DESCRIPTION OF HIND AND SIND

as given by

AL-İSTAKHRĪ, IBN ĖAUQAL & AL-MAQDISĪ

Translated and annotated by

Thesis for M. A. in Islamic Studies
Aligarh Muslim University, Aligarh
May 1960.
# Contents

<table>
<thead>
<tr>
<th>Section</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introduction</td>
<td>i - viii</td>
</tr>
<tr>
<td>Al-İstakhrî</td>
<td>1 - 21</td>
</tr>
<tr>
<td>Ibn Hauqal</td>
<td>22 - 45</td>
</tr>
<tr>
<td>Al-Maqdisî</td>
<td>46 - 69</td>
</tr>
<tr>
<td>Bibliography</td>
<td>70 - 73</td>
</tr>
</tbody>
</table>
INTRODUCTION.
INTRODUCTION

The Arabic geographical accounts written in the Middle Ages contain considerable amount of rich material on various aspects of India of that period. These accounts are of great historical value and in many cases have the value of original sources on Indian history, geography and culture, etc. Many of the original Arabic works that contain such accounts have been edited and published\(^1\) and have also been rendered into English and other European languages.

In the following pages I have presented English translations of the accounts of Sind as given by al-Iṣṭakhri, Ibn ʿAqīl and al-Maqdisī. The translations of Elliot and Dowson and of ʿAmīn and Azoo,\(^2\) of the text of these authors dealing with Sind have a value of their own, as they

1. M.J. De Goeje published a number of texts of Arab geographical accounts in the series Bibliotheca Geographorum Arabicorum, which were published from Leiden.

were the first English translations. But they do not represent the complete texts of these authors and were based on earlier editions or manuscripts. The present translations are based on the latest editions and represent most of the material on Sind. Besides, the annotations are based on the latest researches on the subject.

The three authors, namely, al-Iṣṭakhrī, Ibn Ḥauqal and al-Maqdisī have been chosen together because they represent the Balkhi school of geography which was founded by Abū Zaid Aḥmad b. Sahl al-Balkhī (d. 934 A.D.). Shaykh Abū Ishāq b. Muḥammad al-Fārisī belonged to Iṣṭakhr. He must have lived in the first half of the 4th century A.H. (10th A.D.) as there is evidence of his contact with Ibn Ḥauqal in 340 A.H. (951-52 A.D.) or, according to De Goeje between, 318-21 A.D. His travels extended throughout the Islamic countries from India to the Atlantic Ocean, from the Persian Gulf to the Caspian Sea. The period of his travels and the date of his work have not been exactly known but it is almost certain that he wrote about the middle of the 10th century A.D. (340 A.H./951 A.D.). He lived before Ibn Ḥauqal, but these two travellers had met in Sind and had exchanged observations and assisted in each other's work. Al-Iṣṭakhrī wrote his work Kitāb Masālik wa Maqāmāt Mamālik,¹ about 930-933 A.D. which was published in 951 A.D.²

1. Edited by M.J. De Goeje, B.G.A. I.
The second author Abu'l- Qāsim Muḥammad Ibn Ḥauqal was a native of Baghdad. When he was a child the power of the 'Abbāsid Caliphs in Baghdad had declined and Baghdad had fallen into the hands of the Turks. It seems that Ibn Ḥauqal was interested in geography from a very early age as he himself points out: "In my youth I was deeply interested in acquiring information about different countries and in knowing the conditions of different towns. I was keenly interested in acquiring knowledge and information from travellers of different regions and from agents and merchants. I used to read books written on the subject." It is probably this interest that prompted him to travel but it is also possible that a desire to trade in foreign countries may have led him to travel. He left Baghdad in 331 A.H. (943 A.D.) and after having travelled in different parts of the Islamic world returned to the city in 358 A.H. (968 A.D.). The following year he was in Africa. He completed his work Kitāb al-Masālik wa'ī-Mamālik in about 361 A.H. (977 A.D.).

1. Elliot, op. cit., p. 32.
3. Elliot, op. cit., p. 32.
4. Edited by M. J. De Goeje, B.G.A. II. A later edition of this work based on a different manuscript was published by J. H. Kramer in 1938 from Leiden under the title: Kitāb Sūrat al-Ard. (2 vols.).
death is unknown.

The third geographer Abū 'Abdullāh Muḥammad b. Ahmad b. Abū Bakr al-Bannā al-Basharī al-Maqrīzī was born in Jerusalem in 947-48. He was a great traveller and visited almost all the Islamic countries with the exception perhaps of Spain, Sijistan and Sind. He made abundant and careful observation and in 985 A.D. completed the text of his work *Aḥsan al-Taqāsīm fī Maqrīzat al-Aqālīm* at Shiraz.¹ In the opinion of Barthold he was one of the greatest geographers of all times and in Ibn Kramer's opinion, his information on the climate, products, trade, currencies, weights and measures, manners, taxes and contributions of each country belong to the most important data for the history of Eastern culture.²

Sources:

All the three writers, namely, al-Iṣṭakhrī, Ibn Hauqal and al-Maqrīzī were great travellers. Their personal observations and the information that they collected from various sources formed an important source of their knowledge.

---


Ištakhrī and Ibn Ḥauqal visited Sind and many other countries of the Islamic world. However, they were also acquainted with the geographical works of the earlier as well as contemporary writers.

Ibn Ḥauqal seems to have been well acquainted with the works of al-Jayhānī, Ibn Khurdādhbeh and Qudāmah b. Jaʿfar. These works never parted him in his travels and about the first two he says, that they so engaged him that he was unable to devote attention either to useful sciences or to the traditions. In the case of the work of Qudāmah b. Jaʿfar although Ibn Ḥauqal considered it a wholly true and trustworthy account, yet he says that he did not take recourse to it because he considered it rather ugly to quote excessively from the work of a person who had taken much pains to compile it. However, Ibn Ḥauqal had consulted al-Ištakhrī and both had seen each other's maps and exchanged information. Ibn Ḥauqal claims to have corrected Ištakhrī's book. Besides, he considered Ištakhrī's map of Sind as being full of faults although he praises his map of Fārs. Since the accounts of Ištakhrī and Ibn Ḥauqal are similar in details as well as in style, the belief has arisen that Ibn Ḥauqal rewrote the account of Ištakhrī and published it under his own name. But the similarity must have arisen due to

vi.

to their close mutual consultation and exchange of information and maps. Al-Maqdisi's own wide travels and experiences formed the main sources of his information. He claims to have written his account only after he completed his travels in different countries and in the "Islamic climes." He met scholars, kings, judges, jurists, men of letters and traditionists, pious men and sufis, story-tellers and religious speakers, etc. Thus he must have collected a good deal of information personally from various people. He was, however, fully conversant with the accounts of Arab geographers. He criticizes as well as praises the work of Abū 'Abdullāh al-Jayhānī, the vizir of the ruler of Khorasan. He did not have a high opinion of the work of Abū Zaid al-Balkhī. Al-Maqdisi did not have great regard for the works of Ibn al-Faqīh al-Hamadānī, al-Jāḥiz and Ibn Khurdādhbeh.

