CHAPTER VI

SOCIO-CULTURAL LIFE OF SIND

It is an established fact that before the advent of Muslim rule in Sind, numerous Muslim communities were already living in South India where they led a prosperous and peaceful life under the protection of the local rulers. However, the same was not true about the coast of Sind where the attitude of the rulers was hostile to such settlements as is evident from the Chach-Nama. That is why no evidence of the settlement of the Muslim population or Arab traders in Sind before the Arab conquest is available, except for the rebellious Ilafis tribe who had joined the service of Raja Dahar sometime before 704 A.D. Hence there was not much incentive for the Arabs to penetrate the land of Sind for the purposes of trade. However, it is possible that the Arab traders and others who had been active in other parts of the sub-continent would have also come into contact with the populace of Sind even before the Arab conquest.

The Arab conquest of Sind certainly opened the way for propagation and spread of Islam on a large scale in the region.

1. Chach-Nama, p. 64.
3. Balazuri (p.446) records the conversion of a Hindu raja of Asifan, somewhere in the area now included in Punjab, as a result of disappointment with Hindu belief and the persuasion of Muslim traders in his territory. Buzurg b. Shahriyar (p.4) records about the request of another local raja of Sind for the translation of Quran in Sindi, language by a Muslim scholar in 883 A.D.
We are told by Chach-Namah that several chieftains and tribes accepted Islam on the invitation of Muhammad bin Qasim. The converts were mostly Buddhist or Buddhist converts to Hinduism. Some of them might have been motivated by material considerations but most of them must have changed their faith under the impact of the good and just treatment of the Arabs.

The social structure of Sind was basically a product of its geographical and climatic features. The society was organized on tribal basis and no major change seems to have taken place in post-conquest period. From geographical point of view, Sind was divided into four distinct regions. The hilly terrain, the river valley, the desert and the delta. These natural divisions largely determined the socio-economic pattern of life. The scant resources of sustenance forced the people of the hills and the desert to adopt the traditional nomadic and tribal life. In the desert of Sind, the Rajput tribes like Sumirah, the Sammah and the Samijah had settled in the fertile valleys of the Rann of Cutch and Thar Parker districts. The tribes in the plains were mostly agriculturist and the cattle breeders.

2. Balāzūrī, p. 429 mentions that the Ummayid Caliph 'Umar b. Abdul-'Aziz also invited the local rāja along with their subjects to accept Islam. Jaisingh, the son of late Raja Dahar came forward and accepted Islam.
The narrow fertile valley supplied the rich resources of sustenance for the whole region of Sind and Indus, which facilitated the troops movement, not only added to its fertility but also gave it economic and political importance. The Sind population consisted of both the Muslims and Hindus and they were considered the major sections of the society. A large number of Hindus were attracted to Islam and had become Muslim. The Arab tribes had also settled there and inter-married with the local tribes leading to substantial increase in the Muslim population in the region. However, the change of religion also followed the tribal pattern.

The tribal and feudal structure of the Sindi society consisted of many different classes such as aristocrats, local chiefs, petty officials, traders, shop keepers and artisans. The chiefs were the instruments of the local administrative machinery. The other groups of the society comprised of the commercial group like traders, shop keepers and artisans. They were mainly confined to the cities, although petty shop keepers and artisans were found in the villages also. The big trading houses generally belonged to Multani traders. Hindu banias or foreigners came to Sind for commercial purposes only. The petty shop keepers were mostly banias who had some influence on the people as money lenders and to some extent controlled the economic activity at the local level. The artisans were economically too poor and weak to play any important role in the social, economic or political life of Sind.
At the bottom of the social structure but numerically the largest class were the farmers, landless labourers and the herdsmen. Their position was no better than that of the artisans. It consisted of the land owning farmers, tenant-peasants and haris (landless labourers who worked for wages paid at harvest time). These categories formed the bulk of peasant community. The people of the hill and desert were generally herdsmen or cattle breeders.

The villages were found of two categories, permanent and temporary. The permanent villages were located in the riverine area with settled farmers while the temporary villages existed in the hilly regions and the desert. On account of inclement climatic conditions its people were forced to migrate in search of food and fodder. In Kohistan, they were known as thanahas or qhedowns. They built their hutments and dwellings by using grass and the branches of the tamarisk trees. The settled villages, i.e. landhis and ghuths (goths) generally centred around the mosque, and the pucca and spacious houses of the Wandera (landlord). All these villages were generally protected by a wall of thorny bushes.

The main components of the non-Muslim society in Sind were Meds, Nikamarh, Channah, Sammah, Sahta Macchi, Halier,

2. Yusuf Mirak, p.68.
Korija, Bhattis, Jats, Buddhist, Samijah and Brahmins. It will be useful to have brief description of these communities.

MEDS (NIKAMRAH):

These were the sea pirates who plundered the Arab ships and thereby paved the way for the Arab invasion of Sind. It would appear from the evidence contained in the Futuh-ul-Buldan that Meds were those pirates who lived on the coast of Makran, Sind and Kathiawar. The Meds were also known as Nakarmah.

CHANNAH:

This tribe occupied an important place in the society of Sind. Both ‘All Kufi and Masum Bhakkari have given some details about their position and role. Nothing is known about their ethnic origin. The Channahs of Sehwan were the first among the people of Sind to embrace Islam en masse. They also came to be known as Marzuq. It is said that when they waited on Muhammad bin Qasim, food was being served to him hence he then gave them the title of Marzuq i.e. the people who were fed.

1. Balazuri, p. 423. The chiefs of the Nikamrahs carried the title of Rana, Yusuf Mirak, p.35.
3. Chach-Namah, p. 64.
According to Masumi these were a low cast people, but this does not seem to be true. In fact they were Rajput and formed an important land-owning class of Sind. At the time of the Muslim conquest, they had settled at Sehwan, Sauri and Thatta. They were among the first people to owe allegiance to Muhammad bin Qasim and received him according to their tribal custom by dancing in a group.

They were a Rajput community settled in lower Sind, specially in the pargana of Darbala. In some historical records they have been mentioned as a remanant of Sahta sect of the Sammah tribe which has resisted conversion to the Muslim faith. But in the very beginning they had shifted their loyalty to the Arabs.

These were also among the old inhabitants of Sind. They also along with the aforesaid tribes accepted the supremacy of the Arabs at the time of the surrender of Brahmanabad to the Arab, though nothing is known about their ethnic background.

1. Masumi, p.61.
3. Abul Fazl, I, p.166.
5. Masumi, p. 27.
The Macchis and Bawarij were basically fishermen and sailers. The Bawarij gradually faded into obscurity while the Macchis led a peaceful existence during the Arab rule, the sultanate of Delhi and the local dynasties. Subsequently, Sammah Jams strengthened their position by matrimonial alliances with these tribes. Jam Tamachi is reported to have married a lady of the name Nuri belonging to such a tribe. Jam Firoz's mother 'Madinah' most likely belonged to them. Probably for these reasons the Macchis tribe resisted the Arghuns and later supported the Langahs of Multan. The abode of these tribes was mostly on the banks of the rivers and lakes and their houses were called *japars*.

**BHATTIS:**

They were Rajputs and many of them had become followers of Muhammad bin Qasim. They were settled there before the Muslim conquest. Mostly they resided in the Pargana of Darbela.

**JATS:**

There is a difference of opinion among the historians about the origin of the Jats. The Jats have been attributed

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2. Tahiri, fol. 47.
3. Masumi, pp.120,144-5, 153; Yusuf Mirak, pp. 7,66.
to both the Hemetic and Semitic origins and have been mentioned as collaterals of the Baluchies. Some modern scholars consider them to be of the Indo-Scythian stock.

The Jats had shifted their loyalty to the Arabs during the conflict of Muhammad bin Qasim with Raja Dahar. In pre-Muslim period the Jats together with the Meds and the Lohanas were noted for their predatory habits. The Brahmin dynasty endeavoured to break their power by imposing upon them very stringent measures. The Arabs maintained the status quo in the Sindian society and continued the anti-Jat restrictions. On account of the continuous persecution and suppression, the Jats, became backward and dull. The Baluches accepted Jat women in marriage but did not like to marry their daughters to the Jats. Gradually, their dullness and

1. Mujamal-ut-Tawarikh, (Elliot I,p.104). The Jats and the Meds were described as the descendants of Ham b. Noah. Mir Sher 'Ali described them as the descendants of Jalal b. Muhammad b. Harun, the governor of Makran in 712 A.D. But his contention is untenable for the Jats were already living in Sind when the Arabs came. At the same time they are ethnically quite different from the Baluches who also were described as the descendant of Jalal. Qani, III, pp.56-7.

2. Elliot regarded them as Scythian to Parthian in origin. Elliot, I, pp.507-8; See also Sind Gazetteer, Vol.A, p.170.


humble position became synonymous with their racial nomenclature. This process led to a sort of virtual disintegration of the Jats from the society. There is no evidence to suggest that they played an important and commendable role during the sultanate period in the local politics and power struggle.

