

## **Study Material for Sem-II , History(hons.)**

### **DC-3 ,Unit-II, b.i**

## **ARAB INVASION OF SIND**

### **Introduction**

Rise of Islam is an important incident in the history of Islam. Prophet Muhammad was not only the founder of a new religion, but he was also the head of a city-state. Muhammad left no male heir. On his death claims were made on behalf of his son-in-law and cousin Ali, but senior members of the community elected as their leader or caliph, the Prophet's companion, Abu Bakr, who was one of the earliest converts to Islam. Abu Bakr died after only two years in office, and was succeeded by Umar (r. 634-644 ), under whose leadership the Islamic community was transformed into a vast empire. Umar was succeeded by Usman (r. 644-656), who was followed by Ali (r. 656-661), the last of the four "Righteous Caliphs." Owing to his relationship with the Prophet as well as to personal bravery, nobility of character, and intellectual and literary gifts, Caliph Ali occupies a special place in the history of Islam, but he was unable to control the tribal and personal quarrels of the Arabs. After his death, Muawiyah (r. 661-680), the first of the Umayyad caliphs, seized power and transferred the seat of caliphate from Medina to Damascus. Three years later the succession passed from Muawiyah's grandson to another branch of the Umayyad dynasty, which continued in power until 750. During this period the Muslim armies overran Asia Minor, conquered the north coast of Africa, occupied Spain, and were halted only in the heart of France at Tours. In the east the Muslim empire was extended to Central Asia, and, as we shall see, it was during this period that a part of the Indian subcontinent was annexed. In the course of these conquests, the Arabs became subject to older civilizations.

### **The Arab Conquest of Sind**

It was against this background of rapid expansion that the first contacts between Islam and India took place. Since time immemorial spices and other articles from India and southeast Asia had been in great demand in Egypt and southern Europe, with the transit trade largely in the hands of Arabs, who brought merchandise from the Indian ports to Yemen in southern Arabia. The goods were then sent by land to the Syrian ports to be shipped again to Egypt and Europe. The rise of Islam did not, therefore, give rise to the connection with India, but it added a new dimension. Trade continued after the Arabs had embraced Islam, and the first major conflict between the Indian subcontinent and Muslim Arabia arose out of developments connected with Arab sailors plying their trade about the Indian Ocean.

### **Causes for Invasion of Sind by the Arabs**

The Arabs had been the carriers of Indian trade to Europe for centuries. After conversion to Islam, they cast their covetous eyes on the fabulous wealth of India as well as they were eager to propagate their new religion in India. However, the opportunity to invade Sind came to the Arabians in the beginning of the eighth century. With the passage of time, the History of India, after the occupation of Sind had entered into its medieval phase. The widespread political instability in India after the death of Harshavardhan, the last independent Hindu King had inspired the foreign elements once again to attack and enter India. The Arabs were no exception to it. After the rise of Islam, the Arabs having successfully implanting it in Syria, Palestine, Egypt and Persia had cast a covetous eye on Sind. In 712 A.D. they were successful in occupying Sind. Several factors were responsible for the Arab invasion on Sind. They are as follows:

**.Propagation of Islam:** Propagation of Islam was one of the key factors behind the Arab invasion of

Sind. After the spread of Islam in Egypt and Syria, the Caliph Walid 1 of Damascus had permitted the Arabs to go ahead with their Indian mission. Further the followers of Islam were dead against idolatry practice of the Hindus of India. So they thought the spoliation of the idolaters would be a means of earning.

**Fabulous Wealth of India:** India was known to the world for her fabulous wealth and splendor. So like other invaders of the past, it had tempted the Arabs to grab her wealth.

**Political Condition of India:** The then Political condition of India was also a major factor behind the Arab invasion of Sind. There was mutual rivalry and wars among the kings of petty provinces of India. Dahir, the ruler of Sind was unpopular and not liked by many. The Arabs took full advantage of it.

**The Immediate Cause:** The immediate cause of the Arab invasion of Sind was the looting of the eight Arab ships which carried the gifts and treasures sent by the king of Ceylon to the Caliph, at the port of Debal near Sind. Some Historians have opined that the ships were also carrying some beautiful women as well as valuable articles for the khalifa. This unlawful act of piracy was strongly protested by Hajaj, the governor of Iraq. He demanded compensation from Dahir, the king of Sind. But Dahir refuted Hajaj's demands by saying that he had no control over pirates. This infuriated Hajaj who decided to send military expeditions to Sind. He also obtained permission from the Caliph in this regard. However, the first two expeditions sent by Hajaj against Sind were beaten back by Dahir. Enraged at the repeated failures, Hajaj sent his nephew and Son-in-law Imaduddin Muhammad- bin-Qasim at the head of a huge army to Sind. Muhammad-bin- Qasim was an able and young commander-in-chief.

