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### THE REIGN OF THE ARAB TRIBE BANI SAMAH (892-985AD) AND ITS ADMINISTRATIVE REFORMS IN MULTAN

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#### **ABSTRACT:**

The Arab caravans used to come to areas of Sindh and Multan since more than two thousand years ago and many of the kings and the Arab tribe Bani Samah one of them occupied with their own powerful armies in the areas of Multan. This article explains that Bani Samah performed the duty of spreading the Arabic language all over the region considering Arabic language as an official language during their reign. The descriptive research design describes the administrative aspects during the reign of Bani Samah. According to the main findings the tribe Banu Samah played a dynamic role in scattering of Islam Arabic language in Multan. The society of Multan observed a civilized rebirth that included all aspects of life.

#### **INTRODUCTION:**

Multan is an ancient city of Pakistan. Many of the kings and sultans engaged with their own commanding militaries in this area. After the young conqueror Muhammad bin Qasim's siege on Multan, the tribe Bani Samah moved to Multan in different groups and was considered the Arabic ruling authority in Multan. The rulers of Bani Samah followed the policy that supervised the Islamic affairs and the implementation of Sharia.

#### **OBJECTIVES:**

The objectives of this research are as follows:

- To explain the importance of the Arabic language.

- To note that Bani Samah performed the duty of publishing the Arabic language.
- To inform that the Arabic and Sindhi languages were the official languages of Multan during the reign of Bani Samah.
- To introduce the Arabic language all over the country.

### *Antiquity of Multan*

Multan is the oldest city of Pakistan, located in the southern part of Punjab. Multan is enumerated and thought of among the primeval cities in the world and the history of Multan reaches to the reign of Alexander the Great (الإسكندر الأكبر). Many ancient battles indicate that this city was located in the path of a large attack of Central Asia and so it was troubled by the conflict of destruction and construction. The ancient scientists of geography do not only see it as the old city but they think it as a large sector, and a huge part of a state a long time ago and it was widened to Mount of Salt (جبل الملح) and the Lake of the Arabs (بحيرة العرب) in the West and to the Mount of Hamalah (جبل الهمالية), as well as its expansion was touched to the sandy deserts (الصحراء الرملية) of south and east.

As mentioned, Mirza Hanif about the antiquity of Multan: "It was a praising and wonderful bulwark in the time of Alexander the Great (الإسكندر الأكبر). The existence of the erected fort in these days indicates that it was the oldest city since the time of Alexander the Great, thousand years ago. [1] Karam Elahi Badr writes: "We cannot deny the antiquity of Multan because it was present as the "Kishab Pura" (كيشب پورہ) Six thousand years BC., and when the convoys of Aryan people came in the valley of Sindh in the third century BC, Multan was the central city of the antique cities i.e., "Harappa" (هرپہ) and "Mohenjo Daro" (موهنجودارو) to valley of the Sindh. [2]"

### *Names of Multan:*

The names of Multan contained in the different books are as follows: (1) Meesan (ميسان), (2) Kashab Pur (كشيب پور), (3) Bhag Pur (بهاگ پور), (4) Harlad Shamb Pur (برهلاشامب پور), (5) Hans Pur (هنس پور), (6) Bhag Pura (بهاگ پورہ), (7) Harlad Pura (برهلاڈ پورہ), (8) Sanb Pura (سنب پورہ), (9) Awstana (اوستانہ), (10) Mitron (ميترون), (11) Miloha (ملوہہ), (12) Surage Kund (سورج کند), (13) Mulusan Paula (بولا مولوسان), (14) Malesthan Pura (مالستھان), (15) Mali Isthana (مالی استھان), (16) Mul Isthana (مول استھان), (17) Mooltarn (مولتارن), (18), Mooltan (مولتان), (19) Multan (ملتان). [3]"

<sup>1</sup> Rubinah Train: [Multan Ki Adbi and Tadhibi Zindeki Min Sofia Karam Ka Hissa], Publishing House: Beacon Books,

Gulgasht, Colony, Multan, Edition: First, Year of Publication: 1989AD, P:24.

<sup>2</sup> Rubinah Train: "Multan Ki Adbi and Tadhibi Zindeki Min Sofia Karam Ka Hissa", P:24.

