



---

## **Decline of Arab Political Hegemony in the Sindh region**

Zabihur Rahman,<sup>1</sup> & Sartaj<sup>2</sup>

### **Abstract:**

This paper presents an overview of the historical analysis of the decline of Arab political influence in the Sindh region of the Indian Sub-continent. The Arab Muslim rulers first expanded their political influence in the region during the Umayyad in the year 708-709 AD. The Muslims firmly established their political influence after the conquest of the region by Muhammad bin Qasim. Muslim rule continued during the Abbasid dynasty where governors were appointed from the capital. The Arab Muslim rulers were able to continue their political influence over the region for almost three centuries and had long long-lasting impact on society, politics, religion, and the civilization. Several factors contributed to the decay of the political influence of Arab Muslims in the region such as the internal division in ruling elite, factionalism, power struggle, and conflicts at different levels. The regional geo-political realities contributed to the decline of Arab Muslim rule in the region where various other regional Muslim groups emerged such as Ghaznavid which changed the political dynamics of the region. The historical method is used to analyze the impact of these historical developments and causes of the decline of Arab Muslim political influence in the region.

**Keywords:** Indian sub-continent, Sindh, Arab Muslim ruler, Muslim Civilization, conquest, decline

### **INTRODUCTION**

Islam after its birth in the early 7<sup>th</sup> century (C.E), expanded rapidly in all directions. The state of Madinah founded by the Holy Prophet Muhammad (PBUH) gradually turned into a large Islamic Empire with vast military quest that took place in the period of four righteously guided caliphs, especially during the reign of Hazrat Umar, the 2<sup>nd</sup> caliph of Islam. The expansion of Islam and the Muslim rule continued during the Umayyad dynasty. During this period, the vast territories

---

<sup>1</sup> Assistant Prof, Department of Islamic Studies, Riphah International University, Islamabad, Pakistan. Email: zabih.rahman@riphah.edu.pk

<sup>2</sup> Senior Lecturer, Riphah Institute of Public Policy, Department of International Relation, Riphah International University, Islamabad, Pakistan. Email: sartaj@riphah.edu.pk

including Spain in Europe, Western Africa, as well as parts of Indian sub-continent became part of the Arab Muslim rule.

The Arab Muslim rulers first expanded their political influence in the Sindh during the Umayyad reign in the year 708-709 AD. The Muslims firmly established their political influence after the conquest of the region by Muhammad bin Qasim. Muslim rule continued during the Abbasid dynasty where governors were appointed from the capital. The Arab Muslim rulers were able to continue their political influence over the region for almost three centuries.

This paper aims to presents an overview of the historical analysis of the decline of Arab political influence in the Sindh region of the Indian Sub-continent. It explores the factors that contributed to the decay and ultimately end of the political influence of Arab Muslims in the region. The study also highlights the influence of Arab Muslim rule on society, politics, religion, and the civilization of the region.

### **LITERATURE REVIEW**

The lands called Al-Sindh or Bilâdu's-Sindh or Indian coastal cities are mentioned in the sources of Islamic geography "Futuh and Buldan" (The Books of conquests and countries) as a region covering the east and west of the Sindh River flowing from the Northeast Kashmir Mountains to the Indian Ocean, comprises of almost the whole of present-day Pakistan, except for certain regions. Fathû's-Sindh (Chach Nama), which is known as the main source on the history of Sindh, shows that the borders of the Sindh region extend to the Kashmir region in the east, the borders of Makran in the west, the Indian Ocean in the south, and the Kirdân and Kikanan mountains in the north (al-Kufi, 1226).

According to historical sources, the first Islamic raid on Biladu's-Sindh took place during the period of Caliph Umar, after that, during the period of Muawiyah bin Abu Sufyan, the series of conquests continued which turned this region into the status of the eastern province of the Islamic State (Lambrick, 1973). The Abbasids were the next ruler who dominated the region until 247 AH / 861-862 AD. After the decline of the Abbasids, the dynastic system emerged in the Sindh region, and a large part of the region passed into the hands of the Habbari dynasty, until the Ghaznavids Invasion (al-Baladhuri, 892).

