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12 NISAN 1993

Pencabli Sardar Hira Singh kay
 Mahraee jodhpurki kay
 Sirpe gondwlniy ki acimce
 mektubiy, tercimost, marwariy
 pahlavanday re multan a kasi
 hayanlar raparday beht dya mektub

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 Kiran in Sadain in
 saydaru sayal klat
 aulatalan khatmaniy
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KASIM 1993

Nadir Sah
 = Zekariya Khan
 - lahor
 - Multan

A HISTORY OF PAKISTAN

(PAST AND PRESENT)

by
Dr. M. A. Aziz

1979

TITLE	A HISTORY OF PAKISTAN
NO.	8299
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Chowk Urdu Bazar, Lahore (Pakistan)

industrial development was phenomenal. It has a university, specializing in agriculture, and Agricultural Research Institute, a textile institute and a medical college. Lyallpur is connected with Karachi, Lahore and other towns by air, rail and road.

Hyderabad: Hyderabad is the fourth largest town. It is an important industrial and commercial centre, connected with Karachi and the up-country with railways, roads and air links. It has a university, a medical college and an engineering college and many other schools and colleges.

Rawalpindi-Islamabad: As the headquarters of the armed forces and the cultural centre of the Pothwar region, Rawalpindi has developed into a sizable metropolis. With the shifting of the capital from Karachi to Islamabad, eight miles from Rawalpindi, its importance has further increased. The twin cities have now two universities, one medical college and several other institutions. Islamabad is well known for its beautiful buildings, wide roads and greenery.

Multan: Multan is one of the oldest cities of Pakistan. But because of its desert surrounding it was not very populous. In recent years, however, the construction of the canals and the mango-tree plantation has changed its desert complexion. It is now an important industrial and commercial town situated about half way from the extreme north to the extreme south. It is linked by rail, road and air with all the important towns of the country. Besides many schools and colleges it has a well established medical college; and now a university is being built to promote the cause of higher education.

OTHER IMPORTANT TOWNS

The other important towns which are coming up, are Gujranwala (3,66,000), Peshawar (2,73,000), Sargodha (2,03,000), Sukkur (1,59,000), Quetta (1,56,000) and Bahawalpur (1,34,000). Of these Peshawar and Quetta are the seats of the respective provincial governments of the NWFP and Baluchistan and important centres of culture and learning. While Gujranwala and Sialkot are turning up

موسوعة
التاريخ الإسلامي والحضارة الإسلامية

لبلاذ السند والبنجاب

(باكستان الحالية)

في عهد العرب

Muftaz
218-218

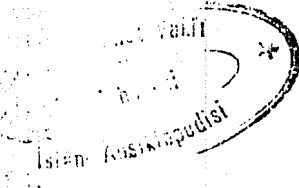
في صدر الإسلام والعصرين الأموي والعباسي
التاريخ السياسي والديني والاجتماعي والتشريعي والاقتصادي

تأليف

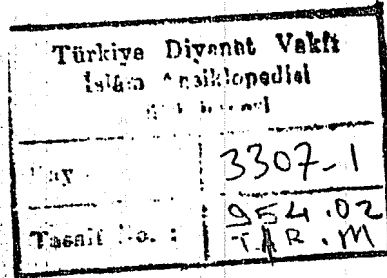
الدكتور عبد الله مبشر الطرازي

تقديم

العلامة أبي الحسن علي بن أحمد الندوي



الجزء الأول



الأمر الخطيرة ويكشف له عن الأسرار السياسية ويعزه ويحمله كما كان الأمير ككسه مخلصاً محباً وناصباً أميناً لمحمد بن القاسم كما تدل على ذلك الأحداث التاريخية الكبيرة فيما بعد^(١).

فتح اسكلنده (اسكندراه):

بعد ذلك فكر محمد بن القاسم أن يفتح المدينة المعروفة الملتان ولكن كان عليه أن يستولي أولاً على مدينة اسكلنده^(٢) وكانت محصنة للغاية ومستعدة للحرب فخرج أهلها لقتال العرب، فحاربتهم الجيوش العربية بشدة ومهارة بقيادة زائدة بن عميرة الطائي والأمير ككسه بن جندر واشتدت المعركة وسالت الدماء غزيرة من الطرفين، حتى انهزم أهل اسكلنده وعادوا إلى داخل القلعة، وهنا قذف العرب القلعة بأحجار المناجيق والسهم المشتعلة، واستمرت الحالة هكذا سبعة أيام حتى نقصت الغلة في جيش السند وهرب حاكم المدينة، واحتفى في حصن سكة الواقعة على الشاطئ الجنوبي لنهر راوي بقرب الملتان، فدخل محمد بن القاسم المدينة، ودارت معركة داخلها فقتل الكثيرين من الجند السند، ووقع آخرون منهم أسرى في أيدي العرب وأعطى محمد بن القاسم الأمان للتجار والصناع والزراع وعامة الناس ثم ولي عتبة بن سلمة التميمي حاكماً على المدينة^(٣).

فتح قلعة سكة^(٤):

ثم توجه محمد بن القاسم نحو مدينة سكة وكان حاكمها الأمير بجهرا، ووقعت حرب دامية بين المسلمين والسند لمدة سبعة عشر يوماً واستشهد في

(١) ججنامه بالفارسية ص ٢٣٥ و ٢٣٦.

(٢) يذكر صاحب ججنامه اسم المدينة اسكلنده ولكن المعصومي يذكرها باسم اسكندراه.

(٣) ججنامه بالفارسية ص ٢٣٦ و ٢٣٧.

(٤) سكة: كانت منطقة عسكرية تقع على الشاطئ الجنوبي لنهر راوي وقريبة من مدينة الملتان (ججنامه ص ٢٣٦).

المعركة عشرون قائداً عربياً ومائتان وخمسة عشر جندياً فارساً من أهل السند، فأقسم محمد بن القاسم أن يهدم هذه القلعة بسبب حزنه الشديد على مقتل قواده، وهرب الأمير بجهرا وعبر نهر راوي إلى الضفة الشمالية ونصب في حاكم الملتان، فاستولى محمد بن القاسم على سكة وأمر بهدمها وبنائها قلعة سكة محصنة للمراقبة والدفاع وكان سكانها كلهم من الجنود، والقائد العربي يهدمها وقتل من فيها، على أن مثل هذه الواقعة لم تحدث في أي مكان آخر في بلاد السند.

فتح مدينة الملتان المعروفة ونواحيها بإقليم البنجاب:

ثم زحف القائد العربي المظفر مع جيشه الجرار نحو مدينة الملتان المشهورة عاصمة إقليم البنجاب، وهناك اشتبك في قتال عنيف مع الأمير كندا حاكم الملتان والأمير بجهرا حاكم سكة، واستمر القتال لمدة يومين بين الجيش العربي والجيش الملتاني، وقتل الكثيرون من الجانبين، ثم رمى العرب بقذائفهم النارية من المناجيق لمدة شهرين في فترات متقطعة حتى نفذت المواد الغذائية في هذه المنطقة، وبدأ الناس يأكلون الحميم لدرجة أن ثمن الحمار الواحد وصل إلى خمسمائة درهم، وخاف قائد الجيش الملتاني الأمير كورسيه بن جندر وهو ابن عم الملك داهر ملك بلاد السند من عاقبة الأمر فهرب والتجأ عند ملك بلاد كشمير بعد أن عبر الحدود السندية التي لم تكن القوات العربية الباسلة قد وصلت إليها بعد، وأخيراً هدم العرب جدران المدينة بقذائف المناجيق ودخلوها وقتلوا الجند فيها فقتل نحو ستة آلاف جندي ملتاني مسلح ووقع الكثيرون منهم في الأسر، وأعطى محمد بن القاسم الأمان للتجار والصناع والزراع ولكنه فرض عليهم دفع جزء من نفقات الجيش لفتح هذه المدينة التي كلفت العرب الكثير بالإضافة إلى دفع الجزية والخراج. نفسه كسر

(١) ججنامه بالفارسية ص ٢٣٧ - فتوح البلدان للبلاذري ج ٣ ص ٥٣٨.

Allahabad : Cloth was beautifully woven at Banaras, Jalalabad and Mau; wollen carpets were manufactured at Jaunpur and Zafarwal.

Oudh : In the environs of Ayodhya gold was obtained by shifting dust.

Bihar : Stone ornaments were carved at Rajgir near Gaya. Good paper was made in this district. Gilt glass and various kinds of cloth were manufactured in this province.

Malwa : Cloth of the best texture was woven here. This province produced white and coloured cloth abundantly.

Bengal : Silk and sack-cloth (jute) were manufactured in Ghoraghat, ganga-jal cloth in Barbakabad, and fine muslin in Sonargaon. Bengal was famous for its mattresses.

Multan : Much printed cloth was made in this province, bows and arrows were also manufactured.


Kabul : This province abounds in good horses, called Turki also a large hairy camel and it has many good fruits, the equal of those of Europe.

