time subjected while some time to the conflicts and rivalries. It is recorded that a succession of 30 kings, who quarreled with each other, from 180 BCE to 10 CE, while the era is called the Indo-Greek Kingdom in history which was founded by Demetrius in 180 BCE aftermath his invasion on India (Sanujit, 2011). The numismatic evidence provides for political history. According to Jawad (2012), 40 kings of Indo-Greeks along with their successors are found from the coins while seven other from the rest of the sources. Indo Greek role and input is vital to understand (as cited in Jawad) the Menander I played its role significantly in conquering India whilst he was given a due role in Buddhist literature. He
further finds, Menander made Sialkot (Sagla) as his capital and then moved forward to the river Jaumna.

Greece-Bactiran entered Bactria Afghanistan), since that time term “Indo-Greek Kingdom” which ascribed different dynasties, it's political outlook, comprised of various capitals, (in Gandhara region) that, of Taxila, Pushkalavati, etc (Sanuit, 2011). In 184 BCE, Indo-Greek whose kingdom of Demetrius was comprised of Qandahar (Afghanistan) to the Punjab and some part of the Ganges region (Naveed, 2015). The influence of Indo-Greek is not visible however some scholars, believe that the Mayana Buddhism is the contribution of Indo-Greek during the 1st Century BCE in Gandhara, which is one of the two major traditions of Buddhism existing even today (Sanujit, 2011).

The Bactrian Greek, who ruled Gandhara while its capital was Bactria, divided into two dynasties, the Euthydemids and Eucratides (Khaw, 2016). Euthydemids replaced by Eucratides who pushed back the other dynasty (Euthydemids) etc as well Demetrius II who was ruling Bactria, Kabul, and Gandhara respectively.

The Indo-Greek then toppled the Nanda dynasty of the Mauryan Empire of Chandragupta, founded around 312 BCE in the region (Sanujit, 2011). Further, as he believes in 303 BCE Seleucus I after the battle formed an alliance with Chandragupta and gave him her daughter as signed a peace treaty. Among the Indo-Greek Menander (Milinda the general of Demetrius) was powerful who ruled the vastest country.
In the 3rd century BCE, the region was ruled by Diodotus I, the Antiochus II who was extending his authority in Gandhara, while Diodotus II rebelled against him, who snatched the royal title (Khaw, 2016). Further, in 2nd-century Diodotus II was dethroned and killed by Euthydemus I, who established his own dynasty called the Euthydemids. As khaw includes, that, after the death of Euthydemus I, his son Demetrius II started a campaign of the military in the subcontinent in 191 BCE.

Hellenistic civilization also contributed apart from other aspects to the city-states. The Hellenistic city had the characteristic as of a modern city, as a cultural center, provide for libraries, theaters and temples, a great home of knowledge, where poets, teachers, writers, and artists lived (Sanujit, 2011). Besides, the cultural hub, it was also the economic center as a state which provided the grain to the market. The Hellenistic city was also an emporium for the economy that provided a ready market for grain, along with the trade and manufacturing. But its city was not provided for an integrated structure in culture and economic sphere.

The Indo-Greek kings, the Greeks and Indian (Gandharan) kings who ruled the region together, for two centuries, the synthesis of their languages, religious practices lifted long-lasting influences on the region which can be called the Greco-Buddhist or Gandhara art (Sanujit, 2011). Multi-ethnic structure of the region, remained a prominent feature, during the Indo-Greeks times Greeks, Bactrian, Indians and Western Iranians were lived together in the mentioned region (Navid, 2015).
Due to the Gandhara religious glory had considerable nature, the powerful king converted to Buddhism which was accommodated by the Buddhist literature (Sanujit, 2011). The central Asian, Kushans, subdued, Greek, around 140 BCE, while in 80 BCE the Saka (Parthians cousins) kept the control of Gandhara by supporting the artistic traditions of Greek. According to him, Kanishka 128-151 BCE the Kushan king period is called the golden period of Gandhara civilization, which contributed too much to its glory and sophistication as a civilization. Around 1st BCE aftermath Indo-Greek Saka ruled the region while Sakas were Central Asian who were displaced by Chines (Chriagh, 2001). He finds that Sakas controlled most of the southwest of India. The Saka removed by Parthians.

Indo-Scythians' presence in the region is obscure however Scythia Parthian ruled the region (Khan, S, 2004). Parthians according to him were northwestern Iranian while the Indo-Parthian group is considered from that region. Indo-Greek (who controlled the Gandhara region) overrun by Saka’s, Parthian’s cousin who moved to Gandhara and settled here (New world, n.d). Sakas (shakas) or Scythians were a nomadic tribe in the First Century BCE ruled the region (Robb, 2002).
Chapter Five  Rise of Gandhara Civilization

Gandhara Civilization had a magnificent and glorious political history, religious backdrop, distinguished secular world view, political system, Persian bureaucratic approach, Greek democratic fragrance, diversified cultural hybridization, the story of struggle and survival by approaching its zenith. Gandhara Civilization had a multidimensional nature, but the present section is going to encompass, the contributions on the part of political history including the Kushanas’ era as a civilization

Gandhara civilization is subjected to a long history of ups and downs that dates back to the Vedic period. However 6th century BCE is the agreed period of its very emergence being the first phase according to the present study. The second phase began according to Samad (2010) from 4th BCE to 4th CE, 700 CE which can be declared the age of great reproduction, because in this period different cultures intermixed which confirmed as Hellenistic, central Asian, Iranian and India culture aftermath the Alexander commence to Gandhara region. Besides that, in Chinese sources as Kuwayama (2002) finds that its period of climax was 4th and 5th century. The thirds and last phase is the time of its fall and the disappearance of different factors which further led to the complete disappearance of a great civilization. It has been enumerated the blooming of the Gandhara region. Demarcation focusing on period can undermine the very focus of the study because each period has its own features on the part of the evolution and history of Gandhara civilization. Although, every period had its own contribution and significance
During the second phase, the bloom and apex of the Gandhara civilization can be observed. Being a full-fledged civilization all the elements reached its peak. Religion played a great role in Gandhara. Samad (2010) narrates the interacting and production of western art and ideological concepts in the region. He portrays the monument of Buddhist communities comprised of relief status and monasteries which largely studies from the viewpoint of Gandhara, Buddhism or Gandhara civilization. However the most important is the mid-period which is called the second phase of it. The foreign secretary of Pakistan Aizaz Ahmad Chaudhry, in a foreword to the exhibition (conducted by the concerned ministry), endorsed the influence of ancient Pakistan, geographical had transcended boundaries to the south and central and East Asia (MFA, 2016).

5.1 Kushans, Kanishka`s Gandhara (75-230 CE)

The indoor Bactiran Greeks filled up the gap in 190 BCE, while their rule lasted for a century which came to an end by Scythian or Sakas of central Asian origin (Naveed, 2015). Aftermath Scythian, according to him Parthian arrived in the mid of 1st Century BCE. Kushans came in 50 CE from Northern west chines (yue-chi tribe) who controlled the Gandhara along with the Kabul valley. Their period of glory and heyday was started from the Kanishka time.

Gandhara remained affiliated, subordinated, as well ruled and contributed in all-time due to its Geo-strategic, cultural, religious, position with the great powers and civilization of the world. Scythe-Pathhins (110 BCE) who settled in Sistan Iran, (Darangiana old name) interested in the Northern territories such as of Bactria but never succeeded due to the Achaemenids' response to
them (Naveed, 2015). Further, Parthians at first Century CE subdued Gandhara and Punjab, whose kings were Gondophares who lived in the cosmopolitan city of Taxila. According to Jawad (2012) Scythian rule concluded by Parthian king (65 CE) Gondopharnes by establishing his empire over Gandhara and adjacent region. To what extent the expansion of his role is concerned it is not known, either Kujula-Kadphise or Wima-Kidphises controlled the Gandhara including its empire.

The Kushan were the yue Chi tribe belonged to central Asia, whose history is derived and investigated from the chronicle produced in China (Jawad, 2012). Furthermore, Chang Khan visited Yue Chi by 125 BCE, Seu-mu-Chieu (father of Chines history) by 145 BCE she claims that Yoe-Chi abode in Chines Turkistan by 165 BCE. Yue Chi invaded Bactria by making Heliocles depleted from thrown in 130 BCE themselves.

Khan, S (2004) narrative on the Kushana commences to the region is obvious; having Chinese origin came from the North West of China by 145 BCE to Bacteria Afghanistan. According to him, Kushana arrived in the region by making the Peshawar it's capital by pushing back the Parthian and replacing them in the region. He claims that Kajula was the founder of the Kushana Empire while Kajula after coming into power the Yuezli transformed to the Kushan (as cited in Khan, S). During that time the entire region of their realm became prosperous from the economic point of view as well as stabilized politically.

Dani and Litvinski (1996) recorded that during the Christian era two empires existed which were Kushanshahar and Eranshahar during the Sassanian
dynasty. They explain that *Kushanshahar* (named after the great emperor of Kushan) comprised of the Amu Darya, Indus to the Ganges while *Eranshahr* expanded toward east and west respectively.

Kushan Empire, *Kushanshahar* which came into existence after the great Kushan, who encompasses all the political, religious and socioeconomic aspects into conformity to boost the very foundation of the empire (Dani and Litvinski, 1996). However another perspective is provided, prior to the establishment of a great empire, Kujula Kadphises that of Kushan the Yue Chi section (Horde) controlled and made his authority over five principalities (Jawad, 2012).

Kushanas under Kanishka in the First Century CE established the kingdom lasted for a century and a half stretched from Gandhara to Bananas including Sochi (Robb, 2002) The new world Encyclopedia (n.d) declares the rise of Gandhara with, Kushan with the decline of Parthian in 75 CE when Kujola got the realm of Gandhara.

The Kanishka period can be viewed on the part of Gandhara civilization. The glorious period of the empire of king Kanishka a Zoroastrian, started Hindu traditions as well as Buddhism (Hayat, 2017). The religious freedom was much applauded by King Kanishka (121-151 CE), who believed in multiple philosophical nature in the belief context.

Another view being observed that Kanishka’s government consisted of Southern India Gandhara valley, Kashmir as well on Bannu (Chiragh, 2001). Furthermore, Kanishka included Bunir and Swat in his kingdom (Khan, A 2004). While after Kanishka the Swat Udyana remained in his rule, Buddha rulers Ram Raja whose regional capital was Khadokhel. After Ram raja the Swat region was ruled by Virat and Biti of Buddhist stock whose capital was Takht-e-Bhai. Khan provides that Raja Beti was followed by Raja Hodi who remained in power in the town which is now Hologram. The last among the Buddhist ruler of the region was Raja Gira (1030 CE) who ruled the swat region. He admits Chinese pilgrims were inspired by the regional inhabitants while Raja Gira was subdued and defeated by Mahmod Gazni’s commander Pir Khushal. Historically, the north (the region under study) used to produced rulers, warrior, and victors, while south contributions were the artists and saints (Durant, 2000). Durant further includes that, Gandhara Civilization remained the center of exchange for the inhabitants as well for the international visitors: the Chinese visitors in 399 CE visited Gandhara region i-e Swat, Taxila, a region of Kashmir as well Shahbaz Garhi.

Kushana lineage of the dynasty was of six or seven kings as the Mughal who appeared after a thousand years (Brancaccio & Behrendt, 2006). Yuch-chi by the second century CE defeated Greeks while their successor is considered nomadic Scythian (Rajput, 2018). Rajput claims that Kanishka was the third ruler of the sequence as his predecessor Ashoka, Kanishka convened the Buddhist council. Its origin seems murky in nature due to the various approaches and viewpoints. Kushana is considered the migrated tribe from Central Asia and Afganistan around the first century to the 3rd Century who
controlled the Gandhara in 80 CE (Naveed, 2015). The Kushana (Kusana) period being the golden period of Gandhara seems a civilization as well as a kingdom in the political sense during Kanishka (128-151 CE). Kushans (Kushana or Kusana) caused a major influence in the region which is also considered a nomadic group from China settled in the Aral Sea at the end of 2nd Century BCE (Higham, 2003). Sehrai, (1979) argues that the Kushana dynasty was also a foreigner one who made amalgam with the Hindus by adopting their deities and name too.

The Kushana period of Gandhara civilization is called the golden period of the region. Aftermath the first generation of victory the Kushana Empire was comprised of the region from Oxus to the Ganges and from Pamir to the edges of Indus (Khan, S, 2004). According to him, the paradigm shift occurred from the government from Bactria to Gandhara. During this period due to the regional set up of government its civilization progressed and expanded outside from its earlier frontiers.

Prior to the establishment of the great empire, Kujula Kadphises under Kushan, Yue Chi section (Horde) controlled and made his authority over five principalities (Jawad, 2012). The expansion of his role is concerned it is not known, either Kujula-Kadphises or Wima-Kidphises controlled Gandhara including its empire.

During its golden period, it seems that some city-states came under their jurisdiction of a foreigner by 224-40 BCE. King Ardashir (Sassanian) who was the son of Shahpur I annexed Peshawar in his realm. Along with this, the Sassanians policy is looking friendly rather than of hostility by persisting and
adopting the kings' title of Kushan and Sassanian model of political set up (Khan, S, 2004). A mixed model adopted by them, in the region they control apart from Gandhara on Kabul and Bactria.

Gandhara civilization and its different periods and lacuna are needed to investigate from different aspects, sometimes it presents a vague and emphases shape. Dobic (1996) also finds lacking information of Kushans, empire and by 318-19 CE present a bit of information. However, dots are needed to be linked up in this context. Sassanian followed by Hun (Kidarites), the first Hun group by 370 CE as well a social group during this period of Hun (Chionities or Hapthalites) arrived at Bactria as well as to Peshawar also (Khan, S, 2004).

Kushan established a great empire in the region. Khan, S, (2004) states that it was consisted of Oxus (Central Asia) to Ganges (India) and from the Caspian Sea to the Arabian sea by 200 CE the greatest empire in the region. He considers that Ashoka controlled his empire form Patliputhra while Kanishka from Peshawar. Khan admits, the Kushan empire during Kanishka had the multidimensional structure of development occurred in the region while Buddhism on the Royal patronage exported beyond the frontier of the empire as in China during 61-67 CE.

Taking Gandhara in the modern political sense as a nation-state, a kingdom or an empire is not totally applicable to it but it had varied nature with the passage of time. The same was the case of the Indus valley civilization (as cited in McIntosh, 2008). McIntosh also disagrees by applying any concept or equal consideration of it. Further, another feature that similarly found in
Gandhara and Indus civilization as the empire or kingdom was comprised of units as well as independent and interdependent units within the whole.

Gandhara region and its importance had multifaceted nature, as Peshawar being an urban center, can be studied as a whole in historical, cultural and from an archaeological point of view (Khan, S. 2004). Besides, that, Taxila is found in the capital of the Gandhara kingdom (Janapada). The Kushans according to Samad (2010) in the political system and government followed the philosophy of Indo-Greek, as well adopted the writing system of Greek because they did not possess their own system of writing while the legitimacy of Kanishka the Kushan king derived from the divine support.

*Dani, Litvinski, and Safi (1996)* believe that Great Kushan empire of Vasudeva I existed on the eastern part of Gangetic valley which came to its end by the subjugation of Sassanian rulers Ardashir I as well as of Shahpur I. Dani et al (1996) provide that, they kept the hold of Gandhara region as well as the control areas in Punjab. Kushan ruled from Bactria to Punjab while the coins found from Punjab, Sistan, and Afghanistan: the two rulers Kanishka III and Vasudeva II are known but had a very difficult task to be proved that they were Kushan.

In political context the history of different dynasties and the exact period of their rule having debatable nature particularly regarding the Kushan era and Kideraties. Dani et al (1996) argue that Kushan is mutually attached to the Kideraties coins, which shows that some regions of the Kushana Empire can be declared as “Kidara Kushan Shahi”. Kidaras established themselves for a short period around the late 4th century.
Kanishka being a visionary leader ruled the region for 45 years followed by Vasishka, Huvishka, and Vasudeva respectively (Rajput, 2018). Kanishka belonged to Kushans who according to Rajput were the ablest and noblest rulers of Gandhara. The regional political conditions were too frequently changed, as Letinsky, Guang-da, and Samghabadi (1996) admit that around early 4th century Persia came under the Secleucide and afterward by Parthians mostly ruled by local rulers.

The capital of Gandhara is one of the most considerable subjects, while Rajput (2018) provides that from the 6th century BCE to 2nd century CE Pushkalavati (Charsadda) remained the capital of Gandhara. The political landscape had an important strategic location, meeting pot between central Asia, the Middle East and India. Its magnitude is worth noting. The region had inter-regional economical and culture homogeneous features (Khaw, 2016). Due to the fertile nature of the region, it had a considerable number of the population (as cited in Khaw). Furthermore, its history, geo-strategic and geographical context the fertile region had the seat of the ancient kingdom. Besides, Gandhara Mahanjanapada means the great sovereign nations (Empire) of clan and city-states. O’ Neal (2008) argues that India did not remain a single kingdom but a collection of 16 kingdoms or kinglets by 500 BCE called the Mhajanapadas (empire) but the times and number of it along including principalities around 100 or more than.

In the political arena, Taxila is the focal point. It remained the ancient metropolis city of Gandhara civilization, some times its capitals, the center of Buddhist learning (Naveed, 2015). The magnitude of Taxila is prominent
which was one of the central cities of the Gandhara Empire. Although the historical links of the city date back to the time when the Indus valley civilization existed. Naveed conceives where the human existence can be traced back to 3500 BCE, from three important caves found in 1964 by Eldon Johnson: from the Khanpure, Mohra Moradu and at Bhamala. It is also found that the bronze age began in 2700 to 2100 BCE without any break between Neolithic and bronze age.

Although the world Gandhara Civilization had a long period before its rise having a period of clashes and survival. To reach the political culmination, but we are running ahead from the backdrop scenario to the glorious period of Gandhara. Gandhara due to its importance bridge up the different civilizations, as it boosted its own civilization, the interacting, intermingling, of art and culture as a global village (Saleem, 2013). Richard Soloman proposed the term of greater Gandhara for the description of a widespread culture of the region (as cited in Brancaccio & Behrendt, 2006).

Gandhara art is of immense importance but one of the acute problems in this context is the precision of date regarding its origin and the socio-politico forces who contributed to it (Saleem, 2013). The art of Gandhara civilization can not be limited to its geographical locus.

Rajput (2018) while comparing the contribution of civilization as the Greek pottery, the art of Egypt and the Gandhara art will surprise the world in a very amazing way. Thus understanding Gandhara civilization is one of the rich fields having multifarious aspects while investigating it properly it will be paradigm-shifting for the region and its people. The prevailing of Gandhara
Art also depicts and confirms it. The widespread of Gandhara school of art in Kabul valley, Mathura and upper Indus Peshawar mostly flourished during the Kushan period, (Sanujit, 2011).

Besides, the influence of other civilizations it is also viable to understand. Greek influence in the region was deeply rooted. Alexander’s invasion changed the paradigm of thinking; as well his successor prolonged his policy of colonization and set up 250 colonies on the part of Hellenistic civilization aftermath his death in seventy-five years (Sanujit, 2011). In response, Saleem (2003) admits that Gandhara civilization (art and style context) influenced the other culture and civilization, as the similarities in the art context with Europe. He provides, the influence of great implication, to make it interesting, fascinating and intermingling of styles, etc. The modification came in the art and culture of Gandhara culture and art.

Besides, that, Brancaccio & Behrendt (2006) in a prelude admit the diversity while dealing with the complexity, that multifaceted nature of the Gandhara Buddhism features being overlooked by researchers, further could bridge multidisciplinary feature for a productive dialogue to begin. In Greater Gandhara, during the Buddhist art sculpture, stucco, etc found in Take-i-Bhai region in Mardan (Saleem, 2013, p.33)

After the fragmentation of the Mauryan Empire, the Kushans succeeded in the Gandhara region (O’Neal, 2008). Gupta Dynasty (240-550 CE) established a well equipped military force in the region. However, Kushans and Gandhara had strong mutual ties on the part of its civilization. As New world Encyclopedia declares the rise of Gandhara with, Kushan's aftermath the
disappearance of Parthian by 75 CE when Kajola got the realm of Gandhara. The political ups and downs in the region remained a permanent case. During this period, ruins, Stupas, monasteries, Indian sculpture, and Gandhara art was produced and flourished in the whole region. Thus, Kanishka (128-151 CE) period is considered the golden age of Gandhara, Besides that O`Neal provides that he (Kanishka) made the Sirsukh city at Taxila, shifted the capital to Peshawar as well propagated Buddhism inside the Gandhara as well outside too.

The role of different dynasties and rulers associated to rise of civilization is a serious discourse by investigating the past. Bogucki (2008) includes different civilizations around the world developed by kings and their dynasties. Notwithstanding so many others emerged in large populations as Mesopotamia and Egyptian while Americans rulers adopted the policy to live with their protectors.

During the time of its blossom, the international relation was not beyond the ambit of Gandhara. China and Gandhara remained to engage in the context of civilization. Historically it was the role of Buddhism which flourished in China as expanded in other countries. Sen (2003) mentions the scripts of Buddhism translated by monks in chines which paved the way for the intermingling, influencing and bridging up both civilizations. On the other hand, Gandhara (India) was influenced in the term of clothing and eating.

The historical relation with China is considerable. Sen (2003) believes that the initial endeavors failed but the aftermath of the decline of the Xianzanu empire around 55 BCE and then the establishment of the Han realm in the
region in Pamir the relation between Gandhara Han developed rapidly. As Sen considers that, the Jiban kingdom around Gandhara during Azes I and II was a permanent barrier to pervert the Sino-India (Gandhara) relation.

Harvey (2003) views Buddhism speared in China in 50 CE while the following century the translation of text occurred. According to him, Buddhism then emerged as the dominant religion of China while Daoism was outranked to the second position. The Golden period according to Sen (2003) can be declared the Tang period where the exchange of sacred (religious) and secular (trade) the political ups and downs, intellectuals exchange contributed to boosting the mutual ties of China and Gandhara. Buddhism comes across in modern times with heavy implications as Harvey (2003) lists the colonization of Gandhara played a pivotal role in the promotion of Buddhism outside the geographical frontiers but as the religion of its civilization.