<sup>3</sup> Rubinah Train: "Multan Ki Adbi and Tadhibi Zindeki Min Sofia Karam Ka Hissa", P:25-27.

### *Political History of Multan*

The several raids were launched by the attackers over time. The first of the attackers were Egyptian is "Osaúrs" (أوسائرس), who attacked the city Multan. Al Durrani stated: The Sultan "Osaúrs" attacked on India by way of Iran and defeated the areas to the river Ganga and captured areas of Multan. As well as the King "Cisaúrs" (سيسائرس) of Egypt has conquered Multan in the eighteenth-century BC, and appointed his governor to the city of Multan, who was sent abscess every year. [4] The first king of Iran, who launched a raid on India and Multan so he was called, "Feridun" (فريدون) who entered Multan in the year 750 BC and emerged this city into his Kingdom. [5] Alexander the Great (الإسكندر الأكبر) attacked on India and overpowered the king of India severely "Rajah Burress" (بوس راجه), then he reached the city Talanbh (تلنبه). After victory of its fort, he went over the next beach river Ravi and arrived at Multan and then laid siege to the city of Multan and its fort in the year 325BC. [6]

Sheikh Mohammad Akram said: Chander (چندر گپت موريه) took over the authorities of Multan in the year 304 BC and defeated the ruler, which was the greatest prevail over the areas of Multan at that time, and ended with the Greek state in Multan. In the year 150 BC, the Government of "Greek Bakhtri" in areas of Multan, and then joined Multan with the Kingdom of "Kinshk" (كنشك), then came the people of "Safidhen" (سفيدهن) in Multan, has extended their raids since the year 470 AD to 544 AD years. [7]

### *Multan in the Arabs Covenant:*

The Arab caravans came to areas of Sindh and Multan since more than two thousand years ago and transported products and fruit from regions of India and Multan to the Arab countries. These Arab traders went with their different

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- Al-Munshi: Abdul Rahman Khan; [Tarikh e Multan], Publisher: The International Foundation for the Publishing of

Islamic Sciences in Multan, Publishing House: Shirkat Printing Press, Lahore, Edition: Third, Year of Publication: 2007

AD, P: 22.

- Badr: Chudhary Karam Ilahi; [Tarikh e Multan], Publishing House: Rohani Art Press, Islamabad, Edition second, year

of publication: 2009., P: 19

4 Al Durrani: Dr. Ashiq Muhammad Khan; [Tarikh e Multan], Publishing House: Bezm e Culture, Multan, Printing:

First, Year of Publication: 2007 AD, P: 18.

5 Al Durrani: "Tarikh e Multan", P: 18.

6 Al Durrani: "Tarikh e Multan", P: 18.

7 Akram: [Arz e Multan] Publisher: Bezum e Culture, Multan, first edition, year of publication: 2007 AD, P: 43.

goods such as fabric, rice, musk, Indian nut etc. These convoys moved around by two ways: sea and land. The first way was the Mediterranean coast, and the second route was divided into three ways:

- a. It was the bond between Qandhar and Khorasan.
- b. It led to Makran and Persia and then to the land of the Arabs.
- c. It was from Iraq to Kerman and then to areas of Sindh and Multan. <sup>[8]</sup>

It has been proven by historians that the first raid was mounted on a region of India near Multan during the reign of Caliph Umar ibn al-Khattab (13AH/634AD\_34AH/645AD) made by Osman bin Abi Aas was the ruler of Bahrain at that time. He walked from Oman with his army towards city Thanah (تھانہ) on the coast of Indian sea, and attacked them, then returned with his army to Oman. The governor went to the city Behroj on the coast of India and also triumphed, in the meanwhile directed Mugheera with his army towards the city of Dibal which was located near the present city of Karachi, and died in that battle. Chach was the son of the king of Sindh Salaúj, had spent 35 years of his rule. <sup>[9]</sup>

The campaigns of Muhammad bin Qasim Thaqafi had an important historic turning point in the march of the people of the Indian subcontinent where he led the raise to five years most of the campaigns targeted Baluchistan, Sindh and Punjab. <sup>[10]</sup>

Then the young conqueror returned to regulate the affairs of the city and gave security for his people and imposed on them the absciss and partial, and he built the mosque for Muslims. Buladhari said in his book of history: Ibn al-Qasim stayed in Multan for few regulated financial affairs, military and religious as a mosque built by a great number of his army has about fifty thousand soldiers and knights, and only a tenth of the Arabs. Meanwhile, the news of death of Hajjaj bin Yusuf was received, then he returned to Error capital, and settled for opening through the city Bilman and city Sarmest located near Error. <sup>[11]</sup> There are sporadic events after Ibn -e- Qasim tell us something about the Arabs and their rule in Multan.

