



جامعة الموصل
كلية التربية للعلوم الانسانية
قسم التاريخ

**المؤثرات الحضارية للمسلمين على سكان ضفاف
نهري السند والكنج في العصر العباسي
(١٣٢-٦٥٦هـ/٧٤٩-١٢٥٨م)**

وفاء كامل داؤد سليمان

رسالة ماجستير
التاريخ / التاريخ الإسلامي

بإشراف

الأستاذ

الدكتور سفيان ياسين إبراهيم

المستخلص بلغة الرسالة

شكلت الأنهار حلقة مهمة من حلقات الحياة العامة في الهند ونشأت على ضفاف نهر السند إحدى أقدم الحضارات القديمة وهي حضارة نهر السند، واتجهت إلى ضفاف نهري السند والكنج طوال الفترات التاريخية الهندية المختلفة العديد من الأعراف السكانية وأستوطنت ضفاف النهريين، وسعت إلى بناء المدن وإدانة إعمارها، وارتبطت الكثير من الأحداث والعادات والتقاليد بكلا النهريين، واعتقد العديد من الهنود أن النهريين منبعهما من الجنة، وبطهارة وقداسة مياهما إذ حُملت تلك المياه إلى ممالك ومدن الهند المختلفة للتبرك والأستشفاء والتطهر وغسل المعابد بالمياه المقدسة من هنا برزت أهمية انتشار الإسلام في تلك المناطق وإحداث مؤثرات عدة على سكان ضفاف النهريين من خلال دراسة (المؤثرات الحضارية للمسلمين على سكان ضفاف نهري السند والكنج في العصر العباسي (١٣٢-١٣٦هـ/٧٤٩-٧٥٦م)) وفق منهج التحليل التاريخي.

حاولت الدراسة التعرف على أبرز ملامح المتغيرات والمؤثرات الإسلامية على سكان ضفاف النهريين وإيجاد مكامن وأثر ذلك التأثير الحضاري وأين برز ذلك التأثير أكثر وضوحا وتجليا وما هو دور الفتوحات الإسلامية في ذلك والموقف المحلي من تلك المؤثرات وبيان في أي المجالات كانت لها الغلبة دون غيرها من المجالات الأخرى؟.

توقيع مسؤول شعبة الدراسات العليا

أ.م.د. ظفر عبدالرزاق ذنون

تأييد المشرف

أويد المستخلص في الاستمارة مطابق للمستخلص في الرسالة
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Abstract

In the name of God, the Most Gracious, the Most Merciful, and praise be to God, Lord of the Worlds, and prayers and peace be upon our master Muhammad and all his family and companions.

Rivers formed an important link in the public life in India. One of the oldest ancient civilizations, the Indus River civilization, grew up on the banks of the Indus River. It headed to the banks of the Indus and Ganj rivers throughout the various Indian historical periods. Many population races settled on the banks of the two rivers, and sought to build cities and sustain their reconstruction. Many events, customs and traditions were associated with both rivers. Many Indians believed that the two rivers came from heaven, and with the purity and sanctity of their waters, as that water was carried to the various kingdoms and cities of India for blessing, healing, purification and washing temples with holy water. Civilization of Muslims on the inhabitants of the banks of the Indus and Ganj rivers in the Abbasid era (132-656 AH / 749-1258 AD) according to the method of historical analysis.

The study tried to identify the most prominent features of the Islamic variables and influences on the inhabitants of the two rivers and to find the reservoirs and impact of that civilizational influence and where that influence emerged more clearly and clearly and what is the role of the Islamic conquests in that and the local position on those influences and a statement in which fields had the predominance without other fields?. Many difficulties emerged in studying the topic of the research, including the scarcity of contemporary historical texts for the study period and their scattering between one source and another, in addition to the difficulties left by the Corona pandemic, which limited the researcher's travel to India and visiting many of its libraries.

The cultural influences included several aspects, which contributed to defining the topics of the study chapters, which included four chapters, as well as the introduction, conclusion, maps, appendices, and a list of sources and references: He touched on the geographical description and the connection of the names of the Indus River to the name of the country of India, the geographical location of India, the borders, the area, the surface, the climate and the rains, referring to the other rivers of India without limiting the talk to the Indus and Ganj rivers. While the second topic: the historical and cultural dimension of the two rivers and the presentation of the inhabitants of the two rivers and their natural, cultural and historical heritage.

