

Banu Madan (Maadan) and Mekran: History of the Second Kingdom of Meds or Medians In the context of History and Research

**Dr. Ghulam Farooq Baloch¹, Dr. Waheed Razzaq², Dr. Yousaf Ali
Rodeeni³ & Dr. Surrya Bano⁴**

Abstract

Many pages of long history of Balochistan are still untapped and contemporary readers either know about these pages very less or associate these important historical pages (which encompass important events) with other nations, cultures and groups. One such an event is the history of Med tribe in Mekran and very few people know about it. At present time this tribe who is counted among the ancient families, has lost its power and is leading a destitute and oppressed life and in the struggle for existence is facing painful odds. Med tribe is the first Baloch ruling tribe which defeated in present day Iran's ancient Peshdadi family in 854 B.C.E., and laid down the foundation of a large empire. They first developed the relationship with Aryan invaders but in the beginning of 6th century B.C.E., the Aryans Achaemenians occupied its kingdom and badly dispersed this tribe. In the beginning of 5th century B.C.E., they were finally defeated in Mekran. But we cannot deny the fact that this tribe played a significant role in Politics and Government of Balochistan. The under mentioned research essay is about the rule of the tribe Med in Ghaznavid era which is sometimes wrongly associated by many writers with the rule of Arab families. While historical facts and authentic statements record this rule as purely a government of local people. The essay in question is basically descriptive and mostly based on primery sources, however, secondary sources also been used. In writing and completion of this paper, all the research principles have been kept in view and utmost care has been taken in written statement.

¹ Assistant professor (History), Balochistan Study centre, university of Balochistan, Quetta
Email: farooqbalochuob@gmail.com

² Assistant Professor, Department of Brahui, University of Balochistan, Quetta.

³ Assiantnt Professor, Pakistan Study Center, University of Balochistan, Quetta.

⁴ Assiantnt Professor, Pakistan Study Center, University of Balochistan, Quetta.

A short historical perspective and introduction of Med Tribe

Med tribe is an ancient tribe of Baloches which established its government around 854 B.C.E., in the present Iranian region. This empire proved to be the magnificent civilization in the first millennium B.C.E. During the Med era, its empire was called Media or Madistan. In 550 B.C.E. when Persian Achaemenian took power from them, then they changed the name of kingdom from Madistan to Paras or Pasargadae and the Med influence gradually declined. The majority of Meds either merged with the Persians or lost in the wide expanse of land in Balochistan region. During the reign of Darius 1st Meds in order to regain their kingdom, fought a war in Mekran where the 'Hoth' rulers helped them. But the forces of Darius 1st defeated the joint forces of Meds and Hots and it took them a long time to regroup. Since the Greek era, this tribe in league with other Baloch tribes had been active in Mekran. When Alexander tried to cross Mekran from East to West then the Hoth (Oretai) and Med tribes with the assistance of other tribes, resisted the Greeks and inflicted much harm and loss to them in Bela and Mekran. After this, these tribes became active in the politics of the region. During the Sindhi occupation and rule the activities of these tribes continued in central and coastal Mekran. During the Arab invasion, there was a great war-like movement of these tribes and sufficient details are available in authentic historical books. Regarding the incident of ships which were robbed at the Mekran coast during the Umayyad time, the historians blame the Med tribe responsible for it. About this incident Raja Dahir said that it was beyond his sphere of influence. In the annals of history during the Arab times when Baloch and Sindhi regions are commented upon then Hoth and med tribes are certainly mentioned.

In modern times, Hoth tribe lives in Mekran and Bela including many cities and areas of Sindh, Punjab and India to the extent that in Sindh, Punjab and Khyber Pakhtoonkhwa, it is divided into many sub-tribes. Although Hoth and Med tribes had extensive powers but their political system and functioning of state were not discussed in books. However, historians write about their independent and war like nature in great detail. Especially in Arab times, these tribes (Hoth and Med) played a significant role in military history of Mekran. Since the inception of Arab invasions and complete conquest of Balochistan, in many battles and other incidents, Hoth and in particular Med tribes are described for sure. In the history of caliphs, 'Fatu-ul-Baldan' and many other authentic historical books, we find writings about the battles between Arabs and Meds in many parts of Mekran and Balochistan. The Meds fought against the Arabs with intensity and on many occasions defeated them. The historian Qazi Mubarak Atharpuri, in the light of the statements of many Arab historians, writes:

“Hazrat Haris Bin Marrah Al-Abdi since the Alvi times was engaged in holy wars and conquests in Sindh and Mekran and had penetrated and occupied almost all the centers. But in 42 Hijri, the local people from every nook and cranny gathered a powerful army and attacked Islamic army in a forceful and organized way. In consequence thereof, not only the four year activities of Mujahids were stopped but Haris Bin Marrah and a big part of his army were martyred. More than one thousand five hundred sons of Islam alongwith their Ameer (Commander) were killed in Qandabil (present day Gandawa). It was the first time that the sacred blood was shed consisting of so many sons of Islam as well as their Ameer. The spate of Islamic conquests stopped, all of a sudden. When the news of this tragic calamity reached to Hazrat Muawiya, he became very sad and arranged to retaliate against the enemies and insurgents in such a way that the same year i.e on 42 Hijri, a strong army under the leadership of ‘Rashid bin Umro (Amar) Jadidi Azdi’ was sent to Kaikan (present day Kalat). Hazrat Rashid bin Umro (Amar) Jadidi Azdi starting from Iraq straight to Mekran continued the conquests and upto the Kaikan all the area came under the control of Muslims. Not only the mid-lands between Mekran and Sindh were conquered but Med territory was also occupied for the first time.” (Atharpuri, 1986, P-56)

The country of Med meant, the areas falling in the west and south-west of present day Kalat. This statement depicts that like Kalat, Lasbela, Gandawa, Mekran too was free of the influence of Sindhis and local tribes were playing the pivotal role. Many statements prove that Sindhis were confined up to the border of Kirther only while Mekran in the beginning of Arab invasions was out of the ambit of Sindhis rule but during the reign of Hazrat Muawiya Arab troops had reached to the central Balochistan. This period is such before Bin Qasim’s time. After the defeat of Sindhis in Mekran, the local tribes almost became free and autonomous, without any co-ordinated political system, the region was run by a tribal alliance with certain reservations. When during the Umayyad time, Arab attacks increased, then they confronted Med, Hoth along with other Baloch tribes. The fighting with Sindhi tribes occurred outside the Balochistan territory. For this period, neither much detail are available about these tribes nor authentic statements are available about their political and state systems. But despite this, by looking at their resisting and defending movements, it can be said with confidence that Med and Hoth tribes during Arab attacks and afterwards, were occupying Mekran. They had established an alliance (confederation) with tribal code of conduct. In other areas of Balochistan too evidence of such alliance at different times is evident in historical books. For example the alliance of tribes of Siestan which continued since Medi times. The semi autonomous Siestan State came into being after

unity and consultation of Siestanian tribes. Similarly (alliance) in Kirman, the areas of northern Iran adjacent to Alburz mountains- Mazindran, Gilan, Elan and the alliances of nearby areas took place. Sometimes the big and powerful empires and kingdoms occupied and abolished their semi- autonomous status and sometimes they got semi autonomy. It also happened that during the reign of weaker rulers, Sultans and Caliphs, the tribal alliances achieved complete autonomy. Certainly, those were the Hoth and Med tribes who during the Arab invasions, retreated towards the East after a long resistance. The Arab historians, most of the times, use the words Al-Med or Al-Medz and Dzoth or Al.Dzoth for them. **(Al-Balazri, 2010. P-579)**

Ghaznavid Sultans (Rulers) and formation of Med Government

During the 10th and 11th century, in Mekran and its adjacent areas, a local tribe Med or Banu-Madan established its supremacy which the famous and known the father of Muslim Historiography and Sociology- Allama Abdul Rehman Ibn-i- Khuldun called as Banu Maadan and a local tribe of Mekran. **(Ibn-i-Khuldun.Vol:4, 2009.P-541)**

Unfortunately, some other historians by calling them as Arabs have created misunderstanding. There is no doubt in it that the local and ancient Med Tribe established its rule in Mekran during the ghaznavid era and became allies of Ghaznavids. It is also true that they paid tribute or military help to Ghaznavidz but internally their policy was free from Ghaznavid influence. In history books, details are available wherein the local tribes had the rule over a vast region including Mekran and their bloody wars and other contacts have also been described.