<sup>8</sup> Al-Nadwi: Sayyid Sulaiman Al-Nadwi; [Arab aur Hind kye ta'alluqat], Publisher: Mashaal Books, Lahore, Without

Publishing Date, P: 31.

<sup>9</sup> Al-Koofi: Ali bin Hamid Al-Kofi; [Fatah Nama Sindh Al-Marroof Chach Nama], Dar Al-Nashr: Sindhi Literary Board,

Hyderabad, Sindh, Printing 1963AD, P: 95-96.

<sup>10</sup> Al-Jawarna: Professor Dr. Ahmed Mohammed [Al Ma'arik Al Islamia Fil Hindh], Yarmouk University - Jordan, P: 8.

<sup>11</sup> Al-Balazuri: Ahmed bin Yahya, [Kitab Fatuh Al-Buldan], Publisher: Arab Book Publishing Company, Cairo, Egypt,

First Edition, Year Print: 1319 AH - 1901 AD, V: 3, P: 538.

- Abd al-Hayy: [Al-Biruni ka Hindustan], Nasher: Haji Hanif, Dar-e-Nashr, Tayyab Bablishers Yusuf Market Urdu

Dr. Dilabi says: "The Caliph Waleed bin Abdul Malik died in 96AH, he took his brother Suleman (96-99 AH), who began to change the governors of Hajjaj and dismissed Muhammad bin Qasim and appointed a man as a Governor in place of Muhammad bin Qasim, and ordered him to arrest Muhammad bin Qasim.<sup>[12]</sup>" Dilabi says that Khalid bin Abdullah was appointed forced referee in 112AH, he acted upon according to delightful and good biography in Sindh. [13]

Al-Tarazi stated that David Omani had appointed as a governor of Multan. He governed over all areas of Multan, then inherited his sons, they had ruled Multan for a short time where security, well-being, and life was quiet at this stage of history." <sup>[14]</sup>

### ***Introduction to Bani Samah:***

The family Bani Sama belonged to Omani tribes (القبائل العمانية) that have historically played a significant role in the history of Oman in the Islamic era, and this role has spread to the country of India, especially in the area of Multan, they ruled this country for so long.

Ibne Qutaiba (ابن قتيبة) wrote: Imam Fihri "الإمام فهر" (Quraysh) has two sons: Ghalib (غالب) and Muharib (محارب), Ghalib (غالب) has also two sons: Luee (لؤي) and Teem (تيم), Luee has seven sons: Kaab (كعب), Amir (عامر), Samah (سامة), Saad (سعد), Khuzaimah (خزيمة), Haridh (حارث), Aowf (عوف). Luee's son Samah (سامة) migrated to Oman, died there and generated there. <sup>[15]</sup>

The genealogical tree of Bani Samah (بني سامة) is as under: Luee (لؤي) bin Harith (الحارث) bin Sama (سامة) Luee (لؤي) bin Ghalib (غالب) bin Farar (فهر) bin Malik (مالك) bin Nazar (نضر) Kenanah (كنانة) bin Khuzaima (خزيمة) bin Madrasah (مدرسة) bin Elyas (إلياس) bin Muzar (مضر) bin Nazaar (نزار) bin Ma,ad (معد) bin Adnan (عدنان)<sup>[16]</sup>

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Bazaar, Lahore, Print: 2005AD, P: 69.

<sup>12</sup> Al-Zalabi: Dr. Ali Muhammad "Al Daulah Al Omawiah", Dar Al-Nashr: Dar Al-Ma'rifah for Printing, Publishing and

Distribution, Beirut, Lebanon, Second Edition, Printing Year: 1429 AH / 2008AD, V: 2, P: 111.