The second chapter (Political Influences) contained two sections. The first topic dealt with the influences of the conquest of Sindh and its Arab-Islamic administration, while the second topic referred to the Islamic Arab Emirates in the region of Sindh and the Ghaznavid and Ghurid conquests and their effects on the areas of the Ganges River Basin and the whole of North India. The third chapter came: (Religious and social influences) in two sections about me The first topic: With religious influences and the impact of Islam in reducing the Hindu caste system and calling for justice and equality among all residents of the two rivers following the presentation of the most prominent religions in those regions and their position on Islam and the position of Islam towards the teachings of those religions, and the second topic highlighted Social Influences: A light on the nature of the general social life of the local population in the areas of the two rivers, and referred to women and their social status, marriage and ceremonies, as well as clothing, food, feasts, celebrations, means of entertainment and entertainment, rituals of killing and self-harm, and other Indian social practices in those areas.

The fourth chapter: (Scientific, economic and urban influences) included three sections, the first topic: scientific influences and their connection to the scientific life of the population after the spread of Islam and the demand for transportation sciences (the sciences of the Noble Qur'an, the sciences of hadith, the sciences of jurisprudence, and the sciences of the Arabic language) and talking about mental sciences and the role The Islamic historical and civilization in modifying a number of beliefs related to magic and sorcery that were introduced in the past to Indian medical and astronomical knowledge, as well as adding many Arab knowledge products to those knowledge, in addition to translating between the ancient Indian and Arab Islamic knowledge products and benefiting from each other.

The second topic included: the economic influences, and touched on agricultural influences and the most important agricultural crops for which India was famous (grains, fruits, vegetables, spices) and other aromatic and industrial crops and the role of Arab Muslims in encouraging the cultivation of many of them and developing methods of irrigation and cultivation, abundance of their production and quality, and Then he talked about the industrial effects in the industry (cotton clothes, rugs, jewelry, leather tanning, knives handles industry) and other industries that the Muslim Arabs encouraged the residents of the coastal cities to practice the craft of their industry, As he found in it the most prominent and skilled craftsmen and trying to pay attention to those industries and to benefit from the experience and know-how of Arab Muslims in that field. While we mentioned in the third topic: the urban

influences, which included a reference to building materials and urban manifestations from the role of administration and public facilities, and the emergence of a number of them such as inns and guesthouses to Besides the bimaristans (hospitals), prisons, libraries, schools, markets and their urban features, and the places of residence of merchants in the cities of the Indus and Ganj river basins. Hindu places of worship and their construction mixed with Islamic architecture (Arabic, Persian, Turkish), The role of the public and how it was built and influenced by Islamic architecture and the role of economic capabilities in determining the shape and type of architecture for the general population, and then reference was made to military architecture. It was noted that Muslims were interested in military architecture and the necessary fortifications of cities and the restoration of old ones. In addition to addressing the construction of cities, we have touched on the most important cities built by the Muslim Arabs, perhaps the most prominent of which is (Al-Mahfezah), which was taken as a military base for the Arab Islamic army in the first operations of the conquest, as well as the city (Al-Bayda), which was built for the same reason and the building of (Al-Mansoura), which became The capital of the province of Sindh within the administrative dependency of the Abbasid Caliphate.

Look at the sources and references

The nature of the subject necessitated a reference to various Arab and Islamic sources, foremost among which was what Al-Baladhuri (T.: 279-892 AD) reported in the book (Futuh Al-Buldan), as he provided adequate information about the conquest of the Sindh region and was used in the first topic of the second chapter, the effects of opening the Sind and its Arab administration Islamic as well as a side of other narratives that dealt with the construction of mosques accompanying the conquest operations, which affected the study of urban manifestations from the fourth chapter. Al-Yaqubi (T.: 284 AH/897 AD) presented in his book (The History of al-Yaqubi), who visited India, information related to the political aspect in India (foreign relations) and what is related to the kings and princes of India and other things that enriched the research in the third chapter, the first topic, social influences. As for the journey of Solomon the Merchant (d.: the third century AH / ninth century AD) to India, which was included in the seraphic journey to India, China and Indonesia, he gave narrations about the agricultural, animal and mineral wealth of India and referred to the lives of the Indians with texts that mentioned the third chapter of religious and social influences. The third century AH / ninth century AD), who also visited India and mentioned in

his journey Indian foods and many social aspects, which were benefited from in the third chapter, religious and social influences.

Al-Masoudi (T.: 346 AH / 957 AD) reported several events about India and its location among the seven inhabited regions at the time, as well as many social customs and traditions, and the value of that information lies in his travels and watching or through his interviews with kings and seniors Statesmen, so the book was present in most of the research chapters. While Ibn al-Faqih (d. 360 AH / 978 AD) referred in his book (Mukhtasar Kitab al-Buldan) to adequate narrations about the political and administrative life in India, its kings and its economic activities.