Gujarat : A large number of artisans carried on painting, real engraving, and inlaying mother-of-pearl on boxes and ink-stands, stuff of gold embroidery, velvets and brocades were skillfully woven. Good cloth was manufactured at Patna and *Alchak* at Broach. Good swords, daggers, bows and arrows were made at Somnath. Rare perfumes at Nosari and salt was extracted from the Raun of Kutch.

Punjab : Bajwara was famous for its cloth manufacture. At Sultanpore in the Jalandhar Doab, *chhint*, *dolai* and embroidered cloths were finely made. At Gujarat were manufactured swords and embroidered cloth.

Khandesh : Good cloth stuffs were woven in the province.

POLICIES OF THE GREAT MUGHALS


 - Guccerat
 - Multan
 - Guccerat
 - Allahabad

M. P. SRIVASTAVA M.A., Ph.D

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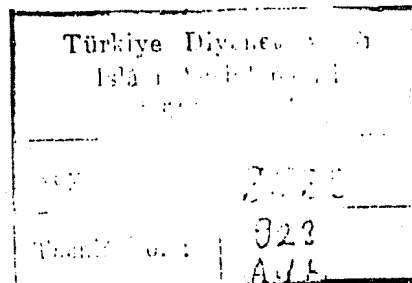
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AURANGZEB

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Multan
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and torments, Aurangzeb sensed a threat which he could ignore at the peril of well over fifty thousand men under his care. It did not take him long to realize that "he loses only half who gets away with half his men intact". The time was running out fast. Once the pathways were blocked with snow, it was clear, he would be at the mercy of the enemy. To endure the rigours of Balk in winter was not given to men from the temperate climes of Hindustan. Discontent among troops was rising every day. All delays are dangerous in war. Aurangzeb had learnt this lesson the hard way. He could not persuade himself to postpone a decision which, he thought, was unavoidable. After a day's seclusion in the company of God, he gave orders for the army of occupation to withdraw to Kabul without waiting for the Emperor's approval for that vital step. A couple of commanders hinted discreetly that it might be advisable to await Royal permission. "When winter begins the doors of hell fly open", he told them. It was impossible to argue him out of a plan he had worked out after careful thought.

On 1 October, 1648, Aurangzeb handed over Balkh to Nazar Muhammad* and began a withdrawal which soon developed into a disastrous retreat. Though in battle array, the forces found it difficult to cope with continual snipings by fast-moving Tartar predators. The Hindukush with its death-traps, snowfalls and blizzards added to the travails of the Imperialists. More than ten thousand men perished on the way. The number of elephants, horses, camels and mules who fell to the hazards of terrain and climate was proportionately higher. It is estimated that the expedition cost the Mughal treasury nearly rupees forty million—an expenditure completely unrelated to the gains Shah Jahan expected to gather therefrom.

This failure devalued Aurangzeb's prestige as also his fame as soldier. In Kabul he had to wait for months before the Emperor received him in audience. A day later, he was

*Negotiations for peace between Nazar Muhammad and Aurangzeb were unduly prolonged and complicated as the former wanted to stretch them till the onset of winter.

named Governor of Multan and Sind—a post considerably junior to Viceroyalty either in Deccan or in Gujarat. Aurangzeb waited for an opportunity to rehabilitate his honour.

Governorship of Multan and Sind

During his four-year tenure as Governor of Multan and Sind (1648-1652) Aurangzeb can be said to have made up some lost ground in that he put down Baluchi tribesmen with a firm hand and also took some bold steps, including the construction of a new port, to facilitate trade with Persia and Central Asian countries.

In 1649, following quick suppression by him of an insurrection by Nomani tribesmen, Aurangzeb's Mansab was raised to fifteen thousand—a promotion in which many a senior courtier read a signal for his appointment to an important military command. Unlike Jahangir, Shah Jahan gave honours and awards not haphazardly but with some purpose governing his calculations.

An astrologer, more shrewd than learned, told Aurangzeb following the hike in his Mansab that "when the sun of Royal benevolence arises, the gods make heaven bigger"—a quotation from Hafiz that underlined the imminence of new opportunities the Prince was waiting for. Aurangzeb disliked flatterers, and he told the fortune-reader: "Not always. Sometimes the Devil comes into play and makes *dozakh* double its size".

Both Aurangzeb and the astrologer were partly correct in their readings of the book of nature. In mid-March 1649, came to Multan an urgent *firman* appointing Aurangzeb Supreme Commander of an expedition to wrest Qandhar from the hands of Shah Abbas II of Persia. Here was an opportunity the ambitious Prince was looking forward to. His first reaction was to make the great resolution to accept the command without a thought of heaven or hell. The task before him was to establish the invincibility of his arms.

Following the betrayal of Shah Abbas I in 1638 by Ali Mardan Khan, Qandhar came under the *de facto* control of the Mughals. This occupation greatly hurt the Persian sense of honour. When Shah Abbas II came to the throne in

- Multan

NARRATIVE
of
VARIOUS JOURNEYS
in
BALOCHISTAN, AFGHANISTAN
and
THE PANJAB

by
CHARLES MASSON
with an introduction by
GAVIN HAMBLY

IN THREE VOLUMES
VOLUME ONE

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MERKEZİ - İSTANBUL

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MULTAN.

surface of the soil it was replaced by lighter trees, the karíta, the bér, and the kikker, or dwarf mimosa.

Sújah Kot, or Sújahbád, is a considerable fortified town, and its lofty battlements, irregularly built, have a picturesque appearance. It has a very excellent bazar, and is the seat of some cotton manufactures, besides being famous for its turners in wood. There is a small garrison, and a few guns are mounted on the walls. Near it are several good gardens, particularly one bearing the name of Mozafar Khân. The town stands in a highly cultivated tract, and for two or three cosses to the south there were immense fields of sugar-cane. The cotton-plant is also abundantly grown.

From Sújah Kot the road leads through an arid jangally country for twenty cosses to Múltán, villages occasionally occurring. This city appears advantageously seen in the distance, but loses its effect on our near approach to it. It cannot be less than three miles in circumference, and is walled in. Its bazars are large, but inconveniently narrow, and, I thought, did not exhibit that bustle or activity which might be expected in a place of much reputed commerce. The citadel, if not a place of extreme strength, is one on which more attention seems to have been bestowed than is usual, and is more regular than any fortress I have seen, not constructed by European engineers. It is well secured by a deep trench, neatly faced with masonry; and the defences

TRADE OF MULTAN.

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of the gateway, which is approached by a draw-bridge, are rather elaborate. The casualties of the siege it endured have not been made good by the Sikhs, consequently it has become much dilapidated since that period. It can scarcely be said to have a garrison, a weak party of soldiers being merely stationed as guards at the entrance. Within the citadel are the only buildings of the city worth seeing,—the battered palace of the late khân, and the Máhomedan shrine of Bahâwal Hák. The latter, with its lofty gúmat, or cupola, is the principal ornament of the place.

Múltán is said to have decreased in trade since it fell into the hands of the Sikhs, yet its bazars continued well and reasonably supplied with all articles of traffic and consumption. There are still numerous bankers, and manufactures of silk and cotton goods. Its fabrics of shawls and lúnghís are deservedly esteemed, and its brocades and tissues compete with those of Bahâwalpúr. It still supplies a portion of its fabrics to the Lohání merchants of Afghânistân, and has an extensive foreign trade with the regions west of the Indus.

The ruins around the city spread over a large space; and there is an amazing number of old Músulmán graves, tombs, masjíts, and shrines; and as all of them are held sacred, they would seem to justify the popular belief that one lákh, or one hundred thousand saints, lie interred within the hallowed vicinity. Many of these are substantial edifices, and

S. 394-398

DE MULTĀN AU CAIRE

Le *curriculum* du šayḥ Ishāq b. 'Alī Ibn at-Tāğ
Ġamāl ad-Dīn al-Bakrī al-Multānī al-Bakkarī

PAR

GEORGES VAJDA

*A la mémoire de mon maître
Louis MASSIGNON*

Le manuscrit coté Or. 4^o 127 de la « Preussische Staatsbibliothek » est, dans sa partie ancienne ⁽¹⁾, de la main d'un personnage qui signe ⁽²⁾ Abū Bakr Ishāq b. Abī l-Ḥasan b. Abī Bakr b. Abī Šā'id Ibn at-Tāğ al-Bakrī al-Bakkarī ⁽³⁾ al-Multānī. En plusieurs endroits sont spécifiées, en outre, son affiliation aux mystiques (aṣ-Šūfi) et son appartenance au rite hanéfite.