**Invasion of Sind by Muhammad-bin-Qasim:** Muhammad-bin-Qasim was a young man of hardly seventeen years when he was entrusted with the work of invading Sind. He was very bold, courageous and ambitious. The story of his adventures, —Writes Stanley Lane-poole,|| is one of the romances of history. Reflecting of his rise to power, his achievements and his fall, Ishwari Prasad writes, —His blooming youth, his dash and heroism, his noble deportment throughout the expedition and his tragic fall have invested his career with the halo of martyrdom.|| However towards the end of 711 A.D. Muhammad-bin-Qasim at the head of a huge army consisting of three thousand infantry, six thousand cavalry and six thousand Iraqi camelmén appeared at the north western border near Makran.

**Capture of Debal:** Muhammad-bin-Qasim led his army towards Debal, a famous seaport, where the Arab's ships were looted by some pirates. The port town Debal was well protected by strong fortifications, and it was not easy on the part of the Qasim's army to penetrate into it so easily. A nephew of Dahir was the governor of Debal. Though he had an army of very small size with him, he tried to resist Qasim. But it became futile, when a treacherous Brahmin deserted the fortress and gave Qasim all the information's regarding the secrets of its defence. He also came to know from the Brahman that the strength of the Sind army lay in the massive Hindu temple inside the fort of Debal and as long as the red flag fluttered atop the temple, he could not defeat the Hindus. The temple was also garrisoned by 4000 Rajput's and 3000 Brahmins serving at the temple. However, after a fierce battle Qasim brought down the red flag and the Arabian army resorted to a massacre. Despite a bold fight, the Hindus of Debal were defeated by the Arabs. The nephew of Dahir who was the governor fled away. Debal was captured and a huge booty with a large number of women fell into the hands of the Arabs. The people were given the option of accepting Islam or death. Many thousands of Hindus including Brahmans were mercilessly killed on their refusal to embrace Islam. The massacre continued for three days. It was very unfortunate that Dahir who had prior information of the Arabian attack, did not care at all.

**Fall of Nirun:** Flushed with success, Muhammad-bin-Qasim marched towards Nirun, which was under the charge of Dahir's Son Jai Sindh. With the approach of the Arabs, Jai Sindh fled away after handing over the fort to a priest. Qasim captured it without a fight. It is said Nirun fell because of the treachery of some Buddhist citizens. Whatever may be the fact; Dahir had taken the matter lightly and did not attempt to check the further advances of the Arabs.

**Fall of Sehwan:** After capturing Debal & Nirun, Muhammad-bin- Qasim marched against Sehwan, a town

which was under the charge of the cousin of Dahir named Bajhra? The town was mostly inhabited by the merchant class and the priests. Bajhra could not defend the town in the face of the Arabian attack and fled away with panic. After his flight, the people of Sehwan surrendered to Muhammadbin-Qasim. Sehwan fell because of poor defence.

**Fall of Sisam and Victory over the Jats:** Sisam also met the same fate as had happened to Sehwan. It was the capital of the Jats of Budhiya and was ruled by Kaka, a jat king. Kaka had given shelter to Bajhra after his flight from Sehwan. Muhammad-bin-Qasim defeated the Jats who in turn surrendered to the Arabs. But during the encounter, Bajhra and his followers were killed. When so much had happened, yet Dahir did not raise his little finger to check the invader. Muhammad-bin-Qasim then reached the river Mihran where he was detained for some months because most of his horses of his army died of scurvy and he had to wait for fresh re-inforcement from home. Dahir could have taken the full advantage of this opportunity to attack and destroy the Arabs. But he remained inactive. He also did not check the Arabs when they crossed the river Mihran. Probably, Dahir was confident to defeat his enemy in a single encounter and that's why he was waiting for it at Rawar on the bank of the Indus.

**The Battle of Rawar:** Dahir, the powerful king of Sind was waiting for the Arab invader with a huge army of 50,000 sword men, horsemen and elephantry at a place called Rawar. He was determined to finish the enemy once for all. He did not know that the Arab army led by Muhammad-bin-Qasim was also equally strong to face any Challenge. After waiting for some days, both the armies started fighting on 20th June, 712 A.D. It was a serious and severe battle. Dahir was a great warrior. He was fighting with a great spirit and was leading his army from the front. By riding on an elephant he was at the front and was attacking the opponent with great courage and valour. In the mean while an arrow attached with burning cotton struck Dahir's 'howdah' and set it flame. At this the elephant got frightened and rushed towards the river Indus. This made Dahir very much disturbed at the mid of the war. He became restless, inconsistent and inattentive. At this moment he was injured by an arrow and fell from his elephant. Although the elephant was brought to control, Dahir did not wait for it. He immediately rode a horse and resumed fighting. But as he was not seen on the back of his elephant, his soldiers became panicky and fled away from the field of battle. However, Dahir gave a heroic fight and laid down his life after two days of his bloody battle. His widow Queen Ranibai refused to surrender the fort of Rawar and fought the invader to the bitter end. She performed jouhar along with some besieged ladies of the fort. Muhammad-bin-Qasim became victorious. Nevertheless he took about eight months to acquire control over Sind because his army had to face tough resistance by the local people of many other towns and palaces including Alor and Brahmanabad.