Al-Iṣṭakhrī, Ibn Ḥauqal and al-Maqdisi were followers of the Balkhi school, which partly inherited older Persian traditions as appears for example, from the naming of the Indian Ocean, Bahr Fārs.

Most of Ibn Ḥauqal's conceptions on physical geography were derived from Persian, Babylonian and Greek sources. The conceptions of seven Ḥarāms (climes) and of the seven circles with "Iran Shahr" in the centre were accepted and

1. Al-Maqdisi, op. cit., p. 3.
followed by him. The world map drawn by Ibn Hauql is circular in form, Mecca being in the centre. The world is surrounded by the 'encircling ocean' and from this two gulfs enter the continent, so as to approach very close to one another at one point, isthmus of Suez. These gulfs are the Mediterranean and the Indian Ocean, in accordance with the Quranic tradition. The credit of this conception goes to al-Balkhī and Ibn Hauql in his round world-map seems to be the real follower of this conception. Such a conception of the world was different from the earlier conceptions of Arab geographers that were based on the Greeks, etc. It was later observed by other geographers and thus became the chief feature of the Balkhī school.

Another dominating feature of this school is that in the maps south is shown at the top and north at the bottom.

Maps play an important role in the accounts of these geographers. These maps certainly show a more exact notion of geographical reality. But on the other hand, we can observe already in the Islamic maps of the 10th century a tendency to represent the coast-lines and the rivers under conventionalized forms. Thus Iṣṭakhri's maps show the

---

2. Ibid.
Mediterranean Sea in a circular or elliptical form.

The main concern of the geographers of the Balkhī school was to describe in detail those countries that came under the influence of Islam, and Sind being ruled by the Arabs at the time, it was described by them. The land to the east of the Indus which was termed Hind by them did not come within the scope of these writers. Hence it was excluded.

Al-Maqdisī points out that he did not describe countries outside Islam as they belonged to the infidels. These accounts are well-arranged and systematic. It is probably for the first time that systematic accounts of this type appear in Arabic geographical literature. These accounts contain useful and interesting information on India's history, culture, languages, sects and denominations, ethnology, etc. They deal with the geography of the region and with distances and routes. Many of the cities and towns described by the authors even exist today.

In the present thesis the account of al-Istakhri has been placed first and is followed by those of Ibn Ḥauql and al-Maqdisī. An attempt has been made to give in the notes identifications of place names based on the researches of modern scholars. Besides, certain ambiguous points and points relating to the text have also been dealt with in the notes.

AL-ISTAKHRĪ
As for the country of AL-SIND and the regions connected with it which we have included in a map, they are: the country of SIND, a portion of AL-HIND, MUKRĀN, TŪRĀN, and AL-BUDHA.

1. The following is the English translation of the description of Sind as given by al-Iṣṭakhrī in his work, Kitāb Masālik al-Mamālik, pp. 170-180 ed. by M.J. De Goeje, Leiden, 1927.

2. The Arabs considered al-Hind as a land distinct from al-Sind. Usually the country lying to the east of the river Indus was called al-Hind.

3. This is the coastal region of Baluchistan. Le Strange, The Lands of the Eastern Caliphate, Cambridge, 1930, p. 329.

4. This was the district in the North-Eastern frontiers of Mukrān of which the Capital was Qoṣḍār (now Khozdar). Elliot and Dowson, History of India as told by its own Historians, London, 1867, p. 38.

5. The capital of the district belonging to the people called Budha, was Qandābīl, now Gandawa, 75 miles north-west of Khozdar north of Indus. (Minorsky, Hadīd al-Ālam, Oxford, 1937, p. 373). According to Elliot the old tract of Budhīya, very closely corresponded with the modern province of Kachh Gandawa. (Elliot, op. cit., p. 388).
To the whole of its east lies the Sea of FĀRS and to its west KIRMĀN, the desert of SIJISTĀN and the districts of SIJISTĀN. To its north lies the country of AL-HIND and to its south a desert stretching between MUKRĀN and AL-QUFS, on the rear side of which lies the Sea of FĀRS. The Sea of FĀRS encircles these lands on the eastern side and to the south of this desert, because the sea stretches from SAYMŪR to the east roughly up to TĪZ of MUKRĀN; then it takes a turn round this desert until it forms an arc around KIRMĀN AND FĀRS.

1. Actually there no sea lies to the east of Sind.
2. The present capital of the province is the city of Kirmān, the province and the chief town being of the same name. (Le Strange, op.cit., p. 300).
3. According to Le Strange, op.cit., p. 334, the present Seistan which the earlier Arabs called Sijistān is the lowland country lying round and to the eastward of the Zarah lake, which more especially includes the deltas of the Helmund and other rivers.
4. In the world map by Ibn Hauqal India is shown to the north and east of al-Sind. (Ṣūrat-al-Ārḍ, ed.Kramers,p.8)
5. This probably refers to the region between modern Karachi and Gwadar.
6. It is situated in the bay of Chahbar, a short distance to the west of the Chahbar village. (Minorsky, op.cit., p. 373). For the ruins of TĪZ see Skkes,op.cit., pp. 101-110.
7. The home of the Achaemenian dynasty and the centre of their government. To the Greeks this district was known as Persis. The Arab geographers commonly divide Fārs between two regions, namely, the Hot lands and the Cold lands (Jurūm and Surūd) by a line running across this region east to west. (Le Strange, op.cit., pp.248-49).
As for the towns found in these lands, those belonging to the region of MUKRĀN are: AL-TĪZ, KĪZ, QANNAZBŪR, DARAK, RĀSK, which is the town of AL-KHARŪJ; then BIH, BIND, QASRQAND, USFUQAH, FAHL-FAHRA, MASHKAY, QANBALI, ARMĀIL.

1. This is Kich (Kiz, Kij) a district situated to the east of the "Nihāy River". (Minorsky, op.cit., p. 373).

2. This is now the Panjgur district, south of Mashkēl. (Minorsky, op.cit., p. 373).

3. This is Dizak, situated south-west of Jalk. (Minorsky, op.cit., p. 373).

4. It is situated on the Middle course of the Sarbaz River. But the original Rāsk lay probably more to the north on the site of the town of Sarbaz. (Minorsky, op.cit., p. 373).