Les textes qu'il transcrivit, qu'il s'agisse de ses propres ouvrages, ou d'attestations des enseignements qu'il avait reçus, contiennent en outre des précisions chronologiques qui permettent de le suivre pendant plus de quarante ans depuis ses années de première formation dans sa province natale jusqu'au couvent du Caire où nous perdons sa trace, du moins en l'état actuel de notre documentation. Nous savons notamment qu'en 702/1302 il commença son noviciat à Multān, auprès du šayḥ Rukn ad-Dīn Fayḍ Allāh qui lui conféra la *hirqa* quatre ans plus tard en 706/1306 (fol. 38, cf. 78 v^o); c'est encore à Multān qu'il acheva la rédaction de sa *Ḥulāṣat ḡawāhir al-Qur'ān*, en 717/1317-1318 (fol. 12 v^o); en ramadān 732/mai-juin 1332, nous le trouvons à Bagdad (fol. 89), tandis que l'année suivante, 733/1332, il séjourne à La Mecque, sans doute en pèlerin (fol. 30); puis il passe au Caire où il met au net, en ramadān 734/mai-juin 1334, la *Ḥulāṣa* composée seize ans plus tôt (fol. 12 v^o); c'est encore là qu'il entendit une nouvelle fois le *K. al-'awārif wal-ma'ārif* (lecture terminée le 13 šawwāl 734/21 juin 1334 : fol. 29); sept

Multan ✓

10 TEMMUZ 2007/indistan

The absence of dowry is an important aspect of the community. Divorce is not permitted by the church among the Anglican Christian, but one can get it from the court of law.

After Independence, the rituals associated with birth and marriage have largely been simplified, though no such changes have taken place in the case of death rituals. Inter-family linkages are maintained through social interaction, though earlier, such interactions were restricted by factors of caste and religion. Women presently enjoy a better social position. The three religious groups, the Hindu, the Christian and the Muslim observe their life-cycle rituals as per their religious norms. Among the Hindu these rituals are, however, observed as among the Hindu of Uttar Pradesh, irrespective of their ancestors' place of origin, as the priests available for this purpose hail from Uttar Pradesh. This has also facilitated the Hindu to forget their original variations.

Earlier, the Local were primarily involved in agriculture and plantation work, but nowadays they have shifted to non-agricultural pursuits, especially government service. Intracommunity disputes are settled either by the council of elders or the court of law. However, they have established an association for placing the problems and grievances of the Local as a whole before the administration. Earlier there were restrictions in accepting cooked food and water and in sharing wells with a family whose ancestor held a lower position in the social hierarchy.

Presently, these restrictions have completely disappeared and they interact with all communities at all levels without any inhibition. The three religious groups observe their respective major festivals. Exchanging greetings, sweets, even interdining during each other's major festivals are a common occurrence.

The impact of developmental programme on the Local is reflected particularly in the increase of literacy among both males and females, and employment. The Local are a unique example of a casteless, hierarchy-free, integrated community, formed under a special demographic, social and geographical situation out of a cross-section of Indian population drawn from varied cultural backgrounds.

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S.S. DESHMUKH

Lohar, Multani ✓
Community of India

The Multani Lohar, a community of Gujarat, were originally the inhabitants of Multan, now in Pakistan. They were brought from Multan by the king of Jodhpur to manufacture cannon balls. From Multan, they came to the Nagor district of Rajasthan from where they again migrated to Gujarat about forty years ago. They are also distributed in the states of Rajasthan and Madhya Pradesh.

In Gujarat, they live in Ahmedabad city. They speak Multani Gujarati and Hindi and use the Gujarati script. They are non-vegetarian and their staple cereal is wheat. Parallel and cross-cousin marriages, as well as marriage with the deceased wife's younger sister or elder brother's widow are allowed. Bangles are the symbols of a married woman. *Mehar* or guarantee money of Rs 3.50 is given to the bride at the time of marriage.

Sons inherit parental property equally. They follow the rules of *shariat* in the performance of their life-cycle rituals and in cases of divorce and remarriage. Circumcision (*sunnat*) is performed for male children one year after the birth. The betrothal (*mangni*) ceremony is followed by *nikah*, the consent for which is taken by the *qazi* from the bride and groom and the consent paper is signed. They bury the dead and perform the *challisha* ritual after forty days.

Blacksmithy is the traditional and present occupation of the Multani Lohar. They manufacture hammers, screws, scissors and repair various iron implements. Besides, they also work as wage labourers. Some of them are involved in making plastic materials. They have traditional councils (*jamat*) to settle disputes, including those connected with divorce.

S-13-26, Vol. 1969

MULTAN UNDER THE ARABS

Mumtaz. A. Pathan*

MULTAN was the principal city of the easternmost province of the vast Muslim empire in medieval times. Later it became the capital of the kingdom of the same name under a Qurayshite family which claimed its descent from Sāmah ibn Lu'iyah. This kingdom of the Qurayshites was brought to an end by Sultān Maḥmud of Ghaznah, who defeated its ruler and incorporated Multān into his dominions.

DERIVATION OF THE NAME

The term "Multan" is derived from Sanskrit Maliathan (i.e., Māli-Asthan), which means the seat of Mali, a powerful tribe which led a settled existence in the region down to the period of the invasion of Alexander the Great. Its old name is reported to have been Kasyā-Pāpura or Kasyāpur after Rishi Kasyā, one of the sons of Manū, the direct descendant of god Brahma.¹ Manū had seven sons and these are represented in the heavens by the seven stars of the great bear. It also seems to have derived its name from Mūl, the sun-god,² the statue of which adorned its temple. This is attested to from the accounts of the Arab writers who speak of Multān as the chief centre of sun-worship in the northern part of the Indus valley. The term "Mūl" in Sanskrit means root or origin; it also means heaven, ether, space, atmosphere or god. Any one of these names can be made applicable to the Sun, the lord of ethereal space.

It is related that the temple of Multān was the first ever built in the sub-continent for the worship of sun-god. It was built by Sambā, the son of lord Krishna, and was named Adiyasthana³ or the first shrine. Adiya is also the corruption of Aditya or the Sun, which is usually shortened to Adit, and even Ait,⁴ as in the case of Aditwara or Aitwar, for Aditwara, i.e., Sunday. Sun worship at Multān was probably very old, which, according to one tradition, was instituted by the famous Prahlada, the son of Daitiya or Hiriyana Kasipu, the son of Manū, as already mentioned. The famous Sanskrit scholar al-Berunī relates that the idol of Multān, which was named after the Sun, was

(1) David Ross: *Lund of Five Rivers and Sind* (London 1883) p. 92.

(2) Alexander Cunningham; *The Ancient Geography of India*, (London 1871) p. 232.

(3) Alexander Cunningham: Vol. I, p. 233.

(4) Al-Berunī: *Kitab al-Hind* (Leipzig 1925) p. 56.

* Dr. Mumtaz A. Pathan, Professor of History, Islamia College, Karachi, Pakistan.

The tribe, is divided into three clans; the Ahmad Khel, Isma'il, and the Dawlat Khel. Like the Safis and the Shilmanis, they are vassal clans of the Mohmands. Neither the Mohmands nor the Afridis regard the Mullagoris as true Pathans. During the period 1879-98 they were constantly at feud with the Zakka Khel Afridis.

It was not until 1902 that the Government of India decided to construct a road from Shagai to Landi Kotal as an alternative route to the Khyber. In 1904 the Mullagoris, in consideration of their good behaviour in connection with the construction of this road through their territories, received an annual allowance of 5,000 rupees.

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C.C. DAVIES

Multani

Community of India and Pakistan

The Multani are also known as Kahrar. The terms Multani and Kahrar are derived from Multan, a district in the Punjab Province (now in Pakistan) from where the community is said to have migrated. Rose (1919) mentions them as potters from Multan. There are both Hindu and Muslim sections among them which are respectively endogamous.

In Gujarat, the Multani are grouped under the Pinjara, but they refer to themselves as Multani Pinjara or Ajmeri in the Rajkot district. But Gazetteer of Bombay Presidency (1899:77) states that they came to Gujarat during the Muslim invasion of Gujarat and were converted to Islam during the reign of Mohammad Begda (1459-1513 A.D.). On the basis of territory, there are four divisions among them which are also reported from the villages of Ahmedabad, Surendranagar, Rajkot and Junagadh, besides Surat city. They are Sunni Muslims. They speak Gujarati and use its script. The Multani are non-vegetarian and their staple cereals comprise of wheat, bajra and rice.

The community considers itself Sayad and is placed below the Brahman, Jain and Rajput in the social hierarchy. They have sub-groups, like Zhalwad, Gohilwad, Chaurasia, and Kathiawadi. They follow clan (*sakh*) exogamy and prefer to marry their mother's brother's daughter. Some of their clans are Hamad, Gori, Vakani, Chauhan, etc. Glass bangles and coloured clothes are the marriage symbols for women. Patrilocal residence and instant payment of *mehar* are the rules governing marriage. Divorce and remarriage are permitted among them. They follow male equigeniture as the rule of inheritance.