For communication between Gandhara and China, the ‘Jiban’ rout was used till 7th century CE, while the terminology being used for Gandhara along Kashmir, was Kipin, Chipin, and Condohar (Jawad, 2012). The Chinese pilgrims used to come through the mentioned rout. The China Gandhara relation in the Buddhist context provided for a multifaceted structure of interacting and communicating. The Chines tradition as Jawad conceives was made from the Prakrit of Gandhara in the initial centuries of the Gandhara era. She further includes China's thirst of learning Buddhism during emperor Han by (57-75 CE) of sending Chi Yin, to central Asia.

The Chines visitor and pilgrims used to visit the region for Buddhist center Taxila, Uddiyana, Peshawar, and Kashmir along the lower region of Indus
valley, Sindh and Makran too (as cited in Jawad, 2012). According to Jetmar (2008) as per the demand of China for the cooperation of the people of the region responded positively which resulted in the political organization. Durant (2008) further includes that, Gandhara Civilization remained the center of exchange for the inhabitants as well for the international visitors: the Chinese visitors in 399 CE visited Gandhara region i-e Swat, Taxila, the region of Kashmir as well Shahbaz Garhi.

During the Kanishka period, Karakoram played an important role in Channelize China and Gandhara relations (Jetmar, 2008). As he provides, the Buddhist preachers and pilgrims used the same route for approaching the region. Kuwayama (2002) tells about the spread of Buddhism in Gandhara with other reasons for secularism, political and economic outlook of life.

Gandhara and China's bilateral relations of peace and war both contributed and influenced each other. In the religious context, Sen (2003) states that both countries influenced each other and surrounding areas too, as the religious teaching and belief of Gandhara in the term of Buddhism spread to neighboring countries to Central Asian states, Japan, Korea as well to east Asia with the collaboration of Chinese and Gandhara civilization. The religious ties then converted into secular relations of trade which was provided by the strong role of Buddhism.

Buddhism prevailed and exported from Gandhara to other parts of the adjacent countries as well to the remote countries crossing the natural barriers. Buddhism can be traced in Chinese belief from the excavation of in Sichuan, Gansu provinces, the southern region of Yuang Rivers: from the graves and
tomb of the Han period by archaeological endeavor (Sen, 2003). As Sen finds that the spread of Buddhism can be found in China around the third and 5th century and thus the Chines pilgrims started to visit Gandhara for the Buddhist relics and for its doctrine. Being an influential religion its implications are observable. He notes that Buddhism introduced its ideas in the native tradition of China had various types, by capturing the multifarious types of imagination in China.

Through silk rout the communication was established, Kuwayama (2002) confirms that earlier the route passed through the north of Gandhara region through the mountain ranges ahead to Wakhan, China, Central Asia by east while by the west to Takharistan via Badakhshan. The present China Pakistan Economic Corridor (CPEC) seems the revitalization of the Gandhara China historical linkages. Litvisnky, Guang-da, and Samghabadi (1996) admit the intermingling of Asian civilization having considerable nature in this context. During the rise of Gandhara civilization, the silk route had contacted central Asia, India, and Iran while around 5th Century the southern road of silk rout connected the Lap Nor, Wakhan, Bamyan, and Gandhara.

However, the great period of Kushan came to an end. Kanishka was replaced by Sassanid (241-350 CE), while Sassanids (241-350 CE) Gandhara remained the adjacent state of the Persian Empire (Hayat, 2017). Furthermore, according to Naveed (2015) Sassanian under the ruler king ShahPure, I (Persian) annexed the Gandhara kingdom to the Persian Empire on the defeat of Kushan but did not rule the region directly. Power politics as a constant feature of Gandhara political landscape, Naveed includes, Kideraties or Kider
Kushan (little Kushan) regain of Gandhara who holds of the region continued up to the middle of 5th century CE.

5.2. Political system and administration

Robb (2008) admits that Chandra Gupta Maurya and Ashoka had the theories of government, knowledge of taxation, administration to promote code of behavior in the wider region. Further according to him Harappa, Mohenjodar and northwestern India (Gandhara) provided for literacy and political organization which required for the resident of cities and religious rites. On the part of political administration, Gandhara had dynamic nature which frequently changed during the passage of time.

Blackwell (2008) provides, that during king Ashoka (321-185 BCE) the whole Mauryan empire was divided into four provinces, a prince remained the governor of each province, the further division was carried into districts, under their own rulers, while towns in the individual form comprised on leaders, officers, and local judges for the administration while Ashoka was at the top of all of them being a structure of an empire.

Bogucki (2008) believes that early civilization such as Roman and Assyrian administrative structure and bureaucracy can be counted as the paramount feature of states which expanded the territory by the dint of their conquest to establish the empire. Many geographical, as well as political units, are discussed in an ancient text (Robb, 2002). Aryan (who spread eastward) who introduced the assemblies, kings, cities, merchants, and agriculture as well. However, the political structure of the region was confederacies, empire, and
kingdom, which administrated by local rulers Rajas, through laws and officials. Dynastic successions extended to court advisers and councils. Dani and Litvinski (1996) elaborate that the setrapel system of administration in Gandhara and the surrounding area continued till the time of kidarities. Further according to them by replacing the satrapal system the tribal chiefs were titled, Raja.

During Kidarities time, the administration and organization of the state according to Zeimal (1996) clan, tribal-state, and organizational structure was obvious in state political and military structure of the Kidarities was established in their state. The political administration comprised of the ministers, governors of regional areas, inspectors, clergy along with their officers (as cited in Blackwell, 2008). Khan S (2004) mentions the progress and making of market establishment, towns and had an administrative structure, setting up of monarchies and shifting of trade down to Kabul and Indus River boosted the civilization to its acme. Beetz (2008) regarding the villages and towns (having historical position in the region) set out in the region around 500 BCE. According to him, the structure of villages and towns developed on the model of the capital city, keeping in view the defensive measure in mind.

For good governance, the existence of law is of immense importance whether it is the nation-states of the twenty-first century or the ancient kingdom. The law persisted as per the demand and requirement of time both in the term of written and unwritten forms. Beetz (2008) admits that in ancient civilization Chinese and Indian had written laws and allegiance to his defense against the
barbarians and nomads. In India according to Beetz the very first law which was existed, is Vedic taken from the religious sources of so-called epic Aryan by 1500 BCE to 500 BCE who settled in Gandhara and central regions of the Indian subcontinent. Although the law was not very lucid for understanding to the commoners in a practical sense. The laws were written and codified in two ways as observed by Beetz, firstly the ‘Sastras’ rules written in verse while the ‘Sutras’ was in prose, as the code of Manu as a legal document codified around 200 BCE to 100 BCE. Beetz endorsed, regarding the codes of Manu and other codes had the ultimate responsibility to get ensure justice in the kingdom. Security seems the foremost duty of state therefore every aspect was considered accordingly.

Blackwell (2008) argues that trade and traveling were in the strict control of the government during the time of Ashoka. Megasthenes (322-298 BCE) provides that strict punishment and state intervention greatly involved during Mauriya in the state of Magadha (as cited in Robb, 2002). But on the other hand, Chinese visitor Fa-Hsien (400 BCE) recorded a lack of government intervention and a great extent of freedom in the region.

The laws and regulations were well established. To ensure justice the case was heard and proceed but the legal authority was vested in magistrates (Beetz, 2008). Further, as he conceives the magistrates had the responsibility to ensure justice for the villages by the back up of policemen and scribes. The enforcement of law punishment existed. Blackwell (2008) provides different types of punishment existed for unlawful and illegal relations as sex etc. According to Beetz, (2008), in some cases on the part, the culprit punishment
was given in the shape of fine. On the part of fundamental rights, the defendant was allowed for three days to present their defense with the help of a scribe as the legal right of him.

Robb (2002) Further, the respect of elders, religion and women and girls' rights, was not exploited on the part of Buddhist teaching subjected to law.

Chandra Gupta Maurya did not believe to be the only king of Gandhara region but came to the region with a vision of welfare rather than of warfare. He introduced such reforms to fulfill the agrarian and financial needs of the kingdom from the respective region (Chiragh, 2001). His policy in this context was the economic development and let the kingdom to the stage of self-sufficiency because the economic and political stability in modern time is considered the backbone of a welfare state. The social and cultural development was also observed in the Mauryan time while Biindusara let region in the rulership of their Rajas. It reveals that the Gandhara kingdom had a willing affiliation with the Great power of the time along with its self-identity in the shape of civilization as in the political sense of kingdom and Empire. During its peak period, of the Mauryan dynasty, when Asoka the great was the ruler of the Great Empire, Ujjayyan and Taxila were the centers of his Empire (Chiragh, 2001).

In ancient times, the security of the state was deemed the prime objective behind the state. The ideal rulers are considered those who paved the way for peace and ruled according to the religious (Dharma) teaching (Reinders, 2004). The responsibly varied according to the position being held in the case of city-state, kingdom, as well as of empire. The kings had the responsibility
to control the kingdom while the surrounding areas were controlled by the local chiefs, during an emergency the chief visited the kings for the rest of the time had complete independence (Blackwell, 2008). However, between the central Empire and kingdom, some areas had independence status (wild areas) out of the control of the realm. In political structure, the tradition of the king of kings in different places, some time establishment of an empire for a short period. According to Dobic (1996) Gandhara, the (Northwest) remained an intermittent, though a chronic phenomenon, which witnessed various, power, tribes, kings, emperors, by entering the region.

The Gupta kings ruled the Gandhara whose pattern was followed for several centuries in the various kings of the Indian subcontinent (Blackwell, 2018). Besides that, from the few centuries in BCE as well in the Christian era Indo-Greek, Indo-Scythian, Indo, Parthians along with empire of Kushana were centered in proper Gandhara (Samad, 2010). This development in the Gandhara region vividly occurs in the genesis of its civilization. Samad called its style the flexible one which clearly depicted in the art of Gandhara as well as visible in the use of the language of Gandhara.

Regarding the government structure the sources consulted by a historian as Arthasastra, which was a guideline and manual written by 300 BCE in the region (Blackwell, 2008). The Gandhara long history at first got momentum when Ashoka adopted and introduced Buddhism in the Gandhara region (Samad, 2010). As Samad admits that the religious acculturation in the regional culture resulted in a vivid culture of Gandhara. Blackwell (2008) provides that the ancient empires were persisted in Indus valley and the
Ganges valley respectively while in Harappan civilization (2600 to 1500 BCE) had the urban centers, (city-states) irrigated land and powerful kings.

The Indian subcontinent had varied natures of political structure, especially in Gandhara. Sixteen kingdoms were existed in the region by 6th century BCE including Gandhara. While it had more than one capital which was protected by bricks, walls ramparts, and moots. People were accustomed to the use of currency in coin form and weight and measure (Blackwell, 2008)

5.3 Socioeconomic structure and Public welfare

The social organization of the region is explicable, during the Vedic period the Vedic people developed the Caste system (Beetz, 2008). Basically, the class system based on the birth which was limited and confined to the profession. However, this caste system is greatly looking at Hinduism at present. The earlier caste system of Vedic people was codified in the 4th Century by the compilation of Vedas.

As mentioned earlier, the ideal rulers were those who took peace measures. Gandhara having a long history in the context of foreign invasion. However, the history of the war in the region is believed to be started from the destruction of Indus valley civilization (1600-500 BCE) and further by 6th century Gandhara including the other parts of the Indian subcontinent invaded by Persian (O’Neal, 2008). Thus, the military remained a permanent institution in the region. To show the power and subdue the opponent the Monarch relies on it (Beetz, 2008). For security purposes, the capitals were protected with high walls. According to Beetz structure of the army was
comprised of the guild militias, tradesmen, cavalry, horsemen, the third part of the army was comprised of the elephant along with their handler while the last one was the chariot with driver and comprised on three soldiers in the chariot. The first two parts according to him was taken from Sudra and the second one from the Khashtraires cast.

The military role and power in the region was of paramount importance. Because regional history is subjected to war and aggression. The power politics among the kingdoms both in the term of internal and external aggression can be included in this context. During the Mauryan, the unified force can be noted which liberated the region form the Macedonian (O’Neal, 2008). According to O’Neal Ashoka (265 to 238 BCE or 273 to 232 BCE) being a vibrant military leader had a huge army and succeeded against the opponents. Besides that, he withstood with the opponent being victorious however by the loss of around 10, 000 soldiers he abandoned the policy of war by replacing the teaching of Buddhism, embraced and adopted the teaching.

The political and economic developments are commitment in modern time. Even you can not imagine a viable system regardless the economic stability. In ancient times the economic development was directly associated with the military sources. Blackwell (2008) provides agriculture; crafts, trade, mining and all the subject matters of the economy were kept by them. Besides Gandhara Indus civilization is appreciated that accumulation was not supported along the bulk of storehouse were there but adopted for a very small level (McIntosh, 2008). Robb (2002) provides, that the city-states, with
a sophisticated economic and political system, can be found about 3000 BCE, the Indus Valley (Harappa) civilization is the best known in this regard.

In the regional history in the economic context village played a pivotal role, had a self-sufficient structure due to its location near the water sources and agricultural perspective of the villages (Beetz, 2008). By profession the whole of the village some often are found had a single profession as a clan or village developed on Industry. To what extent the village and urban relations were concerned, the economic development of the village was depended on the cities for selling out the concerned products.

Historically the Indian society belonged to a guild, had a love for their profession and most often the whole village had just a single trade along with the city. In some cases, guild ensured law on the part of their responsibility by punishing the culprit in the shape of fining (Beetz, 2008). Gandhara civilization reached its climax during the Kushan and particularly during the period Kanishka, It was a multi-dimensional development but the economic development is of approached to its apex.

Apart from that, the international aspect of the economic system can be found. Jawad (2012) had established viable commercial links with Rome while its economic vision made it possible to issue gold coins that were never done by his predecessor. Besides that, more international links of Gandhara Europe can be confirmed by the 5th and 6th century CE in the Gandharan style. Chiragh (2001) provides that Gupta's son Bindusara promoted foreign trade.
According to Blackwell (2008) in ancient Asia, the male was dominant while females also participated along with their males in the activity having the honor and respect. The economic and cultural development of Gandhara having significance relation. The urban life of Taxila (Gandhara) China and the Pamir region associated in trade context (Dani and Litvinski, 1996). The socio-economic development deeply embedded in each other.

Religion and the economic system of Gandhara in the Buddhist perspective are vital to understanding. Robert and Buswell (2004) accept that in economic context the Buddhism relied on ritual being a sacred religious act, while its teaching can be realized in relation to work. Buddhism's economic deals with the material world are the subject of discussion however the focus of spirituality is the pride of its teaching. The region had a glorious past that why after Indus valley Gandhara civilization in comparatively North West of the Indian subcontinent emerged around 600 BCE. Historically, the region had a prestigious past.

Blackwell (2008) argues that by 1500 BCE the concept of gold, earring, bracelets, necklace and another luxury can be found in the region. He further includes that, Jewelry indicate the women's status and living standard in society. As by 300 BCE diamond and gems mixing in the jewelry as the symbol of their developmental perspective.

The welfare vision of Gandhara as of the modern state was of such magnitude. The state-citizen (courtly citizen) could enjoy and acquired Knowledge prior to the old age to get an advantage there (Robb, 2002). The civilized citizen (the urban man) had a house in a city or town (large village) or in the vicinity
The citizen enjoyed to the fullest, the festival, gathering of social nature, drinking and other luxurious activities. To what extent the houses and other comportment were concerned it contained gardens, flowers and perfumes, jewelry; musical instruments remained a part of its decoration. According to Chiragh (2001) focus on public welfare can be observed instead of government (expansion) while Buddhism was declared the state religion. Those prints are found of Ashoka`s period in Masehara, Shahbaz Ghari as well in Taxila. During Ashoka period Swat remained a great center of Buddhism.

Dani and Litvinski (1996) describe Gandhara art and urban center (city-states in Taxila and Charsadda's contribution to the development and prosperity of its people. Hence according to them, the agricultural and irrigation system remained a symbol of the development of Gandhara and Punjab as on the other hand a source of power for the governor deserved from that state of the art irrigation system.

The ideal rulers were considered those who establish peace and rule according to the religious (dharma) teaching (Reinders, 2004). Ashoka a visionary ruler at the political level, perceived that he did great in public welfare. i-e provide shady trees, fruit trees, walls and shelter homes for travelers as the other kings of earlier rulers carried out for their subjects (Robb, 2002).

Dharma-Maha-Matras besides the religious responsibilities also cared and looked after by making hospitals, medical support, drinking water facilities for the passenger as of rest houses, etc (Jawad, 2012). The jewelry, armlet, and dress were part of their dress and style (Saleem, 2013). By 200 BCE and
around 1st curved stones and secular objects for luxury, bathroom, and dishes were produced (Saleem, 2013). The Kanishka period seems the best welfare state, it was a peaceful period of art, literature, and creative activities which noted in his government. Due to the welfare vision of Kanishka he is called Ashoka II (Chiragh, 2001). Saleem (2013), conceives that the Art of Gandhara civilization cannot be limited to its geographical locus. He provides that, by 200 BCE and around 1st BCE curved stones and secular objects for luxury, bathroom, and dishes were produced. In Greater Gandhara, the Buddhist art sculpture, stucco, etc found in the Takht-i-Bhai region in Mardan.

The region was connected through highways and roads. Jawad (2012) provides that the Silk Route, in the beginning, was opened during Darius I for commercial purposes in the region across Taxila (Gandhara) further linking India. According to him Chandragupta further developed it as a trade route as for diplomatic ties to the regional countries which persisted in the aftermath during Ashoka and the Kushana period. Its communication system increased its importance and contribution to its civilization by the amalgamation of various cultures.

Different languages were used for communication purposes in Gandhara. It is claimed that Prakrit was used as a medium of communication by the people of Gandhara (Khan, S 2004). Notwithstanding Brahmi and most properly Kharoshti script was used for the official language dealing in the Gandhara region in the period of Achemenids. Litvinsky et al (1996) provide during
Sassanian times the Pahlavi language, Sogdian, Parthian, Khwarzamiam and Saka languages existed.

Having such a tremendous past the people of the region had enjoyed thoroughly a world view of culture and standard. Jetmar (2008) provides that, 2000 Brahmi and 1000 Kharoshti inscriptions are found until now in the region. Besides that, the Chines characters, Iranian scripts, along with the Tibetan Jewish sources also discovered from the region.

The Buddhist monasteries had been associated with the Prakrit script as the evidence been found from the royal inscriptions by the private endeavor (Dani and Litvinski, 1996). Further according to them Brahmi started to spread in the region. During Kanishka, the Chines pilgrims recorded that the Sanskrit language as the medium of expression and of communication. Litvisnky, Guang-da, and Samghabadi (1996) conclude that in the Indian subcontinent thousands of manuscripts especially in Sanskrit as well as in Prakrit having different natures of context both types of sacred and profane.

Khan S (2004) claims Kharoshti used until the arrival of Kidar Kushan in Gandhara till the 4th century. Jawad (2012) admits, that during Kanishka the educational development occurred, the art and architecture, literature reached its peak and height. However, writing in the region had been found from 2500-1500 BCE during the Indus valley civilization. Traces from seals as well from other inscriptions also been found (Corfield, 2008). The regional literature shrinks from Vedas, written in the Sanskrit language with annexation called Upanishad. To what extent the case of Vedas is concerned,
some sections of it date back to 1400 BCE while other parts had been compiled around 1st to 7th century CE.

In Gandhara civilization as the other aspects of life, sports were also developed. During the Gupta dynasty (320 to 600 CE) the kings and nobility looking involved in professional hunting (Beetz, 2008). According to him during hunting, horses, chariot, and elephant were with them while servant, games wardens and dancing girls cooperated and made it amusing during a hunting expedition. The awards of prizes to the winner of the sports and competitions seemed there.

5.4 Religious and Secular configuration of Gandhara

Religion and politics at present are the most debatable terms and issues in the democratic process and political system of the modern nation-state. The role of religion in politics is one of the most controversial subjects in the context of ideology dealing with the subject of secularism. In the political system and the democratic process, it is closely associated with the ideological foundation of a country. The political history of Gandhara civilization having a strong association. The religion developed its sophisticated cultural values moral system, political infrastructure and a broader perspective in the world (Sen, 2003). Reinders (2004) argues that politics was not discarded by Siddhartha Gautama being a prince besides that according to Reinders the ‘dichotomous contrast can be found by the avoidance of secular aspects of life for getting the enlightenment. The monks and nuns followed the policy of non-interference in the political system. However, in the urban centers, they
did pursue it to some extent, not at all. The religious priest, however, did not involve in the political affair but the Buddhist approach was not totally so.

The Buddhist perspective recommended a policy vested in the will of public assemblies (Robb, 2002). Historically the founder of Buddhism is looking to promote and accomplish his agenda by contacting the ruling class particularly. Reinders (2008) notes such a relationship during the time of Buddha`s life with Bindu Sara king during his lifetime in the context of Buddhism. Thus, in the foundation of the political system religion had a considerable role while the secular aspect of it too having a distinguished position.

Religious had a remarkable role in the configuration of Gandhara civilization. Being a dominant factor Buddhism seems identical in the case of Gandhara. Both Buddhism and Jainism rooted in the ideology of renunciation as well the founders of both religion left the luxurious life and persisted on the teaching of their respective religions (Avari, 2007). As he further states, that, Mahavira (599-527 BCE) and Buddha (563-483 BCE) established monasteries for the teaching of their respective religions, while they were embraced by kings, the merchant (business community) as well the general public.

Gandhara and Buddhism having close affiliation being synonyms of each other (Brancaccio & Bahrendt, 2006). It was provided by the study of religion in the 20th century that Gandhara as the land of Buddhists, regardless of inquiring the context is the cultural dialect that allowed it to flourish. During the Kushan (kusana) the dominant religion was Buddhism of the region. Technically Buddhism can be defined that, the liberation of living things (Robert and Buswell, 2004).
The birthplace of Buddha is one of the most controversial matters, as Robert and Buswell, (2004) provide that the result derived from the images, in Indian, Chinese, Japanese, as well as from their style and figure. In the regional context, the same style having close relationships in the Mathura provided by Jainism, Hinduism, and Buddhism. In the religion history of the world, the 6th century BCE is of paramount importance. Shah (2013) notes that Buddhism was founded by Buddha by 520 BCE in the eastern part of India while it arrived in Gandhara around the 3rd Century.