**Occupation of Multan:** After conquering Sind, Muhammad-bin-Qasim marched towards Multan, a major city situated in the upper Indus basin. On the way he had to encounter tough resistance by the local people but over powered them. On reaching Multan he found the city strongly fortified and people in full revolt. But at Multan he was also fortunate to get the help of a traitor who gave him the information regarding the source of water supply to the city. Muhammad-bin-Qasim cut-off the source. The people of Multan surrendered at last after fighting bravely against the Arabs. Thus the city fell into the hands of the invader in 713 A.D. The Arabs massacred and plundered the city. Women and children were made captives and a large quantity of gold was collected by the Arabs. He obtained so much gold that they named the city as the 'city of gold'. After completing his mission in Sind and Multan, Muhammad-bin-Qasim was planning to proceed more into the interior of India. In the mean while there came a tragic end to his life. He was put to death by an order of Calipha, the religious head of the Islamic world.

**Death of Muhammad-bin-Qasim:** The Death of Muhammad-bin-Qasim has been put to debate as there are two divergent views by different Historians. Historian Mir Massum in his 'Tarik Sind' has described an interesting story about the death of Muhammad-bin-Qasim. Muhammad-bin-Qasim during his campaign of Brahmanabad had captured the two virgin daughters of Dahir. They were Surya Devi and Parimal Devi. They were sent to the Calipha as gifts from Muhammad-bin-Qasim. These two girls were determined to take revenge on Muhammad-bin-Qasim. So when they reached Calipha, they told him that they had been used and dishonored by Muhammad-bin-Qasim before they were sent to him. This made the Calipha so much angry that he at once ordered that Muhammad-bin-Qasim should be put to death

and his body, being sewn up in the raw hide of an ox, should be despatched to him. His order was immediately carried out. When Muhammad-bin-Qasim's coffin was opened before the calipha, the two girls were delighted at having avenged on the enemy and killer of their father. Their mission was completed and so they declared that Qasim was innocent. This made the Calipha furious. At his order, the two sisters were tied to the tails of horses and were dragged to death. But the other view regarding the death of Muhammad-bin-Qasim has been ascribed to a political cause. Some modern historians believe that Muhammad had become a victim of the court intrigues of the Calipha. Calipha Walid died in 715 A.D. and was succeeded by his brother Sulaiman who had enmity with Hajaj, the governor of Iraq and father-in-law of Muhammad-bin-Qasim. He could not tolerate the importance of Hajaj as a result of Muhammad's victorious campaigns in India. To bring an end to this Calipha might have ordered to kill Muhammad-bin-Qasim. Whatever may be the fact? Muhammad-bin-Qasim got a tragic end of his life.

**Causes of Arab Success in Sind :** Many factors have been ascribed to the success the Arabs in Sind and Multan. Sind had a heterogeneous population consisting of the Hindus, the Buddhists, the Jains, the Jats, the Meds etc. There was no good relation among them as the subjects of Dahir lack unity at social level. Instead there prevailed hatred among them. So at the time of Arab invasion of Sind, they could not be united for the cause of their motherland. Some historians have opined that it was due to lack of social solidarity among the people of Sind; the country had to face the wrath of the Arabs.

**Unpopularity of Dahir:** Dahir was not liked by some sections of his subjects as he was proud and arrogant and mainly as a son of an usurper. Dahir's father was a minister who had murdered his king and married the widow queen. Thus Dahir, being the son of an usurper, was not liked by the people. Besides Dahir had enmity with his cousin brothers for the throne which had led the kingdom to a stage of civil war. Further Dahir's governors were almost semi-independent princes and did not co-operate him at the time of crises. Because of his personal nature he was also not liked by his subjects who were mostly non-Hindus. Owing to his unpopularity he did not get the support of the people of his own kingdom at the time of foreign invasion.

**Betrayal and Treachery:** It was the betrayal and treachery of some Indian citizens that had contributed a lot for the success of the Arabs. Debal fell because of a Brahmin traitor who exposed secrecy of the Temple and flag which was inside fort of Debal. At Nirun the Buddhists played treacherous role by joining hands with the invader. At Multan, a traitor informed the invader the source of water supply to the city. Some historians have viewed this as the role of the Fifth column in bringing about the fall of their own country.