Most probably they embraced Islam at about the same time as the Rajput tribes. Although they were spread all over Sind yet they were mainly concentrated in central and southern regions, particularly in Cutch-Gandava, Central Sind, Kohistan, Makran and the delta. In the desert and hill areas the Jat remained confined to rearing of camels and agriculture.

**SAMIJAH:**

During the Sammah period, Samijahs were the largest of all the tribes that made up the Rajput hegemony. They were considered a powerful tribe under the Sammahs. It is said that they were divided into twelve sub-tribes. Some of these sub-tribes were again divided into further branches.

3. Tahiri, fol. 160.
4. Yusuf Mirak, p.239.
5. Masumi, p.321, Ibid., pp. 82-83. These were Bukiyah, Tibah, Juniijah, Pariyah, Deb, Kibar, Utha, Lakiyar, Rajpal, Bihan, Migwanah and Unar.
Samijah settlements were spread over a large region particularly Bahakkar and Siwistan. The town of Siwistan was surrounded on all sides by Samijah villages in a radius of eight to fourteen kuroh.

**BUDDHISTS:**

At the time of the Arab conquest of Sind, a large number of the population consisted of Buddhists. Most of the governors of the forts and principal citizens were Samnis i.e. Buddhists. The Buddhist governors and their co-religionist citizens owned only a nominal loyalty to Raja Dahar. The reason of their dislike for their ruler was the usurpation of the power from the Buddhist king by Rai Chach. Naturally, Rai Chach or his successors could not be popular with the large sections of the native people.

**BRAHMINS:**

The Brahmins living in Sind at the time of Arab invasion mostly belonged to Sarasват, Purkarna and Shirimali families. They were the religious leaders among the Hindus.

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4. The Saraswats served as spiritual guides. The purkarna were cooks or sweet-meat sellers while Shirimalies were medicants and worshippers of Shiva. Except for the Saraswats the Brahmins were Vegetarian. *Sind Gazetteer*, Vol.A, p.182.
They enjoyed a respectable position in the society and they were most privileged class among the Hindu populace. Moreover, religious obligations and many social rites could not be observed without their assistance. Thus they were at the helm of affairs in the Hindu society and occupied dominant position.

In the conflict of Muhammad bin Qasim with Raja Dahir, a considerable number of Brahmins had shifted their allegiance to the Arabs. The reason for doing so is said to have been the fact that most of them were astronomers, and as such they had come to know beforehand through calculations that the land of Sind would finally come under the Muslim rule. They, therefore, went over to the Arabs and joined their camp. As regards the social relations between Brahmins and Buddhists, the two dominant sections of the society, we are informed by the sources that there was a deep rooted rivalry among them. When Huen Tsang visited this region in the middle of the seventh century, he still found Mahayana Buddhism the dominant religion in the western regions. He records the existence of the Shavite temples at the plains in the basin of the Indus and several valleys in the hills were populated by Buddhists. The Chach-Namah contains clear references to

1. Chach-Namah, pp. 139,158,162,176,183.
2. Chach-Namah, p. 76.
3. T.Watters, I, p.221.
the Buddhists and their temples in Sind. Sometime the word Brahmin is used indiscriminately for any native priest, and it is only from the context that one can determine as to which of the terms is meant; Brahmin or Buddhist. Sometime the word Samni is used for the Buddhists. In brief, Buddhism was a strong and flourishing religion in many areas of Sind at the time of Arab conquest. It would appear from the Chach-Namah that Buddhist chiefs were still there and they had accepted supremacy of the Hindu dynasty.

In the urban regions most of the ruling class and the army were Hindus while the artisans, merchants and many others were Buddhist. It is evident from the sources that the Buddhist were by no means ardent supporters of the ruling family.

However it seems that Buddhism was passing through a crisis at this time and even some of its leader, had apparently lost faith in the validity of their beliefs. Political power from Buddhism was already lost with the rise of Hindu rulers. Certainly, Chach was a staunch Hindu but the next ruler was

1. Chach-Namah, pp. 25-26; The ruling dynasty was Hindu. Chach, the founder of the dynasty, was first employed as a high official claimed to know four Vedas well. Chach-Namah (p.12).
2. Chach-Namah, pp. 87, 89, 98.
Chander, who was a Buddhist. He ruled for seven years. But Hindu rule was restored after his death. In the light of the evidence at our disposal, it can be safely said that the Buddhists did not evince any feelings of hostility towards the Arab invaders which clearly indicated their frustration and dislike of Hindu rule. This seems to have provided them the opportunity for fabricating prophecies that Sind was destined to be ruled by the Arabs. There are several references found in Chach-Namah that the ancient seers and the contemporary astrologers alike had prophesied the fall of the Hindu dynasty and the rise of the Arabs power. These prophecies seem to have been spread by the Buddhist teachers all around the Sind.

Under the Arab rule the Hindus were treated as Zimmis and were given all rights and privileges allowed to the Zimmis under the Islamic laws. Their places of worship were respected. Travellers and geographers speak about the existence of many temples in Sind which were fully protected.

1. Chach-Namah, p.35.
2. Ibid., pp. 91,97,121.
3. Ibid., pp. 99, 105-06.
4. Ibid., pp. 158-59.
5. Balazuri (p.429) records that the great temple of Debal still existed in the reign of Caliph Mutasim (833-842 AD); see also Maqadas, p.480.
The sun temple of Multan was a living example of the Arab tolerance which used to draw a large number of pilgrims from many parts of the country.

The Hindu subjects were permitted to profess their religion, observe their rituals and rites and maintain their religious institutions without any hindrance from the state. The special status of the Brahmins in Hindu society was recognised. The Hindus were given their due rights in the society and were employed specially in the revenue administration. Similarly, the earstwhile chiefs were treated with grace and magnanimity and left in possession of their holdings on payment of annual tribute.

The Jats were the most oppressed class in the society. The Brahmin Chach put them into the lowest stratum of the society. They were forbidden to carry arms and wear silk garments. They had to walk about bare headed and bare footed and had to take a dog with them whenever they ventured outside the house. They were also ordered to provide wood for the royal kitchen. They rode on horses without saddle and only their chiefs were allowed to use coarse clothes on the back of the horses. It was also their duty to guide the travellers and provide them food if they stayed for night.

1. Maṣūdi, IV, p.96.
3. Chach-Namah, pp. 33, 163-64.
It is surprising to note that no major change seems to have occurred in their social status in the post-conquest period. However, the very fact that they helped the Arabs during the conquest of Sind shows that they expected at least some improvement in their social position under the Arab rule.

**THE MUSLIM COMMUNITIES:**

The Muslim population of Sind comprised of a number of the Arab as well as local Muslim tribes. Important racial groups with foreign background consisted mainly of the descendants of Arab families settled in Sind viz. Sadat, Abbasids, Qazis, Quresh and Phawars (Phanwars) etc.

Sadat were those who traced their lineage to the Prophet (PBUH). They were one of the most venerated groups in Sind. Though they were not generally involved in political activities, yet they were invariably held in considerable respect mainly due to their venerable descent and pursuit of learning.

Migration of the Sadat into Sind was spread over the whole span of the Muslim period. However, if a minute study of the process is carried out, it would appear that it had not been an even process and there were times when it was more pronounced. This was specially so during the periods of

1. *Chach-Namah*, pp. 98, 166.
political upheavals in the different parts of the Muslim world. Under the Umayyads and Abbasids the 'Alavis were a constant source of trouble for the state. As a result the state also kept a close watch on them and when they found the pressure to be unbearable, they migrated to regions where they expected a less troubled life. Sind has been an old favourite with these people. As a result a large number of them migrated to Sind and established their strongholds at Multan and Mansura. Later on the Mongol eruption compelled a still larger number of Sadat families from Central Asia and Khurasan to turn to Sind. The sack of Baghdad at the hands of the Mongols in 1258 A.D. further led many Arab families to migrate to Sind which was a haven of peace at that time. As many of them belonged to good families with administrative experience they were easily absorbed in the government services and hence in a short span of time they succeeded in carrying out a special niche in the polity of Sind. Their lineage and learning commanded respect for them and they came to be held in high esteem by Hindus and Muslims alike.

Due to the tribal set up of Sind as also their inherent high social position, the Sadat remained intensely exclusive, whether they settled down in the cities or villages. They succeeded in maintaining their identity as an executive group. Their main groupings were Uchh Gilani, Uchh Bukhari, Ridwiyah.

Shukr Allahi, Astrabadi, Kashani, Mazandrani alias Lodhi, Hasami, Husaini, Shirazi, Amir Khani etc. The Sadat Lak Alwi were most exclusive of them and did not marry outside their own families. Their settlements were mainly located in Rohri in Bhakkar, Thatta and Siwistan.