### **RESEARCH METHODOLOGY**

Historical research methods is used in this research paper. The historical research method may best explain the decline of Arab dynasty in the Sindh region. In historical analysis method both primary and secondary data. In this research paper mainly the secondary sources such as books, articles and biographies has been used as main sources for references. This approach helps us to understand the historical events, phenomenon and trends. In this paper various phenomena and trend has been discussed to analyze different reasons for the decline of Arab political influence in the region. Through historical analysis of these trend and phenomenon we may be able to understand and analyze the social and political impact of the decline of Arab Political influence. These historical events and trend may help us to understand modern society and political and diplomatic relations among different people and regions.

## FOUNDATION AND FALL OF THE LAST ARAB DYNASTY

After the death of the Abbasid caliph Mamûn (AH 198-218/AD 814-834), Mutasim (218-227 AH /834-842 AD) was brought to the caliphate with the support of the Turkish commanders in the army (Ismail, 1966). Consequently, during this period, the influence of the Turks in the administration of the Abbasid state seemed to increase considerably. Such as the Involvement of the Turks in the appointment and removal of provincial governors, as well as their ability to select the next caliph, indicated a decline in the caliphs' political sway. On the other hand, the Zut and Bâbek al-Hürremî groups opened the flag of rebellion in Azerbaijan in 816 AD, which expanded its sphere of influence over time, and kept the Abbasids busy for a long time. This rebellion activity also caused the decline of the political power and authority of the Abbasid caliphate and finally ended in 837 AD, during the reign of Caliph Mu'tasim. In the regions of Khorasan and Transoxiana, the Samanids (819 AH-1005 AD) increased their power. Such situations were signs that the power of the Abbasids did not practically exist in the different regions (Tor, 2009).

As a result of this, influential people in the distant lands of the state sought to establish their kingdoms over time. Therefore, the Sindh region, the eastern province of the Islamic State, also passed into the hands of independent rulers. In Mansurah, Habbaris (247-416 AH / 862-1026 AD) from the Quraysh tribe; in Multan region Sons of Sama (290-375 AH / 903-986 AD), also from the Quraysh tribe, and in Makran, also an Arab tribe Ma'dan (340-422 AH / 952-1031 AD) established their dynasties (Islam, 1990).

When the caliph Mutawakkil was assassinated in 861-862 AD, Umar al-Habbari, who was in charge as a governor in the Sindh region, declared his independence and seized power in the region. Thus in most parts of the Sindh Umar laid the foundations of the Habbari dynasty until the conquest of Mahmud of Ghazni (Ali, 2023). However, a politically independent dynasty continued its spiritual bond with the Abbasid caliphate. Sermons were still read in the name of the caliph in the Mansurah mosque. Umar bin Abdulaziz al-Habbari, the founder of the Habbari dynasty, chose Mansurah as the center and capital of his dynasty. However, he was living in a city called Baniya, near Mansurah (MacLean, 1989).

During this period, Ya'qub bin Leys es-Saffâr rebelled against the Abbasid state in 247 AH / 861-862 AD and engaged in long and difficult struggles in the Sistan region. Under the leadership of Ya'qub bin Leys es-Saffâr, the Saffarids, who became stronger day by day, succeeded in seizing the Fars region step by step. In 262 AH /875-876 AD, the caliph Mu'temid Alallah (256-279 AH /870-892 AD) gave him the administration of the provinces of Belh, Tohâristan, Sistan and Sindh to stop Ya'qub bin Leys es-Saffâr (Kennedy, 2001). Although the Saffarids were officially given administration of the Sindh lands, but they had no direct influence over the Sindh region. The rulers of Multan, Rahc, Tibsin, Zabulistan, Sindh(Mansurah), and Makran were concerned about the Saffarids and saw them as a threat due to their authority over the Sistan region surrounding the Sindh lands.

After Umar bin Abdulaziz al-Habbari established his power in the Sindh region, he brought prosperity and peace to the region. The geographer Ibn Hawqal (d.367/977-978), who visited the region, reports that the people were pleased with the politics and administration of the Habbari dynasty in Mansurah and that Umar, who lived in the city of Baniya, was a generous and respected

person. He, even mentions that Umar was famous in Baghdad for his nobility and superiority. There is no clear information in the sources about exactly how many years Umar bin Abdulaziz al-Habbari remained as head of the dynasty. However, the Iranian sailor and ship captain Büzürg bin Shahriar who lived in the 10th century, wrote in his famous work, that Abdullah bin Umar bin Abdulaziz from the Habbari dynasty was in power in Mansurah in 270 AH /883-884 AD. Based on this information, it can be said that the reign of Umar bin Abdulaziz al-Habbari was about twenty-three years.

