



جامعة الموصل  
كلية التربية للعلوم الانسانية  
قسم التاريخ

**موقف ممالك الهند من الجاليات الاجنبية  
الجالية العربية الإسلامية أنموذجاً (بين القرنين  
٣-٨هـ / ٩-١٤م)**

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رسالة ماجستير  
التاريخ/التاريخ الإسلامي

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## المستخلص بلغة الرسالة

حُظيت بلاد الهند بوجود العديد من الجاليات الاجنبية من البلدان المجاورة لها والبعيدة عنها، وعدت احد ابرز الوجهات للمرتحلين والتجار والرحالة والجغرافيين العرب المسلمين، وقد اسهم التعامل الحسن للسلطات الحاكمة في بلاد الهند في ازدياد اعداد افراد الجالية العربية الاسلامية وحصلت على امتيازات عديدة في العديد من المجالات في حرية الاقامة والتنقل وحرية ممارسة شعائرهم الدينية والسماح لهم ببناء المساجد في المدن الهندية المختلفة، فضلاً عن الامتيازات التجارية وحماية التجار ورعايتهم، ومن ثم وصول افراد من الجالية العربية الاسلامية الى وظائف بارزة في بلاد الهند، ولعل مرد ذلك الثقة والصدق والعلاقات السلمية بين الجالية العربية الاسلامية والسكان المحليين، وانعكس ذلك بعلاقات ايجابية من الناحية السياسية والاقتصادية والثقافية بين الهند والخلافة العباسية، اذ ارتبط الجانبين بعلاقات سياسية ودية تمثلت بكثرة تبادل الوفود والسفارات بين الطرفين، وسعي ملوك الممالك الهندية لكسب ود الخلفاء العباسيين، وشكلت الجالية العربية الاسلامية العدد الاكبر من بين الجاليات الاجنبية الاخرى في بلاد الهند، وذلك لما ابداه ملوك الهند من تسامح ومحبة وتقدير للعرب المسلمين وتشجيع اقامتهم في ممالكهم ومنحهم المناصب الادارية العليا في الدولة.

## Abstract

India has enjoyed the presence of many foreign communities neighbouring and distant countries., as it considered the most prominent destinations for travellers, merchants, wanderers and Arab-Muslim geographers. The good dealings of the ruling authorities in India have contributed to the increasing number of members of the Arab-Muslim community and have obtained many privileges in many areas in the freedom of residence and movement, as well as commercial privileges, the protection and care of merchants, and thus the access of members of the Arab-Muslim community to prominent jobs in The Land of India, This trust, honesty and peaceful relations between the Arab-Muslim community and the local population thus show the importance of a study (the position of the Kingdoms of India on foreign communities, the Arab-Muslim community as a model (between the 3rd and 8th centuries AD/9-14 AD) according to the historical presentation method.

The study tried to identify the nature of the official dealings of the Indian kingdoms towards the Arab-Islamic community compared to the rest of the foreign communities and presented the most prominent obstacles to the Arab-Islamic community and the impact of foreign relations between the countries of India and the Abbasid caliphate and the political variables of the Arab-Islamic emirates neighboring the country of India on the presence of the Arab-Islamic community and ways to deal with it within the country of India, where we find the keenness of the ruling authorities to provide aid and full freedom to the Arab-Islamic community and tax exemption and others and thus contributed This community is in the hands of foreign relations between India and the Abbasid caliphate for the better and strengthening the bonds of communication between the two parties.

The study consists of four chapters in addition to introduction, conclusion, maps, supplements and a list of sources and references .The

first section includes the definition of community term and the granting of a toll road and freedom of residence and movement, as we referred to the linguistic and terminology meaning of the community, and then deals with the most prominent names of communities in India including (Azza, Khorasani, Sayyid), and then discusses how to enter the India by visitors and the procedures for granting them a toll road, while the second section included geographical attractions with reference to the location of India and its borders, and the diversity of the topography of its surface (water bodies, plains, heights, deserts), while the third section referred to the natural and economic attractions and the wealth of India. Natural represented by agriculture, which has been characterized by many agricultural crops and natural plants and the abundance of spices and aromatic plants, as well as livestock, India has a large animal wealth along with a number of animals that are unique to them, mineral wealth and what contains It is made up of minerals, jewels and gemstones, and its prosperity in many manufactures due to the availability of manpower and raw materials needed for a number of these industries and has been characterized by the manufacture of swords, ships and many other industries, as well as its abundant business activity thanks to its safe ports and long coasts.

