

Dr. Muhammad Ashraf \*

## **Influence of Islamic Environment Buddhism and Hinduism in Multan**

### **Abstract:**

Multan, historically known as an important cultural and religious crossroads, is a complex and multifaceted phenomenon. During the early Islamic conquests and the subsequent establishment of Muslim rule in the region, Multan became a melting pot of diverse religious traditions. This interaction led to a unique syncretism, where Islamic influences permeated local Buddhist and Hindu practices. Islamic architecture, art, and religious practices influenced local temple designs and the devotional practices of Hinduism and Buddhism. Meanwhile, Islamic mysticism, particularly Sufism, found resonance with the existing spiritual traditions, leading to an exchange of ideas and practices. The result was a region where religious boundaries were fluid, and the coexistence of different faiths led to mutual adaptation and cultural enrichment. This abstract explores the dynamics of this cultural intermingling, highlighting the ways in which Islamic thought, art, and architecture shaped the development of Buddhism and Hinduism in Multan, while also considering how these religions influenced the Islamic environment in return.

**Keywords:**

Vedic,Buddism,Keyship,Maitreya,Hinduism,Ambapali,SurajTemple,  
Parhilad, Environment, Muhammad bin Qasim,Ranjeet singh, Lord  
Buddha.Brahama, Islamic environment.

Multan is known as Mool-sthana ie original place (Mool: Root, Base) in the Sanskrit texts. The first ever temple in India, as recorded in the Bhavishya Purana was located here on the banks of the Chandrabhaga (Chenab). It was built by Samba, son of Krishna, for the worship of Aditya, the Sun. The priests, called Bhojakas, for the temple were imported from the Maga people of Sakasthan – land of the Sakas, now Sistan in Iran, because the local Brahmans, who only did the Yajna fire ritual, did not worship an idol or take gifts offered to the deity. (1)

Multan, now in Pakistan, is home to the world's largest repository of Sufi shrines. Its original names included Moolasthana, Kashyapura and Kaspatryus (mentioned by the ancient Greek historian, Herodotus). Moolasthana was also the first major ancient Tirthakshetra to be savaged by the Arab raider named Muhammad bin Qasim who desecrated the Vighraha of the grand Aditya temple, the cynosure of the city. This temple had a prior antiquity of at least eight hundred years before Qasim pillaged the place and Hindus had considered Moolasthana on par with, say, Kashi, Mathura, Ayodhya, and Rameswaram. (2)

People are engaged in agriculture and here. Multan is a great center of poetry, Sufism, art and culture, especially Indo-Iranian culture and culture. There are rare samples of blue pottery and tiles available here which are considered to be an important part of history. From where Sweetest Mangoes sent all over the world and is considered a special gift of Multan. There are Punjabi,

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Pashtun, Balochi, Sindhi, Saraiki, Haryanvi and Urdu speaking people, out of which there is a large number of Saraiki speaking people in Multan.

Doli roti, dahi, bat fruit chaat and other such ancient products are considered to be the special gifts of Multan, among which Hafiz's Multani Sohan Halwa is particularly famous. There are many shrines of religious saints in South Asia, especially in Multan. These religious saints not only taught people to worship Allah, but also dealt with creating love and peace. These shrines are a unique and rare example of architecture. Here, Iranian engravings and Multani prints have been combined with such a wonderful display of calligraphy that the eyes are amazed. There are rare samples of blue pottery and tiles available here which are considered to be an important part of history. Multan is famous all over the world for its blue party products.

Handicraft The handicraft pottery produced here is exported all over the world. Multan is a great center of poetry, Sufism, art and culture, especially Indo-Iranian culture and culture. Multan is world famous for agriculture and its fertile lands.

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Buddhism is a religion and philosophical tradition that developed from the teachings of Siddhartha Gautama, also known as “the Buddha”, who lived in northern India between the mid-6th and mid-4th centuries BCE. With an estimated 500 million to one billion followers, Buddhism is considered one of the major world religions.”(3)

Certainly! Buddhism has three main branches, each with distinct characteristics:

### 1-Theravada Buddhism:

This is believed to be the oldest form of Buddhism. It upholds the monastic path and adheres to the oldest recorded sayings of the Buddha (known as the Pali canon). Theravada is dominant in Sri Lanka, Burma, Thailand, Laos, and Cambodia. (4)

A philosophical movement that emphasizes universal salvation, Mahayana offers assistance through compassionate beings called bodhisattvas. It expanded the Buddhist canon and spread to East Asian nations like China, Korea, and Japan. Bodhisattvas, such as Avalokiteshvara and Maitreya, play a significant role in Mahayana practice(5)

### 2-Vajrayana Buddhism:

Also known as Tibetan Buddhism, Vajrayana incorporates esoteric practices, rituals, and tantra. It emphasizes direct experience and uses techniques to achieve enlightenment swiftly. Vajrayana is prevalent in Tibet, Bhutan, Nepal, and parts of India.(6)

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Multan has also uncovered coins belonging to the Yaudheyas. The Yaudheyas were a powerful and influential republican tribe in the area who claimed to be a warrior clan descended from King Yuddhi?hira of the Pa?davas. The warrior-related forms Yodheya and Yaudheya are descended from Yodha. (7)

The construction of the Sun Temple was an era of Hinduism in the Holy City of Multan.