Pre-delivery ritual, *kholobhara*, is performed in the seventh month of the first pregnancy. A name is given to the child within two months of birth, followed by tonsure (*mundan*), circumcision (*sunnath*) within one year, *aqiqa* and *bismillha*. The death rite *ziarat* is performed on the third day after a death, followed by *dasma* on the tenth day and *chalisma* on the fortieth day. Fateha is proceeded by the recitation of *the Qur'an*.

The Multani are, by tradition, cotton-cleaners and manufacturers of beds and pillows. Besides, they are also involved in cultivation and petty business like owning cycle shops, tailoring and service in government and non-government departments. Male children work in hotels and petty business establishments. Each division of the community has a community council at the regional level to regulate social control.

They belong to the Sunni sect of Islam and are affiliated to Bhavansha *pir* of Viramgam who is said to have given *pinjane ka kam* to the community after converting them to Islam. They take part in his fair (*urs*) and women sing folk-songs about the origin of their community.

As cotton-cleaners and cultivators, they maintain socio-economic relations with all neighbouring communities with restriction of commensal norms. They share the burial ground with other Muslims. Facilities of drinking water, roads, schools, *panchayat ghar*, etc., are shared with all communities. Owing to poor literacy, only a few men are employed as primary school teachers. Facilities pertaining to modern medicines and health and family welfare are utilised.

MAUSOLEUM OF SHAIKH BAHĀ' AL-DĪN ZAKARIYA AT MULTĀN
AND THE INTRODUCTION OF CENTRAL ASIAN ART TRADITIONS
IN SOUTH ASIAN SUBCONTINENT

According to a famous Persian saying, 'Multān is particularly remembered for its numerous tombs and graves of saints, savants and soldiers with which it has been abounding since the very ancient days¹. Among others, it possesses magnificent tombs of Bahā' al-Din Zakariya (d. 1262), Shāhid-Shahīd (d. 1270)², Shams Sabzwāri (d. 1276)³, Shaikh Rukn-i-'Ālam (d. 1320)⁴ Sultān 'Ali Akbar, the great grandson of Shams Sabzwāri⁵, etc. While the first two represent the earlier phase of the Islamic architecture of Pakistan, the Mausoleum of Rukn-i-'Ālam is treated as the manifestation of the climax of the style. Similarly, the last named is a fine specimen of adaptation and assimilation of the famous Rukn-i-'Ālam. The saintly family of the Suhrawardiya *salsila* of Multān, it may be emphasised, was very influential in the Subcontinent, both religiously as well as politically, and was indeed affluent enough to build their magnificent tombs and mausolea.

¹ Cf. a Persian couplet: چار چیز است تحفه ملتان گرد، گرما، گما، گما و گورستان

² A disciple of Shaikh Bahā' al-Din Zakariya and a personal friend of Shaikh Sadr al-Din 'Arif who died as a martyr during a Mongol attack on Multān. His tomb is said to have been built by some prince or elite of the city. It is of sterling importance for the study of the early Islamic architecture of Pakistan, as it has been constructed in the style of the Mausoleum of Bahā' al-Din having tapering walls, three stories and a hemispherical dome, all in the early stage of experimentation. Its importance is enhanced due to the fact that it still stands un-disturbed in its original shape. For further detail and architectural description, see AHMAD NABI KHAN, *Multan: History and Architecture* (Islamabad, 1981).

³ Also called, erroneously of course, Tabrezi and not be confounded with the famous saint, Shams Tabrezi, the Pir of Jalāl al-Din Rūmi. Shams Sabzwari was, in fact, an important Ismā'ili *dā'i* lived in Multān. See *ibid.*

⁴ Cf. AHMAD NABI KHAN, «The Mausoleum of Shaikh Rukn-i-'Ālam, Multan» in *Jour. Central Asia* (Vol. i. No. 2) 7 ff. (1979).

⁵ An exact adaptation of the mausoleum of Rukn-i-'Ālam. See for further detail, AHMAD NABI KHAN, «The Tomb of Sultan 'Ali Akbar», in *JRSP*. vol. XIV, No. 1 (January, 1977).

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RANJIT SINGH AND THE FALL OF MULTAN

Multan is an important historical city. The earliest recorded history of this old city can be traced to Alexander's campaigns. The next piece of information about the events at Multan can be had from the Muslim historian, Al-Mas'udi's writings¹. In A.C. 712 Multan was conquered by the Muslim general Muhammad Bin Qasim during the Ummayyad period. After this important event very little is known about the history of Multan except that it went under the Arabs once again during the caliphate of Mansur (A.C 753-74) and Mu'tasam (A.C 833-41). Thereafter, the important landmark in the history of Multan was the rule of the Carmathians (A.C 970-1206)². In the time of Delhi Sultans Multan became their western frontier. From A.C. 1206 to 1528 Multan faced some Mongol invasions. It was under the Tughluks³ when it was conquered by Amir Timur. The period from A.C. 1445 to 1525 is known as the "Langah Period". During this period, the city became independent. After the Langahs, the Mughuls became rulers of Multan. From A.C. 1528 to 1752 peace prevailed for about two hundred years. When the Mughul power began to decline, Multan was conquered and annexed by the Afghan Kings of Kabul in A.D. 1752. Most of the time it was ruled over by the Pathans of "Saddozai" origin⁴. Nawab Muzaffar Khan was appointed as Governor of Multan in A.C. 1780.

In the last quarter of the 18th century, Muslim chiefs were divided in different factions while the Sikhs were getting united to expand their sphere of influence. Ranjit Singh who had begun his career as a comparatively minor *misaldar* at the age of twelve in A.C. 1792, occupied the areas of Lahore and Amritsar. He assumed the title of Maharaja in 1801⁵ and tried to "paint the north of his

mage, leaving Multan in the incapable hands of his son Nawab Sarfraz Khan. Ranjit Singh continued his operations against Multan yet it could not be conquered in the year A.C 1809.¹³

Next year, the Sikh ruler again decided to reduce Multan. A strong force under Diwan Mohkam Chand was sent. Muzaffar Khan made frantic appeals for help to the English, but they were unwilling because of the treaty of 1809 with Ranjit Singh. The Sikh forces took possession of the city and bombarded the fort. Muzaffar Khan blew up the battery of Attar Singh Dhari killing him along with twelve of his men.¹⁴ Ranjit Singh now became desperate and took many risks. On 21st March, the Sikhs were repulsed in an assault. Mohkam Chand fell dangerously ill. Several Sikh leaders had been slain. Consequently, Ranjit Singh was satisfied with a tribute of two hundred and fifty thousand rupees, of which thirty thousand were paid in advance. In the meantime Sikh forces departed for Lahore. Ranjit Singh threw the blame for his failure on his sardars and officers.¹⁵ During this attack, the Nawab of Bahawalpur decided to offer cooperation to Ranjit Singh.¹⁶ In this way Muzaffar Khan lost his ally, while it enhanced the prestige of Ranjit Singh. The Sikhs left for Lahore, but the unfortunate Muzaffar Khan was threatened once again, this time by Shah Shuja, the exiled king of Afghanistan. The design was to oust Muzaffar Khan and to occupy the fort. Negotiations continued between the two parties. In the meantime a threat came from Ranjit Singh to Muzaffar Khan in which the latter was asked to surrender the fort to Shah Shuja. At first, Muzaffar Khan decided not to comply with such wishes. However, later the Nawab was intimidated by Ranjit Singh that he would remain indifferent in his dealings with Shah Shuja.¹⁷ This clearly meant that Ranjit Singh would not like anyone to capture the fort but himself. The Nawab was fully alive and well aware of his enemy's intentions. He entered into negotiations with the British to save Multan.¹⁸ But it was too late, as Ranjit Singh had already negotiated a treaty with the British as mentioned earlier. The Sikh ruler ordered Mohsin Shah, the Vakil of the Nawab, to pay Rs. 80,000/- as annual tribute.¹⁹ In the meantime he planned to send

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MULTAN DURING THE RULE OF THE ARABS AND THE ISMAILIS

By

Mr. Ahmad Nabi Khan

The city of Multan occupies an important place in a region that lies between Sind and Panjab and between the Gomal route and the eastern highway leading to the Jamuna-Ganges Doab. It has been a rendezvous of the caravan merchants and a familiar ground for the possible rulers, princelings and dare-devils who could cope with this geographic situation. It has long been a centre of Muslim saints and has remained in the front line of defences against the marauding hordes from the west. Its Hindu sun-temple has been well noted by the early Arab historians but its history is poorly recorded. Here Mr. Ahmad Nabi Khan, Superintendent of Archaeology, West Pakistan Circle, Lahore, is attempting to clear some of the confusions relating to the history of Multan.

Multan was conquered by Muhammad b. Qasim in the month of Rabi al-Awwal 94/December, 712 and annexed with the fast growing Umayyad caliphate. Since then, it has been an important centre of social, political and religious activities in the sub-continent. Muhammad b. Qasim had little time to consolidate and streamline the administration of his new conquest, except that he appointed Da'ud b. Nasr b. Walid Ammani its governor, and Akrama b. Raihan to look after the civil administration. Besides, he repaired the old fort and put a strong contingent of army to defend the area. This was the beginning of the Arab rule at Multan.

