

## An Analytical Study of Hazrat Abdul Rehman (R.Z) Ibn Samara As Conqueror of Balochistan

\*Muhammad Siddiqu

\*Prof. Dr. Hafiz Munir Ahmad

### ABSTRACT:

Hazrat Abdul Rehman (may Allah be pleased with him) belonged to Arab tribe of Quraish and was a close relative of Mohammad (peace be upon him). At the time of conquest of Makkah He (may Allah be pleased with him) entered the circle of Islam. He (may Allah be pleased with him) is counted among the companions of Muhammad (may Allah be pleased with him) who came to sub-continent specially Balochistan in order to preach for Islam and Jihad during the Khilafat of orthodox caliphs. He (may Allah be pleased with him) came to Balochistan twice for Jihad and conquests first during the Khilafat of Hazrat Usman (may Allah be pleased with him) and second time in the early era of Hazrat Muawia (may Allah be pleased with him). He (may Allah be pleased with him) played a vital role in the wars of Balochistan. He (may Allah be pleased with him) established Zehri his abode and capital after conquering Kalat, Khuazdar (Sajistan), Kachi, Gandhava, and Chaghi, and from here he expanded the series of his conquests till Kabul and Qandar. Besides this, he included many areas of sub-continent in the Islamic empire of conquered areas. His (may Allah be pleased with him) life is consists of great chapters of sincerity in deeds. Wisdom and valor, determination fearlessness, strife, hospitality, simplicity and patience. He (may Allah be pleased with him) is counted among the great generals of Islam had the honour to have carried the message of Holy faith in every corner of Balochistan in tough and unfavorable conditions and planted the flag of Islam in Balochistan forever.

**Key words:** Abdul Rehman bin Samara Sajistani, Seestan. Balochistan . Ravi e Hadees. Conqueror, Preacher.

### Introduction:

Abdul Rehman bin Samra (may Allah be pleased with him) Ibn-e-Habib bin Abde shams bin Abde munaf bin Qusai bin Kalab.<sup>1</sup> His (may Allah be pleased with him) nick name was Abu saeed. Before Islam his name was Abdul Kaba or Abde Kalal. His (may Allah be pleased with him) mother name was Arwa binth-e-Abu Farha Harisa bin qais bin Aya bin Malik bin Aqlama Kanaina His (may Allah be pleased with him) paternal grandfather Abdul Shams and Muhammad (Peace be upon him) Paternal grandfather Hashim were brothers. In this way family tree meats at Abde

---

\*Ph.D. Scholar, comparative religion & Islamic culture Deptt: University of Sindh, Jamshoro. Lecturer Govt: Degree College, Kalat, Balochistan. Email:muhammadsiddiqkalat@gmail.com

\*Dean Faculty of Islamic Studies, University of Sindh, Jamshoro.

munaf therefore, he (may Allah be pleased with him) is called Muhammad's (Peace be upon him) Ibn-e-Amm.<sup>2</sup> At the time of migration from Makkah to Madina he (may Allah be pleased with him) was a small kid and embraced Islam during the event of conquest of Makkah. He took part in Ghazva's with Muhammad (Peace be upon him). He (may Allah be pleased with him) twice participated in wars of Balochistan first in the regime of Hazrat Usman (may Allah be pleased with him) and second time during the era of Ameer Moawia (may Allah be pleased with him) conquered most of the Balochistan areas and expanded till Kabul. He (may Allah be pleased with him) started for the first time in Balochistan the basic works of Islam and just due to these people the net of Islam was expanded in whole Balochistan within three centuries and today entire Balochistan is the center of Islam. He (may Allah be pleased with him) was a great administrator and a warier and a preacher of high rank. He (may Allah be pleased with him) was a true picture of sincerity, indeeds, wisdom, valor, determination, fearlessness, endeavor, simplicity, and patience.<sup>3</sup>