It is said that the Arab tribe settled in Sind were divided into eighteen families or groups e.g. the Saqfi, the Tamin, the Mughirah, the Abbasi, the Siddiqi, the Faruqi, the Usmani, the Panwar, the Mangi, the Jabriyah, Banu Asad, Banu Utbah, Banu Hakam, the Bajar, the descendent of Jarimah Ansari, and the Baluch. This traditional figure probably indicated the more prominent of the early Arab families who settled down in Sind. Some of them like the Abbasi qazis came along with invading armies. Some of them were descendants of governors and other officials who came to Sind later such as Banu Hakam, Tamim and Mughria.

2. Chach-Namah, pp. 132-33, 143, 166-67; Qani, III, pp.55-6. It is also said that the Baluches were the descendents of Muhammad bin Harun, the governor of Makran in 705 A.D.
3. Muhammad bin Qasim appointed Qazi Musa as the Qazi of Alor. Qazi Ismail, who gave the manuscript of Chach-Namah to 'Ali Kufi was a descendent of Qazi Musa, Chach-Namah, pp. 6,179-80.
These qazi families were distinguished for their learning and culture. The Saqfi qazis of Bhakkar were the most prominent among them.

It is also noteworthy that during the Arab rule some of the Arab families like Habbari and Banu Sammah consolidated their hold on the local governing apparatus and gradually assumed the position of independent ruling families in the areas of their respective influence.

**THE BALUCHES:**

Baluches were believed to be an offshoot of the Rajputs. They constituted the other major ethnic group of Sind. They were settled at the west bank of the Indus while the eastern bank was occupied by the Rajputs. These Rajput tribes also served to control the movement of the Baluches and kept them confined to particular region such as the foothills of Siwistan.

It is difficult to determine the process of Baluch migration. It would appear from a close scrutiny of the sources that they started to migrate into Sind from the middle of the fourteenth century and continued up to the middle of the next century. The turmoil following the disintegration of the Tughluq dynasty and Taimur's invasions seem to have compelled them to migrate to this region. But the political climate of the region was quite hostile to them and they found themselves forced to move further north-
ward where they were welcomed by the Langhas of Multan. The Daudis were first to reach Langah dominion in 1443 A.D. The Baluches were Sunni Muslims and they were quite orthodox in their beliefs. But they also venerated the twelve Imams of the Ithna Asharis, which was probably due to Ismaili influence as the Ismailis were active in this region for a very long time. Mostly Baluches were nomades and their way of life was tribal. Their main profession was cattle breeding and rearing of camels. Agriculture mostly was also not unknown among them but it was confined to small patches in the narrow hills and valleys.

Apart from above mentioned components of the Muslim society in Sind quite a number of Ismailis were also settled there. These Ismailies belonged to an extreme Shia sect. Most of other Muslims who inhabited the region were Sunnis. These Sunnis constituted the majority of the Muslim population and the ruling families came from within their fold. But this situation was drastically altered when the Ismailis started moving to the region in large numbers and established their propaganda centres there. Gradually they succeeded in wresting the power from the Sunnis and established their own political authority. This, however, did not lead to the liquidation


of the Sunni population from the areas of Ismaili domination. But there can be no doubt that the loss of the political authority badly affected their fortunes. This was further accentuated by the Ismaili propaganda which won many adherent even from among the Sunni population.

The establishment of the Ghaznavide rule in the Punjab affected the situation only marginally because its influence did not extend to the region of Sind where the Ismailism had deeply entrenched itself by now. Ismaili missionaries were very quite active even after the establishment of the Delhi Sultanate and it was not possible till very late to finally check their influence.

Obviously, such a change could not have come about in a day. The Ismailis had a tradition of working silently and secretly within masses. They worked among Sunnis and non-Muslims. It is likely that some of those who ultimately overthrew the rule of the Sunni amirs, must have been new converts from the non-Muslim population. The Ismailis had also succeeded in converting the Sumirah rulers to their own sect. The Ismaili Sumirahs were able to establish their rule over considerable areas of Sind and maintained it for more than three centuries. Later on, however, the Sumirahs were converted to Sunni doctrines. According to the evidence
contained in Ferishta the Sumirah governor of Uchh became a disciple of the famous Suhrwardi saint Saiyid Jalaluddin Bukhari. The process of conversion of the Ismailis to the fold of Sunnism seems to have been quite widespread and it appears to have caused much apprehension in the Ismaili headquarters. It is reported that with a view to check this trend the Ismaili Imam sent a Sindi named Daud or Dadu as missionary to the Punjab but he failed to achieve anything and was expelled from Sind by the Sumirah ruler and was forced to take refuge in Kathiawar. In any case, the process of the absorption of the Ismailis into orthodox Sunnism seems to have made considerable headway before the end of the Sumirah dominion.

**IMPACT OF MUSLIM ON HINDU SOCIETY:**

The peaceful co-existence of Hindus and Muslims was bound to lead to healthy interaction among the two communities. Islamic principles of equality, brotherhood and social justice were bound to have great impact on a society which was so badly affected by the consideration of caste. It would appear that these aspects of the Muslim society played a vital role in attracting many of the local people to the fold of Islam. Later on when Baghdad emerges as the premier centre

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of learning and the patronage of the Abbasid caliphs, many learned Indian scholars found their way to that city and quite a number of them preferred to stay there. Naturally in most of the cases their descendants were absorbed in that society and adopted its religion.

The conquest of Sind also paved the way for cultural and scientific exchange between Muslims and Hindus. In this respect the most important contribution of India to the Arabs was the Indian numerals, which with superficial changes the Arabs passed on to the world. The other fields where the Arabs were highly indebted to the Indian scholars included astronomy (including astrology), medicine and philosophy. Besides these scientific and literary borrowings, the Arabs exhibited much appreciation of their music, paintings and sculpture and evinced great interest in these things. It is possible to trace some influence of Sind musicians on Arabs. These influences were not very much pronounced during the Umayyad period. It grew and gained strength under the benign patronage of the Abbasids. It seems to have received further impetus during the period the Barmakis held sway at the Abbasid court. They were supposed to be converts from

1. Ibn Abi Usaibiah, *Uyun ul-Ambah fi Tabaqat-i-Atibba*, II, Cairo, 1299 A.H. p.34.
Buddhism and hence their cultural contacts with Hinduism were more intimate. In this situation it was only expected that the Barmakis would show greater interest in the Indian heritage.

With the rise of the Barmakis the cultural contact of Sind with the Arabs became more pronounced. A group of Sindi scholars who visited Baghdad in 771 A.D., had taken several books with them, one of which was the famous Siddhanta which was translated into Arabic with the help of an Arab mathematician Ibrahim Fazari. The book has been very popular among the Arab astronomers as *As-sind Hind*. It was through this book that the great mathematical exploits of the Indians were introduced to the Arabs. *Aryabhatya* and *Khandakhadyaka* were also translated into Arabic about the same time. Similarly the Indian Ayurvedic physicians were invited to Baghdad for the translation of some Sanskrit books. *Kalila wa Dimnah*, a book of fables illustrating ethical values had its origin in Indian sources and has been popular in many parts of the


Muslim world. It is also stated that during the prolonged
Sickness of Harun Rashid, a specialist physician was summoned
from Sind. Under his care the caliph fully recovered from
his ailments. The Ummayid Caliph Hisham b. 'Abdul Malik (724-
43) used to apply the Indian hair-dye which was credited to
give natural shine to the hair.

The Arabs living in Sind could not have remained
entirely unaffected by the local social conditions. It was
only to be expected that they adopted some of the local habits
and customs. Several Arab travellers provide interesting
details about this phenomenon. According to them the Arab
rulers of Sind put on long robes, had ear-rings and kept long
hair under the influence of local Hindu rajas. They used war
elephants and also rode in charriots drawn by horses. They
rode on elephant in procession to enter the city to offer
Friday prayer in the Jami Mosque which was located in the
main city. They also spoke local languages. Masudi tells
us that the Muslim chiefs used elephant in wars. Similarly
under the impact of Arabs the local population which consisted
mainly of Hindus and Buddhists, could speak Arabic and Persian

1. This book was translated from Arabic into Persian by
is known as Anwar-i-Suhaili. The original is said to be
the Panchtantra.


3. Ibid., VIII, p.127; See also Al-Idrisi, Kitab Nuzhat al-
Mushtaq Fi-ikhtiraq al-Afaq ed. S. Mqbool Ahmad under the
title, India and the Neighbouring Territories, Aligarh,
1954, pp. 44-5.

4. Ibid., I, p.375; Istakhri, p.103, Ibn Haumal, Kitab Surat al-
along with their mother tongue. Another Arab traveller Maqadasi praises the people of Multan for their high standard and personal and commercial morality. He found them prosperous.

**DEVELOPMENT OF EDUCATION AND LEARNING**

The foundation of Arab rule was followed by Muslim settlements and along with them came mosques and madrasas. To meet the religious and educational needs of the growing Muslim population a large number of Islamic institutions were established. These institutions were maintained by the government and worked under the supervision of the ulama. The sources contain ample information about these madrasas and educational institutions and it is possible to form a clear idea about the running of these institutions and the mode of their management. Besides these madrasahs the mosques also served as an important centre of Islamic learning. It was a practice with the Arabs that after conquering a region the first building erected by them used to be mosque. Other buildings and facilities came only afterwards.