Since there were no longer any tribal conflicts, we can say that peace, tranquility, and prosperity were established in the region by putting an end to Arab political dominance. It is believed that the presence of individuals who are happy with the administration is a sign of a just system in the area, as mentioned by the geographer Ibn Hawqal (Piacentini, 1996).

After Umar al-Habbari, his son Abdullah bin Umar al-Habbari came to power in (270 AH /884 AD). He inherited a powerful and prosperous dynasty from his father. However, an attack on Mansurah was carried out by Abu Sama, a slave of the Kinda tribe, who observed the city deserted during Abdullah's early reign. With the death of Umar bin Abdulaziz al-Habbari, Abu Sama was able to seize Mansurah by taking advantage of the government's vulnerability and Abdullah's complacency. When Abdullah al-Habbari saw the courage of Abu Sama, he prepared an army and fought until he took Mansurah back. After a short time, he left Baniya and settled in Mansurah. Although Abdullah al-Habbari, like his father, belonged to an independent dynasty and did not sever his spiritual ties to the Abbasid caliphate by mentioning the name of the Abbasid caliph during the Friday sermons in the Mansurah mosque.

During the rule of Abdullah bin Umar al-Habbari, the city of Mansurah became a center where scientific activities took place, Islamization efforts persisted and religious freedom was granted to non-Muslims. Scholars, poets, and writers were not only patronized; they also received value and importance. There is no clear information in sources about how long Abdullah reigned. However, Mas'ûdî states that when he came to the Sindh region at the beginning of the fourth century, Umar bin Abdullah al-Habbari was in power. Considering this information, it can be estimated that Abdullah al-Habbari passed away around (h.300-301/m. 913-914).

After the death of Abdullah (H.300-301/m. 913-914), his son Abü'l-Münzir Umar bin Abdullah al-Habbari became the head of the Habbari dynasty in the Sindh region. He put forward a stronger and more systematic administration than his father and grandfather. He added the vizier staff to assist him in state affairs. For the first time in the Habbari dynasty, a person named Ribah took office as a vizier. During the reign of Umar bin Abdullah al-Habbari, the army organization was considerably strengthened. The army consisted of warrior elephants, five hundred soldiers with each elephant were in a position to participate in the war and fight against thousands of enemy soldiers. The successful fighting ability of the two great elephants, Minfarklis and Haydara, in the army of Umar bin Abdullah, was praised among the kings in Sindh and Hind regions. Even interesting stories were told about the elephant named Minfarklis.

During the reign of Umar bin Abdullah, despite having a very strong military, it was seen that the Habbaris did not engage in any conquest activities. Presumably, the goal of the Habbaris should be

for the people of the region to live in prosperity and peace, and to strengthen the economy of the region by establishing good relations with the rulers in the surrounding regions.

According to Zirikli, Umar bin Abdullah al-Habbari's died in (h.310/m.923). Although it is said that Umar had two sons, Ali and Muhammed, and that power passed to them following their father's death. There is no specific information about who took over power after the death of Umar bin Abdullah al-Habbari. However, the Arab historian and geographer Makdisi, who visited the region just before he died in AH. 390/AD.1000, in his famous work written in (H.375/M.986), stated that the person who had power in Mansurah was from the Quraysh tribe. He reports that the khutbah was also delivered on behalf of the Abbasid caliph (Hughes, 1874).

### **The End of the Habbarid Dynasty**

According to the information we have discussed so far, it is seen that there are three prominent rulers in the Habbarid dynasty. These rulers are; The founder of the dynasty was Umar bin Abdulaziz al-Habbari, his son Abdullah bin Umar, and grandson Abū'l-Münzir Umar bin Abdullah. Then, the power in the region continued in the hands of his descendants Ali, Muhammed and his children until the conquest of Mahmud Gaznavi.