Moreover, he (may Allah be pleased with him) is famous in the history of Balochistan with the Title of "conqueror of Balochistan". Though then there was no country or province named Balochistan, the contemporary Balochistan cities of Kalat, Khuzdar, Lasbela, Gandhara, Kachi, Kharan, Chaghi, Bolan, and Sibi were included in his conquest. Then Balochistan and these areas of Balochistan were named differently. Such as Makran, Tez, Buqan, Qaiqan (Kaikanan), Qazdar, Qandabel, Armail and Budaha and present Balochistan is found on the pages of history with the names has Saqistan, Seestan, Sajistan, Turan, Khurasan and Gadrushia.<sup>4</sup>

### **Embracing of Islam.**

In 8 A.H in the month of Ramzan Holy Prophet (Peace be upon him) entered in Makkah Moazzama along with ten thousand die hard Muslims. Then the eye of the sky observed this scene that the people who eight years before had expelled the Muslims from Makkah and had coerced them to migrate towards Madina, were standing ashamed and helpless before Muhammad (Peace be upon him). Prophet (Peace be upon him) on the occasion of this grand victory spoke to them. "O, Quraishits, How do you think you will be dealt with? All of them replied in a suppressed tone: "You are the gentle brother to the youths and gentle nephew to old ones". Said Muhammad (Peace be upon him): "O Quraishit brothers, I tell you what Yousof had told his brothers. "There is no accountability for you people, you all are free". Against the expectations, Quraish of Makkah's joy saw no limits hearing the word of amnesty. Due to their bad deeds they could not even think of being forgiven but when Muhammad (Peace be upon him) had a soft attitude to them they were greatly ashamed and confessed their mistake of expelling the orphan. (Muhammad) (Peace be upon him) of bannu Hashim. That day Islam's righteousness had completely exposed to them and they immediately entered the

circle of Muhammad (Peace be upon him) by bring convention with true hearts into the unity of God. On this occasion a feeble youth came to Muhammad (Peace be upon him) and said: “O Messenger of Allah, I am your Ibn Aam Abdul Kabba”. With great affection and love Muhammad (Peace be upon him) said: “No. Rather from today you are Abdul Rehman”.<sup>5</sup>

This youth, by being given the name Abdul Rehman by the Prophet (Peace be upon him), was Samra (may Allah be pleased with him) Bin Habib Bin Abde Shams Bin Abde Manaf Bin Qusai. His great grandfather Abde Shams and Muhammad’s (Peace be upon him) grandfather Hashim were brothers. That’s why he had told himself to be the Ibn-e-Amm of Muhammad (Peace be upon him).<sup>6</sup>

The Historians have not been sure about the year of birth of Abdul Rehman (may Allah be pleased with him) but through some authentic sources it is known that he was a kid before the migration of Prophet (Peace be upon him) and he had never taken part in the tormenting activities against Muslims. He was in the swing of his age during the conquest of Makkah in 8 (A.H). That time he embraced Islam and become a strong devotee of Muhammad (Peace be upon him) by becoming Abdul Rehman instead of Abdul Kabaa. Hafiz Ibne Hajr Asqalani narrates that after accepting Islam Hazrat Abdul Rehman was honored becoming the part of the Ghazwa-e-tabuk journey full of difficulties. Besides participation in Ghazwa-e-Tabuk, Hazrat Abdul Rehman (may Allah be pleased with him) had been benefited of the company of Muhammad (Peace be upon him).<sup>7</sup>

It is famous about him (may Allah be pleased with him) that once Hazrat Abdul Rehman (may Allah be pleased with him) came to the company of Muhammad (Peace be upon him), then he (Peace be upon him) by addressing to him (R.A) said: “Abdul Rehman, never be an aspirant of riches and authorities by yourself. If your own willingness, you take up any responsibility, than you will be accountable for its good and bad. And if without your willingness you are given some authority, then Allah shall help you executing your responsibility”.<sup>8</sup>

Hazrat Abdul Rehman (may Allah be pleased with him) in the love of Muhammad (Peace be upon him) made his (Peace be upon him) this advice a guideline for himself and throughout the life never aspired for authority. And anyhow he would accept any service or authority of he was assigned without his aspiration and then he consumed all his energies fulfilling it to his level best.