The Arabs introduced in Sind the traditional Islamic system of education i.e. education through the medium of maktabs and madrasas. A net work of these institutions was established throughout Sind both in urban as well as the rural

1. Maqadasi, p.480.
areas. Traditionally these madrasas were either attached to the mosques, or the houses of the nobles and scholars. The maktabs provided primary education and the students were to go to the madrasas for higher education.

The Muslim rulers of Sind took keen interest in the dissemination of learning and built a large number of madrasas in different cities for this purpose. In the city of Mansura, the famous madrasa of Qazi Abu Muhammad Mansuri was a centre of higher education and religious learning. Another important centre for the education of hadis was the city of Debal. In this city the madrasa of Imam Ali b. Musa Debili had earned much fame in the field of the education of hadis and attracted large number of students even few outside India. This testifies to the reputation it had earned through its excellent teaching of hadis. Besides these centres of excellence in higher education a large number of other not so famous madrasas also catered to the educational needs of the community. Besides these madrasas many leading ulama taught the students in various branches of specialised learning as qazi Abu Muhammad Mansuri Muhaddis formed the nucleus of the centre of higher learning and they maintained

1. Maqadasi, p. 481; See also Yaqut, II, p. 495.
2. Khatib Baghdadi, Tarikh-i Baghdad, Egypt, 1931, Vol.VIII, p. 333; See also Qazi Athar Mubarakpuri, p.159.
a library also. It was almost a tradition with the rulers, nobles and the eminent scholars to maintain their own libraries. These libraries were accessible to the student who were free to avail themselves of this facility. These libraries served the requirements of present day public libraries.

The establishment of Delhi Sultanate seems to have provided great impetus to these institutions who under the benevolent patronage of the Sultan made great strides of development. A large number of eminent personalities were attached to the court of Nasiruddin Qubacha. These included Qutbuddin Kashani, Ali b. Hamid Kufi, Nuruddin Muhammad Aufi and Shaikh Mahmud Faruqi. Among these Ali b. Hamid Kufi, translated the famous Arabic book *Fathnamah-I-Sind* or *Minhaj al-Masalik* into Persian with the title of *Chach-Namah*. Aufi also compiled his book *Lubab al-Albab* during that period.

The same ruler appointed Qazi Minhaj Siraj Juzjani as principal of the famous Ferozia Madrasas at Uchh. Qubacha also established a madrasa at Multan and appointed Qazi Qutbuddin Kashani as its principal.

Prince Muhammad, son of Sultan Balban and the governor of Multan was a patron of scholars. It is said that he had

1. Maqadasi, p. 481.
3. Ferishta, II, p. 408.
invited Shaikh Sadi to come to Multan. His court was famous for scholars, who included luminaries like Amir Khusrau and Amir Hasan. During the fourteenth century madrasa of Shaikh Shahbaz Qalander at Siwistan acquired much fame. Ibn Batuta had stayed in this madrasa during his visit of Siwistan and provides a good account about it. The madrasa of Shaikh Hammad Jamali at Makli and the madrasa of Sultan Husain Langah at Multan were also very well-known for their education. Among the Sammah Jams, Sanjar and Nizamuddin of Sind evinced much interest in the spread of education and learning. They established many madrasas and patronised the ulama who were attracted in large numbers to their courts. These scholars were provided with handsome stipends and emoluments.

The madrasa of Darvesh Daud at Aghamkot was a very renowned seat of learning and it catered to the educational needs of more than 500 students of the Quran at one time and provided free lodging, boarding, and dress to all the pupils. These institutions received grants from the state in the form of revenue free lands for their maintenance and upkeep.

Moreover, the khanqahs of various Sufi orders also proved instrumental in the dissemination of education and

4. Masumi, p. 75. Jam Nizamuddin invited Maulana Jalaluddin Muhammad Dauwami and his two pupils to his court at Thatta.
5. Tahirī, fol. 38.
learning in the region. After the establishment of the Delhi Sultanate Suhrawardi silsila was firmly entrenched in the region and played a very prominent role in the life of the region. Its Uchh and Siwistan branch specially served as centres of Islamic learning under the able guidance of Makhdum Jahanian. Some of the more eminent scholars of the period were Shaikh Jamaluddin, Qazi Abu Hanifa, Jamaluddin Khandanru and his talented son Raziuddin Gan-i-IIm. Khandanru spent his life in teaching at the Khanqah Jamalia.

It is very difficult to determine the area and scope of these madrasas and maktabas. The maktabas were basically meant to impart to the pupils the primary knowledge of the religion. Madrasas were the institutions meant for the higher studies catering to the needs of a few selected students for special fields of religious learning i.e. fateh, figh, hadis and so on. Such madrasas included in their curricula subjects of Sarf, Nahw, Blaghat, Figh, Usul-i-Figh, Mantig, Kalam, Tasawwuf, Tafsir and Hadis.

THE ROLE OF THE 'ULAMA:

The ulama were a very important segment of the Muslim society in Sind. Their role in the religious, social and

2. Abul Hasnat Nadavi, Hindustan ki Qadim Islami Darsgahen, Azamgarh 1936, p.93. The syllabus of the Arabic teaching was divided into five successive periods. The first period was from 13th to 15th century A.D.
intellectual life of the community here as elsewhere has been enormous. Besides guiding the people in religious matters and performing many social functions they educated the people in the maktabs and madrasas and compiled books to meet the religious and intellectual needs of the community. They were also an important instrument of missionary work and played a key role in the field of the propagation of the religion.

Moreover, it was from the ranks of the ulama that officials like Qazis, Muftis, Muhtasibs etc. were recruited. The role of the 'ulama, therefore, was not confined to only religious and educational fields their contribution to the administration was also very significant and should not be overlooked.

It may also be kept in mind that a considerable majority of the important sufis were recruited from the ranks of the 'ulama. The situation was not in anyway different in Sind. For an example we can take the family of Shaikh Bahauddin Zakariya, the founder of Suhrawardi silsilah in India. The Shaikh belonged to the Habbari Asadi branch of the Quresh.

1. Chach-Namah, p.179. Musa b. Yaqub Saqfi, was qazi of Alor. His descendent Qazi Ismail b. Ali b. Muhammad had the original Arabic Chach-Namah which was translated into Persian by 'Ali Kufi.

After completing his sufi training under the supervision of Shaikh Shahabuddin Suhrwardi he came to Sind in compliance of the instructions of his mentor. After his arrival in Sind, he took his first residence at Alor but later on shifted to Multan where he established his Khanqah and started guiding the people in the sufi discipline. His descendents and other prominent sufis of the silsilah such as Makhdum-i-Jahanian, Makhdum Ghaus, Makhdum Bilal etc. were not only sufis but also 'ulama of great reputation.

This, however, does not mean that there was no difference among the 'ulama and the sufis and they enjoyed complete uniformity of views regarding different problems. Far from it, in fact 'ulama and the sufis represented two different trends of the Islamic thought and those 'ulama who embraced sufi discipline were bound to develop attitudes quite different to the 'ulama. There have existed very sharp differences among these two very important segments of the Muslim society from the very beginning and the attempts to bridge them have been only partially successful. For example the sufis have generally endeavoured to build bridges between Islam and local faiths which has led to the absorption of many ideas and practices of other religions. The intensity of this process of give and take has differed from silsilah to silsilah but in some degree it has been there in every silsilah. The 'ulama looked askance at this process and considered it detrimental to the purity of Islam. As such
they considered it their duty to resist this process and protect the Muslim society from the ideological inroads of other religions and philosophies. They visualized themselves as custodians of the purity of religion and there can be no doubt that in spite of the personal feelings of many of them, their contribution to this particular aspect has been enormous.

An eminent Arab scholar had settled in Sind for some time in the reign of 'Abdullah b. 'Umar Habbari. In 883 A.D. the Hindu Raja Mahrub, Raiq desired from the amir to send someone to his court who could translate the Holy Quran in Sindi. The amir sent the above-mentioned scholar who stayed at the court for three years and translated some portion of Quran in Sindi. Raja was much pleased and bestowed gifts to him and sent him back. This was the first translation of Quran in Sindi language.

Qazi Abu Muhammad Daudi was an eminent scholar of his time. He was also the qazi of Mansura. He was a prolific writer and composed several books on different subjects.

Qazi 'Abul 'Abbas Ahmad b. Muhammad Mansuri was qazi and imam of Mansura. He belonged to Daudi sect, and wrote several books about the Daudi sect. Among his books are included Kitab-ul Misbah, Kitab-ul Hadi, Kitab-ul Nair.

1. 'Ajaib-ul-Hind, p. 3.
Abu Muhammad Abdullah b. Jafar Mansuri was a renowned reciter of Quran had a good knowledge of hadis. 'Ali b. Ahmad b. Muhammad Debili was famous in the field of jurisprudence. He wrote a book on Islamic jurisprudence with the name of Adab-ul Qaza.