On the other hand, there is no clear indication of the precise date that the Sons of Sâma began to rule over Mūltan due to lack of information on the Multan region. However, After Mohammed bin Qasim, the Multan region constantly remained under the control of Muslims, and sermons were read in the name of the caliphs. Although the region remained under the influence but did not fall under the jurisdiction of the governors of Sind, sent by the caliph or the governor of Iraq, except during the reign of Mohammed bin Qasim. In the 3rd century of Hijri, when the Abbasid caliphate weakened, rebellions arose in its different provinces. After AH. 232-247AD. 847-862, the governors in the distant lands of the state sought to establish their sovereignty by gaining their independence. According to Tirâzî, Ibn Rustah (d. 300/AD. 913'), one of the Islamic geographers who visited the region before AH.290/AD. 903, stated that there was a tribe living in the Multan region claiming to be descended from the sons of Sama bin Lü'ey, who was from the Quraysh tribe. He also labeled them as sons of Sâma or sons of Münebbih. In addition, Ibn Rustah states that they established their dynasty in the Multan region and continued to deliver sermons on behalf of the Abbasid caliph (Anjum, 2007).

According to this information, it is understood that the reign of the sons of Sâma was established in AH, 290/AD, 903. Mas'udi, who came to Multan after AH,300/AD,913, states that Multan's dominance has been in the hands of Sama bin Lüey's sons since the first conquest of the Muslims, and al-Munebbih bin Esed al-Qurashi was the ruler of Multan.

On the other hand, after the spread of Islam in the Uman region, the sons of Sama emerged as a powerful tribe, especially at the end of the 3rd century Hijri. Meanwhile, the Abbasid caliph al-Mu'tazid Billah (h.279-289/m.892-902) was in power. When the caliph came to know that the Kharijites were attempting to revolt by getting stronger in the region of Uman, he assigned Mohammed bin Qasim es-Sami to prevent this revolt. Mohammed bin Qasim successfully completed his mission. When the Kharijites were expelled from this region, the dominance of the Abbasids was ensured and sermons were started to be read on their behalf. However, after a short time, conflicts broke out between this family, and the Uman region got out of control again. Taking advantage of

this instability, the Qarmatians stepped in and Abu Tahir al-Qarmati seized power in Uman (h.317/m.930).

Bîrûnî says the following about this subject: "When Muhammad bin al-Qasim bin al-Munabbih entered the lands of Sindh through Sijestan, he conquered Bimehnu (بمهنوا/Brahmanâbâd) and changed its name to al-Mansurah and also conquered Mûlistan (مولستان/Mûltan) and changed its name to Ma'mure/ (Ahmed, 2009) معمورة. Then after that, he captured the region up to the Kunûc city and made expeditions to the borders of Kandahar and Kashmir. In other words, he conquered all the lands he entered, whether via combat or peaceful means. However, before the coming of the Turks, specifically Mahmud Ghaznavi, no one had crossed the frontier between Kabul and the Sindh River. According to Biruni, at another point, "When Muhammad bin Qasim bin al-Munabbih conquered the Multan region, he saw that the temple here was the Hindus' primary place of worship and there was plenty of property in the city. He thought that this situation was advantageous for his rulership, without touching the temple he built up a mosque near to the temple (Khân, 1976).

According to the information mentioned above, al-Munabbih bin Asad al-Kureşî mentioned by Mas'ûdî and Muhammad bin Qasim bin al-Munabbih mentioned by al-Biruni belong to the same clan. In that case, when the sons of Sama were in power in the region of Uman, the region of Multan must have been under the control of the sons of Sama. Likewise, it is understood that the sons of Sâma or sons of Mûnebbih, which Mes'ûdî and Rûsteh mentioned as Mûltân rulers around AD,300/AD, 913, continued their existence both in Mûltan and in Uman.

Therefore, the factor supporting Mohammed bin Qasim al-Sami in the Multan region and encouraging him to take over the region must have been the fact that the people of Uman had been in this region for a long time, and even as Ibn Rustah reported, the sons of Sama must have previously lived in this region. Because Muhammad bin Qasim al-Sami was loyal and obedient to the Abbasid caliphs. He captured the Multan region and delivered a sermon in the name of the Abbasid caliph.