### **AS CONQUERER AND PREACHER:**

In the era of orthodox caliphates, for a long time the name of Abdul Rehman (may Allah be pleased with him) Bin Samra is not seen in any event but than during the regime (Khilafat) of the third Khalifa Hazrat Usman (may Allah be pleased with him) .He suddenly rose as such a great general who had the best of the was capabilities during the time of (Khilafat) of Hazrat Abu Bakr and Hazrat Umer (may Allah be pleased with him) where had he been and what had he been doing? There

is no clue in the books about it but by reading the stories of his war achievements it can be said with great surety that he was a seasoned military officer and he must have taken part in the wars during the Hazrat Abu Bakr and Hazrat Umer (may Allah be pleased with him) time (Khilafat) .It is another thing that his name had remained obscure. During Farooqui Khilafat the Muslims had advanced till Makran and Seestan (Sajistan) which shares borders with Pakistani province Balochistan (Than there was no Balochistan named Province) Seestan was very important Iranian province mostly in these areas Balochs were populated with great warrior inhabitants after a bit of rebellion they got out of the Muslim thralldom.<sup>9</sup>

Hazrat Usman (may Allah be pleased with him) having ascended on the throne of Khilafat paid attention to Seestan again and ordered governor Basra. Hazrat Abdullah Bin Amir (may Allah be pleased with him) to act effectively to get Seestan, Kabul, Makran, Kirman etc. out of the control of rebels Ibn-e-Amir (may Allah be pleased with him) appointed Rabbi Bin Ziyad for Seestan expedition. He in 30 A.H (650 A.D) hoisted the flag of Islam on Seestan after a powerful attack. Rabbi stayed in Seestan for two years after that he left for Khurasan or Basra in order to meet Ibn-e-Amir (may Allah be pleased with him) after having appointed his vice in the capital of Seestan after his departure Seestanis rose to disobedience, houted Rabbi Bin Ziyads vice from Zaranj and declared their autonomy.<sup>10</sup>

When the word of their rebellion reached to Abdullah bin Amir (may Allah be pleased with him) he then appointed Abdul Rehman (may Allah be pleased with him) bin Samra for the Seestan expedition and gave him the letter of Seestan state alongside. According to another statement Ameer ul Momineen Hazrat Usman (may Allah be pleased with him) himself dispatched Hazrat Abdul Rehman on Seestan expedition. Anyhow, in 33 A,H (653 A.D) Hazrat Abdul Rehman marched towards Seestan capital Zaranj with 8 thousand ready to die soldiers in which Hasan Basri (may Allah be pleased with him) and many more Faqahi's were included. Due to the presence of these reformers of Ummah the moral of Mujahids was exhalted.Hazrat Abdul Rehman (may Allah be pleased with him) Passing through the hard passages got to Zaranj with a flashing speed.Governer Seestan Apervez or (Abran bin Rustam) closed the gates of city and competed Muslims But soon came to know that it was out of his power to stand in front of ready to die Mujahids. He accepted the obedience to Muslims by paying twenty lac dirhams and two thousand slaves.<sup>11</sup>

Alongside Jihad the expansion work of Islam was also in progress because a lot of Muhadiseen and Fuqha's accompanied Hazrat Abdul Rehman Samra (may Allah be pleased with him) for the cause of Islam. They strived a lot for the expansion of Islam in that area. As a result of their struggle great number of Seestanis came in the circle of Islam but they rose rebellion against Islamic government whenever got a chance after Zaranj expedition Hazrat Abdul Rehman (may Allah be pleased with

him) conquered the areas between Zaranj and Kash. As per the Arab historians these areas are included on Pakistani, Balochistan and the inhabitants here are balochistan.<sup>12</sup> According to syed Abu Zafar Nadvi. Abdul Rehman (may Allah be pleased with him) bin Samra occupied all the areas between Zaranj and Kash. Though this area is a part of Balochistan, in that era it came under Hindustan because then there was no Balochistan named province rather Makran and Seestan were with Sindh, in this respect it was the first attack to India from land area and which was conquered at the second hands of Muhammad's (Peace be upon him) companions.<sup>13</sup>

In other words Hazrat Abdul Rehman (may Allah be pleased with him) bin Samra was the first leader of Mujahids raising the voice of Islam on the Indian land of idols And was the predecessor to all Muslim conquerors of India (Including Muhammad bin Qasim).