CENTRES OF ISLAMIC LEARNING AND CULTURE:

The main centres of Islamic learning and culture in Sind were Debal, Mansura, Multan, Uchh and Thatta. These centres became the nucleus of the Islamic culture and learning and produced a large number of 'ulama, gazis, authors, theologians etc. These centres were not only famous in the sub-continent but throughout the Muslim world. As a result a large number of ulama were attracted to Sind who flocked from outside and took their abode in Sind. A brief description of some of the more important centres is being given below:

DEBAL:

It was a coastal city with a large population. In 893 A.D. the region was affected by a disastrous earthquake which took a great toll of life. The Arabs had re-established the city and developed the region again. According to Maqadasi the city of Debal was surrounded by one hundred villages.

The Arabs developed this city as a great centre of Islamic learning and culture. The most eminent scholar of the place was Imam 'Ali b. Musa Debili, who used to teach hadis to the students in his madrasa. Most of his students were foreigners. Another important scholar was 'Ali b. Ahmad b. Muhammad Debili. A number of the 'ulama of Debal even went to Central Asia where they settled down. They were famous in their respective fields of learning.

**MANSURA:**

It was founded by 'Umar b. Muhammad b. Qasim an island of Indus. The Arabs made it the seat of their government and studded it with beautiful mosques and other buildings along with the gardens of lemon, dates and mango trees. It was fully fortified and had four gates, stables for horses and elephants. The city was surrounded by three lac villages.

Soon after its foundation it became a centre of Islamic learning, some of the most eminent scholars residing in this city included Qāzi Abu Muhammad Daudi Mansuri, Qāzi Abū 'Abbās Mansūrī and Qāzi Abu 'Abdullah Mansūrī etc. Qāzi Abu Muhammad Daudi Mansuri was the Chief Justice and a writer of great merit. His books were generally on religious sciences. He also managed

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2. Istakhri, p.103; See also Hamdullah Mustaufi Qazwini, Nuzhat-ul-Qulub, Bombay 1311 A.H., p.234.
4. Ibid., p.481.
A madrasa there.

**UCHH:**

It was an ancient town situated on the south bank of Sutlej river. At one time it had been the capital of Nasiruddin Qubacha. Both the Sultan and his Vazir, 'Ainul Mulk, were patrons of scholars. A number of religious luminaries, 'ulema, artists and literati flocked from Central Asia and other parts of the Muslim world. Eminent scholars like Muhammad 'Aufi, Minhaj Siraj, Qutubuddin Kashani etc. were attached to his court. It was during this period the famous Suhrawardi Khanqah of Uchh was established. The Foundation of Firozia College was a mile stone in the field of the dissemination of education in the region and it, may be counted among the great contribution of Sultan Nasiruddin Qubacha whose interest in literature may be gauged from the fact that the Persian translation of Chach-Namah and Lubab-ul-Albab, were done at his court.

This ancient city was divided into several quarters, where the followers of various saints lived. Among these Uchh Gilani, Uchh Bukhari and Uchh Mughla were more famous. Its mausoleums and mosques were specially renowned for the beauty of their architecture.

**THATTA:**

Thatta, the capital of Lower Sind, appears to have been established during the Sammah rule and it superseded Samui,
their former capital. The city was situated on the north of the river Indus. It was close to the Makli hills. It was a famous seat of learning specially for theology, philosophy and politics. Its importance as a seat of learning may be estimated from the fact that it had 400 madrasas within its walls.

The Sammah patronage of learning and knowledge reached its highest water mark in the reign of Jam Nizamuddin who not only encouraged local scholars but invited eminent scholars from outside the country. One such scholar was Maulana Jalaluddin Dawwani who was invited from Shiraz to come and settled down at Thatta. In response to this invitation the Maulana sent two of his pupils, Mir Shamsuddin and Mir Muin to Thatta.

During the reign of Jam Nizamuddin Nanda, Thatta reached its pinnacle of glory. A large number of mosques and other buildings were founded. The famous grave-yard of Makli still exists and offers a mute testimony to the glory of the reign.

MULTAN:

It was Mulasthan of the Hindus and the Bait-ul-Zahab of the Arabs standing at the bank of the Ravi. It was a famous place of pilgrimage for the Hindus who used to flock here from

1. Qani, III, p.63.
different parts of India to visit the sacred Sun Temple. This Sun Temple was a favourite and important place of religious rendezvous for the Hindus where they came in large numbers for pilgrimage. It was a centre of Hindu culture. During the Arab rule, Multan was ruled by Banu Sammah. Later on the Ismailis got an upper hand here and they got the Khutba to be recited in the name of the Fatmid Caliph of Egypt. Hence after the rulers of Multan always used to send presents to the Fatmid 1 Caliph.

Multan was the main centre of the Suhrawardi saints in Sind. The founder of the Suhrawardi Order in Hindustan was Shaikh Bahauddin Zakariya Multani. He was succeeded by his son and grandson, Shaikh Sadruddin Arif and Shaikh Ruknuddin Multani. His Khangah and the mausoleum were famous for their architectural beauty.

THE DEVELOPMENT OF SUFISM

SUHRAWARDI ORDER:

ORIGIN: Sufism has been a part of Muslim culture and religious life. Like other parts of the Muslim world the people of Sind had been familiar with various mystics orders but the most popular and influential was Suhrawardi Order. The real founder of the silsilah Shaikh Shahabuddin Suhrawardi (1145-1234 A.D.) belonged to a mystic family. He was a

descendant of Abu Bakr, the first pious caliph. This silsilah may be regarded to have been initiated by Ziauddin Abu Najib Suhrawardi (1097-1168 A.D.) the uncle of Shaikh Shahabuddin. Shaikh Shahabuddin received his early education under the care of his uncle in his Khanqah at Baghdad. He was also associated with the famous sufi master Shaikh Abdul Qadir Gilani (d. 1164 A.D.) for the spiritual training.

Shaikh Shahabuddin succeeded his uncle and his khalifah and took his seat in the Khanqah at Baghdad where his uncle had instructed the disciples. Within a short time the Shaikh became very popular among the masses and also attracted the attention of the Caliphs. Caliph al-Nasir held him in great respect and sent him as ambassador to Sultan Muhammad Khwarizm Shah in 1218 A.D. He was sent again as ambassador to Alauddin Kaiqubad I, Seljuq ruler of Qonya (1229-36 A.D.). Caliph Al-Nasir built for him a Khanqah, associated a large establishment with it, which included a bath house and a garden for himself and his family. He was an acknowledged jurist of his time and his fatwa was much sought after. But his most well-known work which has earned for him a very high niche in the sufi literature is his book *Awarif-al-Ma'arif* which enjoys

2. Ibid., II, p.374.
great reputation in the sufi circles. He was a great teaching Shaikh, whose influence, not only through his pupils, but through his work, has extended to almost all part of the Muslim world.

The main followers of Shaikh Shahabuddin Suhrawardi were Shaikh Bahauddin Zakariya Multani, Shaikh Hamiduddin Nagori, Shaikh Najibuddin Buzghush, Shaikh Zaharuddin Mahmud, and Shaikh Muhammad Yamini. Similarly Shaikh Sadi Shirazi (1208-92 A.D.), who come under his influence when he was in Baghdad, was not a practising sufi. In his Bostan he refers to Shaikh Shahabuddin's piety and love for his fellowmen. His son, 'Imamuddin Muhammad succeeded him as the warden of Ribat al-Mamuniyya in Baghdad.

Shaikh Shahabuddin Suhrawardi appointed Shaikh Bahauddin Zakariya Multani (1182-1262 A.D.) as a Khalifa and sent him from Baghdad to Sind and Multan for the propagation of Islam. For long these regions have been hot beds of 'Ismaili propaganda and many of their beliefs had permeated the society and the need was pressing to reform that society Shaikh Bahauddin came and settled at Multan and his Khangah soon became a centre of

3. Ferishta, II, p.613; See also Akhbar-ul-Akhvar, p.44.
attraction not only for the people of the region but also as far-flung regions as Gujarat and Burhanpur. Their close association with the Sultans of Delhi and their active participation in the propagation of the religion contributed much in destroying the Ismailis influence in the region. The powerful tribes of the Sumirah, the Sammah and the Langahas came under their influence and thereby not only these tribes were weaned from the Ismailis but the society of the region at large was affected by this development.

Their political influence gained a new dimension when after the break-up of the Delhi Sultanate, the people of Multan invited Shaikh Yusuf Qureshi as their ruler but this glory was short lived. Meanwhile they had developed matrimonial relations with Lodis and the Sultans of Gujarat. In this way they did not wield only spiritual influence over the people of the region but they also enjoyed considerable political cloud.

THE MAIN PRINCIPLES OF THE SUHRAWARDIS IN INDIA MAY BE MENTIONED AS

1. Passing normal social life and helping people in different ways.
2. Main emphasis on obligatory prayers and avoiding regular fast and similar act.
3. Keeping away himself from Qalendars and Jwaligs.

4. Reform of political life through association with political authorities.
5. Prohibiting of bowing before Shaikh or any saint.
6. Observance of Shariat's rules and non-indulgence in mystic song (sama).