A writer has mentioned that Med or Maadan family government in Mekran was a government of Khwarij and its date of establishment has been written as 10th century A.D. According to this:

“There was the government of Meds or Medania. Its rulers were Khwarij. Before this, the area was under the control of ‘Safarids’. As soon as the rule of ‘Safarids’ loosened, Essa bin Madan named an outsider in the mid 4th century Hijri, got the ascendancy and power and declared his permanent government. In local language, people titled it, ‘Maharaj’. This government was established in 340 Hijri i.e. around 951 A.D. **(Baghdadi, 1979, Vol: 1-5, P-186)**

Because of their name Qazi Mubarak Atharpuri considers them as Arab who took refuge in Mekran in 13th century A.D. and then they occupied its government. As they were enclosed proximity to India, therefore, they developed connections with Indian rulers, that is why they adopted the title of ‘Mahara’j. **(Atharpuri, N.D, P-259)** He also writes that Essa bin Madan was

the first absolute monarch who with his mastery and power established his government. He didn't read the name of Abbasid Caliphate in sermons and unlike the rulers of Sindh, he was neither a follower nor at the mercy of any body. He didn't belong to any known and famous family or tribe but because of his personal talent, he established a successful and strong government in Mekran. That is why in his own language, he was given the title of 'Maharaj' and this title he himself put it vogue. The capital of Essa bin Madan was 'Kez'. This rule remained intact for about one hundred and eleven years up till 471 Hijri, i.e., 1078 A.D. the Ghouris maintained their domination. Their remained four rulers after Essa bin Madan and the second ruler was Madan (originally Askar) bin Essa bin Madan. His rule was in the first quarter of 5th century Hijri and 'Tez' was the capital in his time. He died around 422 Hijri i.e., 1031 A.D. **(Atharpuri, N.D,-P-258,265)**

The written account of this family is available in Arab historical books, for example, Syed Suleman Nadvi writes with reference to various Arab historians:

“This (Mekran) is located at the border of Sindh and at the time of Ibn-i-Hauqal, its ruler was Essa bin Madan. The name of its Emirate was 'Kez' whose area was about half of Multan. Near to it, there was another State called Mushki (present day Mashkay District Awaran) and where the ruler during Ibn-i-Hauqal's time was 'Mazahir bin rajjah'. This State was so big that it could be traversed within three days and in sermon the name of caliph of Baghdad was mentioned.” **(Nadvi, N.D. Pp-253-54)**

The above cited writer because of the Arab names of the rulers, calls them Arab despite the fact that the Arab influence in the mentioned areas had waned to a great extent. The local tribes were representatives of caliph of Islam and paid tribute to the centre (central government). This family (Banu Madan) was the ruler of Mekran who lived in the era of Mehmood Ghaznavi and the renowned historian Ibn-i-Khuldun writes about him:

“The ruler of Mekran after his death left two sons as heirs- Abu-al-Askar and Essa. Essa, soon after the death of his father took charge of all the servants and equipage. Abu-al-Askar could not resist his brother Essa and with great difficulty reached to Sultan Mehmood at Ghazni and mentioned all the happenings and requested for help. The Sultan dispatched a large army along with Abu-al-Askar to bring Essa to senses. When they reached close to Kirman, a royal edict was sent to Essa. But Essa didn't listen to it hence war started. During the war, many friends of Essa laid their arms. Therefore, Essa was defeated and killed in the war and Abu-al-Askar occupied the kingdom of Mekran.” **(Ibn-i-Khuldun, 2009, Vol:4, P-541)**