<sup>13</sup> Al-Zalabi: "Al Daulah Al Omawiah", V: 2, P: 577.

<sup>14</sup> Al-Tarazi: "Encyclopedia of Islamic History and Islamic Civilization for Sind and Punjab", Jidda. Saudi Arabia, Printing

Year: 2008AD, V: 1, P: 307.

<sup>15</sup> Ibn Qutaiba: Abu Muhammad Abdullah bin Muslim: "Al-Maaref", Edited by Dr. Tharwat Okasha, fourth edition, Dar

Al-Maaref, Cairo, Egypt, P: 68-69.

<sup>16</sup> Ibn Rasta: "Kitab al-Alaq al-nafeesa", P: 135.

This genealogical tree shows that the Bani Samah related to Quraish (قريش), they lived near the hill of Kabka (ككبك) behind Arfaat (عرفات) in Mecca.<sup>[17]</sup> Nadvi also says: that Samah was a person belonging to the families of Quraish (قريش).<sup>[18]</sup> After sometime the tribe Bani Samah (بني سامة) migrated to Oman, then the tribe Huzail (هذيل) started to live near the hill of Kabka (ككبك) in Mecca.<sup>[19]</sup> The great historian Balazri (البلاذري) says: the tribe Bani Samah traveled from Mecca to Oman on the impact of a fight with his brother Amr ibn Louay.<sup>[20]</sup>

Bani Samah had prominent status in Oman after the advent of Islam, Estakhri (الإصطخري) has described as "elders of Oman"<sup>[21]</sup>, and about their residence in harmony area, Maqdasi (المقدسي) said: It has been dominated by people of Quraish having quite a bit and intensity.<sup>[22]</sup> Some of the Bani Samah has migrated after the advent of Islam to Basra, and stayed mostly in Oman.<sup>[23]</sup>

### ***Entry of Bani Samah in Multan:***

The historians say that Bani Samah moved to Multan in the shape of migrated deferent groups with the army of Muhammad bin Qasim. They helped and supported Omani leader Daud bin Nadhar governor of Multan appointed by Muhammad bin Qasim, and the military authority of Bani Samah was considered the third Arabic ruling state in Sindh after the state of Hebari (الدولة الهبارية) during (854-1025AD).<sup>[24]</sup> Muhammad Yousaf says: that the third Arabic ruling state in Sindh was the state of Muhammad bin Qasim bin Munabbah Sami, this state was named with the name of Sami State with regard to its founder Muhammad bin Qasim, because he remained governor of Oman on (892AD), and the territory of Sind was located with the bank of Gulf of Oman.<sup>[25]</sup>

### ***State of Bani Samah in Multan:***

17 <http://ejabat.google.com/ejabat/thread?tid=1d5a3e0b8f4f6fd9&clk=wttpts>

18 Al-Nadawi: Abu Zafar al-Nadawi: "Tarikh al-Sindh", printed by Azam Keda, India, 1947AD, P: 338.

19 Al Omani: Abdul Rahman bin Abdul Karim: "The History of Oman in Islamic Ages" First Edition, Dar Al-Hikmah, London, 1999AD, P: 16.

20 Al-Balazuri: "Kitab Fatuh Al-Buldan", V: 1, P: 47.

21 Al-Istakhri: "Al-Masalik wal Mamalik", P: 16.

22 Al-Maqdisi: "Ahsan Al-Taqaaseem Fi Marefatel Aqaaleem", P: 93.

23 Al Omani: "The History of Oman in Islamic Ages" P: 66.

24 Al-Tarazi: "Encyclopedia of Islamic History and Islamic Civilization for Sind and Punjab], Jidda", V: 1, P: 299.

25 Al-Najrami: Muhammad Yusuf Al-Najrami: "Al-Alaqat alsiyasiah wal Thaqafiah Baynal Hindh wal khilafa al-

Aabaasiah", Master's Thesis, Faculty of Dar Al Uloom, Cairo University, Egypt, 1975AD, P: 1