5. This should be read as Kharūz. (Minorsky, op.cit., p. 373). This was a district in Mukrān.

6. Bih (Geh) belongs to Mukrān. Most of the sugar-candy is exported from this borough. (Minorsky, op.cit., p. 123).

7. According to Minorsky it is Bint; this town also belongs to Mukrān. (Minorsky, op.cit., p. 373).

8. It is situated to the north of Chahbar village. (Minorsky, op.cit., p. 373).


10. The bridge-watch, now Pahraj, east of Bampur. (Minorsky, op. cit., p. 373).

11. It lay near to Kirman and may more likely be identified with the important district of Mashkēl (also Mashkedh) (Minorsky, op.cit., p. 373).


13. The spelling Armāyīl for Armābīl, according to Le Strange, is a frequent clerical error of the MSS. The ruins of Armābīl are probably at Lus Bela (see op.cit., p. 330 and note 3).
4.

As for the town belonging to Țărăn they are: Mahali,¹ Kizkânân,² Sûra,³ and Qusdär;⁴ as for Al-Budha, its main town is Qandabil.⁵

As for the towns of Al-Sind, they are: Al-Manşûra,⁶ which is called Brahmanâbadh in the Sindhi language; then Daybul,⁷ Al-Birûn,⁸ Qallarti,⁹ Annarti,¹⁰ Bulrî,¹¹

1. This town is unidentified.
2. Balâdirî, Futûh al-Buldân, Cairo; p. 432: Qiqân; according to him the local ruler resided here. It is probably identical with Qalat. (Minorsky, op. cit., p. 373).
3. Sûra, Sîva or Sîwa. It lay two marhalas south of "Isfinjay" (Minorsky, op. cit., p. 346).
4. Now Khazadar. Le Strange mentions that it is also spelt Kusdar and al-Kuzdar. (See, op. cit., p. 331). According to Minorsky it lies 85 miles to the south of Qalat. (See, op. cit., p. 273) at an attitude of 4050 feet.
5. Now Gandava, 75 miles north-west of Khazadar, north of Indus. (Minorsky, op. cit., p. 373). Elliot mentions that Gandava is the capital of the province of Kachh Gandava and is still one of the most important places between Kalat and Shikarpur. (See, op. cit., p. 386).
6. The ruins of Manşûra lie 47 miles to the north-east of Hyderabad (Sind), (Minorsky, op. cit., p. 372).
7. Elliot mentions that it occupied a site between Karachi and Thatta, and thus Daybul was probably somewhere near modern Karachi. (See, op. cit., p. 373). According to Le Strange, the ruins of the port of Daybul, now lying far inland, exist some 20 miles south-east of Thatta, and 45 miles east south-east of Karachi. (See, op. cit., p. 331).
8. This is probably Nirun and may be placed at Helai, a little below Jarak on the high road from Thatta to Hyderabad. (Elliot, op. cit., pp. 399-401). According to Minorsky, op. cit., p. 372, it was probably situated on the site of the present-day Hyderabad (Sind).
9. According to İstâkhri, it lay far to the east of the Indus, on the road from Mansûra to Multân (See p. 175). The exact geographical position of the town is uncertain.
10. It also lay to the east of the Indus on the road from Mansûra to Multân (See, p. 175). Its geographical position is uncertain.
11. It lay to the west of Mikrân (river Indus); a Bulrî is shown on couzen's map 40 miles south of Hyderabad. (Minorsky, op. cit., p. 246).
5.

MASWAHI, 1  AL-BHRAJ, 2  BANIYA, 3  MANHATAR, 4  SADUSAN, 5  and
AL-RUR. 6  As for the town of AL-HIND, they are:
QAMUHUL, 7  KANBAYA, 8  SUBABA, 9  SANDAN, 10  SAYMUR, 11  AL-MULTAN, 12

1. This town is not identified.
2. Al-Bhraj, and according to Ibn Hauqal"Fahraj", is situated about 20 miles north of Rigan in Kirman. Fahraj still exists. (Le Strange, op. cit., p. 313).
3. Baniya was probably situated to the north of the great Raun of Cutch, and should be searched for in the neighbour of Umardot. (S. Maqbul Ahmad, India and the Neighbouring Territories, by al-Idrisi, unpublished, p. 85).
4. It lay to the west of the Indus. Minorsky mentions that it is situated on the bank of the river Mihran. (See, op. cit., p. 122).
5. It lay to the west of Manjabri, perhaps between Sahban (now Sahwan) and the Indus. (Minorsky, op. cit., p. 246).
6. The ruins of Al-Rur, the ancient capital of Sind are situated near Rohri. (Minorsky, op. cit., p. 246).
7. It is identified with Bhinmal, in the Juswantpura district of the state of Jodhpur. (S. Maqbul Ahmad, op. cit., p. 96).
8. The proper name of Kambaya was "Khambavati, the city of the pillar. The ancient city is 3 miles from the existing Cambay. (S. Maqbul Ahmad, op. cit., p. 90).
9. This is Sopara, near Bassein, in the Thana district of Bombay. (See, Minorsky, op. cit., p. 245).
11. This is Chaymura, modern Chaul in the Kolaba district of Bombay. (Minorsky, op. cit., p. 245).
JANDRĀWAR¹ and BASMAD.² These are the towns of these countries that we have known.

From KĀNBAYA to SAYMŪR is the land of BALHARĀ,³ one of the kings of AL-HIND. This is the land of the infidels, but Muslims also live in these towns, and only a Muslim is appointed to rule over them as a representative of the king BALHARĀ. In these towns there are mosques where Friday prayers are held. The town (capital) in which (the king) BALHARĀ resides is MĀNKĪR.⁴ He holds a vast empire.

1. Raverty who had visited the place describes it as a collection of many brick-built buildings. They were situated east of the fortress of Multan. These ruins were bounded further east by a small branch of the Ravi. (S. Maqbul Ahmad, op. cit., p. 90).

2. Basmad may be placed somewhere about 90 miles south of Multan and 3 or 1½ miles to the east of the Indus or in the neighbourhood of Khanpur. (S. Maqbul Ahmad, op. cit., p. 85).