While the second chapter referred to: (the roots of the historical links between India and the Arab countries) and included two sections, the first research contained the historical links between the civilization of the Indus River Valley and the civilizations of Mesopotamia and the Nile and touched on the most prominent manifestations of these links, and the population migrations that went to India in the past, and the second research came with the impact of the opening of Sindh province on the Arab-Islamic presence in India and the families that settled in Sindh in the wake of the conquest, and referred to the impact of travellers and geographers who left to India, they recorded their visions and

observations there and conveyed to us many news about The Country of India, starting with the geographical location, where a number of those geographers referred to the regional location of India and its neighbouring countries with mention of their borders, as well as their transfer to social, economic and political aspects and mentioned the land and sea routes leading to India, the appropriate times of travel and what risks and difficulties are in the way of travel to India.

Chapter 3: (Indian kingdoms and the most prominent foreign communities) discussed the first section, the Indian kingdoms and direct Arab administration, as it touched on the system of government in ancient India and the most prominent kings of India until it was hit by the winds of division and internal conflicts, which led to its division into a number of kingdoms and singled out each kingdom for its own system of government and king, and these kingdoms differed in their positions from the Arab-Islamic communities in the country of India, and the second research spoke about the most prominent foreign communities and their spatial distribution in the countries of India, which included various and different elements of the communities, including the Arab-Muslim community, was present in many Indian places and cities and met with tolerance and good treatment by the ruling authorities, granting freedom of residence and movement between Indian kingdoms and cities,

In addition to the freedom to practice religious rites and formed the presence of the most among other foreign communities, and the Chinese community scattered in areas close to the long border between the two countries and due to this rapprochement arose between them many travels and common interests, which led to the presence of a Chinese community in a number of cities of India, while the Negro community constituted the smallest number compared to other communities, and a small number of European communities were present in some Ports and Cities of India because of their business.

Chapter 4: (Political Position) contained two sections, the first discussion is the relationship of the kingdoms of India to the Abbasid caliphate, as many of these kingdoms were associated with friendly political relations with the Abbasid caliphate and sought to win the friendliness of the Abbasid caliphs as well as economic relations and cultural and scientific relations, which led to the strengthening of the Arab-Islamic presence in the Land of India, and then came talk about the relationship of the Indian kingdoms with the independent Islamic Arab Emirates, which was able to establish its own independent political rule according to its historical tracking was in accordance with the following (emirate) Al-Maahaniya (198-227 Ah/814-841 AD), the Semite (279-375 Ah/892-985 AD), The Habbari (240-416 Ah/854-1025 AD), and the Madania Emirate (340-571 Ah/951-1175 AD). This Uae has been associated with the religious dependence of the Abbasid caliphate, and has been associated with a number of relations with the kings of the Indian kingdoms, and the second section touched on most of the political and administrative functions to which members of the Arab-Muslim community in India rose, as the kings of India assigned the highest positions in the royal court to Muslim Arabs because of their great confidence in them. In addition, a number of these staff members have both the competence and management and the job assigned to them.

Finally, the study is an attempt to find out the important relationship between the Arab Muslim communities and the ruling authorities because of their role in establishing the community freely in various Indian kingdoms, and issuing a number of regulations, decrees and instructions related to the communities, and contributed to the determination of their numbers, places of presence and relations with the local population and officials as well as the ruling authority.

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# **The attitudes of Indian Kingdoms towards foreign communities: The Arab-Muslim community as a model (Between the 3rd and centuries 8 A.H/9-14 A.D)**

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**Master Thesis**  
**History / Islamic History**

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