In Multan there is a PerHiladpuri Temple which is situated near the Tomb of Bahauddin Zakariyah Multani. This Temple was damaged by the Muslims after the Martyrdom of the Babri Mosque. It is said that: This Temple is the very first Temple of Hinduism in India.

"The demolition of the Babri Masjid, on December 6, 1992, by storm-troopers of the Sangh Parivar, and the train of communal violence and 'ill-fare' this vandalism brought to different regions of the country, propelled the issue to national centre-stage. The ideologues of the Hindu Right have, through a manipulation of pre-modern history and a tendentious use of source material and historical data, built up a dangerously plausible picture of fanaticism, vandalism and villainy on the part of the Indo-Muslim conquerors and rulers." (8)

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plausible picture of fanaticism, vandalism and villainy on the part of the Indo-Muslim conquerors and rulers."

In all of the South Asian subcontinent, Bengal was the region most receptive to the Islamic faith. This area today is home to the world's second- largest Muslim ethnic population. How and why did such a large Muslim population emerge there? And how does such a religious conversion take place?

Richard Eaton uses archaeological evidence, monuments, narrative histories, poetry, and Mughal administrative documents to trace the long historical encounter between Islamic and Indic civilizations. Moving from the year 1204, when Persianized Turks from North India annexed the former Hindu states of the lower Ganges delta, to 1760, when

the British East India Company rose to political dominance there, Eaton explores these moving frontiers, focusing especially on agrarian growth and religious change.(9)

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If we mention the effects of Buddhism and Hinduism on the world, before the advent of Islam, the East and Central Asian countries, especially India and Pakistan, subcontinent China, Burma, Nepal, Maldives, Bhutan, Malaysia, Indonesia, Thailand, Cambodia, and Sri Lanka were influenced by Buddhism. The effects seem to be dominant. Two and a half thousand years ago, the major center of Multan was ruled by Harna Shab, who installed his avatar in the name of Mitra on the Multan Fort.

This was the period when the five square miles of Multan Kala area was crossed by the river Janab to the west and the river Ravi to the west by the river Ravi, which was a forested land where the local language was Dravidian. And the territories of Chesar Mir were included.

It is estimated that as many as 506 million people around the world practice Buddhism as a religion, which would represent roughly 6.6% of the world's total population.

Top 10 Countries with the Highest Percentage of Buddhists (Pew Research 2020):

Cambodia 96.8%

Thailand 92.6%

Myanmar 79.8%

Bhutan 74.7%

Sri Lanka 68.6%

Laos 64%

Mongolia 54.4%

Japan 33.2%

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Singapore 32.2%

South Korea 21.91

Where there were influences of bad religion, Islam reached and wherever Islam reached, Buddhism almost disappeared due to Islamic influence and where Islam did not reach, it is still 97% in Cambodia, 95% in Sri Lanka, and 95% in Thailand. 91% of the population is Buddhist.

The Lord of Buddhism who called himself God and we can also call him the pharaoh of this era, his name was Harna Ki Shab. worship him so after some time on his son Halada against him claimed to be a monotheist and said that you are a false God while this is the only God who created the universe who is someone else. For this, Prahlad was thrown into a hot cauldron with boiling oil. His paternal aunt tried to save him, after which the paternal aunt was burnt to ashes in the oil, but Prahlad Bhagat was spared. Now it was Harnakship's turn to kill Prahlad with an iron beam in the fire. When the beams turned red after being heated, Prahlad was ordered to be tied to them. Prahlad was followed by an ant on the beam.

When it appeared, he got the courage to stay alive. Then what happened was that the beams became cold and one of the beams split into two pieces in the middle, out of which a lion came out and that lion ate Harnakishup. Gaya and he got a temple built on the site of the Mitra idol, which came to be known as the Prahlad temple. Thus, a new religion was started which was called Hinduism. Slowly this religion spread all over the subcontinent. And Multan was declared as the holy place of Hindus. Holi Diwali and Sati rituals started from Multan. And women and men from all over the subcontinent. And the children came here to make sacrifices, to ask for vows, to bind and entrust their jewels and wealth to the Brahmin donkey dwellers.