Afterward, Istakhri (d. 346/958) visited the Sindh region and conveyed the following information about Multan: He said "There was a neighborhood called Jandrâver, half a league (Three Miles) away from the city of Multan. It was the garrison area of the Multan ruler. The ruler, one of the sons of Sama, used to ride the elephant and enter the city only on Friday for Friday prayers. In addition, the Emir of Multan was not subordinate to the ruler of Mansurah. He was directly attached to the caliph and gave a sermon with his name. A few years after Istakhri, Ibn Hawqal visited the region and stated that Multan's amir(ruler) was from the Habbari dynasty and that the wealth donated to the idolatrous there was captured by him and spent for the benefit of servants working there.

It is understood from this information conveyed by Ibn Hawqal that probably between the years (AH, 310-360/AD, 923-971)Multan's dominance must have passed into the hands of the Habbaris. Because it seems that the administrative affairs of the region were carried out by the Habbaris. Moreover, the sons of Sama's entering and exiting from the city of Multan only for Friday prayers indicate that their reign has weakened and they have no more influence on the Multan region.

Later on, Al-Makdisi (d.380), who came to this region around AH, 375/AD, 986, stated that the people of Multan were Shiites. Al-Maqdisi, while giving information about the provinces of the

Sindh region, stated that a sermon was read in the name of Fatimids in Multan, all political and administrative affairs were carried out by the order of the Fatimid caliph, and that ambassadors and gifts from the Multan region were constantly sent to Cairo, the capital of the Fatimids. He also states that al-Muiz li Dinillah, the Fatimid caliph was a powerful and just ruler.

It seems that the Shiites in Multan also came to power by getting stronger in the region around AH, 375/AD, 986 and they acted or administered the Multan region according to the instructions came from Egypt.

### **Shiite Dominion in Multan ( 375-401 AH/ 986-1011 AD)**

When the sons of Sama lost their power in Multan, the Qarmatians took over the region for a short time. Jelem bin Shayban, the chief of the Qarmatians, destroyed the idol in the city and killed the servants working there. They built a mosque in a place like a castle on the high hill where the idolatry is located, and they closed the adjoining mosque established during the Umayyad period.

There are not enough information about how long Jelem bin Shayban ruled there. However, Esterâbâdî reports that Sheikh Hamid became the ruler of Multan after that and made a peace agreement by obeying the Ghaznavid Sultan Sabuktigin. In the year 387 AH 998 AD, Mahmud bin Nasiruddin Sabuktigin took the Ghaznavid power from his brother Ismail and reported this to al-Kadir Billah, the Abbasid caliph. The caliph wrote a letter and informed him that he had given the regions of Khorasan, Jibal, Sind, Hind, and Taberistan to him (Qureshi, 1977).

It is reported that Abu al-Fath or Abu al-Fütûh Dawud bin Nasir or Nasr, who was the ruler in Mûltan at that time, broke the agreement with the Ghaznavids which was made by his father or grandfather and it is reported that Dawud left the religion. Moreover, according to the information provided by Isterâbâdî, Dawud bin Nasr, who was the ruler of Multan when Sultan Mahmud besieged the Batiya region, he betrayed Sultan Mahmud and helped the ruler of Batiya. Therefore, Sultan Mahmud wanted to punish him for this betrayal. Thus, Sultan Mahmud had to fight him first. The king of India, Raja Ânend Pal, was defeated in this battle and fled to Kashmir. When Abu al-Fütûh heard of this defeat of the king of India, he wrote a letter to Sultan Mahmud apologizing to him and asking him to forgive him. After that, he promised to obey Sultan Mahmud and pay a tax of 20,000 dirhams annually. The Sultan accepted this and made a peace agreement and returned to Ghazni.

However, this information conveyed by the author of Târikh-e Ferishtah is inconsistent with other sources. According to other sources, Sultan Mahmud started a campaign and the Shiite-Karmati dominance ended which resulted in the Sunni domination in the region again. As a matter of fact, according to Gerdizî, Mahmud of Ghazni organized a campaign to India in AH 399/ 1009 AD and defeated Rajah Ânend Pal there and obtained much booty along with thirty elephants. Then he conquers 'Behim neger' Fortress and comes back to Ghazni. In 401 AH / 1011 AD, Sultan Mahmud organized an expedition from Ghazni to Multan and captured the entire Multan region, imprisoning most of the Qarmatians and slaughtering some of them.

Al-Bîrûnî says after that Mahmud Ghaznavi came to Multan and abolished the Qarmatian domination in the region, and reopened the old mosque left by the Umayyads for worship and performed the Friday prayer there (Kouser, 2019).