According to historians,

Mekran was ruled by Madan family. Sabuktagin after Qasdar (Khuzdar) had attacked Mekran while political conditions in Mekran were different from Qasdar. Its ruler Essa bin Madan expired on 416 Hijri (1025-26 A.D) and was ensured between his sons Essa 2nd and Abu-al-Askar. People and forces supported Essa and he increased his control on the government. As a result, Abu Askar had to leave Siestan. He sought help from the Ghaznavi Governor of Siestan Khwaja Abu Nasr Kawafi. While in the book titled Siestan, it is stated that Essa bin Madan was the ruler of Mekran when lais bin Ali subdued and got much equipage. **(Bahar 1366 Hijri. P-280)**

Arab historians and especially father of Muslim historiography Abdul Rehman Ibn-e-Khuldun's statements testify to the fact that Sultan Mehmood called for Abu Askar to Ghazni and gave him a privileged position in his court. He knew that in near future he could use Abu Askar for his own intentions regarding Mekran. Therefore, waiting for the opportune moment, he protected Abu-al-Askar. When Mekran's Med (written Madan by the writer) ruler Essa saw that his brother was in the protection of Mehmood, he grasped the situation and a delegation consisting of heads of Rahees family (tribe), religious leaders and notables were sent with a letter of assurance to the court of Sultan Mehmood Ghaznavi. The contents of the letter are as follows: He (i.e. Essa) is the real guardian and heir of his father. Had his brother not rebelled and obeyed his father's orders, then he could comfortable life. Now, when in the eyes of Sultan Mehmood, the slave (i.e. Essa) is the legal heir of Mekran, as my father was the ruler of this country, during the time of Amir Sabuktagin, so the slave obeys your orders and at the festival of Nauroz and Mehrgan, precious gifts will be offered to your honor. As far as the rights of my brother are concerned, in this connection, whatever your honor orders, I will be at your service and no untoward incident could be doubted. Likewise, your obedient servant is sending a delegation and they would submit a letter of assurance where all the conditions are given. If there is any paucity, your honor could increase it and your obedient servant will fulfil the demand. In addition to this, if you nominate someone from your office along with splendid robe of honor, your obedient servant will mention your name in Friday's prayer. As a result of this, your obedient (Essa) who is the ruler of Mekran, in your guardianship will peacefully rule this country. Your honorable name will be read in Friday's sermon. While Mehmood Ghaznavi's action was not in any way for the goodness and for comprise between two brothers over the right to rule. But it was a ploy for taking advantage of the conflict and disunity of two brothers and occupying Mekran. He looked greedily towards its geography and sea. Therefore, Sultan Mehmood Ghaznavi accepted the appeal of the ruler of

Mekran and deputed one of his representatives there to look after the collection of tribute. So, the representative supervised the collection of tribute from Mekran and Qasdar. In consequence thereof, Essa sent his best soldiers with treasury (Diamonds, Gold and Money in a big quantity) to the court of Mehmood in order to confirm his allegiance to Ghazni kingdom. In addition to this, a clause was annotated by the Sultan in the letter of assurance that Essa should allocate a special allowance for his brother Abu-al Askar, however he (Askar) could remain in Sultan Mehmood's court. This allowance will continue to be borne by Essa and added to this two robes of honor were also proposed for Abu-al-Askar. Mehmood Ghaznavi's inclination towards Abu-Askar was due to the reason that he had promised to Sultan that he would force the abdication of his brother and complete power will be given to Ghaznavi rulers. Mehmood Ghaznavi had been coveting Mekran's wealth for a long time and in the shape of Abu-al-Askar, he got a representative who could complete his nefarious mission. When Masood Ghaznavi after extracting the life of his brother, sat on the throne, then the issue of not paying tribute by Mekran; his rule Essa like he contemporary ruler of Qandhar didn't come up. Although no cogent reason was seen as not to pay tribute. As due to the conflict between Masood and Mehmood, the entire revenue system was disturbed, therefore, it could be possible that Essa took advantage of the situation and stopped paying tribute. The later incidents prove that when Masood in association with his Uncle Abdul Rasheed has attacked Qasdar then he gathered a large army consisting of Iraqi and Turkaman soldiers and sent them under the command of Jamadar Yarooq Toghmash to attack Mekran in November 1030 A.D. (Zeeqaad 421 Hijri). When Essa received the news of attack by Masood Ghaznavi, then he gathered the local people of Mekran and formed a big army which comprised of twenty thousand Kechi (Turbat's natives) and Reki foot soldiers and six thousand mounted soldiers. In addition to this a herd of elephants were included in this war. Ghaznavi army and Mekranis fought a bloody war, Essa was killed in this war and Mekranis were defeated by Ghaznavis. In this valley of Kech and its surrounding areas, the soldiers of Masood continued plunder for army days and destroyed Mekran to the extent that they were tired of further looting. According to Ibn-e-Athar, the Ghaznavi soldiers also conquered the coastal areas of Mekran and the coastal areas of "Tez" were not free from their oppression.