In the year 290 Hijra, Ibne Rastah having visited Multan and wrote that the ruler there was the son of Samah (سامة).<sup>[26]</sup> Astakhri (الاصطخري) arrived to Multan in the year 340 AH, he said about the political events: "that the governor Multan was from Qureshi family, who was belonged to "Bni Samah" (بنو سامة)<sup>[27]</sup> Bishari visited Multan in the year 375AH, and told us that the rulers of Multan were Sheeyah.<sup>[28]</sup>

Sultan "Mahmoud Ghaznawi" led this campaign against the Sheeyah (الشيعة) governor of Multan, who was called "Abu Fotouh David Bin Nasr" has surrendered the army of Ghaznawi, and declared his allegiance to them, and agreed to pay a tax annual financial estimated twenty thousand Dirhams (درهم). Thus, the Ghaznawi state took control of the Multan territory.<sup>[29]</sup>

### ***Administrative Reforms in Multan during the reign of Bani Samah:***

Multan witnessed a civilized renaissance that included all aspects of life, and its manifestations were established in the systems of governance and administration, and the economic, social, and cultural conditions, as will be evident in the following.

### ***Governance and management systems:***

Al-Masoudi spoke about the Islamic Emirate of Multan during the era of Bani Samah, described the extent of the expansion of this emirate, referred to glimpses of the systems of governance and administration in it, and he made it clear that it was influenced by the Indian style to the utmost extent.<sup>[30]</sup> This shows that the system of governance in Multan, although influenced by the Indian systems, also relied on the systems of governance that prevailed in the Islamic world at the time.

The sources have made it clear that the rulers of Bani Samah followed a policy that necessitated the subject's desire to rule them, and their preference over others, with the connection to the Abbasid Caliphate since the establishment of their state in Multan.

<sup>26</sup> Ibn Rasta: Abu Ali Ahmad Bin Umar "Kitab al-Alaq al-nafeesa", Publishing House: Brill, Country: Leiden, Year of Publication: 1891AD, P: 135.

<sup>27</sup> Al-Masoudi: Abul-Hasan Ali Al-Hussein; "Muruj Al-Zahb Wa Maadin A-Johar", Publishing House: Dar Al-Andalus, Beirut, Lebanon, Year of Publication: 1965AD, V: 1, P: 189.

<sup>28</sup> Al-Maqdisi: "Ahsan Al-Taqaaseem Fi Marefatel Aqaaleem", Publishing House: Khayat Library, Beirut, Lebanon, undate, P: 485.

<sup>29</sup> Al-Jawarna: "Al Ma'arik Al Islamia Fil Hindh", P: 33.

<sup>30</sup> Al-Masoudi: "Muruj Al-Zahb Wa Maadin A-Johar", V: 1, P: 189.

Al-Masoudi also indicated that there is a judge in Multan which means that the position of the judge who supervises the affairs of Islamic endowments and participates in the implementation of Sharia.<sup>[31]</sup>

### ***Correspondence:***

There is the department of Messages and letters, to supervise the official correspondence of the rulers between them and the rulers of the cities and villages belonging to the two countries, or between them and outside their state, such as correspondence with the House of the Caliph, or with neighboring princes, with the note that the Sindhi language is inserted alongside the Arabic language in the correspondence. Ibn Hawqal states that the languages used for official correspondence in Multan are Arabic and Sindhi.<sup>[32]</sup>

There are references in the sources that show that the rulers of Multan Bani Samah often relied on spies to know a lot of political news, and to monitor the collection of tribute and tax every year and other social situations.<sup>[33]</sup>

### ***Military Systems:***

The Bani Samah since the establishment of their state in Multan was keen to have a strong army that would provide security for the population internally and externally, given the rulings of the Bani Samah that controlled the cities and villages located outside Multan and they were often subjected to attacks by India.

Ibn Rush said: It was often attacked by the kings of India, but victory was always on the side of Banu Samah, because they had strength and military.<sup>[34]</sup> It is clear that the army of Bani Samah was large in number and well-armed, Al Masoudi spoke about the army of Bani Samah in Multan and states that they kept a huge army and massive strength.<sup>[35]</sup> Ibn Rustah mentioned in another place: “If the kings of India invaded them, they would go out to them in a great army, and they would defeat them because of their strength and a lot of money”.<sup>[36]</sup>

Bani Samah used in their battles swords, arrows, daggers, spears, bows, shields, helmets, and other war machines that were used in that era.<sup>[37]</sup> They also relied on catapults, and Bani Samah used oil torches, fireballs and sparks

<sup>31</sup> Al-Najrami: "Al-Alaqa al-siyasiyah wal Thaqafiah Baynal Hindh wal khilafa al-Abaasiyah", P: 1

<sup>32</sup> Ibne Hoqal: "Kitab Al-Masaalik Wal-Mamaalik" P: 280.