3. This refers to the Gūrjara-Pratihāra dynasty whose rulers carried the title "Vallabha-raja" (the beloyed king), the Prakrit form of which was "Ballah-raja," Arabicised into "Ballahrā." Ibn Ḥauqal’s "Ballahrā" probably refers to Amoghawarsha (814-878 A.D.). Both Ibn Ḥauqal and Iṣṭakhrī seem to be wrong in stating that the title of these rulers was derived from the name of the country. (S. Maqbul Ahmad, Encyclopaedia of Islam, (new edition), p. 991).

4. This is Manyākhet, now Malkhed, south of Gulbarga (Hyderabad). It lay some 350 miles south of the Narbada. (Minorsky, op. cit., p. 238).
AL-MANŞūRA is a town which is about a mile long and a mile wide. It is encircled by a branch of the river MIHRĀN. It resembles an island. The inhabitants are Muslims and their ruler is a Qurayshite. It is said that he is a descendant of Habbār b. al-Aswād. He and his ancestors had conquered the territory, but the Khutba is recited for the Caliph. It is a town with a hot climate and has date-palms. It neither has grapes, nor apples, nor pears, nor walnut. They have sugar-cane and fruit of the size of an apple called Al-Lāmūna. It is extremely sour. They have another fruit which resembles peach and which they call Al-Anbāj. It has about the same taste as the

1. This is the river Indus. It has since changed its course. According to the anonymous author of Hudūd al-ʿĀlam, after the junction of the Kabir river, the principal course of the Indus and the Sutlej, the Indus was called Mihrān. (Minorsky, op. cit., pp. 72, 210). But according to al-Masʿūdī the river is called Mihrān when coming down from the North, it reaches Hūr. Then it divides into two branches and the two reunite at the town of Shākira and then it flows into the sea. (Murūj al-Dhahab, ed. by Barbier de Maynard, Paris, vol. I, pp. 377-78).

2. He belonged to the Quraysh tribe (a noble tribe of the Arabs). Manṣūra was governed by a Qurayshite, whose name was Abū ʿl-Mundhar ʿUmar b. ʿAbdullāh. He was a descendant of Habbār b. Aswād and subsequently became a convert. Towards 111 A.H. one of his descendants came to the valley of the Indus to seek his fortune. His family took advantage of the anarchy which prevailed in the country, made themselves masters of the lower Indus and established themselves at Manṣūra. (Elliot, op. cit., p. 454).

3. According to the Maqdisī, he read the Khutba for the Fātimids. (See Text, p. ).

4. This is Yamūna, Arabicised form of Jamān or Jamun. (Eugenia Jambolana) fruit. (Otto Spies, An Arab Account of India in the 14th century, Aligarh, p. 21).

5. This is the Arabicised form of ʿamba, which is mango.
peach. Their prices are cheap and the place is fertile. Their coins are known as AL-QAHARİYYAT,¹ and each dirham is of the value of five dirhams. They also use a dirham known as Al-Ţāţari,² each dirham³ of which is equal to one and two-thirds of a dirham in weight. They also use the dīnār⁴ in their dealings. Their dress resembles the dress of the ‘Īrāqī people, but the attire of their kings, namely, their hair and tunics,⁵ resembles that of the Indian kings.

As for Multān, it is a town about half the size of AL-MANŞURA. It is called "the frontier-place"⁶ of the house

1. Ibn Hauqal, "Qandhariyyat" and Maqdisî, p. 482 "al-qahariyyat Elliot says that there appears to have been no native coinage, but the money in circulation was "Qandharian" - (the coin that belongs to Qandhar i.e. Ghandhara in the eastern corner of the Gulf of Cambay). See, Minorsky, op. cit., p. 245.
2. Maqdisî calls it "Tatra" (see Text p. 482) and Ibn Hauqal calls it Tātrî. The name was derived from the Greek word: Tetradrachmā.
3. The usual weight of the dirham in the days of Islam was 2.79 grammes. (See Encyclopaedia of Islam, "Dirham").
4. Theoretically, the gold dīnâr was equivalent to 10 (silver) dirhams. Under Hārūn the dinar was normally worth 20 dirhams, though in government transactions its value was reckoned at 22 dirhams. (R. Levy, The Social Structure of Islam, Cambridge 1957, p. 320 note 1).
5. Ancient Greek or Roman type of short - sleeved body garment or dressing gown reaching about knees (Elliot, op. cit., v. I, p
6. Arab geographers and historians (Ibn Hauqal, Īstakhri, Maqdisî and Baladhurî mention that when Multān was conquered by the Muslims, there was shortage of wealth and famine. It so happened that they found large amounts of gold here, so they gave it the name, . Birūnî mentions that all the wealth was contained in a locked and sealed house, 10 cubits by 8 cubits, and the entrance to it was from a window in the ceiling. Hence, Multān was named "Frontier - place of Gold" (تغزالالمب (تغزالالمب, because it was as it were full of gold. (S. Maqbul Ahmad, op. cit., pp. 100-101).
of gold". It has an idol which the Indians venerate. They come from distant regions of the country to perform pilgrimage to it. Every year large amounts of wealth are offered to this idol by way of worship, which are spent on the temple (lit. on the house of the idol and on the devotees). MULTĀN was named after this idol. The temple of this idol is a palacial building situated in the most thickly populated market-place of MULTĀN between the market of the ivory-sellers and the market of the brass-smiths. In the centre of this place is a dome in which the idol is placed. Around the dome there are cubicles in which the caretakers of this idol and its devotees reside. Among the Indians and the Sindhis living in MULTĀN there is no one who worships idols except those who dwell in this temple with the idol. This idol is of the shape of a human being sitting cross-legged on a platform made of lime and brick. The whole body of the idol

1. The idol was that of the Sun-God "Aditya"; Bhavishya, Purana and Hsuan mention that there was a golden statue of Sun in Multan. This idol was allowed to maintain its position during the whole period of the supremacy of the Caliphs. (Elliot, op.cit., p.471), but Biruni informs us that when the Karmatians dominated Multan, the shrines were no more respectful to them. (Elliot, op.cit., p. 470).