After the conquest of the areas between Zaranj and Kash Hazrat Abdul Rehman (may Allah be pleased with him) advanced towards Rakhaj and further attacked forcefully and got till important city of Dadan (or Dwa) which is near Balochistan city Sibi. Before Islam it was ruled by Hindus. Not only Balochistan but also Pakistan's oldest archeological site Mehr garh is also situated in this area which is two thousand years older than Mohenjadaro. This Hindu government was called "Sewa" Just because of which the Baloch state Kalat was famous by the name of "Kalat Sewa" and an idol kept here was known as "Sewa Zorak".<sup>14</sup> The people of this city fled and took refuge in their Temple, which was constructed in the shape of a strong fortress on a hill and a "Zor" named idol was fixed in it due to which it was called "Jabl-e-zor" or "Koh-e-zor". It is known through different statements that this Temple was of great important and respect to the idolaters. The people used to visit from far flung areas and sacrificed at the alter. Due to which the attendants and other affiliated one's to the Temple had become rich and led a luxurious life. Hazrat Abdul Rehman sieged the Temple and within a few days the people there in Temple surrendered and compromised by giving a great amount. This amount can be estimated that after drawing its 1/5, each Mujahid of the force of eight thousand received four thousand dirhams.<sup>15</sup>

After the conquest of these areas Hazrat Abdul Rehman (may Allah be pleased with him) got straight to the Temple. When he saw a pure gold statue fixed there and whose eyes precious rubies were implanted. Hazrat Abdul Rehman (may Allah be pleased with him) with the tip of his spears took out the eyes of statue. And broke them and broke his hands then he addressed to the governor and the people observing all this: "O people pick up these rubies and the golden hands of your idol. I don't need any riches. I did this only to show that such idols cannot cause profit or loss. So worshipping them means destroying one's life. O people only Allah is to be worshipped. Who is the owner of everything and who has authority on profit and loss. If you have faith in Allah Almighty. It is hoped that



Allah will open your wisdom and you will understand Islam better".<sup>16</sup>

After this great achievements he made Balochistan area "Zehri" his abode. And the Samri area if Zehri is attached to you. From here (may Allah be pleased with him) advanced towards Bust and Zabul (Ghazna) and conquered them in a very short period upon his valour and strategy. After these conquest he returned to Zaranj and became busy in administration. After a short period, the sad incident of Hazrat Usman (may Allah be pleased with him) martyrdom took place. When Abdul Rehman was informed about this he left for Basra appointing "Ameer bin Ahmer" in his place at Zaranj. These all happenings were of the era of Usman (may Allah be pleased with him). After the martyrdom of Hazrat Usman (may Allah be pleased with him) Hazrat Ali held Khilafat.<sup>17</sup>

During his period the bloody wars of Jamal and Saffain took place in which thousands of Muslims lost their lives. During this chaotic time Hazrat Abdul Rehman bin Samra opted seclusion and like many other Sahabas (may Allah be pleased with him) favored or opposed none. During the Khilafat of Hazrat Hasan (may Allah be pleased with him) as well. There is no clue of any activity from Hazrat Abdul Rehman (may Allah be pleased with him).<sup>18</sup>