<sup>33</sup> Al-Tarazi: "Encyclopedia of Islamic History and Islamic Civilization for Sind and Punjab], Jidda", V: 2, P: 600

<sup>34</sup> Ibn Rasta: "Kitab al-Alaqa al-nafeesa", P: 135.

<sup>35</sup> Al-Masoudi: "Muruj Al-Zahb Wa Maadin A-Johar", V: 1, P: 99.

<sup>36</sup> Ibn Rasta: "Kitab al-Alaqa al-nafeesa", P: 136.

<sup>37</sup> Al-Tarazi: "Encyclopedia of Islamic History and Islamic Civilization for Sind and Punjab], Jidda", V: 2, P: 222.



and giant stones, and threw them with catapults and the usage of horses and elephants were practiced in war to flee away from the enemy.<sup>[38]</sup>

### ***Economic conditions:***

The economic conditions of Multan flourished during the era of Bani Samah, and the resources of the state were represented in the zakat, tithes, and tax imposed on Muslims, in the spoils and booty of the Muslim army from its enemy, as well as from the tribute, and the land tax paid by non-Muslims. They acted upon the indorsed deeds according to the legally established provisions that are applied by the rulers of two countries just as the rulers of other provinces in the Islamic state apply them”<sup>[39]</sup> The zakat and tithes were collected by Arab and non-Arab officials. As for the levy and tax, it was collected by the indigenous people of Multan, due to their experience in the country and their ability to calculate and trade.<sup>[40]</sup>

### ***Agriculture:***

The princes of Bani Samah in Multan were interested in agriculture. They directed their attention to the means that help in revitalizing agriculture by digging canals and waterways, and erecting bridges and aqueducts to obtain sufficient water in a specific system. The region of Multan is located northwest of the Indus River, and the land of Multan is a wide and fertile. The city of Multan itself is located at a petite distance from the Indus River, but a branch of it is known as the Basmad River that flows inside the city, and its people depend on agriculture.

There are many crops in Multan; where yields, rice, wheat, barley, and many types of vegetables and legumes are grown, as well as fruit trees such as palms and coconut.<sup>[41]</sup> and bananas, and the economic life in it is good and prices are cheap.<sup>[42]</sup> It is located at the far end of Multan with orchards and farms and its main yields are wheat and rice, and its people depend on rainwater and wells to irrigate their lands, and therefore the living conditions in it were moderate.<sup>[43]</sup>

### ***Industry:***

Multan was famous during the era of Bani Samah with many industries, some of them were before the rule of Bani Samah, and made progress in their time,

<sup>38</sup> Al-Masoudi: “Muruj Al-Zahb Wa Maadin A-Johar”, V: 1, P: 190

<sup>39</sup> Al-Masoudi: “Muruj Al-Zahb Wa Maadin A-Johar”, V: 1, P: 190.

<sup>40</sup> Albaladhari: “Ansab al'Ashrafi”, Alquds, 1938, V: 1 P: 462.

<sup>41</sup> Nargil: It is what is known in the Arab countries as the coconut.

<sup>42</sup> Al-Tarazi: “Encyclopedia of Islamic History and Islamic Civilization for Sind and Punjab], Jidda”, V: 2, P: 478.