During the Buddhist era, Multan was the most important trading center where not only caravans from Central Asian countries used to camp in the inn, but for the purpose of trade, they also participated in buying and selling in the bazaar in the outer orbital field. The caravans would have left for Azanabad, Arab Iran in Afghanistan

During the Buddhist era, Multan was ruled by Malhi people who believed in Buddhism. They were very brave people. They resisted the army of Alexander the Great and Alexander was injured in this battle. And he could not win over Multan. Maudoni Lashkar Mohenjo-daro went to Sindh through Talambah. The Mongols also turned to Multan and during the reign of Prince Qaan they conquered Multan and killed the prince. Amir Khusrau was also in Multan during this period and was arrested by the Mongol army but now. Later they were released. After this period, Arab Turks and Iranian Babar continued to attack Multan and looted it and moved towards Delhi.

The story of Multan's conversion is very interesting. One Muslim scholar from Central Asia had settled there for a short time with a family. He heard wailing in the middle of the night from the family. When he went to see them to inquire if everything was alright, he was told the ritual of the people of this region.

Families were expected to give their young children to a temple nearby as sacrifice to appease an idol. This night it was their turn and they had sent their little one there.

When the scholar arrived at the temple, with only sword and Quran in hand, he saw a demon trying to devour the young child. He recited some verses of Quran and defeated that creature ending that ritual, which led to mass conversion of the city. (11)

In the book Lord of Buddha Atheist or Believer it is stated that:

it was a time when there were tribal governments and states in the north-eastern highlands of India, including Multan, and in Nepal. It was written sitting on the edge of. The courts of the kings had spectacles on special days where artists and dancers were invited and then the dancers were brought to the king's resting place to perform sexual gratification with them when a king killed a warrior. So for this purpose, a beautiful woman would be taken for help, that woman would make this warrior fall in love with her, bring him close to her and then kill him with poison and make it known that someone else killed him and become a widow. The Vali woman was taken to the Samgha Sardar to have intercourse with him" (12)

Dancers whose dances failed to please the king were told to call one of their lovers and meet him in the evening. When they met in solitude, a warrior would kill them both in a village. If a man's wife was beautiful, that man would be banished from that village and his wife would be made a princess.

During the Buddhist period, people in India indulged in various indulgences. King Guna sentenced a woman named Amba Pali to work as a prostitute, thus she came to be known as the bride of the city. People would give her gold coins and Anyone who had sex with her could spend the night with her. Thus, the ritual began and every beautiful woman began to ply her trade as a prostitute in one city or another, so the king imposed a tax on this trade. It was done in this way, a woman Ambauna gave her one son and some trees as a gift to Lord Buddhaku, so rich and powerful people started planting gardens of trees.

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These nobles and princesses used to go to such gardens or go to farm houses and live a life of luxury. In some Roman areas, there were caravans to plant similar gardens. Rome and Multan are considered contemporary cities. There were similar centers in Haram Gate and other areas in Multan, where dance, song and Shabab have been practiced since ancient times. These areas are also called red areas. In the Sarai areas of Multan and suburbs, there is still the custom of woman-for-woman i.e. vata sata and karukari. It is customary to give, still beautiful women are used to kill warriors, these areas are still called the home of mothers, and still dancers are invited to dance here on the occasion of marriage and happiness, where dances and songs are sung. Concerts are organized. (13)

It is further written that Jataki songs are famous in Lord Buddha's teachings, in which dinosaurs and kangaroos are used as symbols. Who is the preacher of the teachings of human and social welfare and goodness. Islam emphasizes to take care of human beings as well as animals, trees and plants as well as all earthly elements and compounds and treasures while in Islam man is given the status of caliph on earth.

The era of Brahmins started after Buddhism. Multan became known as the holy city of Hindus. They sacrificed hundreds of cows and goats to please their gods. After that Vish would be considered Kshatriya and then Shudra among the lower caste people. Shudra's job was to serve the Brahmin. Shudra's job was to take the name of the Brahmin with respect and enslave him or he would have to face a horrible death.

If we look at the chieftaincy system in the southern areas of Siraike and Vasib, we can still see the effects of the Brahmin period there, the chiefs are lords and the poor and disadvantaged people live their lives like slaves and Shudras in the same way. The tradition of

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unfurling the flag, the shoe printing of the groom, the ceremony of Manoti at temples and shrines, the lighting of the lamp and many tricks that are still present in Multani Vasib are all traces of the Vedic, Buddhist and Hindu periods. Which has been connected with the ancient and high race people of Dravidian era of Multan from the Sanskritic Multani language.