After the martyrdom of Hazrat Ali (may Allah be pleased with him) when Islamic world had the government of Ameer Muawia he paid attention to the areas turned rebel. Due to the self-war of the Muslims so Ameer Muawia once again appointed Abdullah bin Amir (may Allah be pleased with him) governor of Basra and assigned him the task of crushing the rebellion there. Ibn-e-Amir (may Allah be pleased with him) had experienced the war wonders of Hazrat Abdul Rehman bin Samra (may Allah be pleased with him) at Seestan (in Usmani regime) so he called for him from seclusion and appointed him governor of Seestan and ordered him for crushing the rebellion.<sup>19</sup>

In this way once again Hazrat Abdul Rehman (may Allah be pleased with him) with a fresh passion moved towards Seestan and hoisted the flag of Islam by teaching the rebels a lesson. Having conquered the area from Khuzdar till Sibi. He got to Kabul the people of Kabul were quiet stubborn and refused to surrender and took positions in the fort. Hazrat Abdul Rehman (may Allah be pleased with him) intensified siege and one complete night with sling shots (Manjaniques) hit the fort that the wall had cracked.<sup>20</sup>

Early the morning the Kabulies with great zeal and zest came out of city chanting and attacked Muslims. Hazrat Abdul Rehman (may Allah be pleased with him) was surprised at this unexpected move of Kabulis. But he attacked with the particular groups of his army so forcefully that the Kabuli's bit the dust soon. And Muslims stormed the city. Kabuli's appealed for the peace and assumed of their obedience. Hazrat Abdul Rehman granted peace and ordered his army to stop bloodshed.<sup>21</sup>

On the other hand, historian Yaqoobi writes that the Kabuli guard of fort had a secret dealing with Muslims and himself had opened the gate of the city. Anyhow Muslims occupied Kabul. After this Hazrat Abdul Rehman (may Allah be pleased with him) hoisted the flag of Islam at Khuash and Bust (Zan Bust) and then moved towards Rizan. The residents of Rizan listening about the advance of Muslims had already vacated the city. So Muslims occupied it without any resistance after doing administrative arrangements for the city Hazrat Abdul Rehman (may Allah be pleased with him) moved ahead and entered Takharistan. First of all the important city of Khushk was in the way. The residents of this city had no courage to fight. They accepted obedience on the conditions set by the Muslims.<sup>22</sup>

After dealing certain matters with the public of Khushak. Hazrat Abdul Rehman (may Allah be pleased with him) reached Rakhaj. Residents of Rakhaj had a great preparation for conformation. They stood strong in front of Muslims and competed for a long time but that could not sustain before the Muslims and after some time their vigor subsided after making them surrender Hazrat Abdul Rehman entered the city and once again the flag of Islam was hoisted there.<sup>23</sup>

After Rakhaj Hazrat Abdul Rehman's (may Allah be pleased with him) next destination was Ghazna (Zabulistan) the people at Ghazna were strong warriors and had abundant of weapons and war instruments. They with great discipline resisted Muslims and there was a severe fight between two near Ghazna. He (may Allah be pleased with him) kept a few groups of soldiers for safety with directions to stay away from the war field in the beginning and should join one after the other group chanting "Nasa-e-Takbeer" in the mid of the war. This strategy proved to be so effective that the people of Ghazna had time their backbone broken and were compelled to seek peace.<sup>24</sup>

The time when Hazrat Abdul Rehman (may Allah be pleased with him) was in war against the people of Ghazna, the residents of Kabul once again raised rebellion by finding no one on the ground. In fact these people were inclined to war and gave no importance to promises. Having learnt this Abdul Rehman (may Allah be pleased with him) was determined to punish them. Anyhow before Kabul he took Qandhar and managing the administration satisfactorily at Ghazna and Qandhar he turned to Kabul. The Kabulians resisted strongly but the Islamic soldiers with a great rage crushed the Kabulians and stood strong there. With this victory the whole area ranging from Seestan to Ghazna and Qandhar came under the Muslims. These all events took place in 43-44 A.H and the whole expedition was accomplished within one year. Seestan was the land of brave Balochi's the living characters of Shahnama Firdosi, Sam, Zol, Rustam, etc, belonged to this soil. Similarly, the inhabitants of Khurasan and Zabulistan were strong warriors. Within a span of one year covering the rocky paths through the mountains controlling such war nations or tribe is such achievement of Hazrat Abdul Rehman (may