The importance of the information received by Ibn Hawqal (d. 367 AH / 977 AD) comes in the form of the land and Al-Maqdisi (died: 380 AH / 990 AD) in the best of divisions by visiting the region of Sindh and providing valuable information about many conditions and aspects of public life in the cities of that region, while Ibn Hawqal mentioned cities And Indian regions far from Sindh, but they are brief and few, as this information enriched most of the research chapters.

The study relied on the texts written by Abu al-Rayhan al-Biruni

(T.: 440 AH / 1048 AD) in his writing (In the investigation of what India is an acceptable saying in the mind or its objection) as it is a basic source for the study of the history and civilization of India because his narrations were based on his experience of the event and he transmitted many news through his observations in kind. His information varied between Social, religious and cultural, and the historical value of that book from the researcher's point of view lies in Al-Biruni's briefing on a number of India's books, visits, tours and field research, He mentioned many aspects of social life in terms of the caste system prevailing in India and everything related to it such as marriage and polygamy, the position of a woman and her fate if her husband dies from her, as well as many customs and traditions related to foods and the prohibition of beef, drink and clothing, detailing the talk about holidays, seasons and holy days The greatness of many Indians, and the benefit from it lies in knowing the first historical roots of most of the customs and traditions in India, and then it provided the researcher, along with other late sources, an opportunity to trace the history of these customs and traditions and the subsequent influences that occurred on them from their beginnings until the era of the Islamic Sultanate.

The information received by Ibn Battuta (T.: 770 AH / 1,369 AD) in his book (The Journey of Ibn Battuta called Tuhfat al-Nazar fi the strange cities and the wonders of travel) was considered important and no less

important than the rest of the contemporary sources of the event from inside India, as he transmitted that information through His residence in India, his proximity to its ruling authorities and his official work in some regions of India, as well as his close experience of public life in India, and thus his trip enriched most of the study semesters.

As for the historical references, they also varied, including Arabic and Arabized, and perhaps the most prominent of them are the works of Ahmed Mahmoud Al-Sadati (History of Muslims in the Indian Subcontinent and Their Civilization) and the book (The History of Islamic Countries and Their Civilization), which dealt with the research period with study and explanation, and Faisal Al-Samer (Historical Origins of Arab-Islamic Civilization in the Far East) He presented many opinions and explanations, which enriched a number of research chapters, as well as Khazal Al-Majidi in his book (Indian Civilization), Which enriched the study in the topic of social influences and the book (Men of Sindh and India), which is one of the most prominent modern references written by the Indian historian Abu Al-Ma'ali Athar Al-Mubarakpuri, as the author has available various information from several archaeological and historical sources. And Abdullah Mubashar Al-Tariqi's book (Encyclopedia of Islamic History and Islamic Civilization for Sindh and Punjab), as it was distinguished by its reliance on a number of Persian and Urdu sources and references, and talked about the sources of water, grains and fruits, the civilized investment of agricultural crops, animal husbandry, social customs and traditions, the Islamic conquests in Sindh and Punjab, and the treatment of the conquering Muslims with the inhabitants Sindh and India, and the book of Muhammad Morsi Abu Al-Layl (India, its History, Traditions and Geography), which benefited the study in more than one chapter, Gustave Le Bon's book (The Civilizations of India), which touched on the climate of India and its rivers, agricultural and animal crops, and a number of Indian social customs, and Yasser Abdul-Jawad al-Mashhadani's book (India through Ibn Battuta's Journey) and Nizam al-Din Ahmad Bakhsh al-Harawi's book (Muslims in India), which provided the study with many information. About the management of a number of sultans of India for their kingdoms. As well as a number of Urdu and Persian books, including the book Sahba Waheed (Indian Islamic Reconstruction), which provided comprehensive information about urban influences.

In addition to many letters, theses, periodicals and foreign references that presented many historical opinions and propositions, which benefited the study in a number of its pages and contributed to the ability to criticize and explain many historical texts after providing a detailed presentation of the historical periods included in those texts and

the novels and news they included It required historical analysis and criticism.

Finally, the study is considered a modest effort within the Arab-Islamic historical studies related to the study of the history and civilization of India during the study period, and God Almighty grants success.

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**Civilizing influences of Muslims on the
inhabitants of the banks of the Indus and
Ganj rivers in the Abbasid era (132-656 A.H. /
749-1258 A.D.)**

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