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After the exit of Muhammad b. Qasim, however, the newly conquered territories of Sind and Multan turned into a hot-bed of revolts and dissensions. The local chieftains and rulers who had been ousted and defeated by the Arab general, started taking advantage of the situation. It appears that the new governor Yazid b. Abi Kabshah Sakasi appointed by Caliph Sulaiman after the execution of Muhammad b. Qasim, was unable to control the situation. In fact, he died just after eighteen days of his arrival in Sind. The Caliph then appointed Habib b. Muhallal to succeed Yazid.¹ During his days, Dahir's son Jaisimha or Jaisiya revolted against the Umayyad authority and occupied Brahmanabad. Others followed suit and one after the other, most of the conquered areas reverted to their former rulers. The situation seems to have deteriorated to the extent that the next Caliph Umar b. Abd al-Aziz exhorted the Hindu rulers of Sind to embrace Islam and continue occupying their territories. Jaisimha responded to the call and embraced Islam. But, that was a temporary phase; after a short period, he recanted and rebelled against the Arab authority. The next Caliph Hisham sent Junaid b. Abd al-Rahman to deal with the rebelled ruler. He not only defeated Jaisimha, but also conquered the neighbouring territories and sent military expeditions as far as Ujjain and Malwa. He was, however, replaced by Tamim b. Zaid Utbi, and after sometime, by Hakam. The later has been considered a resourceful and competent governor. The first problem which he had to face in Sind was the consolidation of Umayyad power. He found most of the Arab possessions in the hands of hostile local rulers. The Arab army was scattered and in a pitiable condition. He therefore, erected a stronghold near Brahmanabad, named it Mahfuza and placed there all Arab troops after collecting them from neighbouring hostile territories and with the help of these troops he tried to regain the lost Arab territories. His efforts were successful to a great extent in restoring Arab authority in Sind. Later on, he founded another fortified town and named it Mansurah, which was destined

1. Baladuri p. 42b

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Panjab University Historical Society,

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THE MUGHAL PROVINCE OF MULTAN AND ITS SUBSEQUENT
HISTORY (1707—1849).

BY GULSHAN RAI, SANATANA DHARMA COLLEGE, LAHORE.

[Paper read on 31st January 1933.]

I. *Territorial Limits.*

From the *Ain-i-Akbari* we find that the Mughal province of Multan was divided into three Faujdari Divisions of Dipalpur, Multan, and Bhakkar. Each of these Divisions was divided into a number of Parganas, or Mahals. In the Dipalpur Division there were 29 parganas; six in the territory north of the old bed of the River Hakra or Ghaggar, 10 in the Doab between the Sutlej and the Beas, six in the Bari Doab, and seven in the Rachna Doab. South of the present course of the Sutlej, the towns of Ferozpur, Mamdot and Jalalabad are still well-known, and traceable in all good maps. They are all found in the present day district of Ferozpur. The Jangal pargana is most probably the recently colonised tahsil of Fazilka. The Kabula pargana must have been near the town of Kabula, which is north of the present river Sutlej, a little towards the west of Pakpattan, in the Montgomery district. These six parganas must therefore have been in the Ferozpur, Muksar and Fazilka tahsils of Ferozepur district, Minchinabad district of Bahawalpur State, and in the northern portion of Bikaner State.

In the Doab between the Sutlej and the Beas, there were 10 parganas. Out of these the towns of Dipalpur, Pakpattan, and Kabula are still well-known, and are traceable in all good maps. These 10 parganas must therefore have been in the present day tahsils of Dipalpur and Pakpattan in the Montgomery district. In the Bari Doab there were six parganas, out of which Satghara is still a well-known town in the Okara tahsil of Montgomery district. In the Rachna Doab there were seven Mahals. Out of these the town Faridabad is traceable in the maps.

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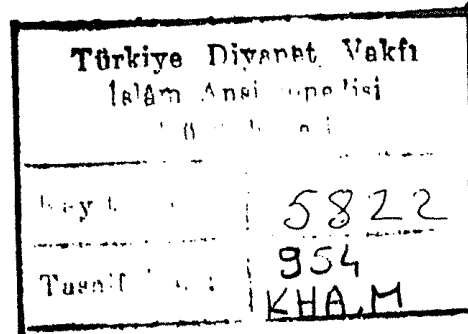
MULTAN

History And Architecture



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**FRESH LIGHT ON THE EMIRATE OF BANU SAMAH
OR BANU MUNABBAH AND THE EMERGENCE
OF ISMA'ILIS IN MULTAN**

Multan, the 'Bait al-Dhahab'¹ of the Arab chroniclers, has been one of the chief centres of religio-political activities of the Arabs in the subcontinent since the early decades of the eight century of the Christian era. It was in the month of Rabi' al-Awwal⁹⁴/December, 712 that the young Arab General, Muhammad b. Qasim, conquered it in connection with his campaign against Rai Dahar (669-712) and annexed it with the Umayyad caliphate. He appointed Daud b. Nasr b. Walid 'Ammani as governor and 'Ikrama b. Raihan to look after the civil administration. Besides, he repaired the old fort and put up a strong contingent of army to defend the area.² This was the beginning of the Arab rule in Multan.

However, after the sudden exit of Muhammad b. Qasim from the scene, the territories of Sind and Multan turned into hotbed of revolts and dissensions. The local chieftains and rulers who had been defeated by the Arab general started taking advantage of the uncertain situation. The new caliph Sulaiman appointed Yazid b. Abi Kabshah Sakaski to suppress the revolting chieftains and bring peace in the area. However, his efforts could not succeed. In fact, he died just after eighteen days of his arrival in Sind. Sulaiman then appointed Habib b. Muhallab.³ During his days, Dahar's son Jaisimha or Jaisiya revolted against the Umayyad authority and occupied Brahmanabad. Others followed suit and most of the conquered areas reverted one after another to their former rulers.

between the governor of Sind, Hisham b. 'Amar Taghlabi and the ruler of Multan in which the latter was defeated. Hisham reduced the fort and took away a number of prisoners of war. After about twenty years, in 175/792, Multan was again attacked by another Abbasid governor of Sind, Muhammad 'Adi. This time, however, the ruler of Multan repulsed the attack and Sind army left the scene in disorder.⁵

The Emirate of Banu Samah

The ruling family of Samah b. Luwayye,⁶ was among the most important Arab tribes who left their imprint on history by their remarkable sagacity and political acumen. According to authorities like Musab Zubair,⁷ Abu Ja'far Muhammad b. Habib Baghdadi,⁸ Ibn Qutaiba,⁹ Abu'l-Faraj,¹⁰ etc. the family belonged to the celebrated Arab tribe of Quraish. One of the scions of this family, Samah b. Luwayye,¹¹ migrated from Makkah and settled in Uman. His successors were called Banu Najiyah.¹² Subsequent events testify that the successors of Samah b. Luwayye flourished there¹³, and produced several men of letters, religious luminaries, rulers, politicians, traditionalists, administrators etc. whose names shine in the early history of Islam.¹⁴

These were the days of strifes and revolts throughout the Abbasid caliphate especially in its far-off possessions where disruptive activities of the Kharijites, Shi'as and Isma'ilis had reached their climax. Among these 'Uman had turned into a hotbed of such activities to the extent that the loyal forces of the Abbasids were ineffective to check them. The Abbasid caliph Matazid (279-286/892-899) therefore decided to appoint Muhammad b. Qasim Sami, a scion of Banu Samah, to suppress these activities. The assignment was very difficult indeed and required political insight, religious tolerance and military acumen. The new governor took up the assignment with courage and tactfulness. The first step he took on assumption of office was to deal with the Kharijites in order to suppress their activities. A tedious warfare ensued in which the Kharijites were eventually defeated and thrown out of their territories.¹⁵

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13. UNSCOR, Third Year, 1598th Meeting: 20 September 1948.
14. *Ibid.*, p. 9.
15. Sir James Wilson, an interview with the author. He was Secretary to General Gracey, C-in-C, Pakistan Army. The interview was held on 1 December 1978 at 11.00 a.m. in his office at Victoria, London, where James Wilson then was working as Chairman, Tobacco Corporation.
16. Notes of Air Vice-Marshal Perry Keene. Perry Keene was the first Chief of Pakistan Air Force after independence. He was kind enough to hand over his personal notes to the present writer enclosed with his letter of 16 December 1978.
17. For Indian army's atrocities in Hyderabad, See *Dawn*, Karachi 11 October 1948. A deputation of the Muslim leaders met the Military Governor on 1st November, 1948. See *The Times of India*, Bombay, 3 November 1948. As a reaction to Indian policy in Hyderabad, wide demonstrations took place in various cities of Pakistan on 20 May 1948. See *The New York Times*, 21 May 1948. See also Mir Laik Ali Khan, *Tragedy of Hyderabad*, Pakistan Co-operative Book Society Ltd., Karachi, Sep. 1962.