Allah be pleased with him) bin Samra that entitles him to be given a place among the greatest generals of the world.<sup>25</sup>

According to the pages of history the famous general of bnu Umayya, Mehlab bin Abi safra, who had fought against Khawarijs, earned an eternal fame, belonged to the army of Hazrat Abdul Rehman (R.Z) bin Samra as an office. When Hazrat Abdul Rehman (may Allah be pleased with him) was busy in the expedition of Seestan and Khurasan. He was crusading in the vicinity of Sindh and Hind.<sup>26</sup>

In this way in this expedition Hazrat Mehlab conquered from Khyber Pass Multan, Peshawar and the areas among them were till Kehkahan (Kalat) from there got a lot of booty. The order was received directly from the state capital and this can be said with great surety that Mehlab did have his support.<sup>27</sup>

Before the conquest of Seestan and Khurasan, Hazrat Abdul Rehman (may Allah be pleased with him) was appointed the governor of Seestan by the governor of Basra Hazrat Abdullah (may Allah be pleased with him) Bin Amir. On completion of expedition Ameer Muawia (may Allah be pleased with him) himself awarded him formally the rank of states man. He ruled Seestan in a wonderful manner. His door was open all the time for everyone and did justice without discrimination he was a simple man with the qualities of patience and thankfulness. He did not feel degraded doing miner works and had great softness of mode.<sup>28</sup>

Hazrat Abdul Rehman (may Allah be pleased with him) was running the government of Seestan in a nice manner but due to unknown reasons in 46 A.H governor of Khurasan, Ziyad, Removed him from his position. He had great interest in Seestan so after his removal from the state affairs instead of returning to his native city Makkah he lived in Seestan prominently.<sup>29</sup>

### **Competency and humbleness:**

He (may Allah be pleased with him) had the honour of being in the closest circle of Muhammed (Peace be upon him) He (may Allah be pleased with him) is counted among those great generals of Islam who were given the sacred task of dispatching the message of the true faith to every nook and corner of the world in tough and unfavorable conditions but his simplicity, softness, patience, depicts his dutifulness that during the reigns he used to clean the streets with a broom.<sup>30</sup>

After the martyrdom of Usman (may Allah be pleased with him) he kept himself away from the bloody wars of Jamal and Safain and adopted seclusion and saked himself from shedding the blood of Muslims (Sher Sahaba).<sup>31</sup>

He (may Allah be pleased with him) was the great member of the Muslim caravan who embraced Islam during the conquest of Makkah and proved his performance through his was skills and preaching achievements. That's why due to the war activities He (may Allah be pleased with him) could not make any place in the field of education but due to the love and approach of Muhammad (Peace be upon him) his (may Allah be pleased with him) pages of knowledge are not quite blank



his fourteen narrations are found in the books of Hadith out of which two are “Muttafiq Aleh” and in one Imam Muslim is distinct (Tehzeeb ul Kamal).

Ibn-e-Abbas (may Allah be pleased with him) saeed bin al museeb, Abdul Rehman bin Abi laily, Hayan bin Umair, Ibne-e-Seelin, Hasan Basari (may Allah be pleased with him), Saeed bin Abil Hasan and Hameed bin Hilal had the honour of narrating Hadiths from him (may Allah be pleased with him).<sup>32</sup>

### **Death:**

His (may Allah be pleased with him) place of death is controversial. Hafiz ibne Hajar Asqalani, Allama Moin-u-din nadvi and Baloch historians have written about Balochistan (Sajistan) while Ibn-e-Saad, Allama Zehbi, Ibn-e-Kaseer, Ibn-e-Aseer and Ibne Khaldoon have written Basra. His date of demise in 50 A.H. After his death he left a boy Ubaid ullah (his son). Abn-e-Saad writes that people saw (Naqee bin Masrook) Abu Bakra (may Allah be pleased with him) riding a mule in the funeral of Abdul Rehman (may Allah be pleased with him) bin Samra.<sup>33</sup>