One writer referring to G.P.Tate writes about the details of war that Ghaznavi army's Jamadar had deployed secretly two thousand mounted soldiers in a cluster of date trees to ambush Mekranis. Essa in order to attack Ghaznavis came forward with his army. He himself was sitting on an elephant and other elephants swinging in ecstasy were behind him. The elephants were well

trained for fighting. During the fight, the Mekranis had an upper hand and were close to defeating Ghaznavis. When Mekrani army was about to succeed, the forces sitting in ambush came out clump of trees and attacked Mekranis. The Mekrani army was defeated. Essa was surrounded in a gorge and was arrested. Then he was slain and the Ghaznvi army took his head with them to Ghazni. Hundreds of other people, who had taken part in the battle, were put to death. Ghaznvi army for ten days plundered the city and its suburbs and took much booty and animals with them. **(Baloch, 2009. P-113)** After intense massacre and bloodshed Abu-al-Askar with the blessings of Ghaznavi rulers sat on the throne as a tributary. Beihiqi also mentions Abu- Askar's rule in Mekran and many other historical books also verify this fact that Abu- al-Askar ruled Mekran for a long time. One historian writes that the ruler of Mekran was Abu-Askar who during the festival of Mehrgan (September 1036 A.D) sent precious gifts to Ghaznavi court. Abu-al-Askar ruled Mekran for a long time and died during the reign of Ghaznvi Sultan "Farahzad". He remained the ruler of Mekran from 1030 to 1059 A.D. i.e. he ruled for about thirty years. The detailed reasons for his death had been written by Ali bin Rizwan in 1061 A.D. and he had died of heart attack and before his death, the left hand of his body had paralyzed. He couldn't bear the pain in the left hand and died. **(Baloch, 2009. Pp-173,174)**

Professionally Abu-Askar was a Doctor (Tabeeb) and was counted amongst the well known Tabeebs. A famous historian describes his skills and writes:

"Abu-al-Askar was expert in indigenous medicine (Tib) that is why Ibn-e-Abi Usaebah in 'Tabqat-ul-Uttaba' referring to famous Egyption Tabeeb Abu-ul-Hassan Rizvi (471 Hijri i.e. 1061 A.D.) had written about Abu-ul-Asa's books and magazines. This depicts Abu-al-Askar's love for knowledge and his correspondence, discussions and debates on important questions with people in foreign countries". **(Atharpuri, N.D, P-264)**

Further to this, an Arab historian writes about the profession of 'Tib' and says that Abu-al-Hassan bin Rizwan on the request of Abu-al-Askar had written and sent a magazine with the title of "Illatul Falij" (Disease of Paralysis). **(Ibn-e-Abi Usebaah, 1299 Hijri, P-104)** About Banu Medan (Madan), a writer writes;

"At the time of Abu-al-Askar (471 Hijri i.e. 1078 A.D), Ghouri kingdom occupied Mekran and Banu Madan's rule ended. Mekran's Banu Madan Government was hereditary and familial. They were independent rulers of their area. It was an autonomous Government of the type that had no connection with the Baghdad Caliphate. As they were Khwarij, therefore, they couldn't read the sermon in the name of Abbasid Caliphate. However, Abu-al-Askar

read the sermon in the name of Sultan Mehmood Ghaznavi but it was not due to Government policy but a obliging for his kindness.” (Zaheer, 2012. P-284)

She further writes about the rules of Banu Madan;