### **Ma'dân Rule in Makrân (AH. 340-422/AD. 952-1031)**

The Makran region, located on the western border of medieval Sindh, was conquered for the first time during the period of guided caliphs. However, the political dominance of the Muslims in the region was fully realized during the era of Muawiya bin Abu Sufyan, the founder of the Umayyad dynasty. Makran was qualified as a province of the Islamic state by Sinan bin Salama during the reign of Muawiya bin Abu Sufyan. After that, it was known that the Makran region, like the other regions of Sindh, was ruled by the Sindh regional governors of the Umayyads and the Abbasid dynasties. However independent dynasties were established in Makran, as in other regions of the Sindh. As a matter of fact, in AD, 340/AD, 952, an Arab conquerors named Isa bin Ma'dân captured Makran and its surroundings and declared its independence. He chose the city of Keyz in the Makran region as his administrative center. Isa bin Ma'dân was most likely not a member of a well-known significant family or clan, nor did he have a notable position in government. Perhaps this is why there is no indication of his identity in the sources. When Isa was in power in the Makran and Teyz regions, these regions probably came under the influence of the Buwayhid dynasty. In the year AH, 360/AD, 971, when the tribes of Menûcâniyye (المنوجانية), Kufs (القفص أو القفس) and al-Balus (i.e. Baloch) rebelled against the Shiite-Buwayhids in the Jiruft region, the Buwayhi ruler Adûdudevle (h 367-372 /m 978-983) sent there Kerkoor bin Jistan and 'Âbid bin Ali with the army. These appointed commanders suppressed the rebellion advanced as far as Hormuz, and then raided Mûkran and Teyz and captured the region.

While narrating the same event, Ibn Haldun states that the names of the commanders sent by the ruler Adûdudevle to suppress the Kharijite rebellion in Ciruft are Kor Tekin (كور تكين) and 'Âbid Ali. However, we did not find any evidence about whether Isa bin Ma'dân was from the Kharijites or not. After the Buwayhids captured Makran and Teyz, the people of the region demanded security and surrendered themselves to the Buwayhids.

Ibnu'l-Esîr reports that in Ah 422/Ad 1031, Ma'dân, the ruler of Makrân and Teyz region, passed away, and his sons İsa and Ebu'l-Asâkir assumed the management of Makrân. Isa seized the power and property inherited from his father, but his brother Abu'l-Asâkir could not accept this, so he went to Khorasan and asked for help from Mas'ud, the Sultan of Gazne. Thereupon, by sending an army Sultan Mas'ud wanted to end the dominance of Isa in the region. As a result, when Isa lost his life in the war that took place between the two brothers, the dominance of the region passed into the hands of Abu'l-Asâkir. After taking the power of Makran, he delivered a sermon with the name of Sultan Mas'ud.

Thus, Mansûrah and Mûltan were captured during the raids of Sultan Mahmud to the Sindh region from the beginning of the 5th century AH until 416/AD 1025. When Ebu'l-Asâkir came to power in the Mûkran region in AH 422/AD 1031, the Arab independent reign in Makran came to an end and the Sindh region was completely subordinated to the Ghaznavid Turkish state.

Meanwhile, the people of the Makran region were speaking Mukriyye, that is, Mukrân, as a native language besides Persian language. Isa bin Ma'dân, the founder of the Ma'dân dynasty, was called Mahrâ or Mahrâj and the common dress of the people was called "Kurtak."



## CONCLUSION

In Medieval History, the Indian coastal line which was known as (Sindh Country as a whole region) was a part of the Umayyad Caliphate, and later, it fell under the Abbasid Caliphate. These caliphal dynasties maintained control for approximately 326 years over the region through the appointment of Arab governors and administrators.

During the time of Abbasid Caliph Wasiq Billah (227-232 AH /842-847AD), the conflict of racism flared up between Nizari and the Yemenis Arab tribes living in the Sindh region. The governor of Sindh at that time was Imran bin Musa who supported the Yemenis instead of acting impartially being the head of the region, which brought the region into a civil war. The distance between the Arab caliphate center and the Sindh region posed administrative difficulties, making effective governance and communication challenging. This weakened Arab control over the region. Omar bin Abdulaziz al-Habbari, at a time when the authority of the Abbasids weakened and the Sind region was dragged into instability, obtained supporters and power in the region and requested the governorship from the caliph in the Sindh region; After being the governor of the region for about seven years, he declared his independence after the assassination of Caliph Mutawakkil. On the other hand, another part of the region was also captured by local Arab commanders.