### **Conclusion:**

Hazrat Abdul Rehman bin Samra is the great general and preacher of Islam in Islamic history who who had a chance to plant the flag of Tawheed in Balochistan in early days of Islam. Due to His (may Allah be pleased with him) efforts entire Balochistan was illuminated of the glory of Islam. Due to His (may Allah be pleased with him) Justice, support, patience, simplicity, Balochi’s kept embracing Islam by leaps and bounds and the soil of Balochistan had the luck to have received the companions if Muhammad (Sahabas) (may Allah be pleased with him). Righteousness and truthfulness overcame falls hood and evils. Everywhere the word of Tawhid was raised people started receiving justice, public started having facilities and lands were cultivated, wells got dug and for the travelers inns were managed. In this way within three centuries whole Balochistan, Islam was spread and till to date 95% masses are Sunni Muslims.

### **References:**

<sup>1</sup>Zahabi, Shams ud din Abu Abdullah Muhammed Ibn Ahmed Ibn Usman Ibn Qeemaz, Seera Aalam o nu Balah, Berut, Mosisa tu Risalah, 1985, V 2, P 571.

<sup>2</sup>Jazari, Aiz ud Din Ibn Aseer, Usad ul Ghaba Fi Marifa tu Sahabah, Abdul Shakoor Farooqi, Lahore, Al meezan Nashran o Tajran Kutob Khana, 2006, V 2, P 416.

<sup>3</sup>Sarbazi, Qazi Abdul Samad, Maqalat e Sarbazi, Karachi, Maktaba Soghat, 1966, p. 27,

<sup>4</sup>Ahmadzai, Mir Naseer Khan, Tareekh Baloch o Balochistan, Quetta, Balochi Academy, 1994, V 3, P 50

<sup>5</sup>Jazari, Aiz ud Din Ibn Aseer, Usad ul Ghaba Fi Marifa tu Sahabah, Abdul Shakoor Farooqi, Lahore, Al meezan Nashran o Tajran Kutob Khana, 2006, V 2, P 416.

<sup>6</sup>Asqalani, Ibn Hajar Ahmed Ibn Ali Ibn Muhammed, Tahzeeb o Tahzeeb, Haydarabad Dakan India, Idara tul Maaraif al Nizamia, 1335 Hd, V 3, P 371

<sup>7</sup>Asqalani, Ibn Hajar Ahmed Ibn Ali Ibn Muhammed, Al Asabah Fi Tamiyeez Al Shabah, Muhammed Amir Shahzad, Lahore, Maktaba Rehmania, V -3, p. 402