2. The word Multān has no relation with the name of the idol which was of the Sun-God Aditya. Multān is the "Malva" of the Mahābhārata, "Malva" of Harshacharita, and "Mallabhumi" of the Ramāyana, the country of the Mallis of Alexander's historians. (S. Maqbul Ahmad, op.cit., p. 100).
is dressed in a skin resembling the red Moroccan leather in such a way that no part of his body is visible except his eyes. Some people believe that its body is made of wood while others believe that it is made of a thing other than wood. However, its body is never exposed. Its eyes are made of two gems and it wears a crown of gold. It is seated cross-legged on the chair, with its two arms stretched on its two knees holding each hand in a way as if it is counting "four". Generally, the wealth offered to this idol is acquired by the amīr of MULṬĀN, who spends part of it on the priests. (In the past) whenever (the neighbouring) Indians went there with the intention of invading them and taking away the idol from them, they brought the idol (out of the temple) and threatened to break it and to burn it. This made the (invaders) turn back. But for this fact they would have destroyed MULṬĀN. MULṬĀN has unapproachable forts. It is a fertile (place), but MANSŪRA is more fertile and more populated. MULṬĀN was named "the frontier-place of the house of gold", because when it was conquered in the early period of Islam, the Muslims had suffered shortage (of wealth) and famine. They found in it abundant quantities of gold which improved their condition. Outside MULṬĀN, at a distance of half a farsakh from it there are numerous edifices called JANDRĀWĀR. This is the military cantonment of the amīr. He does not visit MULṬĀN.
except on Fridays. He rides an elephant and enters (the town) to offer Friday prayers. Their amīr is a Qurayshite, a descendant of Sāma b. Lu'ayy, who had dominated them. He does not obey the ruler of MANSŪRA, but reads the Khutba (in the name) of the Caliph.

As for Basmad, it is a small town. This town, MULTĀN and JANDĀWAR are situated on the eastern side of the river MIHRĀN. The distance between each of these (towns) and the river is about a farsakh. They take their drinking water from wells. BASMAD is a fertile place.

The town of AL-RŪR is as extensive as MULTĀN and has two city-walls. It is situated on the bank of the river MIHRĀN within the limits of MANSŪRA. DAYBUL is situated on the sea-coast to the west of the MIHRĀN. It is a great commercial centre and a sea-port of these regions and also of others. Its cultivation is deficient. They (the people) do not have many trees nor many date-palms. It has an austere-life and the people have a (special) place in commerce.

1. He belongs to the Samma dynasty. They were either Buddhists or Hindus. They formed a branch of the great stock of the Yadavas, and their pedigree was derived from Samba, indicative of his dark complexion. Sammanagar, on the Indus was their original capital, which is identified with modern Sihwan. They embraced Islam not earlier than 793 H. (1391 A.D.). (Elliot, op. cit., p. 496.)
The town of AL-BIRUN is situated about mid-way between DAYBUL and MANSURA, but is nearer to AL-MANSURA. MANHATARI is situated to the west of the MIHRAN. Any one coming from DAYBUL and bound for MANSURA has to cross here. It (MANHATARI) lies opposite to (MANSURA).

MASWARI, BAHRAJ and SADUSAN are all situated to the west of the MIHRAN.

As for ANNARI and QALLARI, they are situated to the east of the MIHRAN on the road from MANSURA to MULTAN and are far away from the banks of the MIHRAN.

As for BULARI, it is situated on the bank of the MIHRAN on its western side near the river that branches out of the MIHRAN on the rear side (north) of MANSURA.

As for BANIYA, it is a small town and to it belonged 'Umar b. 'Abdu'l-'Aziz al-Habbari / al-Qurashi, the ancestor of these rulers of AL-MANSURA.

QAMUHUL is a town situated along the beginning of the frontier of HIND (stretching) up to SAYMUR. From

1. The text of Ibn Hauqal has (فيض) (Text, p. 32); the correct reading is (فيض) which is rendered in my translation as "flows".

2. He descended from Habbar b. Aswad. See also note No. 2, page 7.
SAYMUR to QAMUHUL, it is the country of AL-HIND, and from QAMUHUL to MUKRAN, AL-BUDHA, and the region beyond it up to the frontier of MULTAN, all of it belongs to the country of AL-SIND. The infidels living within the boundaries of the country of AL-SIND are AL-BUDHA as also a people known as AL-MAYD.

As for AL-BUDHA they are spread out between the limits of TURAN, MUKRAN, MULTAN and the town of AL-MANSURA and (live) on the western side of the MIHRAN. They possess camels and also the two-humped camel which is carried to different regions of KHURASAN and FARS and to all the countries where the Bactrian camel is found.

The town of the BUDHA people where they assemble for trade is QANDABIL. They are like the desert-dwellers and have huts made of reeds and bushes. The MAYD people dwell along the banks of the MIHRAN from the frontier of MULTAN as far as the sea. In the waste-land between the MIHRAN and QAMUHUL, they have numerous pasture-lands and settlements. They are a numerous people.

1. According to Elliot, vol.I, p.388, the old tract of Budh, or Bughiya, very closely corresponds with the modern province of Kachh Gandava.
2. According to Biruni the Maydh people were pirates and their dwellings extended between Daybul, Cutch and Kathiawar. (Birunis Picture of the World, Memoirs of the Archaeological Survey of India, No.53, ed. A. Zeki Validi Togan,pp.16,72). Elliot writes that the Meds still exist in his time (i.e. in 1867) on the borders of Sind and Jodhpur, as well as to the west in the little harbour of Makran (Elliot,op.cit., vol. I,pp.519-31). See also V. Minorsky, Encyclopaedia of Islam, "Mand".
In QAMUHUL, SINDAN, SAYMUR and KANBAYA there are Friday mosques and the Muslim precepts are openly observed there. These are fertile and spacious towns. They grow the coconut trees, bananas, mango and their main cultivation is in rice. They have honey in abundance but they have no date-palms. RAHUQ and KULWAN are two neighbouring districts and are situated between KIZ and ARAPI.

As for KULWAN it belongs to MUKRAN and as for RAHUQ it lies within the boundaries of AL-MANSURA. It has deficiencies, few fruits and is sun-burnt, but has large quantities of cattle.

As for TURAN, its chief town is QUSDAR. It is a town with a district and (dependent) towns. The ruler of the place is a person called Mughir b. AHMAD. He reads the Khutba only for the Caliph and resides in the town.

1. ZAHUQ or RAHUQ on the borders of the Makran and to the west of the Hala range. It was included in Mansura. (Elliot, op. cit., p. 456).

2. The district is now called "Kolwah". "Kolwah" lies to the south of the river Lob. (Hodivala, I.M.H., p. 36).

3. Ibn Hauqal, p. 324 gives this name as Muftazz b. Ahmad. There are various readings of this name, see Ištakhri, Text p. 177 and note (9) and see also, Elliot, vol. I, pp. 38 and 456. I have not been able to identify this name.

4. This probably refers to the Abbāsid Caliph of Baghdad as referred to by Ibn Hauqal, Text p. 324.
15.

known as Kīzkānān. It is a fertile region with cheap prices and grows grapes, pomegranates and fruits peculiar to cold countries. But it has no date-palm.