Khangah:
Shaikh Bahauddin Zakariya established his Khangah at Multan which became a centre of attraction in a very short time. The Suhrawardis mixed freely with the rulers and accepted state services and took part in the administrative works. Enormous futuh flowed to his Khangah and he kept his wealth carefully. He was completely independent in the financial matters and the internal discipline and organization of his Khangah. An idea of the immense material resources at his disposal may be had from the fact that even the Governor of Multan had to borrow grain from him in the periods of crisis and scarcity. The Khangah was, no doubt, well-provided and well-managed. It was built on an extensive area and separate accommodation used to be provided for every one who visited the Khangah. Shaikh Bahauddin Zakariya entertained his guests lavishly and provided good food and even he himself was fond of good food. He did not maintain an open table and only those who were invited by him could take food with him.

2. Ibid., p. 129.
The Suhrawardi Khāngahs had regular Jāqīrs so they had a large stock of cereals and they also had a lot of gold and silver coins. Shaikh Bahāuddin Zakariya did not allow the commoners to disturb him during odd hours and Qalandars and Jwaliqs were also not allowed to disturb him. He had fixed the time for his interview and no one could contact him at odd hours. Shaikh engaged good tutors and teachers for his sons and paid them lavish stipends. The people acknowledged his piety, devotion and spiritual greatness among his contemporaries. But for some of his contemporaries like Shaikh Ḥamiduddin sual it always remained an enigma which they failed to unravel. To such people Shaikh's answer used to be that it was not so much the wealth as its improper use that was harmful to the spiritual progress. He maintained that one who knew the cure should not be afraid of the poison.

An important branch of Suhrawardi order was established at Uchh by Saiyid Jalal Bukhāri, the disciple and intimate friend of Shaikh Bahāuddin Zakariya. The Khāngah of Uchh gained great importance under the able guidance of Makhdūm Sīvar-ul-ʿArifīn, p.136.

Ibid., p.5.

Sīvar-ul-ʿArifīn, p.120.

Fawāid-ul-Fuʿād, p. 223.

Sīvar-ul-ʿArifīn, p.158.
Jahāniān. The Suhrawardīs were responsible for a number of conversions.

In Sind and Punjab the important Suhrawardi sufis were Shaikh Bahauddin Zakariya, Shaikh Sadrudin'ārif, Shaikh Ruknuddin, Saiyid JalalSurkh his sons Saiyid Jalaluddin Makhdūm Jahāniān, Shaikh Sadruddin and Raju Qattal etc. A large number of other Suhrawardīs lived in different parts of the country.

SHAIKH SADRUDDIN Ārif (d. 1285 A.D.):

After the death of Shaikh Bahauddin Zakariya, his son, Shaikh Sadruddin, succeeded him. Shaikh Bahauddin Zakariya had seven sons, but Shaikh Sadruddin was designed to succeed in as his Khalifah. Out of the very large amount left by his father as patrimony, Shaikh Sadruddin's share was seven lac


2. These were Shaikh Nuh Bhakkari, Shaikh Patha Debili (d. 1248 A.D.); Saiyid Muhammad Ḥusain known as Pir Murād (1427-87 A.D.); SaiyidʿĀli Shirāzi (1392-1472 A.D.) etc.


4. The name of his sons were Shaikh Kamāluddin, Shaikh Sadruddin Ārif, Shaikh Samūddin Mahmud, Shaikh Alāuddin Yahya, Shaikh Mahbūb, Shaikh Burhan Ahmad and Shaikh Ziauddin Hamid; Ghausi Shattari, Gulzar-i-Abrār, I, MS, John Ryland, 185, fol. 31b; Barani (p.80) refers Shaikh Qudūs one of his sons.
of tankas. But this entire amount was distributed in charity by the Shaikh. He was succeeded by his son, Shaikh Ruknuddin Abul Fath (ob. 1334 A.D.) who rose to great eminence and enjoyed great influence over the people. He preached for about half a century in Sind. According to Barani, the entire population of Sind had faith in the Shaikh and even a large number of ulama had joined his circle. The Shaikh used to visit Delhi quite regularly where he was held in great respect by the rulers. His relations with Shaikh Nizamuddin Auliya were very cordial.

THEIR CONTRIBUTION TO THE SOCIETY:

Ever since the establishment of his Khangah in Multan during the reign of Qubacha, Shaikh Bahauddin Zakariya and his successors were keenly interested in the affairs of welfare and well-being of the people. Their concern for the local population was exhibited more than once. They used their enormous prestige and influence with the Sultans of Delhi and

other people in the interest of the people of Multan. As he felt that Qubacha's rule was oppressive, he invited Iltutmish in 1246 A.D. to come over and conquer Multan and save the people from his oppression. Similarly, when Multan was besieged by the Mongol leader, Sali Nuin, and the city was facing the spectra of Mongol onslaught, the Shaikh interceded on behalf of the people of Multan with Mongol leader through the good office of Malik Shamsuddin and succeeded in persuading the Mongols to withdraw on payment of 10,000 dinars.

As has been noticed earlier, the Suhrawardi master used to visit the royal court at Delhi quite regularly. The occasions provided a much awaited opportunity to the people who sought the good offices of the Shaikh to get their grievances redressed. This opportunity was availed not only by the people of Multan but also the residents of Delhi. The Sultans took personal interest in the redressal of the grievances who approached them through the Suhrawardi masters. It is said that people of Delhi used to stand in the way and wait for the palanquin of the Shaikh on his way to the court and used to throw in their applications in the palanquin, confident that those would be surely looked into. It is said that there used to be so many applications that the palanquin got filled. Once Shaikh Jalaluddin Makhdum-i-Jahanian is reported to have said

about one of his journeys to the court that he had not came to seek any worldly favour from the Sultan. The fact was that one of his teacher had died and left behind seven unmarried daughters. Only reason for his coming to the court was to seek Sultan's help for their marriage.

Similarly it is reported about Shaikh Ruknuddin Multani that wherever he left Multan for Delhi, needy persons gathered round him and filled his dolā with petitions to be handed over to the Sultan with his recommendation for their favourable consideration.

The Suhrawardis established personal relationship with the rulers so that they could influence them for good. Shaikh Shahabuddin Suhrawardi once came to know that a philosopher had gone to the Khalifa who was much impressed by his discourses which seemed to the Shaikh to be against the religious beliefs. The Shaikh at one left for the court to check the influence of the philosopher and according to the report succeeded in his mission.

However, Saiyid Jalaluddin Makhdum-i-Jahanian always criticised the income of the rulers, their way of life and their bureaucracy. He delivered sermons and always made effort

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for the establishment of Shariat's rule. Due to Saiyid's influence Sultan Firoz Shah abolished most of the illegal and un-Islamic taxes. Once the Saiyid told his disciples that whatever he had accepted from the Sultan was for the help of the people not for accumulation. In this connection Shaikh Ruknuddin Multani used to say that three things are necessary for a saint to satisfy the needy, money, learning and spiritual ability.

**SUHRAWARDIS AND THE STATE POLITICS**

From the very inception of the silsilah, the Suhrawardis had maintained cordial relations with the state. Shaikh Najibuddin 'Abdul Qāhir, founder of the silsilah, had intimate relations with the Caliphs of Baghdad, and the Caliph is reported to have sought his help at the time of crisis such as the Khwarazm Shah's attack on Baghdad. At several occasions, he was sent by the caliph as an emissary to other rulers. This tradition of close association with the state was continued by the Indian Suhrawardis. The Indian Muslim

2. Ibid., p. 262.
rulers also held them in great respect. These twin factors enabled the Suhrawardis to play a very prominent role not only in the religious and cultural life of the people but also in the political developments taking place in the region and thought their impact on the Sindi society was enormous. Iltutmish had great respect for the Suhrawardis. After ascending the throne of Delhi, he appointed some of the Suhrawardis to high posts such as Saiyid Nuruddin Mubarak Ghaznavi as the Shaikh-ul Islam of Delhi and Maulana Majduddin to the post of Sadr-i-Wilayat. Due to his deep respect towards the Suhrawardis, he sent his nephew, Saduddin to Qazi Hamiduddin to be initiated in the Suhrawardi discipline. These relations were further strengthened when Shaikh Bahauddin Zakariya invited Iltutmish to invade Sind to dislodge the oppressive rule of Nasiruddin Qubacha. In a joint move with Qazi Sharfuddin of Multan, the Shaikh wrote to Iltutmish to come and conquer the region. The letter was intercepted by Qubacha who summoned both the Qazi and the Shaikh to his court and enquired about the letter. After a brief enquiry Shaikh was allowed to return, but the Qazi was executed. Soon after Iltutmish marched towards Sind and annexed the province in 1228 A.D.