**Poverty and Backwardness:** Sind was a poor, backward kingdom with a sparse population and limited resources. So it was not possible on the part of the Dahir to finance for a large army or to wage a protracted war. This also had tempted the Arabs to invade Sind.

**Isolation of Sind:** Isolation of Sind from the rest of India was also a factor for the Arab's success in Sind. Though there were powerful dynasties like the Pratiharas of Malwa and Kanauj they did not come to the help of Sind. None of them bothered or cared for this incident which marked the beginning of Muslim rule in India.

**Religious Enthusiasm of Arabs:** The Arabs were inspired by a new religion and had become fanatic. They thought that they were the forces of God and were engaged in a mission to destroy the faiths of the infidel and spread the blessings of Islam. The Arabs had also a great sense of patriotic feelings. The Indians on the other hand had no such religious enthusiasm or patriotism. Rather they had an indifferent, tolerant and cosmopolitan attitude towards other faiths and other people. Undoubtedly this had resulted, the Arab's success in Sind.

**Strong Army:** The Arab army under the leadership of Muhammad-bin-Qasim was superior to that of Sind of Dahir in strength and technique. They were also well-equipped. Dahir's army only at Rawar was nearly on par in number with that of the invader. But they were very poorly equipped as the majority of them were hastily recruited on the eve of the war and had not sufficient military training. This had caused the

defeat of Dahir.

**Responsibility of Dahir:** Dahir was largely responsible for the success of the Arabs owing to his initial lethargy and foolishness. He had remained inactive while Muhammad-bin-Qasim was conquering Debal, Nirun and Sehwan one after another. Even he had remained inactive when Muhammad crossed the Mihran to enter into Rawar. It was foolishness on the part of Dahir to hope that he would finish the enemy in a single stroke at Rawar. At Rawar also Dahir committed a blunder by not commanding the army as its leader. Instead of commanding the army, he fought like a soldier and died.

### Arab Administration in Sind

The Arab administration in Sind followed the general pattern adopted by the Arab conquerors in other countries. The normal rule was to employ local talent and make minimum changes in local practices. Caliph Umar, acknowledged as the chief creator of the Arab system of administration, had laid down the working principle that Arabs should not acquire landed property in conquered territories. Under his system the conquering general of a new territory became its governor, but "most of the subordinate officers were allowed to retain their posts." Available evidence about Sind shows that these injunctions were observed. The Arabs established themselves in large towns, which were also military cantonments, and provided the military garrisons, but civil administration was left largely in the hands of the local chiefs, only a few of whom had accepted Islam. The administrative arrangements which Muhammad ibn Qasim made with the non-Muslims after his victory over Dahir are often referred to as "the Brahmanabad settlement." The basic principle was to treat the Hindus as "the people of the book," and to confer on them the status of the *zimmi*s (the protected). In some respects the arrangements were even more liberal than those granted to "the people of the book" by the later schools of Islamic law. For example, according to later opinion the *zimmi*s could not repair their places of worship, although existing ones were allowed to stand. The question of repairing a damaged temple came up before Muhammad, who referred the matter to Hajjaj. The latter, having consulted the 'ulama of Damascus, not only granted the permission asked for, but declared that so long as non-Muslims paid their dues to the state they were free to live in whatever manner they liked. "It appears," Hajjaj wrote, "that the chief inhabitants of Brahmanabad had petitioned to be allowed to repair the temple of Budh and pursue their religion. As they have made submission, and have agreed to pay taxes to the Khalifa, nothing more can properly be required from them. They have been taken under our protection, and we cannot in any way stretch out our hands upon their lives or property. Permission is given them to worship their gods. Nobody must be forbidden and prevented from following his own religion. They may live in their houses in whatever manner they like. According to one early Muslim historian, the Arab conqueror countenanced even the privileged position of the Brahmans, not only in religious matters, but also in the administrative sphere. "Muhammad ibn Qasim maintained their dignity and passed orders confirming their pre-eminence. They were protected against opposition and violence." Even the 3 percent share of government revenue which they had received during the ascendancy of the Brahman rulers of Sind, was conceded to them. In his arrangements for the collection of taxes, Muhammad ibn Qasim also made an attempt to provide some safeguards against oppression, by appointing "people from among the villagers and the chief citizens to collect the fixed taxes from the cities and the villages so that there might be the feeling of strength and protection." When the Abbasids overthrew the Umayyads in 750 they sent their own officers to Sind. The Abbasid governor, Hisham, who came to Sind in 757, carried out successful raids against Gujarat and Kashmir, but no permanent additions to Arab dominion were made. Later, through preoccupations at home, Arab control over Sind weakened, with the process of disintegration being accelerated by tribal conflicts among local Arabs. One governor went so far as to revolt against Caliph al-Mamun. The rebellion was put down, but Musa (son of Yahya the Barmakid, the famous wazir of Harun-al-Rashid), who was placed in charge of the affairs of Sind, nominated as his successor on his death in 836 his son Amran. The caliph recognized the appointment, but the beginning of the hereditary succession to governorship meant a weakening of the hold of Baghdad. An energetic ruler, Amran dealt firmly with the disturbances of the Jats and the Meds, but internecine quarrels among the Arabs flared up and he lost his life after a brief reign. In 854 the Hibbari family became hereditary