Between Bāniya and Qāmuhul there are deserts and from Qāmuhul to Kānbaḵya also there are deserts. Then from Kānbaḵya to Șaymūr there are villages contiguous to each other and cultivation for the Indians.

Here the Muslims and the infidels wear the same type of dress and allow their hair to grow long. They wear waist-wrapper and other garments because of the extreme heat in their countries. Similarly, the dress of the people of Mūltān consists of waist-wrapper and other garments. The language of the people of Mansūra, Mūltān and of its surrounding regions is Arabic and also Sindhi and the language of the people of Mukrān is Persian and Mukrānī. They generally wear tunics except the merchants who wear shirts and cloaks after the fashion of the inhabitants of ‘Irāq and Fārs.

Mukrān is a very wide and spacious region but is dominated by deserts, famines and shortage. It is ruled by a person called ʿĪsa b. Maʿdān, who in their language

1. This desert corresponds to the region south-west of the Thar Desert, stretching between Karachi and Cambay and including the great and the Little Rann of Cutch. (S. Maqbul Ahmad, op. cit., p. 114).

2. According to Ibn Ḥauqal, p. 325, ʿĪsa b. Maʿdān is called a Sahmī belonging to the tribe of Sahm.
is called "Mahraj". He lives in the city of KIZ. This town is about half the size of MULTAN and has many date-palms. It is the port of MUKRAN. TIZ is situated in these regions and is known as TIZ of MUKRAN. The biggest town in MUKRAN is AL-QANNAZBUR. BIH, BIND, QAQRQAND, DARAK and FAHL-FAHRA are all small towns and have hot climate. They have a district called AL-KHARUJ of which the town is RASK and there is another district called JADRAN, where Sugar-candy is produced in abundant quantities. It also has date-palms and sugar-cane. Generally, the sugar-candy that is exported to various regions except a few is exported from the region of MASAKAN. Sugar-candy is also produced in QUSDAR. This MASAKAN is a district of the schismatics.

One of the regions adjoining KIRMAN is called /MASHKAY. This town is under the domination of a person called Mu'tahhar b. Rija\(^1\). He does not read the Khutba except for the Caliph and is not subservient to any of the adjoining kings. The area under his administration is about three marhalas. It has few date-palms and some fruits of the cold countries inspite of its hot climate. ARMAIL and QANBALI are two big towns and the distance between the two is about two marhalas. Between ARMAIL

---

1. Another reading of this name is مظف. (See Istakhri, p. 178, and note \(l\)).
and the sea there is (a distance of) about half a farsakh and both are situated between DAYBUL and MUKRĀN.

QANDĀBĪL is a large town but has no date-palms. It is situated in a desert and the BUDHĀ people acquire their provisions from it. Between KĪZKĀNĀN and QANDĀBĪL there is a district known as AYUL. Its population consists of Muslims, infidels and the BUDHAS. Most of their grain cultivation is deficient. They also have grapes and cattle. It is a fertile region. AYUL is the name of a person who had dominated this region and so it was named after him.

As for the distances (of this province) they are: from TĪZ to KĪZ it is about five marhalas and from KĪZ to QANNAZBŪR two marhalas. Any one intending to go from QANNAZBŪR to TĪZ of MUKRĀN would find his road passing through KĪZ. From QANNAZBŪR to DARAK it is three marhalas, from DARAK to RĀSK three marhalas and from Rāsk to FAHL-FAHRA three marhalas. From FAHL-FAHRA to USFUQAH it is two light marhalas. From USFUQAH to BIND

1. It is difficult to indentify this name with any of the kings of India. However, the word ʿIl might represent the "Ail" (lunar) race with which the Karīdamakases were closely related. (For further discussion, see S. Maqbul Ahmad, op. cit., p. 146).

2. Ibn Hauqal, p. 326, also gives this distance as ordinary marhalas.
it is one marhala, from BIND to BIH one marhala and from BIH to QASRQAND one MARHALA. From KIZ to ARMATIL it is six marhalas, from ARMATIL to QANBALI, two marhalas and from QANBALI to DAYBUL four marhalas. From AL-MANSURA to DAYBUL it is six marhalas and again from AL-MANSURA to MULTAN twelve marhalas. From AL-MANSURA to TURAN it is about fifteen marhalas. From QUÐAR to MULTAN it is about twenty marhalas. QUÐAR is the town of TURAN. From AL-MANSURA to the nearest frontier of AL-BUDHA it is five marhalas and from KIZ, the home of 'ISÀ b. MAUDÂN, to BUDHA it is about ten marhalas. From AL-BUDHA to AL-TIZ it is about fifteen marhalas. The length of the MUKRAN district (lit: administrative unit) from TIZ to QUÐAR is about twelve marhalas.

From MULTAN to the nearest frontier of ALASTAN known as BÀLIS2 it is about ten marhalas. Any one intending to travel from MANSURA to the land of AL-BUDHA and the town of SADUSAN on the bank of the MIHRAN has to

1. Ibn Hauqal, p. 326 also mentions that from Mansura to Multan the distance is twelve marhalas, while Maqdisi p. 486 gives this distance as twenty marhalas.

2. The correct reading of this name seems to be WÀLISHTAN, see Ibn Hauqal, p. 327. Maqdisi simply mentions BÀLIS and omits WÀLISHTAN, p. 486. This is the well-known region of Baluchistan south of Quetta and the Bolan Pass, of the rivers, though not reaching the Indus, belong to the latter's basin. (Minorsky, op. cit., p. 346).
cross the river. From QANDĀBĪL to MASTANJ the town of BĀLIS it is four marhalas and from QUȘDĀR to QANDĀBĪL it is about five farsakhs. From QANDĀBĪL to AL-MANŞŪRA it is about eight marhalas and from QANDĀBĪL to MULTĀN about ten marhalas and between AL-MANŞŪRA and QĀMUHUL there are eight marhalas; from QĀMUHUL to KANBĀYA it is four marhalas. KANBĀYA is situated at about one farsakh from the sea. From KANBĀYA to SUBĀRA it is about four marhalas. SUBĀRA is situated at half a farsakh from the sea. Between SUBĀRA and SINDĀN it is about five marhalas, and it is also situated at half a farsakh from the sea. Between SAYMŪR and SINDĀN there are about five marhalas and between SAYMŪR and SARANDĪB about fifteen marhalas.