“Banu Madan were from the Khwarij of Mekran who by living in surroundings, considerate it their duty to rebel and revolt against Abbasid Caliphate. In general, the rulers of country of Madan were just, fair, minded and gentle. But being Khariji, Khwarijs made them violent. They considered the deadly sins blasphemous. That is why when they got the government and power; they made the justice and fair-play common. This is possible only when they have no connection with the violent sections of rebels. Certainly they might have been from the moderate groups of rebels”. (Zaheer, 2012. P-284,285)

Like the other invading nations, Ghaznavi rulers had no other aim for occupation than plunder and grabbing tributes. They had not the inclinations to rule the far flung and comparatively less populated areas but always like uncivilized invaders, they were in search of wealth. That is why, they attacked one region repeated, looted and destroyed it but didn't occupy and control it. An example can be given of Mehmood's several attacks on India and central Asia. He attacked India seventeen times and destroyed it but didn't establish his government there for the welfare of the people. However, keeping in view the fertility of Punjab, he kept it permanently under its control. Similarly, Mehmood's heirs also continued this tradition and attacked independent and autonomous countries and destroyed them. They attacked Mekran, Kirman and Qasdar (present day District Khuzdar Division Kalat) many times and squandered treasures and possessions and left behind misery. They didn't stop and never thought of using the resources of the area for their welfare. That is why, their plunder and loot and demand for a heavy amount, compelled the local people to raise arms against them. Although it is an absolute fact that these mountain and desert people neither had neither the organized professional army nor the resources to resist the war-like and savage attacks. Like the proverb a cornered cat becomes as fierce as a lion, these tribes stood up against the invaders. Although the people of Mekran were not professional soldiers but they were only herdsmen, free peasant and fishermen. There were many reasons for their unity. They were fed up from foreign attacks that not only savagely massacred them but destroyed their living places and took away their wealth and possessions. The reasons for the defeat of Madan Baloch rulers were that they had no connection with the nearby Baloch rulers. Had the rulers of the two regions as well as the Baloch population of Siestan and Kirman joined together then certainly they could have laid down the foundation of a great kingdom. But long distances and remoteness of these

regions led to their subjugation one by one by one common enemy. Eventually, these autonomous nation states remained puppets to Ghaznavi state. The author of the history of Beihiqi writes that Makran and Qasdar were puppet states during Mehmood and his Masood's time. When the new Abbasid Caliph Al-Qadir (1033 A.D) sat on the throne of Baghdad, then Qasdar, Mekran, Balishtan (Northern Balochistan including Qandhar, Mastung and Sibi) were declared one state. In addition to this Beihiqi writes about Mekran and its people in detail and mentions about their inhabitants as Mekrani. **(Beihiqi, 1383 Hijri, Pp-248,52,57,58,79.85,86,93-95,406-08,447)**

Conclusion

For a long time, this region remained under the suppression of Ghaznavids but the local tribes continued to fight for their defense. Till the Saljuk attacks (in the other areas) this for flung area remained safe from their aggression. Although Mongol invasions had a strong effect on other regions but Mekran to a great extent remained safe from it. However, while pursuing Khwarzam Shah, the Mongols attacked Panjgoor area of Mekran and carried out intensive massacre but they didn't stop and passed ahead without a legacy. Because of invasions by Ghaznavids, Seljuks, Turks, and Mongols, this region could not maintain a central authority and remained in disarray. The inhabitants of this area, because of these attacks, suffered very much but detailed information of these period is not available in history books. Therefore, we cannot say with confidence that which family established his government after Meds or Madan. However, some historical resources provide evidence for the supremacy of Hoth tribe in Mekran, during the period. Anyhow, this three hundred years period is considered to be the politics of local tribes of Mekran regarding which sometimes back, books and material were not in public view. But after much efforts and observational research, secrets opened and valid points were discovered to which the historians had not paid any attention. However, for the time of Arab Caliphates (Abbasids) and Turk Sultans, in eleventh and twelfth century A.D., solid evidence is available regarding the rule of Hoth tribe. Ghorids ended the rule of Ghaznavids and made this region free from the atrocities. With this the rule of Banu Madan (Med) family ended and local Hoth tribe got back their Government. Till the rule of Ghorids, Hoth tribe rule was maintained and some evidences verify the complete autonomy of this region. Med or Madan family, without any doubt were local Med people and research carried out till now indicates that after their defeat by Achaemenian first ruler the Med were subjugated to the extent that they could not organize and rise. But during the supremacy of Arab Caliphate and Turk sultans, Med tribe got the opportunity to organize themselves. Of course, in the thinking of Arab historians, they were Khwarij because neither they accepted the centrality