The beginning of 600 BCE not only produced Siddhartha and Mahavira in the region but also Confusions (551-471 BCE) and Loo Tsze (600 BCE) in China while Zoroaster (589 BCE) in Persia (Jawad, 2012). Shah (2013) portrays the arrival and development of Buddhism to Peshawar (Gandhara) by 500 BCE and by 3rd Century BCE during Ahsoka and during Kanishka around (128-151 CE). Gandhara historically is claimed to be the mother of ‘Kurus’ the Mahabharata was the native of this land. According to Muhammad Nasim Khan (as cited in Shah, 2013) by his discovery and theory regarding Shaivism, Gandhara is either the birthplace of one the earliest place of religion of the Indian subcontinent.

During Ardashir I (224-42) CE depicts the adaption of Zoroastrianism in the region (Khan, S, 2004). Besides, he argues that Buddhism brought massive changes in the region. To him, the royal patronage during Ashoka and Kanishka made and boosted the wave of the Buddhist religion.

Religion remained the dominant factor and element of an ancient civilization. McIntosh, (2008) believes that, in Harappa civilization (Indus valley) the
religious structure, its role is found as a major feature and element of civilization. Furthermore, the entire region had a close relation and different aspects. The Indus or Harappa reflect the religious outlook of West Asian culture, Elam and Sumer. The Hindu religion and belief also having affinity to some extent with Harappa civilization but not at all. However, the life of historical Buddha is not known, but some Indian and European scholars investigate it around 487 or 486 BCE but other sources do not confirm it (Robert and Buswell, 2004)

In the etymological context, the term Buddhism as an English term means the religious attribute of Buddhism a descriptive title means awakening and enlightenment in a spiritual context (Harvey, 2003). Harvey further explains that it does not mean a particular person while the stress in Buddhism is on its teaching, he admits that Gautama is the founder of Buddhism which is depicted in images carried out in rock art. Its teachings are the right view, right speech, the right action, right way to earn a livelihood as well connection, getting the right type of wisdom to get achieve nirvana (Saleem, 2013). Religion played its role so vividly that in the early Indian Subcontinent the authority of the king was weak than religious clergy (Robb, 2002). In Boddhisattua a Buddha prior to reaching the enlightenment, when he lived his life as a prince, his mustached bust was the symbol of North Indian influence (Saleem, 2013). The political power seems to be accommodated in theories regarding the priest in the region.

Religion is one of the key factors to get the region unites by historical common legacy. Shah, (2013) argues that Buddhism is one of the religions of
the great Pan Asian context. While it’s philosophical movement tend its follower in the West also.

The Buddha period is considered from 563 BCE while Buddha stands for enlightenment or awakening used as a title for the founder of Buddhism of Sidhartha Guatama (Shah, 2013). Siddhartha's birthplace was the frontier region of India and Nepal that of Sakyas kingdom in a royal family. One of the major contributors to Buddhism in Gandhara was the extraordinary interest of king Ashoka in the mentioned region. He converted to Buddhism around 256 BCE while for a second time during Kanishka Gandhara again became a central part of Buddhism.

One of the important reasons for the emergence of Buddhism in the Indian subcontinent and its nourishment in the region was the chaos and traditional set up of priestly class which had controlled the socio-political life to some extent (Jawad, 2012). Commonly the Buddhists are of two kinds, Hinayana and Mahayana, the first, believes in the Buddha symbolically while latter in Physical shape (Saleem, 2013). Obviously, the region then became a cultural inter-mixture, the Holy land of Buddhism by constructing monasteries existed in the Gandhara region (Shah, 2013). However, Gandhara from the religious point of view hosted other relations also at different times as had a secular world view while treating religion.

Although, the religious belief persisted, prevailed and made amalgam with others with the passage of time had dynamic nature. To what extent the divinities is concerned, apart from Buddha, divinities, as derived from Dev-god the belief, existed of various divinities having the power as well as
influence in the matter of world (as cited in Robert and Buswell, 2004). While Skelton views that those divinities looking Vedic origin. According to the various divinities are found to produce too many gods along with the local tradition. However, the amalgamation is to looking in several counties in Sri Lanka as Skilton recorded Buddhists are found to pray and worship the Hindu deities.

Buddhism spread beyond the frontier of the Indian Subcontinent in different cultural areas but the important factor as notes by (Harvey, 2003) changed and adopted the indigenous religion being a mix up of it to some extent. According to him, the Gupta Dynasty (320 to 540 CE) ruled most of the Gandhara region, during that time Hinduism get stronger while Buddhism too spread by the royal patronage.

The difference which occurred is worth noting, which sometimes creates hurdle in understanding it. As Harvey (2003) notes as the first hurdle in understanding Buddhism is the ‘Sangha’ community formation of monks and Nuns aftermath a century from Gautama’s death as the very first phase of differences. Harvey further states that they formed various monastic fraternities called ‘Nikayas’ which had codes and school of thoughts. Further those ‘Sanghas’ linked to one or other fraternities while Theravada is one among them which exists even today. He includes that during the beginning of the Christian era a movement Mahayana Buddhism started.

The region both was the hub of great civilization as well for Buddhism had a decent history. Sajjad et al (2013) provide for 18000 priests and 1400 monasteries existed in the Swat region. However, the earlier chapter of
religious history completely disappeared in the region by the 11th century which came under the Muslim control as Khwaja Mahmud on the right bank while Mahmud arrived on the left bank to the fort of Raja Gira at Hodigram.

Litvinsky et al (1996) that the Persian was accustomed to the philosophy of Greek which witnessed by the Sassanian realm and also influenced by the religious outlook and work of Zoroastrian. Beyond the border of Gandhara in China Buddhism according to Sen (2003) prevailed in three stages. Around the 3rd and 4th Centuries when new-Daoism tradition applied for the explanation of Buddhist ideas. The second phase started from the commence of Kumarajiva to Chines in 401 CE which continued up to the 6th century with the translation of Indian text on a large amount. During the final phase Sui dynasty around 589 CE till the end of the Tong era at the beginning of 10th Century CE. In the final stage the Sinified school of Buddhism started by producing further division i-e Tiantai, Huayan, etc. Thus one of the living facts of Buddhism can be noted as its flexibility as the nature of adaptation.

On the part of its repercussion, Buddhism came across too many challenges not only in the past but at the present also. Harvey (2003) lists colonization of Asian countries, the rivalry of Christianity in Korea and China, communism (China, etc) Marxism, nationalism in Burma, and capitalism in Japan, etc. Further, the religious role was understated in the 18th century due to the enlightenment stress on reason and science. Harvey admits that the role of Christianity was undermined and replaced by Buddhism as a noble system of ethics in America, Germany, and Britain. They arrived in various regions in different ways, to Germany and England in the shape of thinkers and
philosophers. Dobic (1996) admits that Buddhism's influence was not confined to the region of its birth and nourishment but it spread from Oxus to China.

The influence of Indo-Greek influence is not visible however some scholars, believe that the Mayana Buddhism is the contribution of Indo-Greek during 1st BCE in Gandhara, which is one of the larger ones of the two major traditions of Buddhism existing today (Sanujit, 2011). During Indo-Greek, Saka and the time of Parthians the Swat and northwest of the Indian subcontinent had to follow local cults had partial Brahmlcal identification (Brancaccio & Bahrendt, 2006). In the Gandhara region, according to Avari (2007), Buddhism propagated to the fullest but the development further resulted in Nahayama Buddhism.

By applying the communication channels and routes, Buddhism prevailed to Sri Lanka by (250-210 BCE) during Ashoka (Jawad, 2012). Gandhara and Buddhism can be distinguished easily because of their mutual relation on the part of its civilization and identity by making up its genesis.

Even due to their mixing up the Tibetan monasteries actively participated in the trade activities (Jawad, 2012). Ashoka supported Buddhism, Jawad (2012) describes that the region shifting occurred aftermath Ashoka’s death Samprati was persuaded to Jainism instead of Buddhism.

The network of monasteries comprises a large area of ancient Gandhara (greater) of Buddhism in the entire region (Samad 2010). He provides in Gandharan shape Buddhism expanded outside the world like China, Central
Asia, Korea, and Japan. Gandhara being the sanctuary of Buddhism for its nourishment and then it prevailed outside the world. Thus, the central hub of Buddhism by attracting students from around the globe, who were coming to Taxila University for the most prominent institution of Gandhara during its time (Samad, 2010).

For the spiritual purpose, Ashoka initiated a new department of Dharm-Maha-Matras, which provides for an ambassador for the outsides countries who were called *dutas* (Jawad, 2012). Buddhism, on one hand, got royal support as the official religion of Gandhara in a vibrant way. But on the other hand, secularism was too persisted with its high degree in the region. Samad (2010) observes the religious ideas on the support of Gandhara, India, Roman as Iranian characteristics of Gandhara's religious profile are the genesis of it. The pride of Gandhara is its tolerance by hosting and promoting multiple religious infrastructures in the region.

To what extent the religion prior in the history can be found the main source mentioned by the Samad (2010) Votive tonic (archaeology), symbol, coins (the numismatic) source besides it the literary work of the Greek historians. No solid evidence can be found in this context as Samad views, but a dim glimpse of building traits of Hinduism around 1st BCE can be found. Different dynasties ruled over the region, Kushana is one among them. The prominent feature of Gandhara in the religious context on the part of its civilization, empire, and kingdoms is one of the modern most debatable topics in the field of political science.
Buddhism changed the paradigm of social and religious life (Khan, S, 2004). From a religious point of view Gandhara is declared the second home of Buddhism because as he argues, Kanishka disguised as Ashoka II by propagating Buddhism on the behest of Royal patronage Buddhism preached beyond the frontier of Gandhara and Kushana empire respectively. This era brought a social change which expressed in the art and architecture as a great symbol of its civilization.

Dr. DC states that during the Kushans period close ties of the region can be noted with the outside world, in the religious preaching, literacy and of the sculpture emergence of Gandhara art, Mahayana Buddhism along with the figure of Buddha in the region (as cited in Khan, S. 2004). Buddhism being a dominant religion while Kanishka being a King converted to it earlier he belonged in many gods depicted in the coins. Gandhara and Buddhism with the back up of Kanishka boosted to its peak. Khan provides that religious preachers and missionaries played the role of ambassador in teaching Buddhism to Tibet, Mongolia, China, and Central Asia.

Gandhara in the Buddhist context attracted visitors from outside the world, particularly from China. Shah (2013) admits the visit of Fa-Hian 400 AD, Huien Tsang (625-645 AD), Muslim geographer Al-Masudi (871-857) from Arab, Albiruni (973-1048) as a geographer and historian to the region.

In Buddhism, the Pilgrimage offering and journey for this purpose are was a big purpose (Trainor, 2004). The historical evidence has been found in this context of Chines Buddhism is worth noting. Trainor finds that the Pali version declares few places of Buddha of prime importance as his birthplace,
enlightened place, teaching and the place of his death are connected to the event pilgrimage. As he notes, that, Fa-Hien and Xuanxang for pilgrimage visited Gandhara for fifteen and sixteen years respectively. Gandhara of the past can play an eminent role at present by attracting the pilgrimages around the globe.

The religious importance of Taxila in historical context is the same as Buddhist as well as for Hindus (Rajput, 2018). Rajput, further states that the archaeological sites of Swat, Chakdara, Takht Bhai and Charsadda having significance importance both in the term of archaeology as well as of historical importance for Gandhara civilization and Buddhism respectively while the art and architecture of Gandhara is the state of the art nature not only in Pakistan but in the entire world. The Sanskrit sources declare the Turks Tribe (last period) and regional people fought as the early struggle (Sehrai, 1979). Hund being an urban center and a city-state of Gandhara continued to exist throughout history.

Guru Padmasambhava also called Rimpoche means the ‘valuable Guru’ was born in Swat while he is considered the second Buddha (MFA, 2016). The preaching of Buddhism influenced Ashoka, whose son Mahindra and daughter Sanghimitra, played a vocal role in the preaching of mentioned religion to Sri Lanka, which further spread to East Asia and Thailand.

Religion and politics are a serious discourse that is closely associated with ideology. However, it plays a significant role in the political system and government regardless of its debatable nature. Among the intellectual, on one side Nietzsche, Michal Onfray, Bertrand Russell and Karl Marx had a strict
reaction to the religious role in the political arena (Hein, 2018). On the other hand St, Thomas Aquinas, St. Augustine, Tariq Ramadan, thinkers and leaders of their respective faith firmly defend their respective faith and religion.

Religion and Politics are presented rival to each other. Religion in modern time is considered to confine to the individual circle of life for the satisfaction of soul while politics is considered totally a material subject. In Gandhara, its cult and religion (Buddhism) developed together while during Ashoka in 2nd Century Buddhism became the state religion (as cited in Rajput, 2018). Chandra Gupta's religion was Jainism, he preached it (Chiragh, 2001). On the other hand, his grandson, Ashoka the Great was the proponent of Buddhism. Gandhara's political status having a close relationship with the religious identity being a part of civilization. The religious role in politics is pertinent to know in the context of the present study. The population of the world now increasing very alarmingly, while in religious context instead of its decreasing (secularism) while religion will play a dominant role in the future (Hein, 2018). Not, only in the past but at present religious role is pertinent to understand. Pew Research center (2002) reported 80 percent of the world population has a specific religious identity, in which 32% Christianity, 23% Muslims, 15% Hindus, &7% Buddhists and 0.2% Jews are included (as cited in Hein, 2018).

Other religions also existed in Gandhara as archaeological excavation confirms the Shaivism, produced in Gandhara before the Common Era (Shah, 2013). Further, as he finds, by 200 BCE during the Indo-Greek king
Demetrius ruled the Gandhara region. It means that Gandhara was not the sole sanctuary of Buddhist religion or its civilization, but Buddhism played a paramount role which understated the role of other religion. According to Shah, (2013) under the Sassanian Shaivism survived in Gandhara in the past Kushan age rulers period. He claims that the Shiva image collected fromCharsadda reveals that Buddhism was not the only religion of the region.

The religious-secular debate which is still a dominant discourse, from ancient times is a debatable issue. Hein (2018) confirms that the debate ever existed between the circle of philosophers and religious clergy from the very beginning, will continue long after we are gone. At present despite the huge work carried out by the enlightenment movement. Industrialization, the spread of education, development in the field of science and technology, economic decampment, welfare, and security measure in the religious circle/community in the world is growing (as cited in Hein 2018).

Kanishka had a secular attitude in which all the religious of the region of Gandhara were treated equally (Chiragh, 2001). Various evidence provides that Indians, Greeks, and Iranian religions were too preaching and flowering in the Gandhara prior to the arrival of Kushan (Samad, 2010). The Kushans Gandhara and Buddhism link and approaches the zenith of its climax as a great civilization of the world. The ideal rulers are considered those who establish peace and rule according to the religious (dharma) teaching (Reinders, 2004).

The Chines pilgrims Hiuen Tsang noted while visiting Gandhara, the religious freedom in the religion as well the Buddhism is peaked in Swat, Peshawar,
Gilgit and other regions of present-day Pakistan (Chiragh, 2001). The religious profile of the region was noteworthy, Gandhara Civilization the Buddhism was the key factor behind its rise, the ruler of Kashmir disliked Buddhism, Multani sacrificed for spirits, the people of Bannu were Buddhist as well believed in Hindu religion too (Chiragh, 2001)

The religious position in Kushan is vital to understand. To what extent the proud of Kushana in Gandhara is concerned. Its advent starts by the end of Indo-Greek in Gandhara earlier it followed them in Bactria (Samad, 2010). Furthermore, the Kanishka started their rule from Kujula Kadaphises by 40 CE. During the commence of Kushan to Gandhara Brahmanism, Greek and Iranian role was challenged regardless of the dominant role of Buddhism.

The monks have supported as well the construction of ministries and replace taken place by the government. Although religious Buddhism being the official religion did not mean that another religion was treated badly by them. The extreme level of secularism in the empire as a whole (Khan, S, 2004).

The Kushan which had been the dominant discourse of Gandhara and the crown of the region accommodated various religions, people and cultural outlook. They provided for a secular narrative not only in Gandhara but in Bactria also by adopting a particular type of Hellenistic culture (Samad, 2010). Because in Bactria the Greek settlers worshiped the various gods i-e Zeus, Poseidon, Apollo, Nike, etc which are depicted on the coins collected from the Bactria.
The religious role, however, can not be denied in Gandhara civilization. Muhammad Nasim Khan (as cited in Shah, 2013) by his discovery and theory regarding Shaivism, that Gandhara is either the birthplace of one the earliest place of religion of the Indian subcontinent.

The traces of Hinduism in the Gandhara region from Hindu Shahi’s by 7th Century CE who established his center and capital at Hund (waihind) (as cited in Samad, 2012). According to him the evidence of Hinduism are obvious in the region by 3rd and 4th century as well during the time of Gupta dynasty in coming into power. Further Hinduism, rose in Kashmir Smast by intermixing and the strong influence of Hindu Monastry instigation.

The vibrant feature of the region is its decent secular and sacred outlook. In Gandhara, the role of monasteries is found very vocal to the religious as well as worldly education to a great extent. One thing should be understood as Jawad (2012) that Buddhist monks gave due importance to social life and never urge to separate religious and social aspects of life. According to her, the monks get benefited from the government as they were supported for their economic need accordingly. Furthermore, the Buddhist Viharas were established in the self-sufficient and advance colonies at that time which fulfilled their need in a decent way.

The religions perspective of the region is of vital importance. Gandhara should be considered a model while dealing with religion. The religious treatment and adaptation are of considerable nature. Although in modern nation-states in general and in the Modern Muslim state, in particular, the secular and religious nature of the state is the serious discourse. Even, in
Pakistan from its independence 1947 till present the religious and secular debate having a controversial nature. Gandhara model both in the case of minority and as well as of majority too would be better for applying. The state in the case of official religions as Buddhism did not impose it on the follower of other religions, while some time had neutral in the case of religious, a salient attribute of modern secularism. During the Gupta Period, Hinduism and Zoroastrianism got arrived in the region.

5.5. Education in Gandhara

Gandhara civilization cannot be accomplished without the consideration of its education system. Education depicts the very standard of its development and outlook. However, it can be classified into religious and secular education which existed in earlier times as at present. Jawad (2012) states that the Gandharan educations system played a due role both in the term of secular and spiritual quest and thirst of the society on the part of a great civilization. She further declares education the very element of civilization being the backbone of social progress as of all sorts of human decampment, a cultural transformation both in the secular and religious sense, from the individual life to the ideal form of the state.

The history of education and its development has long been the lore of the past in the region. The Vedic literature, especially Rig Vida is believed to compose and written down in 500 BCE (Avari, 2007). He includes, that, Gandhara possessed the crown of literary work, where the eminent scholars, Panini, (500 BCE) lived. His work of grammar on the linguistic side, on Sanskrit grammar, is accepted the ever first description in linguistics. It is
further admitted, that, Panini's work (Ashtadyayi) means (eight chapters) of the governing rule of Sanskrit language further developed by Karayanna (300 BCE) and Patanjali (200 BCE) both were also grammarian.

Taxila University was established where round about 500 hundred princes were learning there at Taxila where the Taxila city institute for higher education existed (Amjad, 1997). The input of Taxila can be viewed vividly in the term of its graduates. In the political arena Kotlia, the graduate of Taxila was the adviser of Chandra Gupta (Chiragh, 2001). In the military bureaucracy, the Army chief of Banaras and the royal doctor of the Magadha empire was too graduate from the University of Taxila (Amjad, 1997). In the political landscape is the graduate of it Chandragupta founded the Mauryan empire, while on the other hand, Chanaka (Kautilya) taught him politics and diplomacy they're at university (MFA, 2016). Besides, that Kautilya, contributed Arthashastra, the masterpiece while its contribution further can be viewed in the form of Charaka (the well known) who produced (wrote) ‘Charaka Samhita’.

Teachers were called disapamakkhoachariya, while the prominent among them had five hundred students at all (Jawad, 2012). While the fee acariyabhaga, for the whole term (spell) paid in advance, if the students were rich while if poor then they serve theirs for the fee the education spell consisted of 7th years of duration. Kotliya (Chanaka) was a great teacher of Taxila university by whom Chandragupta was educated and prepared against the Greeks, by providing the regional identity and custodian of the region. Jawad provides that, the Mauryan leadership was brought up by in the
cosmopolitan city (city-state) of Taxila and the ever first university of the world under the supervision, guidance, and teaching of Kotliya. Chandragupta Maurya for seven or eight years served to learn the regional and international politics of the time. The prominent feature as notes by Jawad no class gap was their while princes supported their fellows financially for the completion of their education.

Taxila university the world first and oldest university around 1<sup>st</sup> to 5<sup>th</sup> century CE as a significant part of Gandhara civilization, (ruled by different rulers) while at the university philosophy, politics, science, mathematics, literature and military education were the famous subjects along with religions learning and secular studies (Naveed, 2015). Buddhist, Brahimical as well as Jain tradition endorsed that installation of Chandragupta was the contribution of Kotliya (Jawad, 2012). O’Neal (2008) notes that Kotlya (300 BCE) text Arthasastra was the collection of politics, economic, military treatise including the other arts. It reveals that the Mauryan establishment was the reflection of Kotliya. He finds his knowledge of art and science of the encyclopedic nature of material science. His Arthasastra, covers, the subjects, of law and order, administration, taxation, Justice, revenue and expenditure war and defense, ethics and foreign policy (Jawad, 2012). Besides, that Mahabharata the epic Indian literature which according to Toynbee its genesis owes to Saka who invaded the region by 9<sup>th</sup> BCE while its literature and tradition are looking different from other sources of literature in India.

Kotliya work (Arthasastra) having the fragrance of diplomatic tactics, political economy and the secular vision of ancient India (Avari, 2007).
Further, it was a guideline for kings (Monarchs) as well for citizenship, had practical nature rather than a philosophical approach. It is accepted that in Arthasastra the dominant discourse is secularism instead of a religious whim for the rule.

Science in the region existed from the very beginning. As per the Vedic division of the world, five-element of the natural world are earth, air, fire, water, and space (Streissgath, 2008). The mentioned philosophy holds that the first four elements made up of the small invisible particles.