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Multan on the Eve of the Mughul Invasion

Multan, during the Sultanate period, enjoyed peace and prosperity. It was a trade centre and played a very important role in the north-west frontier region. "It was situated on the high way on the Qandahar-Quetta Route"¹ and controlled most of the foreign trade of India. According to al-Masudi, Multan, was the place where the caravans for Khurasan used to assemble. Since the establishment of Sayyid Dynasty in 1414 A.C. in India, the government in Delhi had become weak and the governors of different provinces had started ruling independently. In such circumstances, the province of Multan became unprotected and exposed to invasion from all sides. There was not a single recognised governor who could control the affairs of the territory. In such circumstances the elders assembled in 1443 A.C. "and selected Shaikh Yusuf, a man of learning, wisdom and high character from the tribe of Qureish to be the ruler over the people of Multan and Uch. Public prayers were offered and money was coined in his name."²

After taking over the charge of Multan Shaikh Yusuf tried his best to give it good administration but he failed miserably because people of vested interests were used to malpractices which had led to lawlessness in the territory. The situation prevailing in the territory drew attention of Rai Sehra the chief of the town of Siwi and its neighbourhood. He was an ambitious man and desired to establish his rule in the fertile land of Multan. For the assessment of the situation he visited Multan and sought audience with Shaikh Yusuf. During the meeting Rai Sehra presented several gifts to Shaikh Yusuf and impressed him with his friendly attitude. He stayed in Multan for a short period but collected all the relevant information and concluded that he could usurp the power through diplomacy if not by force. Accordingly, he started visiting Multan frequently and further developed friendly relations with Shaikh Yusuf. He decided to have matrimonial alliance with him, and consequently gave his daughter in marriage to the ruler of Multan. Knowing the weaknesses of the administration of Shaikh Yusuf and observing machinations

The Temple of Multān

21 MART 1996

A note on early Muslim attitudes to idolatry

YOHANAN FRIEDMANN

When the early Arab conquerors arrived at the beginning of the eighth century at the western fringes of India, they were immediately confronted with the question of their relationship with the people living in the occupied territory. In India, this question was more difficult to answer than in most other countries conquered during the first century of Islamic history. The Qur'ān and the other branches of early Islamic literature contain ample material on Jews and Christians, specify their role in the spiritual history of mankind and define to a certain extent the relationship which the Muslims should evolve with them. None of this applies to the religious traditions of India, which were totally unknown to the early Arab conquerors. It could, of course, be argued that the Hindūs were polytheists and ought to be treated in accordance with the *shar'ī* injunction relative to the *mushrikūn* of the Arabian peninsula. This proposition — to confront the Hindūs with the choice of Islām or the sword — was, however, out of the question due to the paucity of the early conquerors and to the precarious nature of their rule in its early stages. An accommodation with the indigenous population had to be found if the Muslims were to stand any chance of establishing their rule in parts of the Indian subcontinent. After the fury of the conquest was over, the rulers of the early Muslim principalities normally allowed their Hindū subjects to perform their religious rites and observances. Some schools of Islamic law found a legal way to include the Hindū community within the category of *ahl al-dhimma*, despite the apparently idolatrous nature of their religious traditions.

A detailed description of the early Muslim intrusions into India is included in al-Balādhurī's *Futūḥ al-Buldān*.¹ The attitude adopted by the Muslim conquerors towards the subjugated population of western India varied from place to place. A part of the population of Daybul, which was conquered by Muḥammad b. al-Qāsim al-Thaqafī at the beginning of the eighth century, was killed in a massacre lasting three days. Among those killed were the two guardians of the city temple. The tower of the temple was destroyed and a

mosque was erected in the city.² Similar was the fate of Brahmanābād.³ The temple of Qandahār, which was conquered by Hishām b. 'Amr al-Taghlibī in the reign of al-Manṣūr, was destroyed and a mosque was built in its stead.⁴ On the other hand, no harm was done to several other cities, such as Nīrūn, Sadūsān and al-Rūr.⁵ The anonymous *Ḥudūd al-'Ālam*, written towards the end of the tenth century, gives information about several Indian towns, which were governed by Muslims and at the same time served as sites for idol-temples. Conversely, mosques existed in cities which were under the sway of Hindū rulers.⁶

The city of Multān deserves our special attention. It was conquered by Muḥammad b. al-Qāsim only after fierce fighting and after the water supply of the beleaguered city was cut by the Muslims, who were able to do this with the help of information transmitted to them by one of the city inhabitants. Muḥammad b. al-Qāsim killed the fighting men and imprisoned the children and the guardians of the temple. These last numbered six thousand men. The Muslims took possession of great quantities of gold which were accumulated in the temple. According to al-Balādhurī, the people of Sind used to perform pilgrimage to this temple, to circumambulate it and to shave near it their heads and beards. They used to present the idol of the temple with money and to make vows to it.⁷

The differences between the policies adopted by Muḥammad b. al-Qāsim in Daybul and his policy in Multān are worth consideration. The temple of

² *Futūḥ al-Buldān*, p. 437. Despite this information, Bazmee Ansari maintains in the article "Daybul" in *ET*² that Muḥammad b. al-Qāsim "offered liberal terms to the vanquished non-Muslims and assured them of full protection as *dhimmis*". Similarly, Qureshi (*The Muslim community of the Indo-Pakistan subcontinent* (610-1947), The Hague, 1962, p. 39, n. 24) says, on the basis of *Futūḥ al-Buldān*, p. 437, that "the great temple of Debal still existed in the reign of the Abbasid Caliph, Mu'taṣim". This does not seem to be a correct interpretation of the passage. Al-Balādhurī only says that a certain Manṣūr b. Ḥātim saw the tower of the temple broken and that a governor of Sind in the reign of al-Mu'taṣim destroyed the upper part of the temple and converted it into a prison. The case of Daybul thus cannot serve as a proof that "places of worship were left unmolested" (*op. cit.*, p. 39), though in other places this certainly was so. Bazmee Ansari correctly observes in the article referred to above that the temple, ruined during the conquest, remained in a state of neglect and disrepair.

³ *Futūḥ al-Buldān*, p. 439.

⁴ *Ibid.*, p. 445.

⁵ *Ibid.*, pp. 437-440.

⁶ *Ḥudūd al-'Ālam* (Leningrad, 1930), fols. 14b-16a (translation by Minorsky, London, 1937, pp. 88-92).

⁷ *Futūḥ al-Buldān*, pp. 439-440. For more details about the rites performed at the temple, see Ibn Rusta, *al-A'lāq al-Nafisa* (Leiden, 1891), pp. 136-137 and M. A. Pathan, "Multan under the Arabs", *IC* XLIII (1969) pp. 13-20.

¹ Ed. de Goeje, pp. 431-446.

school, which may be seen as a continuation of the School of Iṣfahān of Mīr Dāmād and Shaykh-i Bahā'ī, were promulgated after Şadrā's death by his pupils, several of whom became noted thinkers in their own right, including Mullā Muḥsin Fayḍ Kāshānī [q.v.] and 'Abd al-Razzāk Lāhidī. Although Şadrā's influence remained limited in the generations after his death, it increased markedly during the 19th century, when his ideas helped inspire a renewed Akhbārī tendency within Twelver Shī'ism (Morris, *Wisdom*, Introd., 49). In the modern period, his works have been widely studied in Iran, Europe and America.

Although no firm chronology has yet been established for Şadrā's writings, it seems clear that the majority were produced during the later part of his life, while teaching in Shīrāz. The most important is *al-Ḥikma al-muta'aliya fi 'l-asrār al-'akliyya al-arba'a* (generally known as the *Asrār*), first completed in 1037/1628. This lengthy work is widely regarded in Iran as the most advanced text in the field of mystical philosophy (*hikmat*). Much shorter but of almost equal popularity are *al-Ḥikma al-'arshīyya*, on the knowledge of God and eschatology; the *Kitāb al-Mashā'ir*, on ontology; the *Mafātīḥ al-ghayb*, on metaphysics, cosmology, and eschatology; *al-Shawāhid al-rubūbiyya*, one of his last works, in which he summarises his main teachings; his *Sharḥ Uṣūl al-Kāfī*, a lengthy commentary on part of Kulaynī's canonical *ḥadīth* collection; and the *Sih aṣl*, his most important Persian work, in which he attacks the legalistic Uṣūlī version of Shī'ism. All of these works have been extensively studied and commented on in Iran. Most of Şadrā's opus has been published in editions of varying quality since the end of the last century.

Mullā Şadrā's philosophical system, although highly original, owes a considerable debt to earlier schools of thought, particularly *kalām* theology, Ismā'īlism, Avicennan metaphysics, Ibn al-'Arabī, Ṣūfism in general, the Ishrāqī philosophy of Shihāb al-Dīn Yahyā Suhrawardī and the School of Iṣfahān. To these he adds several original doctrines, notably: (1) the basic reality of existence (*wuḍū'ūd*) as against quiddity (*māhiyya*); (2) the unity of intellect and intelligibles; and (3) the movement of all beings in their substances as well as in their qualities (*ḥaraka djawhariyya*), described by Rahman as his "original contribution to Islamic philosophy" (*Philosophy*, 11).