3. Fawaid-ul-Fuad, pp. 119-20; See also Minhaj, I, pp. 142,442.
Shaikh Bahāuddin Zakariya was held in great respect in the region and wielded enormous influence. His help and intercession was sought both by the local officials and people at the time of crisis. For example, on the occasion of Mongol invasion of the region, he interceded with the Mongols on behalf of the population of Multan and persuaded them to withdraw by offering money to them. In this way he was able to save the population of Multan from the Mongol holocaust.

At another occasion when there was extreme scarcity of food grains, he placed his vast granaries on the disposal of the governor. Iltutmish who seems to have been familiar with the Suhrawardis from his boyhood days in Baghdad held him in very high esteem and appointed him Shaikh-ul-Islam. The post continued to be held by the members of his family till the days of the Arghuns. The successors of Shaikh Bahāuddin Zakariya continued to exercise great influence in the region of Sind and played an important role in the religious, social and cultural life of the people inhabiting that part of the country.

Shaikh Ruknuddin Multani, the grandson of Shaikh Bahāuddin Zakariya, had great influence in the region as well as among the rulers of Delhi. The Shaikh used to frequently visit the court of Delhi. He paid one such visit during the reign of Sultan Qutbuddin Mubarak Khalji at a time when relations

between the Sultan and Shaikh Nizamuddin Auliya were badly 
estranged. The Sultan was seeking to check the influence of 
the Shaikh and he probably wanted to use Shaikh's visit to 
his advantage and set him as a counterpoise. Minor differences 
of emphasis that exist between the silsilah had perhaps led 
the Sultan to behave that he would be able to use Shaikh 
Ruknuddin as a tool against Shaikh Nizamuddin Auliya. But 
he was grievously mistaken and the Shaikh would not allow 
himself to be used against Shaikh Nizamuddin Auliya. Unmindful 
of Sultan's reactions, he paid a visit to the Jama'at Khana 
of Shaikh Nizamuddin Auliya.

Enormous influence that Shaikh Ruknuddin commanded 
over the people and more particularly the people inhabiting 
the region around Multan proved extremely helpful for Sultan 
Muhammad bin Tughluq during Kishlu Khan's revolt. In this 
grim struggle, the Shaikh openly sided with the Sultan so much 
so that his brother, Imaduddin was killed in the battle fighting 
on the side of the Sultan. Support and help of the Shaikh 
greatly enhanced Sultan's position against the rebels. The 
Sultan ultimately won the battle. He was extremely furious 
with the inhabitants of Multan and was determined to mete out

exemplary punishment to them but he ultimately agreed to forgive them on the request of the Shaikh. At this occasion one hundred villages were assigned for the maintenance of the Khāngāh of the Shaikh. Prestige and influence of the Suharwardi silsilah reached its highest watermark during the days of the Shaikh. The rulers held him in such high esteem that whenever he used to go to the court people used to stand on both sides of the road and put in their petitions in his dola so much so that it got filled. The Shaikh used to take all these petitions to the court and got suitable orders issued for the redressal of the grievances of the petitioners.

Another saint of the same order who rose to great eminence and made great contributions to the religious history of the region was Shaikh Jalāluddin Bukhārī more commonly known as Makhdūm-i-Jahānian. He was held in high esteem by the Tughluqs. Sultan Muhammad Tughluq appointed him Shaikh-ul-Islam and assigned the Khāngāh of Siwistan along with one hundred villages for its maintenance. The saint later on renounced all this and proceeded on pilgrimage. When he returned from Hajj, the ruling monarch was Firoz Shah. He had cordial relations with the Sultan and he was a frequent visitor.

1. Ibn Batūta, p. 483.
4. Ibid., p. 21.
to the court. He was received with honour by the Sultan.
During his visit to the capital, he stayed at the Kaushak
in Firozabad or at the palace of Prince Path Khan as a state
guest. Firoz Shah used to visit the residence of the Saiyid
every second or third day. A crowd of the needy people used
to gather around him in order to secure his recommendation
to the Sultan. The petitions were presented to the Sultan
when he came to pay his respects to the Saiyid. In 1385 A.D.,
when the Saiyid visited Delhi, the Sultan paid much respect
and went out several miles to receive him.

Makhdum Jahanian had great influence in the local
politics of Sind. The Sammah Jams of Sind had created a
serious problem for the local governors as well as the Sultans
of Delhi. The disloyal Jam invited Mongol to invade the
region. Saiyid Jalal interceded in the matter and arranged
an alliance between the Sammah and Sultan Firoz. It was a
measure of Makhdum Jahanian's influence in the region that
many of the imperial nobles as well as governors of the
region sought his help at the time of crisis. 'Ain-ul-Mulk,
Governor of Multan, had to write to him to solicit his help

1. 'Afif, p. 514.
2. 'Afif, pp. 514-16; See also Siraj-ul-Hidayah, p. 360.
3. Mahru, pp. 186-88; See also Siraj-ul-Hidayah, p. 361.
4. 'Afif, p. 242.
even in such matters as the realisation of Kharej from the region.

THE QADRI ORDER IN SIND:

As noticed earlier the chief sufi silsilah in Sind was Suhrawardi silsilah. It was well established and deeply entrenched in the society of Sind and wielded great influence over the people. The only other silsilah which had some influence and left its mark on the Sindi society in any appreciable form in the pre-Mughal period was the Qadiri silsilah. As is well-known the founder of the order Shaikh 'Abdul Qadir Gilani. He was born in 1077 A.D. in Gilan. This region was dominated by the Hambalites. He came to Baghdad in 1095 A.D. and after initial training of Hambalism was admitted to the famous Madrasa Nizamiya for higher study where Ahmad Ghazzali had succeeded his brother, Abu Hamid Ghazzali under whose influence he was attracted to sufism. He received Khirqa from Abu Said 'Ali al-Mukharrimi. Later on, he joined the madrasa of Abul Khair Hammad (d. 1131 A.D.). He spent twenty five years in search of knowledge wandering in the desert of Iraq. In 1127 A.D. when he was over fifty, he came to prominence and gained much popularity in Baghdad.

In Sind the Qadiris had started their work as early as 12th century. The Qadiri silsilah was introduced in Sind through two brothers, Shaikh Ahmad and Shaikh Muhammad, the

1. Mahru, L.N.21, p.49.
disciples of Shaikh Abdul Qadir, who are reported to have come here with forty followers most probably during 12th or 13th century. During the Ismaili Sumirah rule, Qadiris appear to have been active in Sind. The few Qadiri sufis were concentrated in the region of Thatta with a view to counteract the Ismailis. However, besides a few pockets of influence, the Qadiris could not carve out any particular place for themselves in the society of Sind like the Suharwardis.

The activities of the Qadiri silsilah record more momentum during 15th century. One of the eminent Qadiri sufis of the period was Saiyid Muhammad (d. 1416 A.D.), another Qadiri sufi Shaikh Yusufuddin came to Sind in 1422 A.D. They were responsible for the conversion of a number of Lohanas to Islam.

However, with the arrival of Makhdum Shaikh Muhammad Ghaus Halabi in 1482 A.D. the Qadiris seemed to have organised their activities in a systematic manner and in a big way. He concentrated at Uchh and made it his centre for propagation. The region of Uchh was a centre of Ismaili Pir Sadruddin and his son. They had probably kept this fact in mind while

1. Qani, III, p. 251.
5. Akhbar-ul-Akhbar, p. 213.
choosing Uchh as the centre of their activities. It would seem that they wanted to work for the reform of the Ismailis and bringing them back to the mainstream orthodoxy. The piety of Makhdūm and his son, Shaikh 'Abdur Qadir Şani, compelled the Ismailis either to conform to the Shariat or to retreat into the desert. As a result, gradual migration started, the Ismaili missionaries shifted from Uchh towards Badin and Gujarat. These Qadiri saints have fully succeeded in their objectives.

The relations between Suhrawardis and the Qadiris were very cordial as both silsila still cherished the very intimate relationship that had existed between Shaikh Shahābuddin Suhrawardi and Shaikh 'Abdul Qadir Gilani. Makhdum Jahānian (d. 1283 A.D.) of Uchh felt pride in showing his association with the Qadiri silsila.

In the region of Multan the political conflict between the Langahs and the Suhrawardis threatened to check the sufi activities. But the presence of Qadiris who were not unaligned with any particular group ensured the work to continue. The Qadiris not only continued the missionary work on their own but also secured the help and patronage of the rulers of Multan and Delhi.

1. Safinat-ul-Auliya (p.69) records that he was responsible for large number of non-Muslim conversion to Islam.
3. It is said that Qutubuddin Langah married his daughter to Makhdum Ghaus. This alliance had greatly helped the Qadiris in their establishment. Similarly, Makhdum did not hesitate to accept Sikander Lodi as disciple. Khazinat-ul-Asfiya, I, pp. 115-17.
The period of Muslim rule in Sind is well known for the development of Architecture. The buildings of different nature were constructed in this period. They comprised of religious as well as secular buildings. The impact of Central Asian as well as local architectural features are found in the buildings of Sind constructed during the pre-Mughal period.