rulers of Sind, with Mansura as their capital. In course of time, Multan became independent and the Hindus reestablished themselves in Rohri. The severance of contacts with Baghdad made Sind and Multan a happy hunting ground for the emissaries of the rivals of the Abbasids, the Ismaili rulers of Cairo. Their first missionary came to Sind in 883 and started secret propaganda in favor of the Ismaili caliph. After the ground had been prepared, military aid was obtained from Cairo, and through a coup d'etat Multan was captured in 977. Ismaili doctrines were now adopted as the official religion, and the khutba was read in the name of the Egyptian ruler. The Ismailis destroyed the old historic temple of Multan, which Muhammad ibn Qasim had left in charge of the Hindus, and built a mosque on its site. Mansura remained with the Hibbari family, at least until 985, but at a later date this also became a small Ismaili stronghold. The Ismailis suffered a setback with the rise of Mahmud of Ghazni, who in 1005 compelled the ruler of Multan to recant his Ismaili beliefs and some twenty years later conquered Mansura on his return from Somnath. The Ismaili creed regained strength as the Ghaznavids weakened, but in 1175 Sultan Muhammad Ghuri captured Multan and appointed an orthodox Sunni as governor. The area was incorporated in the Sunni sultanate first of Ghazni, and later of Delhi.

## Intellectual Achievements

During the Umayyad and the early Abbasid period, when the Arabs were at the height of their political power, they were also active in the intellectual field, making every effort to acquire knowledge from all sources. Sind became the link through which the fruits of Indian learning were transmitted to the Arabs, and by them made available to the rest of the civilized world. Indo-Arab intellectual collaboration was at its height during two distinct periods. During the reign (753-774) of Mansur, embassies from Sind to Baghdad included scholars who brought important books with them. The second fruitful period was the reign (780-808) of Harun-al-Rashid, when the Barmakid family, which provided wazirs to the Abbasid caliphs for half a century, was at the zenith of its power. Arab bibliographers especially mention Harun's wazir, Yahya the Barmakid, Yahya's son Musa, and grandson Amran (both of whom governed Sind for some time) for their interest in India and Indian sciences. Besides sending scholars to India to study medicine and pharmacology, they brought Hindu scholars to Baghdad, made them chief physicians of their hospitals, and commissioned them to translate into Arabic, Sanskrit books on such subjects as medicine, pharmacology, toxicology, philosophy, and astrology. The earliest recorded Indo-Arab intellectual contact came in 771, when a Hindu astronomer and mathematician reached Baghdad, bringing with him a Sanskrit work (Brahma Siddhanta by Brahma-gupta) which he translated into Arabic with the help of an Arab mathematician. Titles of three other works on astronomy translated from Sanskrit have been preserved by Arab bibliographers, but Siddhanta, which came to be known in Arabic as "Sindhind," had the greatest influence on the development of Arab astronomy. In mathematics the most important contribution of the subcontinent to Arabic learning was the introduction of what are known in the West as "Arabic numerals," but which Arabs themselves call "Indian numerals" (al-ruqum-al-Hindiyyah). Indian medicine received even greater attention; the titles of at least fifteen works in Sanskrit which were translated into Arabic have been preserved, including books by Sushruta and Caraka, the foremost authorities in Hindu medicine. One of the translated books was on veterinary science, and another dealt with snakes and their poisons. None of these translations are now known to exist, except a rendering of a book on poisons, which was originally translated into Persian for Khalid-al-Barmaki, the Abbasid wazir, and later was translated into Arabic. Indian doctors enjoyed great prestige at Baghdad, and although their names, like the titles of their works, have been mutilated beyond recognition in Arab bibliographies, their number was very great. One of these men, Manka, was specially sent for when Harun-al-Rashid fell ill and could not be cured by Baghdad doctors. Manka's treatment was successful, and not only was he richly rewarded by the grateful caliph, but he was entrusted with the translation of medical books from Sanskrit. Another Indian physician was called in when a cousin of the caliph suffered a paralytic stroke and was given up for lost by the Greek court physician. Many Indian medicines, some of them in their original names such as atrifal, which is the Hindi tri-phal (a combination of three fruits), found their way into Arab pharmacopoeia. Astrology and palmistry also received