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Wisdom of the Throne, see above; *Kitāb al-Mabda' wa 'l-ma'ād*, ed. Dj. Āshṭiyānī, Tehran 1976; *Kitāb al-Mashā'ir*, ed. and tr. Corbin as *Le Livre des Pénétrations métaphysiques*, see above; *al-Shawāhid al-rubūbiyya*, ed. Āshṭiyānī, Mashhad, 1346 *sh.*/1967; *Sih aṣl*, ed. S.H. Nasr, Tehran 1340 *sh.*/1961; *Sharḥ Uṣūl al-kāfī* and *Mafātīḥ al-ghayb*, Tehran 1282/1865-6. (D. MACEOIN)

MULLAGORĪ, the name of a tribe on the north-west frontier of Pakistan. They inhabit the hilly country around Tārtāra and Kambela to the north of the Khyber Pass, in the southern part of the Mohmand [q.v.] territory. Their territories are bounded on the north by the Kābul river; on the west by the Shilmānī country; on the south by the settlements of the Kuki Khēl Afrīdīs; and on the east by the Peshāwar district. The tribe is divided into three clans: the Aḥmad Khēl, Ismā'īl, and the Dawlat Khēl. Like the Sāfis and the Shilmānīs, they are vassal clans of the Mohmands. Neither the Mohmands nor the Afrīdīs regard the Mullagorīs as true Pathāns. During the period 1879-98 they were constantly at feud with the Zakka Khēl Afrīdīs (R. Warburton, *Eighteen years in the Khyber*, 1900, 158). It was not until 1902 that the Government of India decided to construct a road from Shagai to Lāndī Kotal as an alternative route to the Khyber. In 1904 the Mullagorīs, in consideration of their good behaviour in connection with the construction of this road through their territories, received an annual allowance of 5,000 rupees (C.U. Aitchison, *Treaties, engagements and sanads*, xi, no. xxxiii; Lord Curzon's Budget Speech, 30 March 1904).

Bibliography: In addition to references given in the article, see C. Collin Davies, *The problem of the North-West Frontier 1890-1908*², London 1975, 62, 104. (C. COLLIN DAVIES) E17
Mullān

MULTĀN, the name given by the Arabs to the ancient Pandjābī city of Mulasthana (B.C. Law, *Historical geography of ancient India*, Paris 1954, 112), thought to be Malli of Alexander's historians (Quintus Curtius Rufus, *History of Alexander*, Cambridge, Mass. 1946, ii, 433).

1. History. Multān was one of the cities conquered by the Arabs during Muḥammad b. al-Ḳāsim's expedition to India in 92-5/711-14. Like the city of Manṣūra [q.v.], Multān became one of the centres of Muslim rule in Western India. Due to the wealth found in it by the early conquerors, Multān was dubbed "opening of the house of gold" (*fardī bayt al-dhahab*) (al-Balādhurī, *Futūḥ*, 439-40), and became an important commercial city (al-Manīnī, *al-Fath al-wahbī 'alā ta'rikh... al-'Uṭbī*, Cairo 1286/1869, ii, 72). It seems that the *amīrs* of the city professed (until Multān came under Fāṭimid influence, see below) allegiance to the 'Abbāsīd caliph, but were practically independent (*wa-laysa huwa fī tā'ati aḥad wa-khuṭbatuhu li-bani 'l-'Abbās*) (Ibn Hawḳal, 322; cf. al-Iṣṭakhrī, 175).

Multān was at the time of the Muslim conquest the site of an important temple and a centre of Hindu pilgrimage (Ibn Rusta, 136-7 and other geographers). Contrary to Muḥammad b. al-Ḳāsim's practice in other captured cities (such as Daybul [q.v.]), the temple was left intact and pilgrims were allowed to perform their rites in it. In return for this policy of toleration, the *amīr* of Multān used to receive a considerable portion of the temple's income. Multān is the earliest and the best documented case in which the Hindus were implicitly awarded the status of *ahl al-dhimma* (Y. Friedmann, *The temple of Multan. A note on early Muslim attitudes to idolatry*, in *IOS*, ii [1972], 176-82).

MULTAN AS A CENTRE OF TRADE AND COMMERCE DURING THE MUGHAL PERIOD

DR. HUMAIRA DASTI*

Multan, played an important role as a centre of trade and commerce in the Sub-Continent's North-West frontier region through the ages. It had acquired a pivotal position in the international trade during the Sultanate period and tried to maintain its glorious role during the Mughul rule. This analysis is designed to trace the causes of its importance as a centre of trade under the Mughuls and the various items of its import and export and to what extent and in what manner commerce and industry were fostered.

It is a well known fact that the geographical factors profoundly influenced the history of India as Patricia Kendall writes that geography reigns supreme in India. It dictates political boundaries¹ and determines the commercial routes. India's trade through the North-West frontier has been age old. It had many trade routes connecting India with Central Asia. A number of cities developed as trading centres among which Multan was prominent. "It was situated on the high-way on the Qandahar Quetta route"² and controlled most of the foreign trade with India. As Qandahar and Ghazni played their historical role before Kabul came into prominence, this direction of trade has been of great importance and has been used by the traders frequently. The upper route of the North-West frontier region known as the Salt Range (*Kūh-i-Jūd*) was not safe. It was inhabited by the hill tribes known as the Khokhars, Awans and Janju'ahs who were turbulent and who used to plunder the neighbouring cities.³ Hence across the Indus on the east the movement of trade proceeded south of the Salt Range towards Multan or Dipalpur. Multan, thus acted as a centre of trade connecting Qandahar by land route and Arabia by sea via Indus.⁴ Multan was served by the three rivers namely the Indus, the Ravi and the Chenab⁵ which provided transport facilities for a flourishing trade. It attracted the merchants of Central Asia and here came the traders from across the border with rich manufacture of Balkh and Bukhara and the luscious fruits of Samarqand and Qandahar".⁶

The advent of the Arabs in South Asia opened the way for cultural contacts between them and the people of Multan. Their intellectual accomplishments reached Multan through the constant flow of

travellers and traders. This gave a cosmopolitan colour to the local society. Multan was a large and thickly populated town. Its comforts were abundant, the prices were cheap and its inhabitants had considerable wealth.⁷ It was witnessed by the Arab geographers, Al-Mas'ūdī who visited Multan in 915 A.D. According to him "..... there was active commerce between Multan and other parts of the Muslim World. Trade caravans passed between Multan and Khurasan. She had communications with Zablistan and Sijistan by way of Ghazni and Qandahar...."⁸ Iṣṭakhri visited Multan in 951 and wrote about it. Abū al-Qāsim Muḥammad bin Hawqal also wrote about the commercial activities in Multan.⁹ Both of them confirm the views expressed by Al-Mas'ūdī and relate that it was a busy town and had separate bazars for various commodities and merchandise, the ivory and copper goods being conspicuous. The bazars were crowded with customers all the time. Prices were low and within the reach of the common man.¹⁰ Maqdisi visited Multan in 985 A.D., and confirms that it was an active trading centre.¹¹ "The traders of Multan were honest in their dealings. They did not tell a lie in their transaction of sale and purchase nor did they weigh less than what ought to have been weighed. They treated travellers courteously."¹² Trade was so flourishing that by the 11th century, according to Al-Bīrūnī, Multan merchants were engaged in trade upto Rajuri near Kashmir and throughout the territory the caravans travelled in perfect security.¹³ It has also been observed from the contemporary writings that traders desired a well-established authority in the country so that their business should not suffer. Multan was a well organized and a well established city in the sense that required protection was provided to them by the rulers. Merchants could travel freely throughout the country. The *Tārīkh-i-Guzīdah* stated how Maḥmūd of Ghaznī, by stratagem, poisoned a gang of Baluch robbers who had plundered caravans going to India and extirpated their kinsmen.¹⁴

With the foundation of the Sultanate, a new chapter started in the history of trade and commerce of Multan. Trade requires a fostering care and the Sultans of Delhi, being aware of this fact, also took effective steps to provide peace and security which encouraged trade and commerce. *Gumāshtahs* were appointed to take care of the trade routes. Sara'is were always desired to be populated with a view to assist the traders so that the articles from distant places could come easily to them.¹⁵ Mehru tells us that caravans from different areas used to come here and exchanged goods in the local market. Multan presents spectacle of a flourishing urban economy. Such an economy must have necessitated commerce on a large scale.¹⁶ Surely Indian goods had a good market abroad and Indian merchants made huge profits and since coins at this period, especially in foreign trade, were not regarded as fixed standards of value, but rather as a form of merchandise, the Indian merchants obtained good quantities of gold and silver from foreign trade.¹⁷ India was eager to sell every kind of produce for these precious metals, and Babur was impressed by the
and silver in this country.