The education system of Gandhara as well its contribution, the regional teachers and scholars are the asset of Gandhara civilization which reached its zenith during those days. Streissgath, (2008) provides the viewpoint of historians who considered the Kataba (6th Century BCE) work is the founder of atomic theory, who holds that the composition of matter based upon the invisible and indivisible as a close theory to the Greek philosopher Democritus. He admits that Jurists, the school believes the atom might have positive as a well negative charge which has been confirmed by modern particle physics. During the Hellenistic era, the cultural changes occurred and new discoveries carried out by their researchers and scholar (Chamoux, 2002)

In the field of astronomy, the regional scholars had been addressed the problems of planetary motion, the force of gravity as well the position of Sun and its connection with the earth as well with other planets (Streissgath, 2008). According to him in the field of mathematics the basics as addition, subtraction and multiplication were familiarized. The algebra, logarithm, and trigonometry were also known as the subject matter of the relevant field.
Harman (2002) admits advance in the field of mathematics provides the foundation for learning of Arab which then turns in the European movement of renaissance in 1000 years afterward.

It is claimed, that Mahabharata for the first time was read in Taxila by Vaisampayana, who was the student of Veda Vyasa (MFA, 2016). The Buddhist literature, Jataka declares Taxila a great hub of learning and of education. Taxila university not only attracts the regional inhabitants but Jawad (2013) finds that form Greek and other places were coming to Taxila for learning and for study science and philosophy. He argues, that, the university of Taxila produced great teachers and scholars in the region, Panini and Brahmadata, etc. Kotliya (as cited in Jawad, 2012) from Pali chronicle the inhabitant of Taxila, although, others believe that he belonged to county Koutili or Saraswati.

Taxila in education gained worldwide fame at that time. The education and scholastic exchange can be viewed between Gandhara and Greek. Al-Biruni confirms, that a philosophical debate between the regional scholars (Gandharan) and Aristotle made possible during Alexander by sending Brahmin from here to Greek (Jawad, 2012).

Writing in the region had been found from 2500-1500 BCE during the Indus valley civilization. It has been traced from seals as well from other inscriptions also found (Corfield, 2008). Writing history raises the Jataka stories (Buddhist Text) to provide for the writing evidence during Buddha's time (Khaw, 2016). The history of writing in the region according to Beetz (2008) is seemed dubious. He argues that it started by 1200 CE after the
Muslims invasion besides the claim in 1837 the British scholar released a translation titled Ashoka Brahmi script on the pillar which had been erected during his reign. He provides that evidence confirms that, the writing in Gandhara being a civilization part of the region had been existed long before.

According to Jawad (2012), writing and literacy history is the evidence that can be confirmed from the excavation of Aramaic inscription and of the Brahma script. It discovered near Peshawar from Bhai Khan, of around 7th and 8th century BCE are the most ancient writing evidence of Gandhara. As a great civilization its education system is the subject of discussion because the edifice of a great civilization can be established on the sound system of education. However, as in religions context, Jawad views its education too embedded in the education of Gandhara.

Panini’s work (Ashtadyayi) provided for a large amount of information and knowledge, regarding geography, culture, various regions, people, towns, economic structures as well as having a historical perspective also (Avari, 2007). Well known Panini and Chandra Gupta Maurya were also the graduates of Taxila University (Amjad, 1997). Education of Gandhara, existed from the very beginning, as the Taxila University (Takshshila University) claimed the ever first university of the world (MFA, 2016). According to Janaka Perera the world’s most ancient center for higher education, prior to the time of Buddha.

The Panini work further evaluated by prominent linguist Bhartrihari in the 5th century BCE. Both scholars were known as the founder in the studies of linguistics, in modern times of Sanskrit study by the 18th century. Thus, the
field of linguistics started with the very emergence of Gandhara and peaked during the period of rise. Khan, S (2004) considers Satrapal the first while Kharoshti writing the second contribution of the Gandhara region on the part of its educational history. Linguistic is one of modern science and time. Being a civilized nation the people and region were accustomed to it from the very beginnings. As Streissgath (2008) finds the ancient time the science of linguistics was developed as the study of grammar, vocabulary in particular. As he believes that, during the Vedic period tenses, nouns, verbs were known. The well known Panini of Gandhara in 5th Century BCE introduced 3559 rules which at present is the subject of interest.

During the time of great empire in the region (300 BCE to 500 CE) Sanskrit literature, Architecture (Buddhism) mathematics too flourished in the region (Avari, 2007). During Ashoka (3rd Century BCE), the inscriptions written in foreign and native scripts respectively, the general use can be found of Kharoshti, Greek and Aramaic in Northern India Gandhara (Khaw, 2016). Gandhara as a civilization contributed to education which is of vital importance. Nehru confirms that From Buddha period remained an education center at Taxila for Brahmin as well for foreigners (2004). Taxila remained a center of Buddhist and monks had been come for learning (Hayat, 2017). Julian University was there where monks used to learn Buddhism.

The frequent changes and upheaval are to the considerable feature of the region. The cultural, educational and political influences can be noted in this context. Jawad (2012) finds the Greek and Gandhara mutual contributions in the various fields as in philosophy, Astronomy, art, literature, and medicine as
well as in physical science. Jawad argues that its education system contributed to its economic system as well as to its prosperity which can be confirmed from its monuments, coins, epigraphs and art in particular.

In the Gandhara region, the pre-Buddhists, as well as the Buddhist treatise, are organized in a proper scholarly pattern as the modern way and method of citation by mentioning the writer and his work in the decent scholastic way (Jawad, 2012).

The prosperous period of Kushana's contribution in each field of life magnificently played its role. Asvagosha being a Buddhist philosopher, teacher, and well-known musician, provided a solid ground for understanding the spiritual and worldly literature of the preceding ages (Dobic, 1996). Further Nagorjuna a Metaphysician and Chanaka a physician initiated tradition was of immense importance in Gandhara a distinguished education system, encompassing both religious and secular education. Jawad, (2012) portrays the glory of Gandhara education, standard, and the primacy of teachers who were well vested in a different school of philosophy. Nahojuna is declared the father of Mahanyana movement, Chanka was the royal doctor of Kanishka, Acharya produced Milindapanha and all of them were ancient Gandharan.

Dr. Budha Parkash remarks are noteworthy regarding educational status. He notes, that Gandhara remained a center of education for Brahmans and Upanishad who used to visit the region for learning and study purposes (as cited in, Dani, 2007). It remained a center, where the east and wet meet to exchange their ideas on the intellectual pursuit. Hraman (2002) provides that,
science and religion as at present were had also a debatable nature. The Gandhara region by 200 BCE gained intellectual advancement and achievement along with geometry. The influence of Greek and Roman was greatly felt in southern India.

5.6 City states of Gandhara

The concept of the city-state is totally associated with the Greek civilization which is widely heard and accepted as its contribution. However, Pomeroy et al (2004) claim that it was a political set update back to the Bronze Age of Mesopotamia. According to them city state is an area with an urban center, a city and surrounding territory which further make an independent unit called ‘Polis’ by Greek. It further developed as a political term, politics as well ‘policy’ on the part of political history. They provide, In the Greek, all the citizens were the inhabitant (free-born) were considered the citizen (member) of the polis. In Greek Pomeroy et al, (2004) argue that equal rights of citizenship were not availed by women on the part of citizenship. The rights in Greek were not based totally on the basis of equality. Furthermore, the rights of voting, speaking in the assemblies, office holding, adopting the profession of Judges and army officers could be enjoyed on the basis of social and economic status unequivocally. However, Blackwell (2008) finds that Citizenship was a source of revenue while kings tried to keep the taxes to the lowest to reduce the burden of a citizen in the region.

The city-states and urban centers in Gandhara were extended to the whole region. Shah, (2013) declares both Taxila and Peshawar the prominent cities of Gandhara. Although like Greek Gandhara too had no solid written record.
Pomeroy et al (2004) view that the Spartan had no written record of their own but it was the later contribution that why the real Sparta is needed to separate from the fictional one. However, Greek and Gandharan ties can be noted from the very earlier period. The most important period of Greek is its relation with Gandhara from the classical period (490 to 322 BCE) from the Marathon war by concluding with Alexander's death.

During the first century CE around 65 CE, the numismatic evidence provides for that small city-states were existed in the region (Jawad, 2012). City-state, independent states of a different region, kingdoms are the political contribution on the part of regional history. Shah (2013) considers Peshawar as the Gandhara by declaring its old name as Gandhara, while its territory as he conceives was comprised of the region between the mountain range of Sulaiman including the Afghan border westward while by East in the Indus river.

The city-state urban center of Gandhara as Peshawar according to Shah (2013) witnessed the regional and international rulers, emperors of different origin as the Persian, Greeks, Bactrians, Hapthlite/Hun Hindu Shahi and Turk Shahi also. Gandhara civilization had various city-states and developed urban centers as Khan S (2004) provides Peshawar remained the focal point among them. It played a valuable role as a crass-road of trade and further a cultural and meeting point of India, central Asia and the people of the middle east too. According to him being an urban center, Peshawar played a vital role in cultural, religious and political levels with the regional and neighbor countries. The structure of Gandhara and its cities had sophisticated nature are the urban
center of Gandhara such as Peshawar is one of the most important cities of South Asia having political, historical, cultural and religious importance in the region (Khan, S, 2004). Other city-states and urban centers of that time of Gandhara were Taxila, Charsadda, as well as Hund along with subordinating political units. Swat is a very important city-state in the Gandhara region. Sajjad et al (2003) provide that Alexander came to the Swat after the subjugation of Persia via Bajour and in 326 BCE and camped around Manglawar.

The city-state reflects its advancement as the other civilization was also the pride of Gandhara civilization. The archaeological excavations on the part of civilization are too of prime significance. In Mehrgarh Baluchistan the civilized human settlement is recorded around 8000 Before Christ (Zia, 2009). The ancient evidence is presented by Rahman Dheri (D.I. Khan) was the city existed around 4000 BC, which had a population of 10 to 15 thousand people (Chiragh, 2001). Khan, S (2004) declares the role of Peshawar is of immense importance throughout the history of Gandhara civilization both in the context of archaeological excavation as well as in historical perspective. Peshawar remained the city-state (Urban center) of Gandhara Khan enumerates its history from the 6th Century BCE till the decline of Gandhara civilization. He admits the central role of Peshawar being the focal point of Gandhara. The evidence of its greatness is found from the relics that exist in the region. Fa-Hien narrates (as cited in Dani, 1996) that, Gandhara region and the central city Peshawar during Kanishka was met to the peak. Furthermore the Buddha tower, alm-bowl which was looked after by 700 priests with a ceremony on a routine basis.
Sehrai (1979) notes, its glory form 78 AD while met its climax during Kanishka reign the prominent King of Kushans. During Kanishka, the Buddhist tower remained the wonder of the world as well of paramount importance for the followers of Buddhism in particular.

Gandhara civilization and Buddhism during that period are seemed complementary for each other. The city-state of Peshawar, which was of paramount importance in the history of Gandhara civilization. Sehrai (1979) declares Peshawar the capital prior to Pushkalavati which ruled by Astes during the invasion of Alexander. Gandhara is known for its geo locus while its inter-connectivity is worth noting in this regard.

A common perception regarding Gandhara is that it was the capital of Gandhara or Kushan during Kanishka. Khan, S (2004) disagrees with the perception that no such evidence is found to support this claim besides that he mentions the construction of Stupa monasteries during the Kushan from which the historians declare that Peshawar remained its capital. Gandhara remained the contemporary of Buddhism but its civilization was not the sole contribution of Buddhism.

Taxila had varied nature and importance on the part of Gandhara civilization. Greek considered the city-state of Taxila the largest city situated between Indus and Jhelum (as cited in Jawad, 2012). Jawad admits that Chandragupta ruled over the region (included Gandhara) of Punjab, Sindh, Kashmir, and Gujrat. His realm was strong, widespread, with centralized power, replacing the republicanism with its small kinglets. The city-state of Taxila is the evidence of Gandharan political hub and of its civilization. It has a rich
history, in politics, religious backdrop, cultural outlook even in agriculture its contribution is notable.

Taxila contributed too much to Gandhara civilization its geographical location was of prime importance, which was called ‘Royal highway by Megasthenes’ by northeast it was connected to Patilputra (Patna) through Bactria to central Asia, with Hund across the Indus (Naveed, 2015). He includes that, through Kashmir to central Asia, which provided for traders, merchants, religious preachers and invaders to arrive at the region. Swat being the part of Gandhara remained the sacred place of Buddhism by 346 BCE while Seleucus Nector hand over Swat to Chandragupta (Sajjad et al 2018). In Buddhist sources king Kanishka is believed to be shifted to Swat from Peshawar (Capital of Gandhara during his reign) to worship the divinities of Buddhism.

Jawad (2012) reports that Taxila produced pulse and wheat, silver and gold, the people were rich and prosperous and even it was a great center of medical teachers. Furthermore, besides its multidimensional aspects of development, it had a romantic and fascinating scene of snowfall in mountains. The greatness and heights of Taxila as the city-state and urban center can be measured from the observation of Plutarch that its empire (Gandhara) was large then Egypt in size, maintaining the government by the rule of law, with large population, fertile land surrounded by snowfall covered mountains and a great city the capital of its empire (as cited in Jawad, 2012).
Chines Pilgrim Fa-Hien (400 CE) observation rightly depicts the Gandhara, that at Taxila the ruler (Kings), ministers and people of surrounding countries had links with the cosmopolitan city (Dani et al, 1996).

If we look at present the religious teaching of Buddhist institutions is equal to the government secular universities in Thailand (Reinders, 2004). On the part of its political importance, its status changed with the passage of time. Taxila the Capital of Gandhara with walls and city gates comprised of rest houses, and towers too (Jawad, 2012).

Besides the above-mentioned city-states and urban center Swat being the part of Gandhara remained the sacred place of Buddhism by 346 BCE Seleucus Nector handed over Swat to Chandragupta (Sajjad et al 2018). While in the Buddhist context king Kanishka is believed to be shifted to Swat from Peshawar (Capital of Gandhara during his reign) to worship the divinities of Buddhism. The importance of Swat being the integral part of Gandhara as well of Buddhism as deeply to the regional study (as cited in Jawad, 2012). It remained the focal point in flourishing Buddhism from the period of Saka-Parthian Kushan as well the later Kushans where Buddhism started century BCE and continued to exist up to 8th century CE. He argues that Swat from the very beginning hosted Buddhism.

Notwithstanding Gandhara being a great civilization provided for a decent structure of the city-states. Sehrai (1979) describes the Hund city as one among the most important and historical cities from an earlier age until its decline. Sehrai views the four important city-states, (generally taken in city concept) which existed in Gandhara were Pushpapur (Peshawar)
Pushkalawati (Charsadda), Vorushpur (Shehbaz Garhi), Udaddabbandapur (Hund) which interconnected with each other from Peshawar to Hund through the highway. In the old routs of Gandhara (which disappeared with the passage of time) as the Shahbaz Garhi connected from all sides to Gandhara. The traveler around the Gandhara i-e Swat, Dir, Bajour and Buner used to come through Shahbaz Garhi and Hund for Lahore (Sehrai, 1979). Frequent changes occurred in the region both in the term of political administration as well from the ruling dynasties. Dani (2007) finds in Gandhara the authority of the ruling dynasties was captured by the immigrants of Turkish, thus the entire region was divided into autonomous small kinglets. Although, the structure of city-states and its political administration had been recorded in different ways. Zia (2008) admits, that during the Chines pilgrims who visited the region in 7 Century AD, the regions comprised of five countries and eighty kingdoms. Counties were bigger then Kingdom but the structure of the political system already been discussed had sovereign status in the form of integration as well as had federating units.

Peace and security seemed the sole purpose behind the establishment and settlement of urban centers. The ideal rulers are considered those who established peace and rule according to the religious (dharma) teaching (Reinders, 2004).

However the understated nature of regional history the result of the outlandish perception of the region. By propagating the Greek civilization the victory and its glory had been portrayed in an exaggerated way. According to Pomeroy et al (2004) Herodotus (484 to 485 BCE) and Thucydides (460 to
400 BCE) information regarding the development of city-state such as Athens and Sparta comparatively better than the earlier endeavors. According to them, the bulky word had been found regarding the Greek civilization around the 4th century BCE as of Xenophon and Plutarch (46 to 120 AD). City-states being the missing chapter are the vibrant feature of regional history.
Chapter Six  Fall of Gandhara Civilization

Gandhara witnessed various dynasties, rulers, empires, and reigns in different phases although history had been recorded from the viewpoint of the victorious which could not treat it accordingly. The historical development, at last, came to an end which resulted in the decline of Gandhara.

This period as the collection of events, battles and finally concluded on the advent of Islamic civilization. The decline of Buddhism and the emergence of Hinduism are to the factors that contributed to the fall of a great civilization. The story of rise and fall of civilizations and empires are the historical facts that can not be denied. When the historian state the fall of an empire they mean the cease of power of the central state, which is not in the position to rule its part, while the territory under its control adopts an independent nature (comparing rise, 2016). In this context, historians have noted various factors of decline as economic challenges, socio-cultural hurdles, environment issues and political obstacles in particular.

Aftermath meeting its peak by fifth century CE in Gandhara the last phase of its downfall started. The glorious period of Kanishka was replaced by Sassanid (241-450 CE). Hayat (2017), notes that during the time of Sassanian (241-350 CE) Gandhara remained the adjacent state of the Persian Empire. According to Naveed (2015) Sassanids under the ruler king, Shah Pure I (Persian) annexed the Gandhara kingdom to the Persian Empire on the defeat of Kushan but they did not rule the region directly. Further, Power politics in different shapes being a constant feature continued to exist in the political landscape of Gandhara.
Huns, Hapthalite and Kideraties played a due role in the decline of Gandhara civilization. Buddhism and Gandhara faced the same type of rivalry from the mentioned groups which had murky nature. Zeimal (1996) includes different opinions regarding Kidarities, that it was a tribe investigated with various names, as Latin name Kidarities Chionaties, Greek Kidarities, or Hun, to Indian Huna, Armenian Honk as well Kudahans while in Chines literature Yueh-Chi who founded the Kushans Empire. Zeimal reports that Kidarities having amorphous nature prior to 450s. Kidarites include Gandhara in their kingdom but historians have been failed to mention the exact period of Kidarities kingdom but during Gupta kings' form (413 to 455 CE) it had been noted on the part of Kidarities kingdom. Regarding Hapthalites Zeimal claims that they spoke the Turkish language while others believe that it was associated with eastern Iranians languages.

Kideraties or Kider Kushan (little Kushan) regained Gandhara who holds the control of the region continued up to the middle of 5th century CE. Litvisnky, Guang-da, and Samghabadi (1996) admit that Sassanian called themselves the brother of sun and moon while the king was called ‘Mazda’ worshiping the race of gods. It means that they did not believe in the ideology of Buddhism.

The series of war in the region did not stop as Zeimal (1996) reports that Kidarities then again succeeded against Sassanian because they did not want to lose the control of the territory they had conquered from Kushans. Khan, S (2004) provides that Sassanian followed by Hun (Kidarites) the first Hun group by 370 CE as well a social group during this period of Hun (Chionities or Hapthalites) is too found who arrived in Bactria and Peshawar also.
Higham (2003) argues that Sassanian was pushed back by Hepthlite Huns having a shadowy origin. Further according to him Firuz 484 CE (Sassanian) had been paid tribute by Hepthlite Huns in coinage in initial for the maintenance of peace in the frontier region. Besides it, Zeimal, (1996) note that the positive gesture being observed during the Kidarities was their policy of non-involvement as they did not disturb the economic system of the monasteries while favoring the existing system of trade which further resulted on the introduction of regional trade. He provides that Kideraties had capital both in Gandhara as well as in Tokharistan while the perception of nomad regarding Kidarities by moving with cattle is also found.

On the part of their expansionism, Higham's (2003) views, Hephthalites Huns in (509 CE) arrived at Umruqi (China northwest) while toward the western side during Gupta Empire (Gandhara kingdom) under Bhuhagupta. Further Toromana (Hephthalites ruler) seized the region of Punjab, Rajputana, and Kashmir while his successor Mihirakula (Hepthalite Hun) established his capital in Sakla which is now Sialkot. The last Hephthalites Huns king, Yudhistira ruled round about 670 century CE, who was replaced by Turk Shahi.

According to Dani et al (1996) that Hun is two groups i-e red Hun and white Hun respectively, while the white Hun fought against the Gupta rulers and established in Gandhara and Hindu-Kush region. Robb (2002) confirms Huns entrance into Gandhara, who brought an end to the Gupta Empire. Rajput, (2018) considers, Hun another savage race around 5th CE entered the region from the wild reservoirs from central Asia. The administrative structure
especially the central control was extremely tight while the local dynasties performed their own rule (Zeimal, 1996). Although the Hephthalites rule was not confined to the Gandhara region Gandhara remained an integral part of their kingdom.

New World Encyclopedia provides the invasion of White Huns, during the fifth century CE which destroyed the glory of Gandhara. Till the 5th Century CE and afterward the clashes persisted as a permanent business. Litvisnky, Guang-da, and Samghabadi (1996) claim that Hapthalets Hun in the 5th Century had been gained great power in the Gnadhra region. Zeimal, (1996) finds that from the middle of the fifth century to the mid of the Sixth Century the region of Gandhara and Central Asia was ruled by the Hapthalites tribes. As further he describes that the very origin of them is not obvious which has been mentioned by various researchers. Although, Zeimal describes the Hapthalites raid by 450 CE by controlling Tokharistan and its surroundings. He does not believe that the Hephthalites were not a nomadic tribe but like Sassanian of Iran believed in political power. Another Hun tribe had Chines origin by 465 century CE dispersed the Kidars Kushans in the Gandhara region (Khan, S, 2004). Gandhara is differently described as Huns destroyed the existing set up by installing Lallih the king of Gandhara a county king.

Kuwayama, (2002) does not agree with the common perception that Hapthlites declined Gandhara. However, Harvey (2003) claims that Huns destroyed the monasteries not only in Gandhara but also in Afghanistan. By the 7th century CE, the recovery took place to some extent. Gandhara and Buddhism lost and perished in the region while Gandhara ruled from Delhi by
Turks in 1192 CE. Harvey notes two reasons behind the fall of Buddhism (Religion) in Gandhara civilization as the weakening of Sangha (community) institution and the devastating nature of agriculture to support monks for the preaching of Buddhism.