considerable attention at Baghdad, and titles of a large number of books translated from Sanskrit on these subjects have been preserved. Other books which were translated were on logic, alchemy, magic, ethics, statecraft, and the art of war, but literary works gained the greatest popularity. Some of the stories of the Arabian Nights' Entertainments are attributed to Indian origin, and Arabic translations of the Panchtantra, popularly known as the story of Kalila and Dimna, have become famous in various Arabic and Persian versions. The games of chess and chausar were also brought from India and transmitted by Arabs to other parts of the world. Sind also made a contribution in spheres other than science and learning. While the debt of the Sufis, the Islamic mystics, to Indian religion in general is not certain, the links of Sind with Islamic Sufism are fairly definite. The great early Sufi, Bayazid of Bistam, had a Sindhi as his spiritual teacher. "I learned," he said, "the science of annihilation (ilm-i-fana) and unity (tauhid) from Abu Ali (of Sind) and Abu Ali learned the lessons of Islamic unity from me." The close association of Sind with Sufism is maintained to this day, and one of the most marked features of Sind is the dominant place which Sufism occupies in her literary and religious life. Our knowledge of India's impact on Arab cultural life is based on contemporary Arab sources, but it is far from complete. No title of any Sanskrit book on music translated at Baghdad is available, but it is known that the music of the subcontinent influenced Arab music. That it was appreciated in the Abbasid capital is indicated by the famous Arab author Jahiz (fl. 869), who wrote in his account of the people of the Indo-Pakistan subcontinent that "Their music is pleasing. One of their musical instruments is known as Kankalah, which is played with a string stretched on a pumpkin." This would seem to be a reference to an Indian instrument, the kingar, which is made with two gourds. Another indication of widespread knowledge of Indian music is a reference by an Arabic author from Andalusia to an Indian book on tunes and melodies.<sup>/10/</sup> It has even been suggested that many of the technical terms for Arab music were borrowed from Persia and India and that Indian music itself has incorporated certain Perso-Arab airs, such as Yeman and Hijj from Hijaz and Zanuglah, corrupted into Jangla. No connected history of Sind and Multan after the recall of Muhammad ibn Qasim is available, but works of Arab travelers and geographers enable us to fill the gap. In particular Masudi, who visited what is now West Pakistan in 915-916, has left a brilliant account of the conditions in the Indus valley, from Waihind in the north to Debul in the south. Ibn Haukul, another traveler, visited the area some years later. Both agree that the principal Arab colonies were at Mansura, Multan, Debul, and Nirun, all of which had large Friday mosques. Non-Muslims formed the bulk of the population, and were in a preponderant majority at Debul and Alor. The relations between the Arabs and the non-Muslims were good. Unlike the historians of the sultanate period, the Arab travelers refer to the non-Muslims as zimmi and not as kafirs (infidels). Soon after the conquest of Sind and Multan, the killing of cows was banned in the area. The reason may have been a simple desire to preserve the cattle wealth, but regard for Hindu sentiments may also have been partly responsible for this step. Some Hindu chiefs showed a sympathetic interest in Islam, for in 886 a Hindu raja commissioned an Arab linguist from Mansura to translate the Quran into the local language. Another indication of the integration of the population into the general life of the ruling class was the use of Sindhi troops in Arab armies. Contemporary records mention their presence in areas as distant as the frontiers of the Byzantine empire. Arab rulers adopted local practices to a much greater extent than the Ghaznavids did later at Lahore, or the Turks and the Afghans at Delhi. According to Masudi, the ruler of Mansura had eighty war elephants and occasionally rode in a chariot drawn by elephants. The Arabs of Mansura generally dressed like the people of Iraq, but the dress of the ruler was similar to that of the Hindu rajas, and, like them, he wore earrings and kept his hair long.

After Muhammad ibn Qasim there were no large-scale Arab immigrations, and Arab influence gradually diminished; but Sind and Multan remained in contact with the Arab countries, particularly Iraq and Egypt. At the time of Masudi's visit Arabic and Sindhi were spoken in Sind, but Iranian influences were also strong, particularly after the rise of the Dailamites, when the use of Persian became more prevalent, especially in Multan. Arab rule produced men of note in Sind and Multan, some of whom achieved fame and distinction in Damascus and Baghdad. One of them, Abu Maashar Sindhi (fl.787), an authority on the life of the Prophet, was so eminent that when he died in Baghdad the reigning caliph led the prayers at his funeral. A number of other scholars and poets connected with Sind are also mentioned in