Between MULTĀN and BASMAD there are about two marhalas, from BASMAD to AL-RūR three marhalas, from AL-RūR to ANNARĪ four marhalas, from ANNARĪ to QALLARĪ two marhalas and from QALLARĪ to AL-MANŞŪRA one marhala. From AL-DAYBUL to BĪRŪN it is four marhalas and from BĪRŪN to MANHĀTRĪ two marhalas. From QALLARĪ to BULLARĪ it is about four farsakhs. As for BĀNIYA it is situated between AL-MANŞŪRA and QĀMUHUL at one marhala from MANŞŪRA. As for the rivers (of this province) they have a river known as MIHRĀN. I have been informed that its source lies on the rear side (lit. at the back) of the mountain from which some of the rivers (feeders) of the JAMḤŪN rise.\(^1\) The MIHRĀN

---

1. Jayhun is the river Oxus (Amu Darya).
then appears in the region of MULTĀN, then it flows along the boundary of BASMAD and AL-RŪR and then along AL-MANŠŪRA until it flows into the sea on the eastern side of DAYBUL. It is a big river with very sweet water. It is said that crocodiles are found in it just as they are found in the Nile, and is as big as the Nile. Again, it flows in the same way as does (the Nile). It inundates the land and then it recedes. The land is then cultivated in the same way as in Egypt, as we have already stated.

SANDRŪZ is situated at a distance of about three marhalas from MULTĀN. It is a big river with sweet water. I have been informed that it flows into the MIHRĀN.

As for MUKRĀN, it is dominated by deserts and deficiency. There are very few rivers in it. The waters from the MIHRĀN between MANŠŪRA and MUKRĀN are like swamps and are inhabited by a group of Sindhis known as AL-ZUTT.¹ As for those who are close to this river they live in booths of reeds. Among the things that they eat

---

¹. According to Le Strange, *op. cit.*, p. 331, al-Zuṭṭ, called Jat by the Persians are generally held to be identical with the forefathers of the Gipsies.
are fish and aquatic birds. Those who live far away from them in the deserts, they are like the Kurds.\(^1\)

---

1. These are Iranian people of Near Asia, living in Persia, Transcaucasia, Turkey and al-'Iraq. They speak the Persian language.

*(Encyclopaedia of Islam, V. Minorsky, p. 1132.)*
IBN HAUQAL
"1. As for the country of AL-SIND and the regions influenced by Islam which have been included by me in one map, they are: the country of SIND, a portion of AL-HIND, then MUKRAN, TURAN and AL-BUDHA. To the whole of its East lies the SEA of FARS and to its West KIRMAN, the desert of SIJISTAN and its dependancies. To its North lies the country of AL-HIND and to its South

3. See note 2 page 1.
4. See note 3 page 1.
5. See note 4 page 1.
6. See note 5 page 1.
7. See note 1 page 2.
8. See note 2 page 2.
9. See note 3 page 2.
10. See world map by Ibn Hauqal, where India is shown to the North and East of Al-Sind (Surat al-Ard, ed. J.H. Kramers, facing p. 8).
a desert\(^1\) stretching between MUKRĀN and AL-QUFS, on the rear side of which lies the SEA of FĀRS. The SEA of FĀRS surrounds these lands on the eastern side and to the south of this desert, for the sea stretches from ȘAYMÛR to the east up to TĪZ\(^2\) of MUKRĀN; then it turns round this desert until it forms a bow around KIRMĀN and FĀRS.\(^3\)

2. This is the map of the country of AL-SIND. 

3. As for the cities that are situated in these lands, those belonging to the region of MUKRĀN are:

AL-TĪZ,  KĪZ,\(^4\) FANZBĪR,\(^5\) DIZAK,\(^6\) RĀSK,\(^7\) which is the town of AL-KHARUJ; then BIH,\(^9\) BIND,\(^10\) QAŞRQAND,\(^11\) USFUQA,\(^12\) FAHL-FAHRA,\(^13\) MASHKAY,\(^14\) QANBALI,\(^15\) ARMĀBIL;\(^16\) the towns

1. See note \(^5\) page 2.
2. See note \(^6\) page 2.
3. See note \(^7\) page 2.
4. See note \(^1\) page 3.
5. See note \(^2\) page 3.
6. See note \(^3\) page 3.
7. See note \(^4\) page 3.
8. See note \(^5\) page 3.
9. See note \(^6\) page 3.
10. See note \(^7\) page 3.
11. See note \(^8\) page 3.
12. See note \(^9\) page 3.
13. See note \(^10\) page 3.
15. See note \(^12\) page 3.
16. See note \(^13\) page 3.
belonging to the regions of TURĀN are: MAJĀK, KIZKANĀN, SĪNA and QUSDĀR. Among the towns belonging to the region of AL-BUDHA, there is QANDĀBĪL, which is the best of the region.

As for the regions of AL-SIND and the towns situated in it, there is AL-MANṢURA. It is called BĀMĪRAMĀN in the Sindhi language; then DAYBUL, NĪRŪN, QĀLLĀRĪ, ANNARĪ, BULLARĪ, MASWĀHĪ, FAHRĀJ, BĀNIYA, MANJĀBĀRĪ, SADUSTĀN, AL-RŪR and JANDARŪR.

1. See note 1 page 4.
2. See note 2 page 4.
5. See note 5 page 4.
7. See note 7 page 4.
8. See note 8 page 4.
10. See note 10 page 4.
12. See note 1 page 5.
13. See note 2 page 5.
14. See note 3 page 5.
15. See note 4 page 5.
16. See note 5 page 5.
17. See note 6 page 5.
As for the towns of AL-HIND, they are: QĀMUHUL, KANBĀYA and QŪBĀRA. It has many other large regions; then ASĀWAL, JANĀWAL, SINDAN, SAYMUR, BANI-BATTAN, as far as JANJARUR and SANDARUDH. These are the towns of India possessed by the Muslims (al-Islāmīyyūn). The country of AL-HIND has settlements, abodes, ravines and lowlands, like FARZĀN and QANNŪJ in the deserts. It has distant limits and wide plains. No traders except the local people can reach

1. See note 7 page 5.
2. See note 8 page 5.
3. See note 9 page 5.
4. This is ancient Asāpalli on the site of which modern Ahmedabad was founded. (S. Maqbul Ahmad, op.cit., p. 81).
5. Hodīvālā identifies Janāwal with "Churwal" the old name of the district round about the town of Virāngam. A pargana of that name still exist there. (S. Maqbul Ahmad, op. cit., pp. 88-89).
6. See note 10 page 5.
7. This is Chaymur, modern Chaul in the Kolaba district of Bombay. (Minorsky, op. cit., p. 245).
8. This town is unidentified.
10. This is evidently the Sind-rud, the final syllable being the Persian "rūd" (river). (Elliot, op. cit., p. 380). Le Strange mentions, "Sindarudh is the river of Sind", and the town situated besides this river is called Sandarudh. (See op. cit., p. 331).
11. This town is unidentified.
12. This is Kannauj on the Ganges. It was the seat of the powerful Gūrjara - Pratīhāra kings. (836-1037 A.D.).
these regions, and none but they can visit them due to its aloofness and remoteness and due to the manifold obstacles which confront the visitors of these places.