- <sup>8</sup>Jazari, Aiz ud Din Ibn Aseer, Usad ul Ghaba Fi Marifa tu Sahabah, Abdul Shakoor Farooqi, Lahore, Al meezan Nashran o Tajran Kutob Khana, 2006, V 2, P 416.
- <sup>9</sup>Dashti, Dr Muhammed Ismail, Baloch Tarikh o Arab Tahzeeb, Sadiq Baloch, Karachi, Azat Jamaldeni Academy, 2008, p 108
- <sup>10</sup>Brahui, Dr Abdul Rehman, Balochistan main Arabon Ke Fatohat aur Hukomaten, Quetta. Brahui Academy, 2018, p 107
- <sup>11</sup>Tibri, Abu Jafar Muhammed Ibn Jareer, Tareekh Tibri, Muhammed Ibrahim, Karachi, Nafees Academy, 1982, V 3, P 270
- <sup>12</sup>Al Bilazari, Abul Hassan Ahmed Ibn Yahya Ibn Jabir Al Shahir, Fatoh Al Buldan, Syed Abdul Khair Modoodi, Karachi, Nafees Academy, 1982, V 2, P 568
- <sup>13</sup>Nadvi, Molana Syed Abu jafar, India, Dar ul Musanifeen Azam Gadh, 1947, P. 31-32,
- <sup>14</sup>Sarbazi, Qazi Abdul Samad, Maqalat e Sarbazi, Karachi, Maktaba Soghat, 1966, p. 28,
- <sup>15</sup>Ibn Khaldon, Allama Abdul Rehman, Tareekh Ibn Khaldon, Hakeem Ahmed Hussain Allaabadi, Karachi, Nafees Academy 2003, V 1, P 331
- <sup>16</sup>Jazari, Aiz ud Din Ibn Aseer, Usad ul Ghaba Fi Marifa tu Sahabah, V 2, P 416.
- <sup>17</sup>Ibn Khaldon, Allama Abdul Rehman, Tareekh Ibn Khaldon, Hakeem Ahmed Hussain Allaabadi, Karachi, Nafees Academy 2003, V 1, P 332
- <sup>18</sup>Nadvi, Shah Moeen ud din, Seer us Sahabah, Karachi, Dar ul Ashaat, 2004, V ,4 P 376
- <sup>19</sup>Al Bilazari, Abul Hassan Ahmed Ibn Yahya Ibn Jabir Al Shahir, Fatoh Al Buldan, Syed Abdul Khair Modoodi, Karachi, Nafees Academy, 1982, V 2, P 570
- <sup>20</sup>Ibn Khaldon, Allama Abdul Rehman, Tareekh Ibn Khaldon, V 1, P 332
- <sup>21</sup>Jazari, Aiz ud Din Ibn Aseer, Usad ul Ghaba Fi Marifa tu Sahabah, Abdul Shakoor Farooqi, Lahore, Al meezan Nashran o Tajran Kutob Khana, 2006, V 2, P 416.
- <sup>22</sup>Ibn Wazah, Ahmed Ibn Abi Yaqoob Ibn Jafar Ibn Wahab, Tareekh e Yaqoobi, Molana Akhter Fateh Puri, Karachi, Nafees Academy, 1989, V 2, P 268
- <sup>23</sup>Ibn Khaldon, Allama Abdul Rehman, Tareekh Ibn Khaldon, V 1, P 332
- <sup>24</sup>Dashti, Dr Muhammed Ismail, Baloch Tarikh o Arab Tahzeeb, Sadiq Baloch, Karachi, Azat Jamaldeni Academy, 2008, p 109
- <sup>25</sup>Al Bilazari, Abul Hassan Ahmed Ibn Yahya Ibn Jabir Al Shahir, Fatoh Al Buldan, Syed Abdul Khair Modoodi, Karachi, Nafees Academy, 1982, V 2, P 570
- <sup>26</sup>Jazari, Aiz ud Din Ibn Aseer, Usad ul Ghaba Fi Marifa tu Sahabah, Abdul Shakoor Farooqi, Lahore, Al meezan Nashran o Tajran Kutob Khana, 2006, V 2, P 417.
- <sup>27</sup>Nadvi, Molana Syed Abu jafar, India, Dar ul Musanifeen Azam Gadh, 1947, P.31-32,
- <sup>28</sup>Nadvi, Molana Shah Moeen ud din, Seer us Sahabah, 2004, V4, P.377
- <sup>29</sup>Brahui, Dr Abdul Rehman, Balochistan main Sahabah e Kiram, P 114
- <sup>30</sup>Jazari, Aiz ud Din Ibn Aseer, Usad ul Ghaba Fi Marifa tu Sahabah, V 2, P 417.
- <sup>31</sup>Nadvi, Molana Shah Moeen ud din, Seer us Sahabah, V.4, P 377
- <sup>32</sup>Zahabi, Shams ud din Abu Abdullah Muhammed Ibn Ahmed Ibn Usman Ibn Qeemaz, Seera Aalam o nu Balah, Berut, Mosisa tu Risalah, 1985, V 2, P 572.
- <sup>33</sup>Ibn Saad, Allama Muhammed, Tabqat Ibn Saad, Allam Abdullah Amadi, Karachi, Nafees Academy, V.7, P 107.



This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/).