Brahamanism and the cult of yagnas:

"The religious condition of this age was very pitiful.vedic religion had given rise to Brahaminism and its simplicity was eclipsed by the formalities of animal sacrifices(Yagnas).Togain merits,to atone for sins and to provide heavenly mansions to the dead,,Laity and the Kings performed sacrificial oblations or Yagnas under Brahamin,s tutelage,in each yagna hundereds and thousands of Goats and cows slaughtered ." (14)

This tradition still exists in different parts of Multan region.

Maitreya is one bodhisattva who certainly appears in both Theravada and Mahayana Buddhism.He is pictured waiting in his heaven for the day when all hope for this world are lost.When saving truth is no longer heard and suffering becomes unbearable,he,the future Buddha,the next in the line of enlightening presences,will restore the Buddha character to pre-eminence in our society. (15)

The sun Temple is situated on the east side of the road leading from chowk Naag Shah towards Double Phattak Multan Cant road.

"The legend says that the first Sun temple at the site was built by Krishna's son Samba, no one seems very sure of the date when the Sun Temple was built in Multan, but it was possibly the oldest of all four. It finds mention by the Greek Admiral Skylax in 515 BC who passed through the area. Later one of the most prominent traveller and chronicler of life in India, Hsuen Tsang, also visited Multan in the 7th Century and wrote prominently about the temple, especially the gold idol and dancing girls of the temple. Hsuen Tsang, Istakhari & others, mentioned other murtis in their travelogues, saying that that murtis idols of Shiva and Buddha were also installed in the Surya temple." (16)

Environment of Islamic Ethics:

South Asia in general and Multan in particular have seen a movement toward a diversity of religious views. Muslims, Sikhs, and Hindus were the most well-known and prominent religious groups that contributed to Multani culture. Christianity was the new religion that took off in Multan and other nearby locations. There were a few locals who converted to the new religion, (17)

The City of Saints, Sufis and Beggars (Gard, Garma, Gada o Goristan) is a popular Persian saying associated with Multan. It has been home to many renowned saints in the 11th and 12th centuries, the most prominent being Sheikh Baha-ud-Din Zakariya, Shams-ud-din Sabzwari, as well as Shah Rukn-e-Alam..

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According to the census taken in 1881, Muslims made up 52.84 percent of Multan's population, while Hindus made up 43.63 percent. The 1891 census found that the number of Hindus had fallen by fractions as a direct result of low conversion rates among Hindus to Christianity. As a direct result of this, the census also found that the population of Muslims had increased by fractions. " (18)

The ancient Mulasthana was renamed Multan by the Arabs who conquered the city in the eighth century CE. The destruction of the central Hindu temple by the Ismamic preacher Aalam.Shayban in the second half of the tenth century CE might be considered the beginning of the Islamisation of Multan, although more subtle processes and the development of Islamic religious lifestyle were already changing the confessional landscape. Rather than destructions and despite political turmoil (Ghaznavid takeover, Fatimid resilience, and Ghurid invasion), it is religious constructions, (19)

When Islam spread, Sindh was under the rule of Raja Dahir. After defeating Raja Dahir, Muhammad Bin Qasim moved to Multan, the northern center of Sindh and captured Multan. At that time, Multan was ruled by Hinduism. Prahlad used to visit the temple in Multan and women used to donate their jewelery and even gold bangles to this temple. In this attack, Muhammad bin Qasim took possession of a lot of gold, which was in the basement in the temple area. which exists till today. Hindus were very impressed by this good behavior of Muslims, due to which Islam spread very rapidly in the subcontinent.

The most obvious result of the religious impact of Islam on Hinduism is, of course, the existence of a large Muslim population in India. The view that Islam propagated itself in India through the sword cannot be maintained; aside from other evidence, the very distribution of the

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Muslim population does not support it. If the spread of Islam had been due to the might of the Muslim kings, one would expect the largest proportion of Muslims in those areas which were the centers of Muslim political power. This, however, is not the case. The percentage of Muslims is low around Delhi, Lucknow, Ahmadabad, Ahmadnagar, and Bijapur, the principal seats of Muslim political power. Even in the case of Mysore, where Sultan Tipu is said to have forced conversion to Islam, the ineffectiveness of royal (20)

After the arrival of Islam in Multan, Arab civilization and culture and the dominant influence of Islam became prominent, so the traces of old civilizations gradually faded in the next 75 years, and after the establishment of Pakistan, Islam became more powerful and then became the local religion as the central religion. It became a part of civilization and culture, but still the effects of old civilizations are present here in one form or another.

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