Harman further provides, that, along with mentioned factors, the sovereign region headed by monarchs who could not preserve the kingdom and totally failed in internal peace to provide security for the traders on their rout. Not only its weaknesses of the great civilization but its prosperity and development was the major contributor toward its decline and fall. Saleem, (2013) believes that the locus of Gandhara and wealth which is derived from its communal trade resulted in the attraction of invaders to the region.

Different reasons can be counted which paved the way for the downfall of the Gandhara Civilization. The existing system was working but when feudalism came to the region, unlike the past these experiences did not meet the challenges of the Gandhara Kingdom. When Huns introduced a feudal structure of governance, it resulted in the dwindling of central authority and division of the country (Dani, 2007).

The religions antagonism also persisted in the region, Hinduism and Buddhism in the religious sense can be found two rival religious perspectives. Buddhism emerged as a reaction to Hinduism while a natural hatred can be found in the outlook of Hinduism against Buddhism. Hence, it is one of the factors behind the fall of Gandhara civilization as well as of Buddhism (Harvey 2003).
Historically from the very emergence by the 2nd century BCE, Pushmpamitra played a catastrophic role against Buddhism according to the will of Brahmin’s (Shah, 2013). It was the factor which often ignored by most of the researchers and scholars. Harvey accepts that on one side Hinduism adopted and borrowed the teaching of Buddhism while on other hand persisted on hostility to it by declaring its teaching a path to hell (Sen, 2003). Buddhism around the 7th Century in western and southern India was replaced by Hinduism and Jainism (Hervey, 2003). The fall of Gandhara not only affected the regional paradigm by perverting Sino-Gandhara relations but undermined their mutual ties also. Robert and Buswell, (2004) declare the fall of Buddhism in 13 centuries, it is vital to understand their research endeavor that the Buddhist text are found in Sanskrit and Prakrit instead of the local languages. During the fall of Gandhara civilization the local tradition, culture and belief accommodated in Hapthalites regardless of their antagonism to it (Zeimal, 1996). Although the Muslim invasion is one of the last and major factors in the degradation of Gandhara civilization. However royal defender was also there to defend it.

The historians and archaeologists are interested to investigate the regional history but lacking the investigation aftermath of the Hun invasion in 456 CE in the cosmopolitan city of Taxila till the arrival of Hun: however, Huen Tsang visited the city of Taxila by 7th century (Jawad, 2012). He argues, during the fall (post-Hun era) Gandhara was in the control of Kashmir but its glory and pride had a fascinating attraction to be studied more and in detail. Harman (2002) views cultural loss started around the 6th century in the Indian subcontinent due to the fragmentation of states, invasions in the southwest
(Gandhara). Huns (450-550 AD) during Mihirakula by 6th Century CE as well as Buddhism and followers were greatly affected (Shah, 2013). According to him, Buddhism's aftermath failed and lost to survive in the region. The religious rivalry did not remain a permanent issue.

Kidar Kushan also called the little Kushan who tried to the fullest to get independence from (Kidar and his son Piro) who defeated by Shahpur III and ultimately replaced by white Hun in the region (as cited in Khan, S, 2004). It is provided, that Fa-Hian during his visit did not mention Kidar who were not Buddhist at all and were responsible for the decline of Buddhism in the region. Besides, the Gandhara art prevailed by the people in the region. The decline of Kidarites occurred after provoking war and by adopting the expansionist design toward India. Zeimal (1996) views that Skandagupta did not succeed against the Kidarites but Hephthalites expelled them from the Gandhara region as well as from Punjab.

Gandhara civilization in its region became alien regardless of its centuries of survival. Hephthalites are considered the very first reason in the fall and decline of Gandhara civilizations late in the 5th century and the start of the 6th century CE (Zeimal, 1996). He confirms the Kidarites embassy which sent to China Hephthalites' role as well Chines pilgrim Sing Yun also testified it during his visit to Gandhara around 520 CE.

Zeimal (1996) states that a conflict recorded around 457 CE with king Skandagupta who won the war either against Kidarities or of Hephthalites. While the central power of Skandhagupta (454 to 467 CE) was disappeared and the last king of this series remained Budhagupta. Chiragh (2001)
elaborates that during 550 CE Hephthalites of central Asia are found between the Turks and Sassanian of Iran which let them compelled to build up diplomatic ties. In 6th Century along with Sassanids after Huns, they extended their rule to Kashmir,

The Gandhara and Buddhism had a complementary role in the region which were not restricted to the plains but the adjacent mountainous range at present is the witness of its mutual connection. The rock carving in Chilas (Gilgit) vividly depicts the Buddhism activities in the region which further linking it up with the Kashmir region to some extent. Jetmar (2008) mentions around eight century in Gilgit the invasion of Tibetan armies while Chines succeeded to control the region by AD 747. The Hun Empire divided between Turks and Sassanian respectively; the North West came under the control of Turks and the Southern part of Hindu Kush went to the Sassanian subjugation. He further argues that Sassanian and Turk jointly pushed back the Hun by 560 CE by controlling Bactria while Gandhara including Peshawar remained in their control till the advent of Islam. Hun and Hephthalites are considered the main factor behind the fall of the Gandhara civilization.

Hayat (2017), notes that the Huns having an ambiguous identity as the mix of Turkish and Iranian tribe. While the story of decline started from the Hephthalites Huns (450 AD). Khan, S (2004) believes that Hun directed toward the destruction of Gandhara civilization were basically of Chimes origin, they subdue the Kidar Kushan in Gandhara further in 465 CE the entire region of Gandhara came under their suzerainty. The beginning of the fall and decline of Gandhara having different periods, events and factors
which contributed to it. In the mountainous range, Jetmar (1959) provides us with a look of Parthian, Kushana and the princes of Hepthalite from their traditions. The region witnessed before the advent of Islam, Sassanian, Kidarite and Hephthalites.

New World Encyclopedia (n.d) provides that, Hun did not adopt Buddhism, while the rivalry of Hinduism was originated by the fall of Buddhism as of Gandhara civilization. Tug of war started being a permanent factor of Gandhara's political history which led toward its collapse. Sassanids was aided by Turks, who destroyed the Huns, while Gandhara again came in the Persian Suzerainty in 568 AD. The inhabitants of the regions, on the other hand, faced gruesome and inexorable waves of decline after millennium aftermath the survival for centuries being a moribund kingdom and civilization.

Although, Huns appeared in the region who made the church in Multan (Chirag, 2001). White Huns had an origin of ambiguous origin; it is believed that while Huns were Caucasians not mangolide had obscene origin (Quraishi, 1974). In Sanskrit, Huns are from ‘Hoona’ which was used for foreigners. Huns, depleted by local rulers, Rajas, and Gupta's landlord, they were deprived of the government (Chiragh, 2001).

Chines sources also provide valuable information regarding Gandhara civilization. Gandhara was visited by Hiuen Tsang (627 AD) and Hue Chao in (726 AD) respectively who witnessed the changes toward its downfall (Dani, 2007). In the political and military context by 644 CE Al-Muhallab bin Abi Safra (Lieutenant of Samarah) a first arrival being recorded to the region
(Shah, 2013). According to him by 672 CE the Arab governor of Sajistan approached Kandahar by depleting the city from its inhabitants.

By 766 CE Gandhara came under in the territorial jurisdiction of Jaypal however the emerging threat from Ghaznavid rulers came with a huge treaty by allowing Pushtoon to settle in Laghman areas (Shah, 2013). Although Pushtoon embraced Islam being the committed people by reflecting that Islam and Pushtoon’s customs and traditions are similar to each (general perception). Shah admits that the mentioned approach was better applied for the propagation of Islam and Pushtoon settlement in Gandhara and the Indian subcontinent.

The advent of Islam in the region having multiple aspects on the part of a paradigm shift in the region. On one hand, it came with a massive change in the existing structure of the region. While on the other hand, it introduced a new civilization totally rival to the prior one. Zakaullah (1998) narrates that India was captured from the Kabul side, not from Sindh. Further, Yaqoob Bin Lais established a permanent government in Kabul, while the aftermath of Samania Caliph appointed Alptagin the Ghazni ruler who afterward established a sovereign government theirs. According to him, Ghazni remained 200 years in their rule. In India during that period, Ghazni ruler Muhammad Salim Gawri led them while Ghazni ruler settled in Lahore. During their period of the regional kingdoms, city-states were existed which were ruled by different Rajas.
Fig. 5.  Chronology of Kings (Rajas) During Fall

<table>
<thead>
<tr>
<th>No</th>
<th>Names of Rajas</th>
<th>From (AD)</th>
<th>To (AD)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Raja Kalar</td>
<td>822</td>
<td>850</td>
</tr>
<tr>
<td>2</td>
<td>Raja Santha Dhev</td>
<td>850</td>
<td>870</td>
</tr>
<tr>
<td>3</td>
<td>Raja Khezr-e-Kar</td>
<td>870</td>
<td>880</td>
</tr>
<tr>
<td>4</td>
<td>Raja Laal</td>
<td>880</td>
<td>902</td>
</tr>
<tr>
<td>5</td>
<td>Raja Tomara</td>
<td>902</td>
<td>921</td>
</tr>
<tr>
<td>6</td>
<td>Raja Bhema Dhev</td>
<td>921</td>
<td>964</td>
</tr>
<tr>
<td>7</td>
<td>Raja Jaypala</td>
<td>964</td>
<td>1001</td>
</tr>
<tr>
<td>8</td>
<td>Raja Anand Pal</td>
<td>1001</td>
<td>1008</td>
</tr>
<tr>
<td>9</td>
<td>Raja Thri Kenya</td>
<td>1008</td>
<td>1021</td>
</tr>
<tr>
<td>10</td>
<td>Raja Bheam Pal</td>
<td>1021</td>
<td>1036</td>
</tr>
<tr>
<td>11</td>
<td>Raja Gira</td>
<td>1026</td>
<td>1030</td>
</tr>
</tbody>
</table>

Source: (Khalil 2008)

Although, history has been recorded from the viewpoint of Victor, as usual, most often observed in a haziness way. Zia (2008) admits, the during the Chines pilgrims who visited the region in 7 Century AD, the regions comprised of five countries and eighty kingdoms. Countries were bigger than then Kingdom, but the structure of the political system already been discussed had sovereign status in the form of integration as well of diversified in the other aspects as culture, etc. Dani (2007) finds that Gandhara's authority of the ruling dynasty was captured by the immigrants of Turkish, thus the entire region was divided into autonomous small kinglets.

The New World Encyclopedia (n.d) provides that, Sassanian defeated by Muslims in 644 AD, the Hsuan-Tsang at that year witnessed the decline of
Buddhism and ascendant of Hinduism in Gandhara. After the Kabul was besieged by Arabs on as Muslim expansion to the region in 665 AD. Turkshahi ruled Gandhara from Kabul next 200 years. While Hindu Shahi was founded by a Brahmin minster in 843 AD, who in the beginning ruled Gandhara from Kabul and the aftermath moved to Hund (Swabi).

The advent of Islam in the region can be noted in two different ways. Through preaching as well as through Holy Man (Quraishi, 1974). Sultan Mahmood invaded the region frequently. Zakaullah (2009) negates the prior relation of Arab and India during the time of Caliphate while for the first time Arabs conquered Hirat in (49 AH according to 665 AD) and then arrived at Multan. But Quraishi (1974) (notes, that, they did not establish permanent settlement and government in the region. Although a common perception is found recorded and mostly refereed to that, Muhammad Bin Qasim in (92 A.H according to 711 AD) subdued the Sindh and then arrived at Multan. Quraishi, disagrees, with it that, Arab did not believe in the expansion of government and the next 200 years appointed rulers for Sindh. However, the aftermath of different campaigns can be noted. According to Romaine and Mira (n.d), Arabs launched a campaign for the mountain region around the 8th century. As Timur lane invoked the Holy war (Jihad) against the infidels' Kafir in Hindu-Kush to justify his assault.

During the advent of Islam in the region, Turkshahi’s eagerness can be observed by promoting Buddhism. Kuwayama (2002) claims that Turkshahi not only made the Buddhist temples in the southward of Kabul but also in the Kashmir region across the Kabul-Indus valley. In the Buddhist context
according to him indigenous people and foreign rulers played their due role. Shah (2013) portrays that during the Turkish raid on Gandhara, it was divided into several states. The Buddhism decline was started in the region by 5th century CE at the last phase of Gandhara the Hindu Shahi were dominant in the region politically as well culturally.

The fall of Gandhara and Turkshahi appeared in the same period as the final scene. The very origin of Turkshahi having murky nature (Sehrai 1979). While as he notes the known thing is that they fought against the Arabs around 7th to the middle of the 9th century. Turkshahi ruled the Kabul valley including Gandhara around 10th century CE until its lost Lagaturman (Sehrai, 1979). The Lagutarwas dethroned by his minister Kalar (Brahmin) by putting the foundation of the Hindu Shahi dynasty during the fall of Gandhara civilization. Shah (2013) argues, In Gandhara, the first combat is recorded by September 963 CE before the death of Aliptigin.

The political structure of the region and its surroundings is of much significance for a better understanding of the whole scenario. Because the regional events had closely linked and associated with each other. Lalliya was the king of the Utapala dynasty of Kashmir (Sankaravarman), who invaded the Gajrana’ king Alakhana the protege of Lalliya whose capital was Hund (Sehrai, 1979). However, the Kashmiri king succeeded against Alakhana but vice-versa against the Lalliya.

Jaipala was the last king who succeeded in getting the throne in the last quarter of the 10th century (Sehrai, 1979). Further, Regarding Jaypala it is believed that he ruled the whole of Gandhara from Kashmir and Swat along
the central part Hund of Gandhara, including Laghman and Multan. Sehrai admits that during the time of Jaypala the strong Muslim kingdom existed in his neighborhood Ghazni. Jaypal was retaliated by Subuktagin by responding to him a counter-attack. The new world encyclopedia provides that, Jaypala is recorded the last king Hindushahi dynasty who ruled the region from Kabul to the Sutlej. Aftermath, Anandpala shifted to salt range Punjab, while Triloconapala was assassinated by his own soldiers in 1021.

In the last phase, the advent of Islam played a decisive role in the eradication of the existing structure and the remnant of Gandhara civilization. The Muslims Turks played a due role in the eradicating of Buddhism in Gandhara started from 986 CE (Harvery, 2003). The art and images were destroyed to the fullest due to the dislike of Islam to idolatry while in India the Islamic term idol coined `Budd`. According to Roshan Khan, that the Raja Jaypala and Afghan fought many battles between Kirman and Peshawar (as cited in Khan, 2004).

Mahmud Ghazni belonged to the Ghazni Empire which is the historical city. According to Ptolemy Ghazni is founded around 1500 BCE while the region had historical, political, artistic and military importance (as cited in Cassar, 2011). Sehrai (1979) notes that Subuktigin was died in 997 CE and followed by his brave son Mahmud by accelerating his campaign that attacked the region by defeating Jaypala by 1001 CE. In 1001 CE Jayapal again defeated by succeeding Anandpal who also failed against Mahmud in 1008 besides the support of Hindu Shahi princes. Shah also confirms that the last dynasty who ruled the region was Hindu Shahi while Jaypal or Jaypala was its king by
ruling the entire region from Kabul to Sutlej on the part of his empire (Shah, 2013).

On the part of the last phase, Mahmood of Ghazni of the Turkish line in his 17 victorious campaigns resulted in the decline of the Gandhara region (Romance & Mira, n.d). They provide that by 1021 CE Bhimpal got the reign who too did meet his fat accordingly in 1026 CE. Sehrai, (1979) finds that the dynasty of Jaypala was depleted completely the whole of Gandhara came under the control of Muslim invader Mahmud of Ghazni.

According to Sehrai (1979), Mahmood of Ghazni hoisted the flag of Islam on the Gandhara region which was a new phase of the region. Spain (1963) finds Mahmood Ghazni’s first period (1001 AD) great battle fought near Peshawar in which Raja Jaipal was defeated. Raja Gira the last Buddhist ruler of Gandhara region at Swat Birkot (Barikot) who gave a tough time to the Ghazni Commander Pir, Khushal, who hardly succeeded to capture the Birkot (Rashid, 1992). It has been reported that during the advent of Islam in the Gilgit region the `Shen` Kingdom subdued by the emergence of automatons states (as cited in Nadvi, 2002). According to Khalil, (2008) before the establishment of the Islamic kingdom in the Indian subcontinent there were hundreds of small states. Apart from that Islam came to the region not only in the shades of the sword but also through the preaching of saints. India was occupied by Ghazni who controlled the entire region along with Gandhara while Sultan Mahmood Ghazni established his government on the defeat of Rajas. His kingdom was included from Samarkand to Isfahan. During the period of fall, the Pushtoon played its due role in the war significantly against
the Rajas (kings) of Gandhara. Shah (2013) notes that Pukhtoon supported the Subuktigin, Mahmud Ghazni and joined their army against Jaypal as well as the Hindu prince of Lahore.

The Holy war expedited against the infidels was mostly criticized as well as appreciated by his opponent and supporters accordingly. Regarding his massive campaign against the infidels Roos-Keppel and Khan (1908) find that idols were smashed and trampled in the entire region of the Indian subcontinent. Ghazni Gandhara's relation having historical links. As Ghazni and Gandhara came under the Persian empire at the same time as well Ghazni like Gandhara witnessed Buddhism (Cassar, 2011).

According to Shah (2013), the emergence of the Ghaznavid Empire in various parts of Central Asia created a serious threat to the neighboring region as Gandhara and India in the socio-religious and political context. He confirms that the Hindu Shahi dynasty felt the threat channelized for the support of the rulers and king of Northern India for the resistance of Ghaznavid insertion in the region. During the last phase of Gandhara decline, Mahmood Ghazni was supported by Pushtoon while the regional Kings and Raja supported the Hindu Shahi dynasty (Shah, 2013).

Around the 10th century AD, Hindu Shahi tried to the fullest to make sure its relation with Pushtoon to keep the Muslims away from India but did not succeed (Shah, 2013). Besides during the arrival of Ghaznavid, they appointed preacher as well as encourage the Pushtoon for the propagation for the ideology of Islam and its religion. Shah observes the great wave of social and cultural perspectives and the overall structure of the region. The fall and
decadence of Gandhara civilization as an empire but more specifically as a civilization had too many factors that lead toward its decline in entirety.

Jaipal faced tough resistance from Subagtigin as well as from Mahmud Ghaznavi in Kabul valley which resulted in the suicide of Jaypal (Shah, 2013). The Jaypal’s son Anandpal shifted the capital of his realm to the salt range by 1021 CE. Mahmud wanted to expedite his campaign he asked Anandpal to give him way across country and people in his jurisdiction while Anandpal reacted accordingly (Roos-Keppel and Khan, 1908). Shah, (2013) observes the events of the fall of the region in the area further continued by the assassination of Tripconpala by his army. The result of that event of the 11th century (Hindu Shahi) disappeared the name of Gandhara.

The Gandhara region came under the Ghaznavid rule while the Gnahdara civilization and its history were replaced by Islamic civilization and its cultural identities which were totally hostile to its earlier setup. Shah includes, that Peshawar remained under his rule after the subjugation from 986 CE to 1199 CE for 194 years. Besides that Ghaznvid fought against Pushtton in Khyber while against the Jaypal in Peshawar valley (as cited in Shah, 2013).

Sultan Mahmud of Ghazni is one of the major characters in regional history. His role has been discussed in the reference of the ideological context as well as having multidimensional implications on the region and its people both in the term of a regional and religious context. Roos-Keppel and Khan (1908) describe his work as the Holy war under the flag of Islam to root out the cruel and oppressor. According to them, his war was looked like a flood flow over hill and dale. As a Holy warrior, he had a charismatic attraction. Although the
other aspect being provided according to them has been mentioned as an aggressor and cruel while dealing with the opponent.

The people of the region and its scattered structure while the dominance of Hinduism than in Gandhara resulted on the verge of its decline. The existing system was completely replaced by Pushtoon and Islam i-e in the shape of people and religion (Shah, 2013). Pushtoon was accustomed to the region before the arrival of Islam in the region and consequently, a huge migration of Pushtoon occurred in the region.

The commence of Pushtoon and Islam to the region having close affinity being a counterpart of each other which cannot be separated in the region while consulting the history of the region.

Mahmood's strategy and policy boosted his expansionist design and campaign. He had proper relations with the Abbasi caliph Al-Kadir-o-Billah: when he endorsed his request by handing over their region in Khurasan to Mahmud to pave the way further to Holy war (Roos-Keppel and Khan, 1908).

The Golden period of Ghazni and the fall of Gandhara also occurred in the same period. Cassar (2011) declares the 10th and 11th centuries its golden age which was the end of a great civilization in the region. Mahmood is famous for the destruction of Somanoth temple where around two to three hundred people were gathered when the Sun or Moon eclipsed (Roos-Kepple and Khan, 1908). Authors include that five hundred dancer and singers, slave girls, while 200 hundred musicians were lived in that idol house by supporting them from the charity of the Somanath. Furthermore, around three hundred
barbers were also there for shaving head and bears. While on the part of their religious obligation the Rajas (Kings) of the Indian subcontinent used to send their daughters to the idol house Somanath for service and care.

Mahmood Ghazni is considered the game-changer in regional history. According to Cassar (2011) in the 10th Century, three major dynasties in Iran were involved in the war with each other while Mahmud and his father Subdued their kingdom by extending it the Eastern Iran (as a whole), Khurasan, and Afghanistan which called the Ghaznavid empire. The Mahmood role and implications on Afghanistan, Pakistan, India, and Iran are of prime consequence.

The rise and fall of Gandhara civilization is the political history while Gandhara met its glory with Buddhism by the royal patronage. According to Zeimal (1996) that, Hapthalites on one side invaded Gandhara while on the other hand, they did not believe in the ideology of Buddhism. As in Tokharistan and Gandhara, the case of their religious belief was found in the shape of worshiping foreign gods. Zeimal also admits that the religious history of them is not known but it is obvious that they did not believe in Buddhism as well reacted to it negatively.