When the Habbarids took power, they ensured stability by establishing peace and tranquility in this region, where people of different faiths lived together. Scientific activities were supported for the training of scholars and also the first Sindhi tafsir was written in this period. The Habbarids, who got a strong army over time, preserved their lands but they did not engage in any conquest activities. Having fertile lands suitable for agriculture, they increased the welfare level of the people by developing and promoting trade.

Sindh was a region that hosted different ethnic groups in terms of its inhabitants. Buddhists and Hindu Brahmins were at the forefront of these groups.

In this period, the effect of Islamic civilization and culture on the local people can be seen clearly. The clothes of its people were similar to those of the Iraqi Arabs. Moreover, their traditional customs were similar to Iraqi culture. There was no bigotry, irritability, rebellion, or mischief among the people.

In general, it cannot be said that the Sindh region, came under the domination of the Arab Muslims, its administration was completely untroubled. The main reason was the distance of the centers of the Islamic State from the Sindh region, and that the Sindh region had different ethnic structures, religions, cultures, customs, and traditions and was also a strong rival to the Arabs. There are several factors that contributed to the decay of the political influence of Arab Muslims in the region such as the internal division within the ruling elite, factionalism, power struggle, and conflicts at different levels.

Despite all these difficulties, we can consider it as an extraordinary success that the Arab Muslims continued to dominate these lands for almost three centuries. By the end of the 4th century and the beginning of the 5th century, Muslims lost their power in the Sindh region by embarking on a power struggle over the Shiite-Sunni sectarian divisions and tribal ethnic conflicts. Meanwhile, the

Ghaznavid emerged in Khorasan and Transoxiana and became stronger which put an end to the instability in Sindh and ensured its dominance.

### References:

- Ahmed, S. (2009). *History of Islamic art, based on Al-Mansurah evidence*. Lahore: Sang -e- Meel.
- Al-Baladhuri, A. I. (892). *Futūh al-Buldān (Philip Khuri Hitti, Trans)*. Columbia University Press.
- Ali, M. (2023, Sep. 23). *Britannica*. <https://www.britannica.com/https://www.britannica.com/biography/Mahmud-king-of-Ghazna>
- Al-Kufi, A. B. (1226). *Fathu's-Sind (Chach Namah) (Mirza Kalichbeg Fredunbeg, Trans)*. Commissioner Press.
- Anjum, T. (2007). The emergence of Muslim rule in India: Some historical disconnects and missing links. *Islamic Studies*, 46(2), 217-40.
- Hughes, A. W. (1874). *A gazetteer of the province of Sindh (edit)*. G. Bell and Sons.
- Islam, A. (1990). *History of Sindh in pre-Mughal era* (PhD dissertation, Aligarh Muslim University, India).
- Ismail, O. S. (1966). Mu'taşim and the Turks. *Bulletin of the School of Oriental and African Studies*, 29, 12-24.
- Kennedy, H. (2001). *The armies of the caliphs: Military and society in the early Islamic state warfare and history*. Routledge.
- Khān, M. S. (1976, Jul. 04). Al-Bīrūnī and the political history of India. *Oriens*, 25-26(1), 86-115.
- Kouser, N. (2019, Jul.). Travelogue of Al-Beruni on India. *International Journal of Research in Engineering, Science and Management*, 2(7), 264-74.
- Lambrick, H. T. (1973). *Sind, before the Muslim conquest*. Oxford University Press.
- MacLean, D. N. (1989). *Religion and society in Arab Sind*. Brill.
- Piacentini, V. F. (1996). Traces of early Muslim presence in Makrān. *Islamic Studies*, 35(2), 121-34.
- Qureshi, I. H. (1977). *The Muslim community of the Indo-Pakistan subcontinent, 610-1947: A Brief historical analysis*. Ma'aref.
- Tor, D. G. (2009). The Islamization of Central Asia in the Sāmānid era and the reshaping of the Muslim. *Bulletin of the School of Oriental and African Studies, University of London*, 72(2), 279-99.

Date of Publication	April 10, 2024
---------------------	----------------