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Müller

religious functions, such as leading congregational prayer in the smaller mosques, teaching the Qur'an and literature, and preaching the Twelver faith, including the *ta'ziya*—the passion story of the sufferings of the Twelver imams Ali and Husain. The Persian word *akhun* or *akhund* is a virtual synonym of *mulla* in both the above senses.

[See also Education: Education in Iran and Central Asia.]

Roy P. Mottahedeh, *The Mantle of the Prophet* (1985).

ABDELAZIZ SACHEDINA

MÜLLER, FRIEDRICH MAX (1823–1900), German-born scholar who spent his career in England, primarily at Oxford. Although denied the Boden Professorship of Sanskrit in 1860, he became the most celebrated Indologist of the nineteenth century. To Müller we owe the first published edition of the *Rig Veda* with Sayana's commentary. This enterprise (1849–1873), commissioned by the East India Company, earned him the reverence of Indian scholars. Müller later turned his attention to comparative philology and comparative mythology. Many of his ideas were soon considered out of date; yet his personal charm and the lucidity of his English style made him a favorite of the European reading public. Müller conceived and edited the famous Sacred Books of the East series; begun in 1875, all but one volume and the index were published in his lifetime. Although he never visited India, he was in constant contact with Indians and displayed much interest in India's political and intellectual affairs.

The Life and Letters of the Right Honourable Friedrich Max Müller, Edited by His Wife, 2 vols. (1902). J. H. Voight, *Max Mueller: The Man and His Ideas* (1967).

LUDO ROCHER

MULRAJ, DIWAN, Hindu governor of Multan (1844–1848), precipitated the Second Anglo-Sikh War (1849) by leading a local anti-British insurrection in 1848. The Sikh kingdom was defeated.

[See also Sikhism.]

USHA SANYAL

MULTAN, today a district headquarters in lower Punjab, Pakistan, is reputedly the city from which Alexander the Great retreated after his decision not to invade India. It was a renowned center of sun worship; offerings to the main temple, which was

destroyed in the seventeenth century, and to its deity provided revenue for Multan's Muslim governors. Originally appointed by the caliph, they controlled the city from the eighth century onward. By the tenth century Multan had become a stronghold for followers of a heretical Islamic sect, the Qarmatis, but Sunni Islam was restored by Mahmud of Ghazna in the early eleventh century. Upon the Ghorid conquest of North India, Multan was incorporated into the Delhi sultanate; this status lasted until 1438, when independent rulers assumed power. In 1528 the city became part of the Mughal empire. Subsequently Multan was under Afghan control, and in 1818, Ranjit Singh captured the city. By 1850 the British took Multan.

Famous for its tombs of early sultanate-period saints, the city is dominated by the enormous two-storied octagonal tomb of Rukn-i Alam Suhrawardi. It was reputedly constructed by the future sultan Ghiyas ud-Din Tughluq (d. 1325) as a tomb for himself, and he bestowed it upon his spiritual adviser, Rukn-i Alam. Constructed of brick and embellished with glazed blue tiles, it has recently been restored by Wali Ullah Khan.

J. Burton-Page, "Tomb of Rukn-i Alam," *Splendors of the East* (1965), pp. 72–81. "Directions in Diversity: The Winners of the 1983 Aga Khan Award for Architecture," *Mimar* 10 (1983): 16–48. Syed Muhammad Latif, *The Early History of Multan* (1963). CATHERINE B. ASHER

MUNDA. About a million strong, the Munda have their homeland in the Ranchi district of Bihar, from which they have spread over adjoining areas of Orissa and West Bengal. Ethnologically they belong to the proto-Australoid stock. During the last two hundred years they have been influenced by Hinduism and Christianity and have also been a factor in the rise of the composite culture of Chotanagpur. They participated in the formation of the state by the Nagbanshi in the medieval period and bore the brunt of colonialism in the nineteenth century, during which time aliens dispossessed them of their land. They often rebelled; their best-known uprising, called the *ulgulan*, was led by Birsa Munda (1874–1901) and resulted in the enactment of the Chotanagpur Tenancy Act, which protected their land system. Primarily settled agriculturists, the Munda have also emigrated as laborers in tea gardens and elsewhere.

S. C. Roy, *The Mundas and Their Country* (1912).

K. S. SINGH

الحكومات العربية في الهند و السند

(١٠)

تأليف : القاضي اطهر مباركجوري

ترجمة : الاستاذ عبدالعزيز عزت عبدالجليل

بنو سامة في الملتان

سبق القول بان حكام بنى سامة في الملتان كانوا من اهل السنة والجماعة وقد صرح العلامة ابن خلدون ان محمد بن قاسم بن سامة قد خطب باسم الخلافة العباسية، وقد ورثه ابناؤه فآظفروا السنة ولو أنه لا يوجد اى نص يدل على انهم ساروا على نهج أبيهم فى مسلكه ولكن القرائن القوية تدل على ذلك لانهم من اسرة سنية و من جهة اخرى أنهم خطبوا كذلك باسم الخليفة العباسى ودعوا له على منابرهم فضلا عن انهم كانوا يهتمون باداء صلاة الجمعة و يخرجون لها فى سوكب و ذلك من اقوى الأدلة على انهم كانوا من اهل السنة والجماعة و هو نفس السبب الذى دعا الا سماعيليين على تقويض حكومتهم - وقد كتب ابو ذلف فى شان الملتان مايتى : والمسجد الجامع نصابق لهذه القبة والاسلام بها ظاهر والا نرى بالمعروف والنهى عن المنكر شامل كما كتب ابن رسته : وهم يدعون لاسير المومنين و كتب الاصطخرى : ولا يطع صاحب المنصورة

(١) معجم البلدان ج ٥ ص ١١٩

(٢) الاعلاق النفسية ص ١٣٥

الناس و اشتجوتهم بطرقها فى الجدل، فقيض الله لهذه المواقف المعتزلة يدافعون عن الاسلام بالفضل و المنطق، و يحاجون اعداء الدين بالفلسفة و الحجة الدامغة، لا يشق لهم غبار، ولا يبلغ أحد بلغم -

فكان المعتزلة يستخدمون السلاح الذى يشهره اعداء الاسلام، و يحاربون هؤلاء الاعداء بنفس الحجج الفلسفية و الادلة المنطقية، و بذلك نجح المعتزلة و كتب لهم الفوز، و قدسوا خدمات عظيمة للاسلام و المسلمين، و لم يقف الامر عند حد قرع الحجة بالحجة بل انطلقوا فى الافاق يدعون للاسلام و يقنعون الناس بمبادئه القومية، فكلوا خيرا دعاة الى خير عقيدة، و خير هداة الى خير الدين -

ولا ادعى للمعتزلة السلطنة من كل عيب فان بعضهم تطرف فى مبادئه، و لكن هذا شان كل فرقة من الفرق الاسلامية -

المراجع

- (١) الملل و النحل للشهرستاني
- (٢) فجر الاسلام للدكتور أحمد بك امين
- (٣) ضحى الاسلام للدكتور أحمد بك امين
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- (٥) الفرق الاسلامية - للاستاذ على الغرابى
- (٦) الامانة و التماسه - لابن تيمية
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MAAHE YAZINLANMISHTAN
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Multan

1443-1527 C.E.

Shaikh Yusuf Qureshi.

In 1443 C.E. when the rule of the Sayyid dynasty of the Delhi Sultanate began to disintegrate, the people of Multan declared their independence, and chose Muhammad Yusuf Qureshi, a great grandson of the Sufi-saint Bahauddin Zikriya as their ruler. Shaikh Yusuf was a man of great piety, and he tried to enforce the Islamic laws. He administered justice with an even hand, and he became very popular with the people. Under his rule, the people of Multan became prosperous. He was married to a daughter of a Baluch leader Rai Sahira of the Langah tribe. Rai Sahira was an ambitious person, and in spite of the fact that Shaikh Yusuf was hisin-law, he captured power for himself by a coupd 'etat. Shaikh Yusuf fled from Multan and sought refuge at the court of the Delhi Sultan Bahlol Lodhi. Shaikh Yusuf was well received at the Delhi court and Sultan Bahlol Lodhi married one of his daughters to a son of Shaikh Yusuf.

Mahmud Shah

On assuming power Rai Sahira assumed the official title of Mahmud Shah. During his rule many Baluch families were settled in Lahore. He built up a strong army. He expected an attack from the Delhi Sultan in aid of Shaikh Yusuf, and therefore made preparations for defence on a large scale. As the Delhi Sultan was involved in other affairs, he was not able to undertake an expedition to Multan. Mahmud Shah died in 1453 C.E. His rule lasted for ten years.

Qutb-ud-Din

Mahmud Shah was succeeded by his son Qutb-ud-Din. He followed in the footsteps of his father, strengthened his army. He

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Multan
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