White Huns capture the territory of Gandhara in 450 CE but kept themselves away from adopting Buddhism (Hayat, 2017). Hun or Hephthalites invasions started in the decline of Great civilization from the fifth and sixth centuries (MFA, 2016). Further Gandhara in a political and etymological sense too faced the same type of challenges. The existing religious structure of
Gandhara by the arrival of Huns faced a controversial position (Khan, S, 2004).

The regional people had immense respect for Buddhist laws, while the Huns kings had a rival approach to it. The glory and prosperity of Gandhara hit a serious blow from the Hun’s King Mihirakala by destroying the Buddhist monasteries on the part of its decadence (Shah, 2013). According to him the stupas, sculpture, and monasteries are found in a huge number in the archaeological excavation in Peshawar as well as in Taxila witnessed it.

The reason and result of this period are of paramount significance because the fall period of Gandhara started to form the very emergence of Hun/Hephthalites. During this period the religion was badly affected but the geo locus never lost its primacy.

After the decline of Gandhara Civilization, the Arabs Safari kingdom established in the region (Jan 2011). Among the kings, Jaypala is considered, Bheema Dhev a Brahmin who had established the Indian (Gandhara) kingdom. The decline of the Gandhara kingdom, as the kinglets were subdued one by one. Mahmood Ghazni in his series of invasion on the region defeated Jaypala who did suicide aftermath. The last battle recorded in Birkot now Barikot Swat against the Raja Gira in the command of pir Khushal while Gabri tribes settled as successor (Jan, 2011). In 1001 AD all the rajas fought against Mahmood of Ghazni in the support of Jaupal (Khalil, 2008). It can be declared a decisive debacle among the rival group.
Most of the tribes in the region had come to the Gandhara region and settled here. The Dilazak tribe after the conquest of Peshawar (Bagram) came to the region and settled here (Jan, 2011). The incessant propensity and proclivity toward desired objectives the historical facts is seemed biased due to the bulky work on the region and people. Gandhara was burgeoned for the world which is needed to open for a new discourse.

External invasions, internal disintegration, the emergence of Hinduism as a traditional opponent to Buddhism, external threats and inconsistent role in particular. In addition, frequent changes in the political arena, political insanity, religious hatred, autonomous status of regions and the advent of Islam seem the key contributors to the fall of Gandhara civilization.
Chapter Seven  
Repercussion of Gandhara civilization

Gandhara being an ancient civilization is the history but it is not totally confined to its period of existence. Wei, (2011) argues that a civilization can decline and disappear but preserve the vicissitude of history, having a growing nature rather than stagnant one, diversification rather than homogeneous, as well inclusive rather exclusive. Its past and present are closely associated with each other as well its decent future also embedded in its proper understanding. Gandhara being a regional civilization is of paramount importance for the region in general while for Pakistan in Particular.

Professor Tang Mengshang (Chines) emphasized the understanding of Pakistan's cultural property, not only to link the past and present but he believes, that, its culture connects the past, present and future of Pakistan (MFA, 2016). However, its historical importance and future prospects are desired to investigate properly to yield better results. Ahmad Hasan Dani, rightly states, in Sept 1997 in the inaugural session that Gandhara has the potential to link up the dead channel of history (cited in, khan, n.d) which has been misinterpreted on different ways, he further requested, “Lets, the Gandhara of the Past stand as a solid foundations for a better Gandhara of the Future”.

Gandhara civilization is a blessing both for the concerned region as well for the neighboring countries. Former Foreign Secretary of Pakistan Aizaz Ahmad Chaudhry, states that the ancient past of modern Pakistan is a proud legacy for the search of diverse ideas, thirst, and the quest of learning and
seeking (MFA, 2016). Further, in the Buddhist context, Atsushi Noguchi (Japanese) says, regarding Gandhara and the founder of Buddha whose emergence from Gandhara which shows the significance of Gandhara and a link between divergent cultures.

The cultural diversity, ethnic structure, tribes and ethnic profile, linguistic variety, and dialects at present is the remnant and legacy of Gandhara Civilization. In the integration context, the Political association, political integration (noted very less) religious freedom and its role in the Gandhara resulted in the everlasting implications for the concerned region and people. Besides that, art, architecture and sites on the part of archaeology being the living legacy of Gandhara civilization.

Gandhara having multidimensional aspects and multifaceted role because of the genesis and history of Gandhara Civilization having in-depth implications for the region (Pakistan), neighboring countries, Afghanistan, India, Iran China as well on the international level as of Greek, etc. However for Pakistan at present, its implications, remnants, contributions, history, archaeological sites, languages, tribal structure; geographical importance is pertinent to understand. Its consideration can bridge up the gaps and link up the dead channels being created by the mutual rivalries and negative applications of diversification.

7.1 Cultural hybridization

Humans are social creatures because they live in a social structure. This social structure then gave birth to common manners, customs, mutual relations, and
languages. These traditions inherited by the next race while changes also occur during the passage of time due to internal and external factors.

Cultures are the outlook of life which encompass the religion, lifestyle, language, it is hard to conclude it due to its heterogeneous nature as its static and dynamic nature (Culture, n.d)). UNESCO interlinks culture with people’s behavior, their mutual relation, and moral values. However, by refining it, it can be understood in the material form as art and architecture and nonmaterial form as myths, legends belief, and rituals.

Notwithstanding, in the Urdu Language, it is called `Saqafat` derived from the Arabic word `saqafa` means wisdom and expertise (Khan, n.d). It is also believed to be the sharing pattern of behavior of a society (Culture, n.d). The culture and civilization sometime become difficult to understand but culture is limited to an individual as well as a group while further culture and civilization exist some time mutually (in advance level) while often separately (Civilization or culture, 2016).

The meaning of culture is always found most confusing in the general public. Merriam Webster dictionary comes up with six different definitions with a bunch while refining it (Joshua, 2014). However, its manning and definition always remained a debatable subject. The question arises, how to investigate the bona fide approach to address it. The culture is somewhat a process that makes improvements, development as well as paves the way to include into a group.
The evolution of culture in the regional context is seemed amorphous as the hunter-gatherer life can not be concluded with the commence of farming in South Asia (McIntosh, 2008). He argues in Indus valley civilization the mutual relationship of settled communities and hunter-gatherer are viewed interdependent. Although, farming in ancient times was adopted to overcome the need of the growing population.

The evolution of culture is natural, the mutual interactions, intermingling of values, in a very interesting way, as on one hand it accommodates the changes and the other hand resists it (while keeping its own distinctive identity). In Gandhara, both can be noted in a sophisticated way throughout its history. While this process of evolution is a living one rather than static and stagnant. Its mutual contact can be observed even today in the cosmopolitan cities around the world: the shared thread of cultural values can be seen due to the varied nature of ethnicity settlement.

The archaeological endeavor on the part of evolution can be applied for getting the results. As the Gandhara grave culture (ongoing research) is also an essential and vital step for digging out the past. Zahir (2016) analysis reveals the construction method of the varied nature of prehistoric age cemeteries. The historical burial is to focus on how it was in the beginnings, placement and the maneuverings in the grave. The Gandhara grave culture is a rich field to investigate and to link the past and present. It will tackle and figure out too many questions, by finding out the mutual relationship of different ages, the region which will broaden the horizon of understanding the great civilization and its implication of culture to the fullest.
The mountains are the guardian of Gandhara civilization besides the plains which have the historical legacy of Gandhara in cultural, religious as well as in the term of languages. Historically, when Hindus were pushed back by the Muslims invaders they also took refuge in the connected mountain belts (Jetmar, 2008). The cultural importance of Gandhara remained a distinctive nature throughout history. The key component behind the evolution of civilization is a culture on the part of civilization. Different cultures had been interwoven to form civilization, as their constant interaction with other cultures and civilizations outside the world (Wei, 2011). Culture is an important element of civilization. Burk (2008) finds that cultural history recorded practicing two centuries ago. According to Burk from the 1780s, the historian of human culture is found dealing with the cultural history of different regions. These elements, on one hand, play a role in the making civilization (integration level) and on the other hand, distinguish it from other civilizations (diversification level). The mutual relationship between culture and civilization is the whole of these parts and elements. The civilization can disappear but its legacy can be persisted. The confusion often created by its different explanations and approaches. William considers it opposite to civilization (as cited in Joshua, 2014). Even today, the civilization persists on conflicting nature as on one hand facilitate culture being shields of it while on the other hand make it an undermined entity.

Gandhara civilization had rich cultural diversity on the part of its historical process of evolution. Cultural diversity and multi-ethnic structure of the region remained a prominent feature. In Gandhara during the time of Indo-Greek Greeks, Bactrians, Indians and Western Iranians were lived
together in the region (Naveed, 2015). The movement of people, armies and mutual influences of eastern and western civilization recorded from historical, Achaemenids period (530 BCE): during that time Gandhara (Taxila) became a center of culture and civilization (Robb, 2002). He believes that the frontier of civilization permitted, but the divergent influence has been added to the “storehouse” of Indian civilization

New World Encyclopedia (n.d) provides that Gandhara's distinctive feature of Buddhists was the admixture of Persian, Greek, Syrian as well Indian tradition of Art together. Quraishi (1974, p.30) finds Greece-Buddhist culture in Gandhara flourished in the region in the first five centuries. Besides, that, the Sakas, (1st Century CE) had the Iranian and Central Asians influence in administration as well as in the term of its culture (Robb, 2002, p.38). It shows its rich history and provides for a better understanding of the present cultural milieu. Romaine & Mira (n.d) provides that, Gandhara Civilization along with the indigenous culture, having the influences of Indo-Iranian, Ind-European, and Indo-Aryan which flourished the thread. Further, the Hellenic influence during the Indo-Bactrian cannot be neglected in the region. Gandhara art during the Kushan time spread in the region along the Buddhism to Swat region. Former prime minister Nawaz Sharif in his message to the exhibition endorsed, the rich and diverse heritage of culture of ancient Pakistan on the part it's proud (MFA, 2016).

It is believed that Mauryan was influenced by the Greek art vis-a-vis its sculpture because the Mauryan established relations with Greek while the Indian was well acquainted with the Persian and Greek mutual relations
(Mahajan, 2016). Alexander the Great arrival in the region after the Achaemenids resulted in massive changes in the region.

In Gandhara region the Greco Buddhist cultures, religion, art, dresses, statues which reflected and absorbed the Hellenic colors too (known Gandhara School of art) (Mark, 2012). Mayana Buddhism is the contribution of Indo-Greek during 1st BCE in Gandhara, which is one the larger one of the two major traditions of Buddhism existing today (Sanjujit, 2011). The influence of the aftermath of Alexander's victory of Greek Culture remained in the region for one thousand years (Chiragh, 2001). During the Hellenistic age, (from Alexander's death until the first century CE), the thoughts and culture greatly affected the indigenous landscape, while the process is called Hellenization. Along with Hellenistic empires the colonization of Greek influences the region at large (Hellenism’s influence 2016). The term, Hellenistic derived from Greek means “imitating”, broadly speaking the spread and introduction of its art, culture, language, philosophy and political ideas in middles east as well in the Mediterranean.

The influence of other civilizations is also viable to note. Greek influence in the region is worth noting. Alexander’s invasion changed the paradigm of thinking, as well his successor prolonged his policy of colonization and set up 250 colonies on the part of Hellenic civilization aftermath his death in seventy-five years (Sanujit, 2011). The colonization and Greek settlement in the region (Gandhara and surrounding) gave birth to Hellenistic culture, which is found until the mid of 15th century CE. These influences spread in the whole region of the Hellenistic empire, which is still felt. Its major
implications are vital to know, in a political context, in the realm of Alexander the rulers of the regions were observed to the monarchy as their political system: which often implemented on the dint of military power (Hellenism’s influence 2016). Their existing process was the survival and continuity of the early autocratic rules of classical Greece as well as of other primitive states. However, the change and the transformation observed from the democratic ideals in Greek Polis began when the Roman adopted the sociopolitical principles of the Hellenistic period by initiating the Roman Empire. The sociocultural implications are also a significant contribution to the Hellenistic civilization. The Greek language, art, philosophy greatly influenced the very foundation of western civilization, even today in the linguistic and intellectual as well as in the artistic sphere. On other hands, its implications can be observed by the dint of commercial interaction between Europe, Asia and of Middle East (Hellenism’s influence 2016)

However the cultural development in the Hellenistic period was not one folded contribution but it was consisted of Easterners and Greeks a mutual adoption of their respective religious values, customs, tradition, and lifestyles (Sanujit, 2011). The implication of Hellenic civilization in the region continued long after they had lifted the region (Quraishi, 1974).

Hellenistic influences are quite visible in the Gandhara region, its influence of long-lasting nature on the world in general and on the region of Gandhara in particular. Although, Alexander might have been short-lived in the context of Empire Hellenistic empires survived for centuries and its cultures prevailed in the whole region of his subordination (Hellenism influence, 2016). Following,
Alexander, the Diadochi or successors the Hellenistic world ensured prolongation after 40 years of war between them (diodochi), which aftermath became stable political regions and the great Hellenistic empires inherited by different dynasties i-e Ptolemaic, Seleucid and Antigonus respectively. Seleucid empires were comprised of some parts of the Indian subcontinent, Anatolia and Mesopotamia, Ptolemy in Egypt, while Antigonus Empire was included in the Asian Minor and Northern part Syria, while the Hellenistic period lasted till first century CE.

Greek Gandhara relation had historical ties, the advent of Alexender and the cultural merge and intermingling is the considerable element of Gandhara history, politics, culture, and civilization in particular. The influence of Greek on Gandhara having considerable nature. The scientific and philosophical influence and implications are admirable contributions to the world. Thinkers and philosophers Socrates (469 to 399 BCE), his follower Plato (429 to 347 BCE) are followed even today (Pomeroy et al, 2004). Geek’s influence and its civilization had remarkable nature and degree on Gandhara in particular while for the whole of the globe in general as Pomeroy et al note the discourse of criticism of theories, the difference of opinion and rejection of other notion, etc.

The Indo-Greek adopted Buddhism to establish their rule and thus the Greek art intermixed with the local arts by providing a new dimension of Gandhara art (Rajput, 2018). The Buddha life through art not only translated by carving the stones but also the stucco was too introduced. Further, it becomes obvious, that modern Hinduism emerged against Buddhism likewise Buddhism was a
reaction to Vedic Hinduism while Hinduism should be considered to a reaction to the Harrapan civilization (Miller, 1985). The traditional antagonism can be seen that Buddhists and Jains passed the Sanskrit but due to its prominent role it could not lose her primacy (Mahajan, 2016).

Gandhara preserved its culture by boosting its unique identity of civilization, as Kidarities did not intermix in the indigenous culture to the fullest. Due to the regional people, it had the perception of keeping their tradition regardless of the pressure of ruling class culture and tradition (Zeimal, 2003). But against the common perception according to him as a prominent feature of Gandhara culture, the rulers and invaders adopted the culture of ruled and Kidarities also did so. After 2700 years during the partition the institution of the hierarchical monarchy declined by the adoption of a republican constitution when 600 princely states lost its primacy and existence (Avari, 2007). However, the main factor behind the importance was the Gandhara locus and wealth which is derived from its commercial trade resulted in the attraction of invaders to the region (Saleem, 2013).

Due to various reasons the scholars, historians, Social Scientists, and philosophers developed the cultural diversity as well of ethnicity-based upon independence along with tradition (Anne, 2004). The contribution of diversity played a vital role in the construction of the common word. The observation of Greek historian regarding Indian culture is worth noting that, I have not seen any nation love music and dance more than Indian (as cited in Nehru, 2004). However, the present structure in most cases was totally different in the past. The Pushtoon which is now the majority in Khyber Pakhtunkhwa
is not the original people and inhabitant of the Gandhara region while on the other hand the non-Pushtoon ethnic profile having relation with Gandhara (Khan, n.d).

The rich culture of the region can provide a deep insight into the decent past of the region. Around 2000 Brahmi and 1000 Kharoshti inscriptions are found until now in the region (Jetmar, 2008). Besides that, the Chines characters, Iranian scripts, along with the Tibetan Jewish sources also discovered form region.

Gandhara and Buddhism's complementary role in the region not restricted to the plains but the adjacent mountainous range at present is the witness of its mutual connection. The rock carving in Chilas (Gilgit) vividly depicts the Buddhism activities in the region which further linking up to it with the Kashmir region to some extent. Khan S, (2004) also mentions, the social and political life of Gandhara was greatly influenced by different civilization, dynasties, and empires that approached the region from the very emergence until its disappearance. Jetmar (2008) mentions around eight century in Gilgit invasion of Tibetan armies while Chines succeeded to control the region by AD 747. The regional history and its people having links with its people having a close affinity with Gandhara civilization and its understanding to pave the way further by disclosing the facts in this context.

Gandhara civilization is not only the lore of the past but it can play due role in the international image of Pakistan which is vital to understand. During a farewell reception, in New york city organized by UN Secretary-General Ban ki-moo, his mother who was devoted to Buddhism, expressed that Buddha is
the focal point in Pakistan and Korea relation ((Dawn Feb, 19, 2015). If we look to the historical context of her good wishes, which confirms by historians that back in 4th century the monk Marnantha who hailed from Gandhara and aftermath three centuries a Korean Buddhist Hyecho visited Punjab and Taxila (Gandhara) whose stories are spread and read in Korea even at present (Dawn Feb, 19, 2015). In Gandhara civilization the religious role was exemplary. Robert and Buswell (2004) on the part of its repercussion state that in the 20th century Buddhism and communism came across in Magnolia by 1924, in North Korea and China by 1948. The main factor of the rivalry of both was the nature of its teaching as observe by them communism world view is materialistic while Buddhism rooted in spirituality.

Diversity is among the important factor which seems on the part of its implications as well embedded in the roots of Gandhara civilization. Goel (2002) argues that cultural and political diversity as a great deal through which a civilization passed through.

Due to the arrival of various and distinct tribes, invaders and the rule of kingdoms, Gandhara had an exclusive form of culture, art, and civilization (Khaw, 2016, p.33). Gandhara remained a culture crass road as well as a meeting spot, where diversity is considerable; the present structure was much different in the Past. The ethnographic profile, tribal structure, linguistic diversity, religious background is needed to reconsider. Burq, (2008) narrates, in the Pushtoon Context, if Bayazid Ansari(Arab), Sayyed Ali Tirmizi PirBaBa, of Khurasan, a Sayyed can become Kaka Sab (Uncle) who were not Pushtoon, then, the adjacent people of the region should be considered
Pashtoon. Historically, the Vedic Aryan, having little connection, with the other groups of Arya which have been spread from Chitral to Hunza (Dani, 2007).

In the context of implications, the local and historical identities lost its primacy, as the religious dominance discourse replaced the village, affinity, family and the very traditional set up (Goel, 2002). Geol himself witnessed the dominant role of religion when the majority of Sikhs by replacing the Hindus who had been survived in the region for centuries. The fall of Gandhara witnessed too such massive changes and destruction. To what extent the cultural frontiers and boundaries identified by the archaeological excavations as sculpture and monument are concerned its stretches from Taxila, Margala Pass, toward east Maikyal Indus, the Kabul and of Bamyant valley located in the western part of Gandhara (as cited in Khaw, 2016). Hazara and Swat to North and Soluaiman mountains were too located in the south according to its cultural frontiers.

Along the plains, the mountainous region adjacent to the Gandhara kingdom is also of prime importance. According to Burq (2010), it is the cradle of civilization. The north and west both in the Gandhara context having a mysterious past. According to Dani (2001) to make it unite politically its historical understanding is pertinent. Hence the researcher has been taken resources having geographical features as Hindu-kush, Karakoram or trans Himalayan but none of these cover the entire region.

The mountainous range having close ties in the context of origin, religion, culture and so forth. Dr. Leitner coined the name Dardistan for the Northern
belt where the Dardic lives in entirety. Dani provides that Dr. Biddulph
criticized him (Dr, Leitner) due to its error of believing in the application of
word Dardistan for several races speaking various languages as well as having
a considerable level of differences among them. Dardistan according to him
are the non-Pashtoon people sometimes called kafirs (Infidels) in the other
region of the mountain range as the Kalasha tribes of Chitral. Cultural
understanding of the region and its hybridization owes to its lavish history
which emerged evolved and developed over centuries.

7.2 Peoples, tribes and its ethnic profile

The peoples, tribes and ethnic profile of the region are of immense
importance. However, persisted diversity remains a permanent factor. Zia
(2009) believes that India never remained a unified country except for a short
period nor its people ever a nation as we consider it nowadays. The regional
people have different cultures, religions languages and colors. The culture
amalgamation and intermingling is crucial while considering Gandhara
Civilization. Different cultures in the region show the importance of the
region from a historical perspective. These influences are of prime importance
but the regional culture of Gandhara remained on the peak having fallibility to
absorb other cultures, as well as self-directed energy from the culture
perspective (Khan, n.d). The caste system is the biggest part in the
mountainous region, being a legacy, as the Shins are Aryan should be
considered the Brahmin of Aryan (as cited in Nadvi, 2002, p. 219).

The dominant people at present in the Gandhara region are Pushtoon. However by origin Pushtoon is considered Turkish, Greek, Persian, as well as
Arabic by different foreign Scholars as well by the Pakistani scholars too (Khalil, 2008). The Gandhara’s peoples as of Peshawar according to Shah (2013) at present the Pushtoon by tracing their identity having murky nature, while these titles (names) cannot be traced for consulting its roots by identifying the people of the region. He believes Pashtoon or Afghan tribe which populated the in Peshawar valley are latecomers by 7th century AD: during a mass migration around the middle of 7th century CE presumes to be lived in Sulaiman and Ghor hills, however, the Pushtoons are not looking alien to the region as had various type of links and ties with Gandhara (Peshawar) but they were small in size and not dominant in the region as today. Their migration can be noted to Jalalabad, Swat region as well to Bunir. Besides, that, Macmunn (1978) argues, regarding Dard, the non-Aryan and non-Semitic type such as the Kafir of mysterious Kafiristan which we imagined so long, contained a pocket of Macedonian. Diversification is the prominent feature of the Gandhara region, Kashmiris having fair skins and Caucasoid features Bengalis and Assamese are dark-skinned, an admixture of East Asians people (Zia, 2009).