The region of Multan possess numerous grand edifices of Hindus and Muslims. During the early period it was regarded as the most important centre of Shivite worship in northern India. One of the important buildings of the pre-Muslim period was Sun Temple to which the people flocked from all corners of the region. The Sun Temple was famous for its fabulous wealth. 1 Arabs mentioned it as Bait-al-Zahab. The Chinese pilgrim Hieun Tsang provides a detailed account of the temple. Chach-Namah also furnishes additional information about the Sun Temple. It reveals that the hoards was buried in olden 2 time by the chief of the city in this temple. The temple was situated on the eastern side of the city in a reservoir of 100 yard square. The temple was constructed on a base of 50 square yards.

1. Balazuri, p. 422.
The temple was situated in the most populous part of the city. The idol was placed in the middle of the building. Besides the Sun Temple, Multan contained several other Hindu temples. Among these was the temple of Prahladpuri the name from Prahlad.

Of the religious buildings of the period, the most important were mosques. The first mosque of Multan was built by Muhammad bin Qasim. It served as the chief congregational place for long time until the region was captured by the Ismailis. The new Ismaili ruler closed down the old mosque and a new one was erected. None of these two earliest mosques exist now to provide idea of its architectural style.

However, under the Suhrawardi influence much attention was not paid for the construction of mosques in Sind, except in Uchh and Thatta which were situated close to the mausoleum of Makhdum Jahanian and the Jama Mosque of Makli at Thatta.

The region of Sind developed as an important centre of cultural and religious activity during the rule of Sammahs. It is natural that they must have built several mosques in the region. But none of these buildings survived. According to the contemporary sources Banu Sammah lived in a cantonement called Jandrar outside the main city. The Sammah Amir came out to perform their Juma prayers in the Jama Mosque located
in the city. It was a religious duty of the ruling monarch or the elites to construct and maintain mosques and madrasas as we have seen in many cases. For instance Muhammad Ghauri created a waqf for the maintenance of the Jama Mosque at Multan. The income of two villages was reserved for the salary of the staff and for the purchase of sundries. Another waqf was reported during the days of Prince Muhammad who also built an 'Idgah at Multan. The income of a village was reserved as waqf for its maintenance. This waqf continued till the rule of Muhammad Tughluq. Similarly Muhammad Tughluq built a mosque at Multan which does not exist now.

THE TOMB:

During the 13th and 14th centuries, a new style of architecture developed for the memorials of the Muslims in and around Multan Uchh and Thatta. The style started with the tomb of Shaikh Bahauddin Zakariya and culminated in the mausoleum of Shaikh Ruknuddin, which has been admired as one of the most splendid memorials ever erected in honour of the dead.

The mausoleums of Bahauddin Zakariya and Rukn-i-Alam are the models for the future architecture. The popularity

1. Mahru, p. 37.
2. Ibid., p. 37.
of the style had not lost its charm even when the more refined Mughal style was introduced. It is not clear that how many such structures were erected in this style as many of them, must have destroyed with passage of time. However, dozens of them are still standing in the region of Sind to establish the popularity of the region. Among these, some important specimens are the tomb of Shams Sabzawārī at Multan (1330 AD) tomb of Bahaul-Hilm at Uchh (1370 A.D.), tomb of Bibi Jawindi at Uchh (1494 A.D.).

The style of these monuments shows a mixture of local and foreign traditions from the different cultural centres of Central Asia. The Ghaznavids who established a powerful religio-political centres at places like, Uchh, Multan, Dipalpur, Pakpatan and Lahore, with the powerful influence of the saints of the Suhrawardi order. However, Turkish military power had played a very significant role in the early part of 13th century. It had a great effect on the socio-cultural and political life of the people.

The experience of travelling had new ideas of the cultural contact blooming in the art of the building. Shaikh Bahauddin had personal experience of seeing the monuments at various Islamic centres. He must have seen the mausoleum of the Samni rulers at Bukhara and while he was planning his own mausoleum at Multan, he most probably have referred to it to
his architects. A detailed study of its main features is, however, necessary to specify its importance.

The characteristic features of the buildings of this period are naturally: (i) Three story with circumambulation gallery stop the first storey. (ii) sloping wall often supported with corner-turrets. (iii) A high and pronounced drum surmounted by a grand hemispherical dome, which is crowned with an elaborate final; (iv) naked brick surface, both from exterior as well as interior, which is embellished with faience or faience-mosaic, and (v) wood courses or wood framing used within the brick core for the purpose of resilience. The tombs of Bahauddin Zakariya, Shamsh Sabzwari and many others are built on square plan, the style adopted not only for the sake of its simplicity, but also in central Asian style. The unique architecture of the octagonal plan was adopted for the first time in this region is in the tomb of Rukn-i-Ã-Alam. However, a large number of mausoleums were erected on the same style. The tomb of Bahaul-Hilma at Uchh provides a clear proof of the popularity of the style.

The foundation of the square or octagonal buildings have been erected with slope and supported with corner-turrets for strength as well as grandeur. The ancient towns of Central Asia were fortified with the mud or mud brick. During 13th and 14th centuries burnt bricks were used mainly in the
structure of the mausoleum of Sultan Sanjar at Merv, the mausoleum of the Samanis at Bukhara, the mausoleum of Arsalan Jazib at Sangbast and many others. In Sind, mausoleum were constructed mainly on the pattern of these Central Asian structures.

The mausoleums were crowned with grand hemispherical dome which were placed on high drums. A series of corner-squinches were placed to provide the round base of the drum. The corner squinches were converted into eight, sixteen and even thirty two sides. It seems to be the influence of Central Asian tradition. The original form of the squinch is found in the tomb of Shahid Shahid at Multan. It was again placed into the mausoleum of Rukn-i-Alam where it has been converted into sixteen sides through the use of squinches. The corner squinches are fixed on wooden beams placed diagonally within the core of masonry. The ends of these wooden beams are carved in bell-shaped pendants. It is decorated with contrast colour in the tomb of Rukn-i-Alam.

The outstanding character of the Multan architecture is the use of faience and faience-mosaics. The tomb of Shaikh Bahauddin Zakariya is decorated with faiences. The glazed tiles which are fixed on the eastern gateway is a fine specimen of monumental epigraphy. Its style denoted the Seljuq
and Ilkhanid brick buildings. The mausoleum of Rukn-i-Ālam is unique in its decorative panels and friezes of cut or moulded, plain as well as glazed bricks. The use of glazed brick-lays to create a design is found in the tomb of Rukn-i-Ālam. The painted square or rectangular tiles having geometric, floral or epigraphical motifs are the most popular. The colours are mainly turquoise blue, cobalt blue, coppery white and light green, amber, yellow and chocolate brown.

The glazed tiles are floral or geometric, Quranic as well as non-Quranic inscriptions couched in Kufic, Naskh and Nastāliq, on cut or moulded bricks also form a major portion of the ensemble. The tomb of Rukn-i-Ālam has a number of Quranic Sura and the ninety-nine attributes of the Prophet are executed in Naskh. The glazed tiles with inscriptions are found at the Sawi mosque both in Nastaliq as well as in Naskh. This established tradition has been followed during the later period as well.

The another important feature of the Multan style of architecture is the use of wood. The tomb of Shaikh Bahauddin Zakariya has wooden beams in its structure. The mausoleum of Rukh-i-Ālam also have a wooden frame for the whole structure in which brick core has been inserted. The wood screens, doors and Mehrabi frame are classical examples of art of wood carving for which Multan is famous.
TOWN PLANNING AND ITS SECULAR BUILDINGS:

The cities of Multan, Uchh and Thatta possess now few important secular buildings, though its rulers must have erected several palaces for their personal as well as official use. According to the need of the time the secular buildings changed its shape during the course of alteration and addition. It has been reported that the Sun Temple of Multan had several buildings like, hospital, charity houses etc. Besides the complex, it had several residential quarters for the servants and caretakers. The temple itself was located in the heart of the city. According to the Arab geographers, the city of Multan had flourished and populous market where separate quarters were reserved for the trade transaction of different kinds of commodities and professions. The city had two parts: The cantonments where the Arab ruler and army staff lived, while the other part of the city was for the civilians. The main city had a mud brick fortification.

Likewise Multan, the city of Uchh and Thatta had also served as capitals of Nasiruddin Qubacha and the Sammah Jams of Thatta as well. It had several secular buildings, madarsas as well as the Khangahs of the leading sufis of the time. The secular buildings of Thatta and Uchh have now disappeared.

1. Istakhri, p. 103.
Nor do we find traces of the buildings which were once Khanqahs, Sarais and Madrasas.

Madrasa of Multan is extinct now. The Suhrawardi Khanqah at Multan was built by Shaikh Bahauddin Zakariya around his residence. The palace of Prince Muhammad contained fabulous buildings. No architectural details could be given as nothing exists now. The brief analysis of the buildings of Sind shows that Multan has contributed in the development of the art of building.

According to Percy Brown, in Sind, which was a brick building country, attempt has been made to introduce stone masonry, containing much ornamental carving of Gujarat style. This is evident in the tomb of the Sama•ruler Nizamuddin (1461-1508) in Thatta.