Arabic anthologies. Some of them were from the immigrant families, but many were of Sindhi origin and included descendants of captives taken as slaves during the Arab conquest or the later wars. The most notable Arabic poet of Sindhi origin was Abul Ata Sindhi, who was taken to Syria as a captive during his childhood, and earned his manumission with a qasida or ode. In spite of his command of literary Arabic, his pronunciation of Arabic words bore such traces of his origin that he had to engage a ravi to recite his verses. He wrote forceful qasidas in praise of the Umayyad rulers and poignant elegies on their downfall. Life in the Arab dominion of Sind and Multan was simple, but agriculture and commerce were highly developed. Masudi mentions a large number of hamlets in the principalities of Multan and Mansura, and apparently the whole country was well cultivated. There was active commerce between Sind and other parts of the Muslim world, with caravans going to Khurasan, most commonly by the route of Kabul and Bamian. There were also communications with Zabulistan and Sijistan through Ghazni and Qandahar. Sindhi Hindus, who were excellent accountants and traders, had a major share in this commerce, and Alor is mentioned as a great commercial center. The prosperity of the area may be judged by the fact that Sind and Multan contributed eleven and a half million dirhams to Abbasid revenue, while the total revenue from the Kabul area in cash and cattle was less than two and a quarter million dirhams.

### **Consequences of Arab Conquests of Sind**

The Arab conquest of Sindh is quite significant in the history of India as well as an Arabia undoubtedly it did not help in the future establishment of Muslim empire in India. According to Stanley Lane-Poole, "The Arabs had conquered Sindh but the conquest was only an episode in the History of India and of Islam, a triumph without results." According to Sir Wolseley Haig, "Of the Arab conquest of Sindh, there is nothing more to be said. It was a mere episode in the History of India and affected only a small portion of the fringe of that vast country. It introduced into one frontier tract the religion which was destined to dominate the greater part of India for nearly five centuries, but it had none of the far-reaching effects attributed to it by Tod in the Annals of Rajasthan. Mohammad-bin-Quasim never penetrated to Chitor in the heart of Rajputana; the Caliph Walid First did not 'render tributary all that part of India on this side of the Ganges'; the invader was never on the eve of carrying the war against Raja Harchund of Kanauj much less did he actually prosecute it; If Harun-ur-Rashid gave to his second son, al-Ma'mun, 'Khorasan, Zabullisthan, Cabulisthan, Sindh and Hindusthan', he bestowed on him at least one country which was not his to give; nor was the whole of Northern India, as Tod maintains, convulsed by the invasion of the Arabs. One of these, as we have seen, advanced to Adhoi in Cutch, but no settlement was made, and the expedition was a mere raid: and though the first news of the irruption may have suggested war-like preparations to the princes of Rajasthan their uneasiness cannot have endured. The tide of Islam, having overflowed Sindh and the lower Punjab, ebbed, leaving some jetam on the strand. The rulers of states beyond the desert had no cause for alarm. That was to come later and the enemy was to be, not the Arab but the Turk, who was to present the faith of the Arabian prophet in a more terrible guise than it had worn when presented by native Arabians." According to Prof. Habibullah, "The Arab was not destined to raise Islam to be a political force in India. Whatever its cultural implications, politically the Sindh affair led to a dead end. It touched only a fringe of the Indian continent and the faint stirrings it produced were soon forgotten. In the Islamic Commonwealth the Arab soon began to lose ground; geography stood in the way of his expansion in India; and by the tenth century, his conquering role having been played out, the Indian princes recognised in him only the enterprising and adaptable merchant of old." When the Arabs settled in Sindh, they were dazzled by the ability of the Indians. Instead of influencing them, they were themselves influenced by them. The Arab scholars sat at the feet of the Brahmanas and Buddhist monks and learnt from them philosophy, astronomy, mathematics, medicine, chemistry, etc., and later on transmitted the same to Europe. It is contended that the numerical figures which the Europeans learnt from the Arabs were originally learnt from the Indians. The Arabic name for figure, Hindsa, points out to its Indian origin. During the Khilafat of Mansur in the 8th century A.D., Arab scholars went from India to Baghdad and they carried with them the Brahma Sidhanta and Khanda-Khandvaka of Brahma Gupta and those were translated into Arabic with the help of Indian scholars. The Arabs also learnt from them the first principles of scientific astronomy. Hindu learning also was encouraged by the ministerial family of Barmaks during the Khilafat of Harun from 786 to 808 A.D. They invited Hindu scholars to Baghdad and