<sup>43</sup> Al-Tarazi: “Encyclopedia of Islamic History and Islamic Civilization for Sind and Punjab], Jidda”, V: 2, P: 478.

and others were known to those countries at the time of Bani Samah. Among the industries that Multan knew and became famous for during that period were the manufacture of fabrics, cotton, silk, and woolen textiles, the production of shoes, rugs, the making jewelry, perfumery, sugar, sweets, medicines, oils, wax, sulphur, pots, and ivory. pens, toys, antiques, furniture, boats, ships, and weapons.<sup>[44]</sup> Traveling geographers emphasized that the woolen textile industry is well-known in Multan and that the people of these countries weave the shirt by hand with its sleeves, its collar.<sup>[45]</sup>

Multan was also famous for making leather and shoes, and Al-Maqdisi mentioned: the Arab countries used to import shoes from Multan.<sup>[46]</sup> Multan was famous for its ivory industry, and the manufacture of many things from it, and in the center of that city was a market for ivory products and industries such as boxes, cases, handles of weapons and knives, and ornaments for women, in addition to products in different forms of birds such as deer and elephant.<sup>[47]</sup>

### ***Trading:***

Multan used both internal and external trade, as for foreign trade, it is natural for Multan to import what it lacks through the many villages that surround it and follow it,<sup>[48]</sup> and this was necessary commodities are abundant in the markets of Multan, for the mosque is located in the middle of the markets, i.e. in the city center.<sup>[49]</sup> Al-Maqdisi mentioned: “They do neither decrease in a measure, nor do they lose in weight”<sup>[50]</sup> and he also mentioned describing the Multan trade and said: “The trade is good, and the blessings are apparent”<sup>[51]</sup>

The foreign trade of Multan in the era of Bani Samah was very active, and commercial caravans began to roam many of the country. This was helped by the connection of Multan with a group of land and sea trade routes, which facilitated its connection with the world outer.

### ***Multan Social Conditions***

The mixing between the Arabs and the people of Multan took its course in the era of Bani Samah, and the impact of each of them on the other, especially in the city of Multan, and its destinations such as Kannauj and Bassamd, and customs and traditions were mixed.

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<sup>44</sup> Al-Balazuri: “Kitab Fatuh Al-Buldan”, V: 1, P: 462.

<sup>45</sup> Al-Tarazi: “Encyclopedia of Islamic History and Islamic Civilization for Sind and Punjab], Jidda”, V: 2, P: 478.

<sup>46</sup> Al-Maqdisi: “Ahsan Al-Taqaaseem Fi Marefatel Aqaaleem”, P: 482.

<sup>47</sup> Al-Masoudi: “Muruj Al-Zahb Wa Maadin A-Johar”, V: 1, P: 194.

<sup>48</sup> Al-Maqdisi: “Ahsan Al-Taqaaseem Fi Marefatel Aqaaleem”, P: 480.

<sup>49</sup> Al-Masoudi: “Muruj Al-Zahb Wa Maadin A-Johar”, V: 1, P: 194.

<sup>50</sup> Al-Maqdisi: “Ahsan Al-Taqaaseem Fi Marefatel Aqaaleem”, P: 480.

<sup>51</sup> Al-Maqdisi: “Ahsan Al-Taqaaseem Fi Marefatel Aqaaleem”, P: 480.

In any case, the society of Multan in the era of the Bani Samah included several classes, without being a class struggle between them, without there being a sharp division; This is because the Bani Samah dominated the Multan society with the tolerant principles of Islam, and the Indian historian Athar al-Mubarakpuri praised the conditions of the Multan society during their reign, and confirmed that this is due to the good conduct of the lofty kings in Multan, and the essence of their biography and their implementation of the provisions of Islam in people and countries. <sup>[52]</sup>

Ibn Hawqal visited Multan and noticed: “The protected people of Multan lived in the era of Bani Samah in complete freedom and practiced all their religious rites with ease and comfort, and life between Muslims and Hindus in Multan in that period was based on cooperation and friendship”. <sup>[53]</sup>

One of the clearest examples of the religious tolerance of Bani Samah towards the minorities. That despite the spread of Islam among the majority of the population of Multan, before Islam it was famous for the existence of a great idol that was known as “Bald” <sup>[54]</sup>

Concerning the customs and traditions of the people of Multan during the era of Bani Samah, Al-Maqdisi stated that: “the majority of the population in Multan are Arabs, and the minority is Sindhi, and their customs were good, and their morals were benign. You will not find abusive habits among them, there is no permissible drinking of alcohol, there is no adultery, and whoever is caught does that, they kill him or limit him, and they do neither lie in a sale, nor do they underestimate the weight.”<sup>[55]</sup> Especially about a female al-Maqdisi said: “You do not see a woman in the market with beautification, and no one speaks to her publicly” <sup>[56]</sup>