The people and its history by the connection to the region providing various cultural identity which still. Persist in the different parts of the region are key to understand, the Indian subcontinent. Dobic (1996) admits the distribution of population in the term of quantity as in nature too. While the purest race is found from Kashmir to Rajputana, black is in Deccan but not the negotiate in lips and hair, Tibet and Upper Burma’s people are yellow-skinned with high Cheeks bones other are the inter-mixture.
By linking the past and present in the political context Biddulph (1971) at the end of the 19th century finds the people of Hindu Kush (not Afghan) having the republic system of government in small villages while appointing their heads. The village administration of the people having the regional background still persists on those traditions which existed for centuries in the region. Biddulph provides that, in Upper Chitral, the Arabs had been settled from the 7th century when they conquered Badakhshan. The village and clan state persisted in Gandhara, which on clan and village level paid tribute to the different adjacent states. The Kalash tribe is one of the legacies of Gandhara civilization having the originality in all respect. Robertson visited the region in 1890-1891 by observing the people of Kalash the most ancient of the people in religious, linguistic and traditional perspectives being the ancient stock of the region (as cited in Jetmar, 1959). Jetmar traces the mentioned Iran and India in Aryan context by consulting their religious and social life as well includes that they can be called the offshoot of the Vedic Aryan.

The tribal structure extended at the Hindu Kush belt is a serious discourse among scholars and researchers. Biddulph (1971) observation and insight are of paramount significance. The tribal structure of mountainous range and linguistic profile what is called Dardic by most of the researcher. The ethnographic profile of the region having a call for in-depth understanding. Jetmar (1959) frequently used the term Dardic but consequently provides the genuine source Torwali and Gawri (Kohistani) tribes the remnant of the past. He conceives the Gawri and Torwali product of wood carves are the witness of the past which steins already declared Gandharan legacy.
Hindu Kush and Karakoram from ancient times protect and preserve the Gandharan symbols and remnant in various types. According to Jetmar (1959), the non-Muslims (Kafir) of Karakoram are similar to Kalash (Kafir) of the Hindu Kush in the Past. It reveals that the adjacent region is the sole asset of Gandhara civilization for the better understanding of Gandhara civilization as well as for its legacy to be traced up in entirety.

The Kalasha people who are still in their old culture and religious structure having a close relation to Chitralis and other neighbor Kafirs in historical context (Romaine and Mira, n.d). Due to the influence of foreigners on the indigenous people, the Kalash tribes are believed the offspring of Alexander’s soldiers.

The people of the region as Kalash and the adjacent group influencing Greek, Parthians, and Kashmiris which portrays how they are associated with Gandhara civilization and can be called it’s legacy. According to Biddulph (1971), the tribal structure of the Hindu Kush has a close relationship with each other. The Panjkora valley (not at all) and Swat valley (Kalam) comprised of Bushkaris having a considerable level of similarity with the Indus Kohistan. The people of those regions have deemed the legacy of its past by owing to its history, preserving its culture, protecting its names and nomenclature, prevailing its tradition, ritual, legends, and hero by preserving its identity.

The origin of the people of Gandhan been investigated in different ways, the application of theories and to analyze the events in a different context is the business of researchers. The input of orientalists and their contribution is
pertinent while consulting the origin, history, languages and tribal structure in particular. According to Fredrik Barth, Swat Kohistan Kalam, Torwal (Bahrain) and Indus kohistanis are Dard, speaking Indo-Aryan languages (as cited in Bilal, 2017). Major Raverty includes the non-Pushtton people that they are Tajik while speaking languages are like Persian. Spain, (1963) argues it was Mahmood Ghazni were time Afghan people spread and were living between the Ghazni and Sulaiman mountainous areas.

The growth of the population seems an important issue. Shah (2013) finds its factors of meeting its economic needs in the region thus different ethnic, stocks arrived in the region in ancient times having different origins. Regarding the people of the Gandhara region, presently, Jetmar (1970-74) rightly concludes the remnant of the great civilization of Asia as the infidel of Hindu Kush. Further (as cited in Jetmar) the Indologist is interested in the religion of the people (so-called Arya) in the mountainous belt.

The diversity of linguistic and religious perception, variety of tradition both in the term similarity and contrast stem from the very source of Gandhara by considering it a distinguished civilization had integration and diversification features of paradoxical nature. Khan, S (2004) admits, the diversity and beauty of the region are the factors to attract the researcher and visitors to the region for investigation. He states that Gandhara is the holy land of Buddhists. While from the Buddhist point of view the regional history is long been started form the commence of Cyrus the Great. It can be used as a model at present. But its wrong application is a major threat to the region as Pakistan. According to Chitrali, (2019) the integration of nation (Pakistanis) by social
engineering to get unite Pakistani diverse nationalities, by religion and army increase the problem rather than to resolve it. According to him, diversity was not treated accordingly to encourage it, thus the disintegration is an emerging threat to the national integration because it was not addressed as per the demand of it.

7.3 Archaeology and History

Archaeological sites of Gandhara are of paramount importance to unearth the past while archaeological sites are the significant parts of the investigation. Bogucki, (2008) rightly explains to them the places where the humane existence is found and the activities are carried out. He admits those activities may in the form of settlement, of burial rituals as well as the ceremonial sites. The settlement sites are the most widely found as the remnant of the ancient world from the caves, existed in the Stone Age to Athens and Rome of the residential parts of cities. The artifacts are remnants at archaeological sites and the objects used and made by those people which had been found by archaeologists owes to the ancient past of the region. Khan, (2014) describes, that writing the history of archaeology is a recent discourse (it is a mature shape), is somewhat a new dimension of the field. He reminds us that the colonial backdrop should be kept in mind while discussing the Gandharan archaeology.

Gandhara and Indus had various types of similarities. In Indus valley civilization (Mohinjo Daro and Harappa) the religious diversity can be observed having different origins form the cities structure and the settlement (McIntosh, 2008). He provides that the Indus valley civilization possessed
multicultural and federating features of state structure embedded in the common ideology and diversity in ethnic and cultural perspectives.

The archaeological excavation in the region substantiates that the region had a glorious past and the remnant of a great civilization. The archaeological excavation unearthed the regional history, while further such endeavors are highly desirable. Professor Dr. Michael Jonson (Germany) rightly acknowledges, that, “the monument of Pakistan as the precious pearls on a long chain (MFA, 2016).

The archaeological excavation of 1830 undertaken for the collection of coins while the contribution of John Marshal and Alexander Cunningham's work is of prime importance (Brancaccio & Behrendt, 2006). The archaeological site by considering Gandhara civilization is of immense importance. Rajput (2018) narrates, that the glory of Gandhara is depicted in the archaeological sites which are the richest heritage of Gandhara. He provides, Dharmarajika's famous stupa was used for the training and teaching of Buddhism for the Monks who were sent then to China-Japan including the Eastern countries for the teaching and preaching of Buddhism. Bher Dheri Excavations reveals that most of the areas of present-day Pakistan were included in Gandhara along Kashmir remained a part of Gandhara (Amjad, 1997). The castle of Raja Gira smothered and absconded by the dust of time (Salman, 1992). Rajput (2018) declares it as the paradise of archaeology because it depicts the past at present. Rock painting is another important factor and dimension of ancient life, which portrays the dancing man and lion dress of them, however, the
archaeological venture could not provide to translate the lion dress of Indus valley civilization (McIntosh, 2008).

The city-states of Gandhara are one of the important features of its civilization. The city-states of Gandhara persisted throughout its history and still are the evidence of its decent past at present. Regarding Hund Sehrai (1979) declares it the residence of Buddha, Alexander the great, Changiz Khan, Timur, Mughal kings Babar, Akbar Aurangzeb of Ranjit Singh and of Muslim holy warrior Sayyed Ahmad Brelvi.

Gandhara art is one of the important legacies which emerged in the region is the amalgamation of Greek, Assyrian, and Indian fragrance (Shah, 2013). During the Buddhist times, it approached to its acme by channelizing the proper medium for its exposition (Shah, 2013). It also propagated Buddhism and Buddha. During the Kushana by (75 to 225 CE), its initial phase got momentum which converted to great movement in the history of the region. Shah admits during Kanishka time Gandharan art and Buddhism intermixed by producing a unique identity in the region. Gandhara due to its importance bridged up different civilizations, as it boosted its own civilization by interacting, the intermingling of art and culture as a global village (Saleem, 2013).

Due to the paramount importance of Gandharan art on the part of its civilization as Shah states that Gandharan art is a hybrid product which brought up in the region and devised a world view. Further, he admits as an indigenous art for four to five centuries besides its regional importance it
flourished outside from the Gandhara frontier. In central Asian art having affinity and close association with Gandharan art.

On the part of its international implications, Gandhara sculpture is not limited to the site and national sphere but captures prominent positions in the museum and galleries of the far east, America and Europe. He admits that Peris, Berlin, London, and New York as well Chicago, the USA having the Gandhara Sculpture (Rajput, 2018). Sen (2003) finds that by 7th Century CE, China, Gandhara (India) and most of the neighboring countries were integrated due to religions and trading activities of Gandhara and China. It means that Gandharan civilization in the past had an international role as well its present is the witness of its glorious past.

Archaeological sites of Gandhara civilization are the remnant of its greatness. Nearly it's every area in the plains these sites are available. The contribution of these sites on one side confirms the claims of its gigantic cultural exposition while on other hand are a huge source for the country to attract researchers and visitors to them by introducing it to the international community. The cultural heritage played a vital role in at past as well of worth at present for the promotion of mutual ties among the neighboring countries. Peking University (oldest university of China) organized an exhibition and seminar on Gandhara Civilization which was conducted to strengthen cultural linkages of Pakistan and China to accustom, Scholars, Students and researchers from the importance of Gandara Civilization (www.thenew.com). Due, its historical importance, last year, 1.7 million tourists visited the historical places and landscape in Pakistan. MFA (2016). It
provides, that the Gandhara scientific, cultural, political, art and craft influenced each other over the centuries.

The archaeological remains of the glorious past of Gandhara civilization facing serious threats. Express Tribune (26, January 2016) shows multiple challenges, as encroachment of sites, ownership issues, natural disaster and security threats. During the passage of time, the remnants of that great civilization faced too many challenging by approaching at present. Its artifacts were looted illegally by smugglers, individuals, which mutilated the historical legacy (Yousafzai, 2017). However, Archaeology alone can not address all the subject matter of ancient life and civilization by ignoring the historical facts.

Looking back to the ancient world by comparing and analyzing its dim picture makes it complicated. Bogucki (2008) finds the vast span of time and overlooked history are the main factors behind the murky depiction. He rightly compares that from knowing about the present world we can travel, read, watch videos and look into the surrounding which not only possible for the ancient world, of several hundred and thousands years. Bogucki comes up with to comprehend it interesting that it is not possible to hear the ancient Greek and Roman, speaking or come across with the Siberian hunter of the stone age.

The history of the region had a significant past. It is one of the key factors behind the civilization both in the term of Gandhara as well of the Indus valley. As Jawad (2012) includes that Vedic poet admired the Indus by declaring it the settlement in the structure of the communities.
The regional history in Pakistan thus needed to consult on an extremely careful level, keeping in view the time and venue and as well the internal and external factors particularly. Further, the emergence, rise, and contributions are the considerable features that should be kept in mind by discussing the Indus and Gandhara civilization from a jigsaw puzzle being created by ignoring the mentioned factors.

Along with the careful historical analysis, the fabrication and fallout of different theories are considerable. Theories are considerable in the sub-continent because the edifice of the overall structure from human existence to the language diversity is totally based on the theatrical exposition of the region. The Aryan theory is mostly propagated in the region. Durant (2000) asks, who are Aryan, those aggressors who are called ‘nobles’. It is a somewhat degraded term from a linguistic perspective.

The history of the region of Indian subcontinent is very debatable. As well before history nothing is known or can be presented in an organized way. Regarding the history of Indian subcontinent Dobic (1996) feels uncertainties that it does not go back to the time of Alexander properly.

However, through investigation and applying various tools and techniques, it can be improved to some extent which is hard and tedious work for the researcher. But the issues rest in the national curricula, which has created a vacuum of past presenting an amorphous picture of the past. The observation of Shazia Rafi Secretary-general of Parliamentarian for global action (1996 to 2013) argues that I was wandered when I observed, the gap of the textbook and decent past being the missing part as in the Indus and Gandhara the
regional civilization, etc (Dawn Feb, 19, 2015). The alarming signal is that according to her Gandhara is missing from the national curricula, archaeological site, side by side from Museums, which has been looted being an alarming threat. She suggests, that, its preservation, protection, promotion being a value-added historical legacy can be resulted in the creation of an international image of Pakistan and national identity for its inhabitants.

The gradual man organized himself and became interdependent. Remnants of Human Civilization are found where thee condition fit for life i-e security, climate and geography, etc the man gave birth to society while a society resulted in the development of culture. The culture is the general exposition of the people identity scholar Mr. Mukhtar Ahmad rightly remarked the greatness and unique identity of south Asia, at process Pakistan (due to its historical importance and of legacy) can play vital role in the regional connectivity, integration, and tolerance on the part of culture, regardless of any discrimination which is the pertinent feature of our ethos (MFA, 2016).

7.4 Linguistic and religious fossils

Language is a prominent part of culture and civilization. As the English language is the factor behind western civilization. Language, in brief, is the skill of being a living creature, to convey the message (meanings) to communicate with others (language, n.d). In the human it persists the most complex and natural instinct, due to its complexity the human languages, it can be divided into different layers in the context of analysis, syntax, phonology, semantics as well grammar
According to Avari (2007), around six thousand languages (which are increased now) are existed all over the world, which is divided by scholars in various branches. The dominant one in the subcontinent in the Northern Part is Indo-Aryan. Besides, Indo-Aryan this branch is also been considered the sister branch of Iranian languages, while it is a larger context in the family of Indo-European in which the Sanskrit is the largest as well established in the whole family. To what extent the indications of linguistics identification is concerned with the declared family of European languages. According to Dobic, (1996) history, theories are somewhat astonishing by presuming that they might be the inhabitant of those regions, to which the similarity is found. It is claimed the in Gandhara civilization 64 languages were existed, however, the excavation and research till now by archaeologist and epigraphists succeeded very little in this context to investigate them all (Khan, H. 2016)

The linguistic history of Gandhara (North India) dates back to the 1500 century BCE, while the present languages are considered the linguistic fossils of the sacred Sanskrit language (Ross, 2008). Notwithstanding the writing might be started by 800 BCE with alphabetical writing method which had been derived from the Middle East. Besides that as Ross believes that Kharoṣṭhī scripts in the region having Arabic origin. The linguistic diversity and ethnic profile are considerable in the context of Gandhara civilization. The linguistic legacy of the region having historical roots is pertinent as well as the contribution of a great civilization.

The earliest known language is the Indian Subcontinent is believed to be Sanskrit while how it was developed is not known (Zia, 2009). He argues that
there is no source to provide a legitimate ground for the claim, that, Aryan brought the Sanskrit to the region but just a general consensus has been developed. But during time Prakrit and Pali, the Buddhist languages replaced Sanskrit. According to him, Pali which was the language of commoners disappeared from the scene as a mystery of distant past. Pali and the fading language Sanskrit remained the host of other languages Prakrit in particular. Pandey (2004) believes that Pali and Sanskrit became the languages of Buddhists and Hindus respectively. Pali according to him is spoken around 6th Century BC. Not only Sanskrit but Prakrit was also of paramount importance in the historical context in the region. In 1986 the prominent Linguist Sir William Joans suggested the Indo-European family to the regional languages of the region due to the similarity being found in the Sanskrit, Prakrit, and Greek (as cited in Ross, 2008).

Sanskrit being the earlier and sacred language of the region having similarities, to the sacred Iranian text, (Avesta) to Greek and Latin, etc (McIntosh, 2008). According to Pandey (2004), 845 different languages and dialects are spoken by Indians. Aryan spoke different languages in which Sanskrit became the literary language. The influence in the linguistic field is also of prime worth. Because the common ancestor of Sanskrit is Persian, Latin, Greek, Later Germanic Slavic languages and Avesta.

Zia (2009) argues, that, these old languages disappeared with the fall of Buddhism around the 7th and 8th BCE with the reassertion of Hinduism. The modern languages of the Indian subcontinent are the outcome Pali and Sanskrit been classified into further Aryan and Dravidian groups of languages.
He states, that, after the fall of Gandhara civilization, the Muslim who invaded and settled in the region spoke the Turkish language but the court language remained the Persian.

It provides that, the Jataka stories (Buddhist Text) provide for the writing evidence during Buddha time. Further, during Ashoka (3rd Century BCE), the inscriptions written in foreign and native scripts respectively, the general use can be found of Kharoshti, Greek and Aramaic in Northern India Gandhara (Khaw, 2016). Dobic (1996) admits that Buddhism influence not confined to the region of its birth and nourishment spread from Oxus to China. The people and tribes speak Indo-European languages often consider one race, superior in cultural context while by Nazis (German) the master race (McIntosh, 2008). The understanding of these cultures are concerned with different theories and are adopted for it. Although, studying the region and Gandhara civilization all the elements of civilization are needed to investigate and figure out in a broad spectrum in a systematic way by observing their interrelation and implication by focusing on the fabrication and fallout of these theories.

Currently, the hub of Gandhara endures the assets of a variety of languages, in the plains mostly the Pushto and its dialects, Hindko, Saraiki, as well on other hands the Dardic languages too a precious asset of the region. The Dardic term is used in reference to Language rather than of country or region (Dani, 2001). Although Dr. Ahmad Hasan Dani rightly said, that, we don’t know which language was spoken in the North-Western part of the South Asian Subcontinent 4000 years ago. The Indo-European who settled in Punjab
around 1500 BCE called themselves Aryan “Noble”. Rench (1992) provides the different languages their similarity and diversity being the permanent stock of the region.

The linguistic diversity and ethnic profile of the region are connecting the region and people to its post which is considerable in the context of the topic under consideration. Robb (2002) Hindu-ization (Hindu civilization) is not the identical characteristic for the exposition of regions, but the great variety of its tradition remained a pivotal part of it.

The Gandhara repercussion is seen now in plains and hill, some modern languages began to develop for Sanskrit as well as form Pal i-e Hindi, Gujral, Rajasthani, Punjabi, Kashmiri, Sindhi, Bengali along with Mirati (Pandey, 2011). The so-called Aryan Languages are mostly spoken in the Central and Northern parts of the Indian subcontinent. Rench (1992) admits the importance of Kohistan having ethnic groups although having various languages and dialects but under the banner of Kohistan. What is the mutual relation of these languages which are associated with each other. Rench (2005) views Kohistani languages the Dardic group having lines with regional languages of Kashmiri, Shina and distant with Chitrali languages Khowar as well with Nooristani too.

The fabrication and fallout of theories are greatly involved in the classification and division of the languages which are then propagated and established theories regarding the people, region, religion as well the languages. Aryan invasion theory too interpreted and debated on different ground. Dobic (1996) argues that Iran means “the abode of Aryan”. The
immigrants of Indo-European languages are distributed in their region of various groups as Persian, Media, Sogdians, and Bactrians. Further, a group of the same origin inhabited on the way in Kabul valley expanded to India. The linguistic identity of the branches of Indo-European languages confirmed close similarity to the ancient and only spoken languages Avesta, Gathas, Vedic or the pre-Sanskrit languages.

Greece Gandhara close relation in the term of linguistic influence is vital to understand. The legacy of Gandhara is associated with these languages are linked to the Indo-European languages of the family. The classification of Greek languages is the symbol of cultural and political intermingling with the regional milieu (Ross, 2008).

Khromov (1996) investigates, that Persian literature borrowed from India Gandhara during Sassanian which shifted from Pahlavi to the literature of Arab and at last to the Arab. Furthermore, he admits that the Indian work of medicine, astronomy, and mathematics translated during the Sassanian period. Robb (2002) provides In the cultural and civilization context some time vital things are changed while others are accepted as the Indian civilization, languages may forget the own words (foreign) one. Ross (2008), finds that the Indo-European branch of languages in the region having affinity to Avesta in Iran and ancient Persian.

The orientalists are found interested in linguistic diversity for their so-called objectives in the region. Major Raverty worked on Pushto language during his service in the region, when he felt that Russian is working on Pushto before his work (Yousafzay, G. J., 20 November 2018). On one side they worked for
their so-called objectives, while on the other hand, they introduced the regional languages to the world.

Dobic (1996) admits that Indo-European life surrounded by doubts and uncertainties. McIntosh (2008) confirms it further that too many things have been made dubious as the south Indian languages are called non-European languages which need to investigate while just a random theatrical approach would not be enough to fulfill the desire need for its understanding.

Dr. Leitner called the people of Hindu Kush _Dard_ their region Dardistan regardless of understanding the very concept of diversity (as cited Biddulph, 1971). Rench, Decker, and Herberg (1992) declare Northern Pakistan (Gandhara) is the region having ethnic diversity and ownership of multi-languages around the globe. According to them, it is the historical legacy of the region having complexity, variety, and flexibility to be handled on the pursuit of research.

The present religious structure of the region although is not the legacy of Gandhara at all. However, tracing it is by linking the past and present is a tough endeavor being undertaken by the researcher. Regarding the available sources. Jetmar, (1970-74) suggests a careful analysis of religion while consulting the available sources such as the archaeological and written material in particular.

The religion of Hindu Kush people (Kalash in special) Jetmar finds the Iranians implications from the wooden statues of the rider having two-headed horses. According to him, the careful analysis traces it into the iconography to
the Iranian influence. Buddhism and its role both in the term of its implications of the internal and external level are of prime importance and history. How a prince left the luxurious life for the sake of enlightenment which spread in disappeared from its hum while spreading across Asia (Dawn Feb, 19, 2015). Professor Hermann Geetz views the current tradition of the Kalasha tribe in the religious context associated with the Gupta period (as cited in Jetmar). Jetmar provides different explanations regarding the Kalash tribe (Kafirs) to figure out the question of religion which cannot be cleared with the earlier proposed illustrations.

The people of the region and its scattered structure, the dominance of Hinduism in Gandhara on the verge of its decline seem a moribund civilization. The existing system was completely replaced in religious form by Islam and Pushtoon as its followers (Shah, 2013). Along the Pushtoon wave who were quite familiar to the region before the arrival of Islam in the region as well as of the huge migration of Pushtoon occurred in the region.