asked them to translate Sanskrit books on medicine, philosophy, astrology etc., into Arabic. They also put the Hindu physicians in charge of their hospitals. According to Havell, from a political point of view, Arab conquest of Sindh was a comparatively insignificant event but its importance on account of its effect upon the whole culture of Islam was great. For the first time, the Nomads of the Arabian Desert found themselves in the holy land of the Aryans in close contact with Indo-Aryan civilization, which from all points of view politically, economically and intellectually had reached a far higher plane than their own. To the poetic imagination of the Arab tribesmen, India seemed a land of wonders. In all the arts of peace, India then stood at the pinnacle of the greatness. The Arabs were charmed by the skill of the Indian musicians and the cunning of the Hindu painter. The dome of the temple Mandapam became the dome of the Muslim mosque and tomb. The simplified symbolism of Muslim ritual was all borrowed from India. The pointed arc of the prayer carpet and mihrab was a symbolic arc of the Buddhist and Hindu shrines. The cathedral mosques of the Muslim royalty were like the Vishnu temple. The entrances of the mosque corresponded to the temple Gopuram and gates of the Indian villages. The Minars of the Mosques were adaptations of the Indian towers of victory. Havell points out that in Sindh, the Arab Shaikhs had their first practical lessons in Indo-Aryan statecraft under the guidance of their Brahman officials. They learnt to adapt their own primitive patriarchal policy to the complicated problems of the highly organised systematic government evolved by centuries of Aryan's imperial rule. The court language, etiquette and literary accomplishments were borrowed from the Iranian branch of Aryan civilisation. All these scientific elements which made the Arabs famous in Europe were borrowed directly from India. Islam was able to tap the inexhaustible resources of India, spiritual and material and became the agent for their distribution over the whole of Europe. The Indian Pandits brought to Baghdad the works of Brahmaputra and those were translated into Arabic. In the palmy days of the great Harun, the influence of Indian scholars was supreme at the Baghdad court.

Hindu physicians were brought to Baghdad to organise hospitals and medical schools. Hindu scholars translated Sanskrit works into Arabic. The Arabs also went to Indian universities for acquiring knowledge. Havell points out that it was India and not Greece that taught Islam in the impressionable years of its youth formed its philosophy and esoteric religious ideals and inspired its most characteristic expression in literature, art and architecture. The Arabs never won for themselves a permanent political footing in India nor did the Western School of Islam ever take any strong hold upon the mentality or religious feeling of the Indian Muslims. It is wrong to maintain that the Arab conquest of Sindh had absolutely no effect on India. It cannot be denied that the Arab conquest of Sindh showed the seed of Islam in India. A large number of persons in Sindh were converted to Islam. The footing got by Islam in Sindh proved to be permanent. The legacy of the Arab conquest of Sindh lies in the "debris of ancient buildings which proclaimed to the world the vandalism of the destroyer or a few settlements of a few Muslim families in Sindh as the memorial to Arab conquest of Sindh." A question has been raised whether the Arab invasion of Sindh was inspired by religion or not. The view of Dr. Tarachand is that it was not. In support of his view, he points out that a number of prominent and influential Hindus favoured Quasim. Among them were Sisakar, the Minister of Dahir, Moka Bisaya, chief of a tribe, Ladi, Dahir's queen, who married Quasim after her husband's death and actually induced the besieged Hindus of Bahmanabad to surrender. On the other side, Allafi, an Arab Commander of Arab horsemen, fought on the side of Dahir and was his advisor. No Hindu ruler came forward to help Dahir against the Arabs. His son also appealed for help to his brother and nephews and not to the Hindu chiefs of the country. The Hindu chiefs surrendered in many cases without resistance merely on the assurance that they will be treated kindly. The Hindu defenders submitted and were not molested. The only exceptions were men bearing arms. Quasim took Sisakar into his confidence and told him all his secrets. He relied upon Moka Bisaya to lead foraging parties against Jaisiya. He appointed Kaksa, a cousin of Dahir, as his Vazier with precedence over all Muslim nobles and army commanders. All these facts show that the invasion of Sindh was not a religious crusade. Dr. Tarachand says that even the results do not justify this conclusion. It is doubtful whether many Sindhis were converted to Islam by the invaders. Their places of worship were not damaged as is proved by the case of the temple at Multan. Many Brahmans were employed in the administration. The Sumras who ruled over Sindh bore Hindu names. The Hindu Amils were the official

class under the Kalhoras and Talpurs. The history of Sindh shows that the factor of religion has been exaggerated. It is stated in Chach Namah and Futuh at Buldan of ATBH adhuri that Hajjaj, the Governor of Iraq, who had dispatched Quasim had a balance sheet of the war prepared which showed that 60,000 silver Dirhems was the expenditure and 120,000 Dirhems was the income from the campaign. The expedition was as much a business enterprise as a venture for the expansion of the empire. 4.1.9. Conclusion The Arabs had been the carriers of Indian trade to Europe for centuries. After conversion to Islam, they cast their covetous eyes on the fabulous wealth of India as well as they were eager to propagate their new religion in India. However, the opportunity to invade Sind came to the Arabians in the beginning of the eighth century. The death of Harshavardhana, resulted in political instability in India, this situation inspired the foreign elements once again to attack and enter India. The Arabs were no exception to it. In 712 A.D. they were successful in occupying Sind. The Arab conquest of Sindh is quite significant in the history of India as well as an Arabia undoubtedly it did not help in the future establishment of Muslim empire in India. According to Stanley Lane-Poole, "The Arabs had conquered Sindh but the conquest was only an episode in the History of India and of Islam, a triumph without results."