of Arab Caliphs, nor they paid any tax to them. Therefore, Arab historians although make room for them in their writings but call them Khwarij and their country as centre of Khwarij.

Certainly, in Ghaznavid era, the family which the historians recorded as Banu Madan or Banu Medan and whose ruler Essa had established his government, infact he belonged to Med family or Med tribe. According to Arab historians, his (Essa's) sect was a Khwarij but he was a just and devotional person. In reality, he belonged to Med tribe and during Abbasid time of Caliphate, established his tribal government. Due to his tribe Med, he became famous as Madan or Medan and Arab historians, for example, Ibn-e-Khuldun, Ibn-e-Maskoya, Abdullah Yaqoot, Ibn-e-Kaseer and others write him as Banu Madan. Certainly, he was from Med family, therefore, when the Arab had written his father's name as Madan along with this his family name too was written as Madan or Medan. Of course, Madan was his family or tribe name which the Arabs used as 'Ibn'. If we closely watch this, the word family is used in plural form therefore, it has been written as the plural of Med. Sometimes because of mistakes or no knowledge, the writers instead of writing the word Madan, they write it as Medan.

As this era consists of a long period of historical events, therefore, it is not possible to squeeze it into a short research article, for throwing light on this important Balochi era, a huge volume is required to be written. However, in the books of Arab historians, all the details of this family are available, by reading these books, the important chapter of history could be well discovered.

References

- Atharpuri, Mubarak Qazi, (1986), Khilafat Banu Ummayya aur Hindustan, Fikr-o-Nazar Publications, Sakkhar
- Atharpuri, Mubarak Qazi, (N.D), Hindustan mein Arabon ki Hukoomatein, Maktabah Aarifeen, Karachi
- Al-Balazari, , Ahmed bin Yahya bin Jabir Al-Shaheer, (2010), Fatooh-ul-Baldan, Translated by: Syed Abu-ul-Aala Maudoodi, Takhleeqat, Lahore
- Baghdadi, Hamawwi, Yaqoot bin Abdullah, (1979), Moajjam-ul-Baldan, Vol:8, Dar-ul-Ahyah-al-Taras-al-Arabi, Beirut, Lebanon

- Baloch, Hameed, (2009), Mekran: Aed-e-Qadeem say Aed-e-Jadeed Tak, Syed Hashmi Reference Library, Karachi
- Behar, Malik-ush-Shoarah, (1366 Hijri), Tareekh-e-Siestan, Tehran, Iran
- Beihiqi, Dabeer, Khawaja Abu-al-Fazal Mohammad bin Hussain, (1383 Hijri), Tareekh Beihiqi, Vol:2 Corrections by: Dr. Ali Akbar Fayyaz, Danish Gah Firdusi (Firdusi University), Mashad, Iran
- Ibn-e-Abi Usebaah, (1299 Hijri), Ayun-al-Abnah Fi Tabqat-al-Atbah, Vol:2 Beirut, Lebanon
- Ibn-e-Khuldun, Abdul Rehman, (2009), Tareekh-e-Ibn-e-Khuldun, Vol:4, Translated by:Dr. Syed Abu-al-Khair Kashfi, Dar-ul-Ashaat, Karachi
- Nadvi, Suleman, Syed, (N.D.), Arab-o-Hind Kay Tauluqqat, Mushtaq Book Corner, Lahore
- Sajjad Zaheer, Nigar, Dr, (2012), Khwarij: Musalmanon Mein Inteha Pasandi ka Aghaz, Aik Mutaleaa, Qartas Publishers, Karachi