The class system in society is to the contribution of Hinduism in the region. Robertson (2001) visited the Kalash valley of Chitral in 1889. He observed the Kalasha religion is a low form of idolatry, their ancestors worshiped along with some traces of fire worshipper. It is one of the oldest tribes having Vedic traces while the preservation of the culture and religion is a serious challenge for them. Their followers are reluctant to share information regarding their religion, belief. Robertson recorded it in 1889 while the researcher also confirmed it in 2016 that this information having sensitive nature. Besides,
that the influence of Greek and Roman was felt on southern India (Harman, 2002)

On the part of religion besides its internal importance, its international implications can be observed. Harman (2002) notes merchants carried Buddhism to the cyclone, through Himalaya as well to Tibet, China, Korea, and Japan. Higham (2003) provides that Buddhism traveled from this region to China, ultimately to Korea and then to Japan, where at Mango (East Tukhmakhen desert), fines shrines existed everywhere.

Gandhara's religious model can be applied to coup with issues being created. At present we have numerous problems, which deeply rooted in the society as extremism, etc, to contain such issues as national action and the anti-terrorism court came into existence. The ambassador Masood khan opted, that, our collective narrative needs to be strong because, we have the ownership of great civilization (Dawn Feb, 19, 2015). Due to Gandhara civilization, its model of multidimensional nature can pave the way for handling the security issues both internal as well as of external levels. The function presided by Tridey Roy (President of Pakistan Buddhist Association), in Islamabad, desired for the
Besides that, the clash of civilization is considered a threat at present in the region. 21st century is the century of power politics and games of great power in the region along with it the Kashmir issue Line of control as also a permanent threat feared by Mr. Terasawa.

The ancient region of Pakistan is declared a fascinating study specifically in the context of diverse culture, languages, religion and social system, the distinctive cultural identity, their mutual integration, tolerance of had nature of accommodation, and the pluralistic purpose of immense importance (MFA, 2016). The diversified nature of structure I-e Tribes, religion, culture and languages is the legacy of the region. Apart from theories, the application of history to the mentioned remnants of the past is to the implication of the regional civilization. History, mostly regarding the different tribes at present, the ethic profile, origin of religion and linguistic diversity are the implications and repercussions of Gandhara civilization. It seems the routine business of researchers to investigate and associate the past and present by approaching the future.
Chapter Eight    Conclusion

Gandhara civilization having distinguished position among the great and ancient civilizations of the world. It encompasses all the subject matter of a great civilization. It had a glorious past and a decent legacy. Its political history and contributions are its primacy over the other elements of civilization. Besides that its future prospects for the region, its people are of paramount importance. The political history and contribution of Gandhara civilizations have been focused and analyzed from the viewpoint of political science and history.

The political history of the region owes its greatness. Ali (2012) suggests, that, each nation should interpret the history with a new explanation as per the needs of times and demands, that’s why history is needed to revisit. However, history should be dealt with properly, the factors which involve, in its formation. Fasolt (2008), states, that, the evidence is the primary source in history. Further, he provides, that, the Knowledge of past or history is something, which flows from the evidence as water flows from a spring. Thus, the study of past is a serious discourse, while the historian do not study the past (as we think generally) but study, the remains from the past as books, ruins, stories, paintings, clothes weapons as evidence.

The conclusion chapter includes the summary, findings, results, and recommendations of the research work.
8.1 Summary

Gandhara civilization existed a full-fledged civilization while encompassing all the subject matter of the great civilization of ancient times. It had a long history but the 6\textsuperscript{th} century BCE is the most vivid emergence of its political history. It accommodates the great civilization of the world as Persia, Greek, and Chinese civilization. The diversification and integration had an exclusive dichotomous approach to its genesis of civilization and political making up. The political history of the region is the most ambiguous one among the subject tracing the past of the region. Though, a civilization cannot meet its objectives both in terms of internal stability and external role (international) without the political vision and mission. Gandhara and regional history in this context are highly desirable to investigate and understand (Dobic, 1996). Its glorious period started from Ashoka the great till the period of Kushana comprised of 700 years.

Different factors contributed to its decline the ever first was the emergence of Hun. It was completely perished by 11\textsuperscript{th} century CE. The political history and political contribution as city-states, regional kingdoms, clan states, religious role in politics, secularism, cultural diversity, welfare measure as a welfare state, education system, urban center, communication among its city-states are its political and welfare outlook. Besides that, its political administration is of immense importance.

Gandhara first appeared an empire during Pakosati, during Persian time a satrap (province) of it. Greek also claimed its subjugation. During the Mauryan era, it meets its climax. Indo-Greek on the part of Hellenistic
civilization influenced the plain and dale of the region. During Kushana again it played a central role in the region. Its political position changed frequently however before Hun on a prominent feature of the Independence nature of Gandhara as well its city-states remained its permanent feature. Gandhara (not Indus valley) being a great civilization having its own identity, history, religious outlook, and political history.

The fall period brought a paradigm shift in the overall structure of the region. It was the fall of Gandhara civilization, its political system, Buddhism, of city-states and regional kingdoms, it's head Rajas and its history. Gandhara completely disappeared in the region by replacing it with a new set up, structure and civilization.

Different factors can be counted in the fall of Gandhara. Foreign, invasion, the emergence of Hinduism as a traditional opponent to Buddhism, external threats and inconsistent role, frequent changes in the political arena, political instability, religious hatred, autonomous status of regions and advent of Islam are the key contributors to the fall of Gandhara civilization.

Its political history can be divided into three phases its early age early phase (6th BCE to the 3rd BCE). Its medieval phase included from the Mauryan Ashoka to the Kanishka approximately 700 years. The final phase, however, started from the Hun/Hapthlite by the 5th Century, Hinduism resurgence and at last, the advent of Islamic civilization completely replaced Gandhara and Buddhism from the regional ambit. Islam replaced the religious domain while other remnants persisted side by side in an understated way being rootless from their genesis.
The history of Gandhara civilization and its political development is vital to understand in the regional context. Avari, (2007) divides the history of the Indian subcontinent into four major eras, Paleolithic age, Vedic Period (2000 BCE to 3000 BCE), Emergence of Great empires (300 BCE to 500 CE) and the Feudal era (500-1200 CE). The most noted and accepted norm in the literature covering the subject under study is that Gandhara came under the subordination of various dynasties and empires who ruled the region. The emergence of Gandhara witnessed the great civilization of the world of its times. The political chronicle in relation to Gandhara can be considered form, Ahcmenids (600-200 BCE), Greeks (326-324 BCE), Mauryan (324-185 BCE). Indo-Greek (250 BCE to 185 CE), Scythians (2nd BCE to 1st CE), Parthians (1st Century BCE to 1st Century CE), Kushans, (1st CE to 5th CE) White Huns (5th Century CE and onward), Hindu Shahi (822 CE to 1030 CE) (Gandhara n.d). Gandhara civilization is mostly deserved to understand form the political points of view. It has a rich political history, contribution, administration, approaches, secularism perspectives, and strong international relations and role in the ancient world.

It is a magnificent contribution of the field of political science to consider the ancient civilization from the viewpoint of political science. Besides that, it will make the subject more interesting being a value addition to the field as well as increase the regional importance of having the ownership of a great civilization.
8.2 Findings and Results

Civilization is the well developed, sophisticated and highest stage of human society. Gandhara civilization had a decent culture, religion, art, artifact, archaeology, sites, language, and literature. But the most vital in this context is its political history, political ideology, political system, and political administration. Gandhara is one of the great civilizations of the world as well as contemporary of several major civilizations. It introduced its political vision and system on the part of its political history. To what extent the question of Gandhara civilization is concerned, its history, politics, culture, religion, people, language, archaeological shreds of evidence, art and literature should be considered from the viewpoint of civilization that emerged in the region, nourished and prevailed beyond its frontiers.

However, as mentioned that Gandhara and Indus valley are two separate entities and civilization comprised both in regions of present-day Pakistan but not at all. The period of its decline is concerned after careful analysis, McIntosh (2008) suggests its period from 1700-1500 BCE the period of fall and disintegration of the region. The central cities of Indus valley civilization, Moehnjo-Daro, and Harappan while its workers produced objects of daily use as well as a craft of state of the art level. Furthermore, some towns are found in the proper center of manufacturing. However, Gandhara (6th century BCE to 11th century CE) existed in the north of the Indian subcontinent covered most of the region of Khyber Pakhtunkhwa, Taxila and some parts of Afghanistan. Its central cities were Taxila, Peshawar, Hund, and Swat.
Gandhara and Indus valley are two separate civilizations both existed in the region mostly comprised on the present day of Pakistan. Both had two different regions as well as the gap of a millennium. The links of the Gandhara region can be found with Harappan civilization and ancient Aryana (Afghanistan). Although using them both Gandhara in different connotation increases its importance rather than to decrease it.

Though Gandhara civilization has long been the history of Past of prime significance while discussing the evolution, history, religion, culture, archaeology politics, etc. Thus Gandhara civilization having distinguished position while its political history as well as contributions having a unique position. The political study of Gandhara is proud of Gandhara which has been focused on the present work.

The purpose of the underlying research to carry out the political study of Gandhara. As civilization being a sophisticated one encompasses various and multidimensional nature. The aims and objective to comprehend Gandhara both in the term of diversification as well as of unification and integration. Different interrelated themes emerged from the analyses of the literature which played a due role in Gandhara civilization. Besides, other factors that have an indirect relation with Gandhara but its implications are quite visible in the context of the present study. The findings having dichotomous nature on one side run counter with the established edifice being erected while one other hand also agrees with the consistent previous research the paradoxical nature and meets the sophisticated nature of Gandhara civilization.
- The emergence of Gandhara as taking place by the end and edge of the decline of the Vedic period although rooted earlier in the historical evolution of the region. Emergence, rise, and decline of Gandhara are identical to the childhood, adulthood, and old age.

- Integration and unification was a willing approach rather imposition by the dint of force from Cyrus until the decline of Gandhara civilization.

- Gandhara civilization being understated due to much reason which should be cleared. Gandhara civilization and Indus (Harappa civilization) are two different civilizations that varied in time, age and place, etc. Using the name of India also understate the very position of Gandhara civilization. Fabrication and fall out of various theories and different perspectives also undermined the case of Gandhara.

- Gandhara having sound religious history both in the term of religious rituals and its role in the political arena as well being an agent of Gandhara civilization. Buddhism played a due role in Gandhara. By concluding up of the Vedic period in 600 BCE the existing structure of the Caste system was codified, while the Buddhism emergence was a reaction to the Caste system. Hinduism is associated greatly with the Caste system. Thus the reaction of Hinduism to Buddhism deems natural.

- Codification of the Vedic period, the mythology of the Hindu religion on one side while the decline of so-called Aryan after the survival of millennium in Indus Valley is understandable. It shows the uniqueness of Gandhara civilization and history.
• Rise of Gandhara and Buddhism by embedding both to erect the edifice of civilization is a historic breakthrough, although Buddhism and Gandhara are not totally the same things is often confused by the terms.

• The teaching of Buddhism remained during the time of Buddha to the other countries while its legacy buried in Gandhara in the form of ruins and relics.

• Buddhism and its nature of flexibility adaptation is the major fact not only for hosting the Gandharan civilization but also abroad flourished accordingly such as in China producing of religion, by facing and accepting the challenges of time.

• Gandhara civilization declined as well the glory of Buddhism was perished because both had a strong association with each other.

• The fall of Gandhara and Buddhism occurred at the same time as their factors, are the same from Hapthalit, Hinduism, and the emergence of invaders until the advent of Islam.

• Buddhism remained the key contributor of Gandhara but it was not the sole asset of its civilization just in religious connotation being the equivalent by supporting and boosting its civilization. Other inputs are also of paramount importance which was the role of Persian, Greek, and Chinese civilization in particular.

• The diversification of Gandhara was a prominent feature. Acculturation was a willing approach which is found on the part of influence. As well as boosting up their religion both contributed to the climax of Gandhara civilization. As rituals, a different belief, Persian,
Greek, Chinese and Indian mythologies are vividly persisted theirs. The region welcomed Greeco-Parthians, Greeco-Bactrians, Kushans, Turco-Mangool (prior to the advent of Islam) by accommodating them in the region through different ways which owe to its decent past. The ancient region of Pakistan is declared a fascinating study specifically in the context of diverse cultures, languages, religion and social systems. The distinctive cultural identity, their mutual integration, tolerance had the nature of accommodation, while its pluralistic purpose is vital to understand (MFA, 2016). The diversified nature of structure I-e Tribes, religion, and culture, as well as languages, are the legacy of the region. Apart from theories, the application of history to the mentioned remains of the past is to the implication of the regional canalization. History mostly regarding the different tribes at present, their ethnic profile, the origin of religion and linguistic diversity is the routine business of researchers being the paramount legacy of civilization.

- Political Integration and Cultural diversification seem paradoxical but it played a due role in the very genesis of Gandhara civilization.

- Nationalist feelings and nationalist politics are the results of diversification applied negatively. Regionalism is the output of nationalist feeling and acute ethnic profile. The nationalist feeling gave birth to nationalist politics which resulted on regionalism while its negative impacts on integration as well peaceful co-existence of the region and created a long-lasting issue of survival, identity, ownership,
claims of original, aboriginal, hatred and sense of deprivation in the region

- Minority and majority is a present democratic concept introduced in the region by Britishers, being a political concept, having a negative impact in the field of politics, the regionalism, and nationalist type of Politics emerged which no more beneficial for the inhabitants and tribes in the present structure for the people, region. Gandhara decently dealt it for centuries.

- Anachronism in regional history can be observed while dealing with the subject as different perspectives, theological foundation regarding the people, region, religion, languages and cultural diversification are the factors that have made the discourse of Gandhara in an understated way. Besides other approaches, the orientalist perspective is vital to understand in this context. On one hand, their work is of prime importance regarding the region and its people. They introduced its culture and history to the world, due to their bulky work on history, culture, religion, archaeology and ethnic profile. However neutral and unbiased pieces of literature are lacking due to the ex-Britishers work for their so-called objective, divide, and rule. From a historical perspective along with theories, anti theories, mutual rivalries having a significant role. The established theories were erected on a weak basis. The religious and social outlook of the mountainous people based upon the so-called theories infects no such evidence can be found to trace the region to Aryan people of India in Karakoram, etc (Jetmar, 1959).
One of the facts been found studying, comparing and considering the outlandish civilization as barbarism for the invaders and aggressor. As for Greek, the Gandhara (India) who invaded the region.

The perplexity of different periods associated with Gandhara as the Mauryan Empire and Gupta Dynasty is somewhat the reason for confusion to be clarified to the fullest.

In the regional history of Gandhara the value of rivers for tracing and approaching its past having magnificent roles: Kabul, Sawastu, Indus, Suan, and Panjkora in Gandhara. The mountainous belt as Hindo-Kush, its archaeological history, sites, arts, artifacts, numismatics, religious iconography, linguistics fossils, tribal genesis provides sound bases to strengthen the foundation of the underlying study. The remnants and legacy of Gandhara in this regarded can be integrated to present a bigger picture. The Archaeological evidence although lacking in hilly areas is subject to discussion but historical evidence while in settled areas of Gandhara the exposition of the historical heritage is the solid shreds of evidence.

Buddhism and Gandhara having very close affinity while most of the time bewilderment can be found due to its in-depth relationship. During the present research both remained a counterpart as their emergence, rise and fall are noted in the same period. However, both are two separate entities for consideration while Buddhism can be integrated into the Gandhara civilization, not vice versa.

Religious played due to tole in the political and state affairs as during Ashoka and Kanishka through its history from the very emergence
until the fall of Gandhara civilization. But, on the other side extreme levels of secularism can be noted. As other religions too flourished in Gandhara as well the ruler did not impose the state religion on the minority but let them work freely.

- Gandhara can be comprehended as a civilization being a great ancient civilization as the other great civilization. Further, in the light of present work at the start, it remained an empire during the time of Pakosati, after a satrap (province) during Persian time, having interdependent nature to some extent as a regional kingdom during Alexander. However, Sanujit (2011) declares the emergence of the local kingdom resulted in 380 BCE when the Persian lost the rule, which later handled by Alexander while Porus believed to be the Indian monarch who fought against Alexander but could not survive.

- During Mauryan, Taxila remained the second capital of the empire. During Ashoka on the part of the Mauryan empire and Kanishka (Kushana), it reached its zenith both in terms of its political administration and as well as a civilization. Buddhism's role in the political arena having a vital role in the mentioned period.

- Empire, kingdom, province, independent status of the region both in the term of federation and confederation, city-states, clan states, and administration are found in the political study of Gandhara.

### 8.3 Different perspective

How to address the very question of Gandhara and regional history. By consulting it the established perspective should be understood properly. Dobic (1996) finds, chaos while consulting Indian history due to the variety of races,
languages, beliefs, and traditions and one of the major factors is the commonality which seems in the Vedic tradition.

For better understanding the very case of Gandhara the following perspective is found which is needed to keep in mind while consulting the origin, religion, people, culture, history and broadly speaking the Gandhara civilization.

- Aftermath, the Vedic, Hinduism and Buddhism are the ancient religion of the region. Besides that, the advent of Islam in the Indian subcontinent on the fall of Gandhara shifted the overall paradigm of the region. The region and religion provide an admix history and their adherents strictly follow it.

- The nationalist perspective based upon the regionalism provides for the people bond to the region in a different connotation. Indian (Hindu) nationalist, Pashtoon, Sindhi, etc. Other small ethnic groups also trace their origin by ignoring the very identity of the region by declaring their supremacy and understanding the regional (Gandhara) history. Most prominent among them as the secular nationalist approach embedded in geographical, regional and territorial with the region.

- Outlandish perspective having its own pros and cons. This perspective provides for the region as viewed from the eyes of foreigners, invaders, kings, etc. As Persian, Greek, Kushans to provide justification for their rule and invasion. Orientalists having sound contributions in this regard.

- Amalgam's perspective presents the Indus/Harrapa and Gandhara civilization identical by avoiding the time, age, people and region.
- The Buddhist's perspective, views in another way. The region which some time confused while other times by intermixing and undermine the importance of Gandhara by creating confusion.
- While discussing Gandhara the archaeology can come across. Its contribution to the discourse is vital to understand. Two factors should be focused in this context due to which the whole building can not be erected.
- Studying the bard wares can not provide a synchronized approach to provide for smooth history due to its fragmented information its also another factor not deal it judiciously.
- The political study on the part of history, political powers, clash of civilization, Geostrategic and political importance of the region are the missing factors that had made the subject of Gandhara beyond the ambit of archaeology.
- The political history of Gandhara is proud of Gandhara. From the 6th century BCE, form the Pakosti time to the emperor of Gandhara its political history was started. Persian commence, Alexander invasion, Mauryan strong empire, Indo-Greek expansion, Ashoka’s political vision, Kushana kingdom, appearance, Hun resurgence, Hindu shahi decisive debacle and the advent of Islam are subjected to the study of political science and history of the region. Regional and international politics vividly visible in the political discourse of Gandhara. (Dobic, 1996) includes, that, Iran was the abode of Aryan. Who invaded the region, having an influence on the region, being a superpower, Persian in the comparison of the Greek, linking it to Europe and the Caspian
Sea. Different civilizations came to the region, survived, and extended its rule, while Gandhara played its role being a sophisticate one from the beginning till its fall by 5th century CE.

However, the focus of present research is the political study of Gandhara civilization. On the side as civilization cannot be restricted to a single subject like religion or politics etc. Likewise, the study cannot be extended to all the subject matter of Gandhara. Thus the primary focus of the work it the political study while other aspects being taken due to its interrelated nature but having partial nature.

Besides that, the present research is not the decisive work that can be improved due to the dynamic nature of Gandhara civilization and innovation in all fields due to the development and introduction of science and technology in the field of archaeology. Adding more content can improve the validity of the work.
8.4 Recommendations/ Suggestions

Recommendations and suggestions are pertinent to broaden the horizon of the work for future research. The present political approach to the study of civilization is an innovative approach, particularly for the region under study. However, it is the deceive work, hence further recommendations can add value to the subject under investigation.

- Political Study can strengthen the bonds of unity for the region regardless of religious background; nationalist’s feelings based on the viewpoint of regionalism.
- The historical ethnic study by considering the diversity in Gandhara context can promote tolerance peace and mutual co-existence which should be promoted as by the government, can yield a lot.
- Regional Countries should join hand regional context due to their common history of Gandhara to let their people accustom from the past to get resolve the emerging issues in the region.
- Gandhara Study Centers are needed to establish to study the different aspects of the Gandhara Civilization. Further with the collaboration of regional countries Buddhism should be studied, researched in an independent way.
- Political Study is lacking while special measurement should be taken for the regional counties in general while for Pakistan in particular.
- Integration and diversification boosted Gandhara a great civilization that seems paradoxical in nature but had an amazing association. As a kingdom in a political sense can be used a model for the emerging issues in the region i-e religious, cultural, political, etc.
Orientalists worked on the region, i.e. are strictly criticized for their, prejudice, which mostly represents the government policy. They were well versed in English phraseology but the majority of them had to lack a research-oriented approach. Their contribution should be accepted for further investigation as a value addition to the field.

Archaeological work is also of prime importance, but it is considered just the knowledge connected to the respective field while, in public, the importance had not propagated as needed which is highly recommended to connect with history, political science, international relations for the better of understanding of Gandhara civilization.

The languages, tribes, names and nomenclature and origin having a Gandharan feature, which is exploited, for the desired goals by a foreigner as the regional nationalist and racist feelings being disconnected from the roots.

Gandhara as Civilization can resolve, most of our chronic natures of issues, as a nationalist feeling, hatred, and disunity,

Gandhara religious approach can be the best model for the modern nation-state both in the term of state and religion as well in the case of secularism

Diversity as a multi-ethnic structure can yield worth addition

The secularism of Gandhara is too needed to understand having paradoxical nature.

It may be best to think of Gandhara civilization in its own lingo and tone rather than linking it or understanding it in the languages, tone and vernacular of others. Gandhara Civilization had a magnificent and splendid political
history, religious backdrop, distinguished secular world view, political system, Persian bureaucratic approach, Greek democratic fragrance, diversified cultural identity, hybridization and story of struggle and survival because Gandhara Civilization had a multidimensional nature, The incessant propensity, and proclivity toward desired objectives historical facts biased the bulky work on the region and people. Hence, Gandhara civilization is a blessing for the world and the concerned region for opening a new discourse in future
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