### *Cultural situation:*

The Arab migrations to Multan are among the important factors that contributed to the spread of Islamic thought and culture, especially the movement of Bani Samah from Oman to Multan before the establishment of their state there, as they were among the pioneers of the Muslim army that conquered that country in the year (94AH / 712AD), as well as large numbers of Bani Samah migrated to Multan during the second century of hijra. <sup>[57]</sup>

### **CONCLUSION**

The family Bani Samah had prominent status in Oman after the advent of Islam. This family has played a significant role in the history of Oman in the Islamic era, and this role has spread to the state of India, particularly in the area of Multan.

<sup>52</sup> Al-Mubarakpuri: "Al-Hakumat Al-Arabia fil Hindh wal Sindh", V: 1, P: 239.

<sup>53</sup> Al-Maqdisi: “Ahsan Al-Taqaaseem Fi Marefatel Aqaaleem”, P: 482.

<sup>54</sup> Al-Balazuri: “Kitab Fatuh Al-Buldan”, V: 1, P: 53.

<sup>55</sup> Al-Maqdisi: “Ahsan Al-Taqaaseem Fi Marefatel Aqaaleem”, P: 481.

<sup>56</sup> Al-Maqdisi: “Ahsan Al-Taqaaseem Fi Marefatel Aqaaleem”, P: 481.

<sup>57</sup> Al-Balazuri: “Kitab Fatuh Al-Buldan”, V: 1, P: 429.

The society of Multan observed a civilized rebirth that included all aspects of life, and its appearances were established in the systems of governance and administration and the economic, social, and cultural conditions. This shows that the system of governance in Multan, although influenced by the Indian systems, also trusted on the systems of governance that succeeded in the Islamic world at that time.

There are several segments promoted during the Bani Samah's state in Multan, these are as under Military systems, Agricultural arrangements, Industrial development, Trading growth and Social-cultural, the political and civilized history of the Bani Samah state in Multan, the period from (279-375 AH / 892-985 AD), the research reached a set of results:

- The Samah bin Louay tribe is one of the famous Omani tribes that played a prominent historical role in the history of Oman in Islamic era.
- Bani Samah played an active role in the movement of Islamic conquests, which began in the first century AH.
- Banu Samah played an active role in the spread of Islam in Multan.
- The era of Bani Sammah in Multan represents the pinnacle of mixing between the Arabs and the original people of Multan.
- Banu Samah knew Multan from an early age, as a group of them went out to India as invaders in the Islamic army (15AH / 636AD).
- During the era of Bani Samah, Multan witnessed a civilized renaissance that included all aspects of life.
- The systems of governance and administration in Multan were influenced by the Indian style, while preserving the spirit of the Arab and Islamic systems.
- Economic conditions flourished in Multan during the era of Bani Samah and the state's main resources were zakat, the tax, the tribute, and the spoils of the army.
- The Multan community was distinguished by its virtuous morals, and this was witnessed by the geographers, who visited Multan in that period.

#### **SUGGESTIONS & RECOMMENDATIONS:**

- There are several fields needed for research because it is well known that the Arabic language was the official language in Multan under the reign of Umayyad (الأموي) and Abbasid (العباسي).
- The huge literature about Arabic is calling for research that is presented in different places of Multan, written by scholars, saints and poets those had come a long time ago to Multan during the Islamic conquests, like the first Arabic poet of the Sub-continent who belonged to state of Multan, his

name was Haroon bin Abdullah Multani (هارون بن عبدالله المتانى). He was grown in Multan and became well known as a poet. <sup>[58]</sup>

- I think that the Arabic language should be directly under the supervision of the Ministry of Education in terms of administrative, financial and academic terms, so that it can overcome the obstacles faced in publishing in Pakistan.
- This is the last thing that we recommend, and perhaps I left some of the right in remembrance of these recommendations, and man errs, and we pray to God to guide us to the right path and enlighten our hearts with the guidance and accuracy.

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<sup>58</sup> Al-Tarazi: "Encyclopedia of Islamic History and Islamic Civilization for Sind and Punjab], Jidda", V: 2, P: 478.