4. From KANBAYA to SAYMUR it is the land of BALHARĀ, the author of Kitāb al-Amthāl. The kings of these regions are known by the name of the country, for example, they say GHĀNA, which is the name of a region and the king of this region is also known by that name. In the same way KUGHĀ is the name of the country and also that of its ruler. KUFR (infidelity) is dominant in this region, but it also has a Muslim population. Only a Muslim is appointed to rule over them as representative of the BALHARĀ of our time. I have found the same practice prevalent in many of the surrounding countries dominated by the infidel kings, like AL-KHAZAR.

1. That is to say The Book of Proverbs.


3. It is also a region in West Africa. On Ibn Ḥauqal's world map, KUGHĀ is shown to the south-east of GHĀNA and is mentioned as belonging to the infidels. (See op. cit., I, p. 8).

4. The Khazar people lived in the regions of the river Volga along its delta and in the Caucasus region. According to the anonymous author of the Hudūd al-Ālam, p. 161, "This is a very pleasant and prosperous country with great riches." See Minorsky's Commentary on the Khazar, op. cit., pp. 450-51.
AL-SARĪR, 1 AL-LĀN, 2 GHĀNA 3 and KUGHĀ. 4 The Muslims of this region do not accept that any person other than a Muslim from amongst them should rule over them, nor be entrusted with the government of their territories. No evidence is established against them (Muslims) unless it is given by (a person) who belongs to their sect (daʿwa), and in countries where their number is small, they accept the purity (ʿiffat) 5 of an inhabitant of the countries

1. The Sarīr are identified with the Avar people in Dagestan (on the middle of the Qoy-su rivers, of which the united waters, under the name of Suloq, flow into the Caspian south of the Terek (Minorsky, op. cit., p.447)

2. Alan (in Arabic usually taken as Al-Lan) an Iranian people (Alan - Aryan) of Northern Caucasus, formerly attested also east of the Caspian Sea supported by local toponymy. The Alan are mentioned in history from the first century A.D. In 371 they were defeated by the Huns. Alans were the ancestors of the present day Ossets whose name is derived from As (Encyclopaedia of Islam, New edition, Hodgson, p. 354.). According to the author of Hudūd al-ʿĀlam, among them there were both Christians and idol-worshippers. Their king was a Christian. (See op. cit., p. 161).

3. This roughly corresponds to modern Ghana, formerly Gold Coast. According to al-Masʿūdī, Murūj, vol. IV, p. 39, Ghāna was the country of gold and its area was 1,000 farsakhs by 80 farsakhs. Ibn Saʿīd counts it as belonging to "the country of Sudan". The city of Ghāna was the seat of the Sultan of Ghāna, who was a descendant of Ḥasan b. ʿAlī. Red gold was acquired from this region. In Ghāna there were both Muslims and infidels (See Taqwim al-Buldān by Abuʾl-Fidaʾ, ed. by Reinaud, Paris, 1840, pp. 156-157).

4. See note 3 page 25.

5. The purity (ʿiffat) that must be accepted by other Muslims.
mentioned. But if an adversary quashes his evidence, and the Muslims accept his purity, then his evidence is established, and in accordance with his statement the right is acquired from the Muslims. In the country of BALHARA there are mosques\(^1\) where Friday prayers are held. Prayers are held throughout these lands with calls from the minarets and announcements of takbīr\(^2\) and tahlīl.\(^3\) It is a wide kingdom.

5. MANṢURA is a city which is about a mile long and the same in width. It is encircled by a branch of the river MIHRĀN\(^4\) and resembles an island. The inhabitants are Muslims and the ruler is a Qurayshite, a descendant of Habbār b. al-Aswad.\(^5\) His ancestors had conquered this territory. As a result of their diplomacy the subjects necessarily became interested in them and selected them in preference to others. But the khutba\(^6\) is read for BANŪ ʿABBĀS. This city has a very hot climate and has date-palms.

---

1. Al-Iṣṭakhri also gives some details about the mosques and prayers, while Maqdisi omits details about Cathedral mosques (See Texts, pp. 320 and 173).

2. Uttering the words: "Allāhu akbar".

3. Uttering the words: "Lā ilāha illā Allāh".

4. See note 1 page 7.

5. See note 2 page 7.

It has neither grapes nor apples, walnuts or pears.

They grow sugar-cane from which sugar-candy is prepared in abundant quantities. A fruit of the size of an apple is also found in their land. It is called AL-LĪMŪNA and is extremely sour. Another fruit which resembles peach is called by them ANBAJ (mango). It is nearly of the same taste as the peach. Their prices are cheap and the place is fertile. Their coins are known as "AL-QANDHĀRIYYĀT" and each dirham is equal to five dirhams. They also use a dirham known as Ťāṭari, each dirham being equal to one and one-eight of a dirham (in weight). They also use dirhams dinārs in their dealings. Their dress resembles the dress of the "Irāqīs, but the general appearance of their kings, because of their hair and tunics, is nearer to the appearance of the Indian kings.

MULTĀN is a city as large as MANŠŪRA. It is called

1. See note 4 page 7.
2. See note 5 page 7.
3. See note 1 page 8.
4. See note 2 page 8.
5. See note 3 page 8.
7. See note 5 page 8.
"the frontier of the house of gold".\textsuperscript{1} It has the great Indian idol.\textsuperscript{2} The Indians come from distant regions and all parts of the country to perform pilgrimage to it and to venerate it. Every year large quantities of wealth are offered as worship to this idol. This (wealth) is then spent on the (maintenance of the) temple and on the priests and the devotees.\textsuperscript{3} The idol is known as "MULTĀN" and the city of MULTĀN became famous after this nomenclature. The temple (lit. house) of the idol is situated in a palatial building in the most thickly populated market-place of MULTĀN between the market of the ivory-sellers and the line of the brass-smiths. In the centre of this palace there is a dome and the idol is placed in it. Around the dome there are cubicles (houses) in which the care-takers of this idol and its devotees reside. There is no one among the Hindus or the Sindhis living in MULTĀN who worship idols except the priests who live in the palace with the idol. This idol is shaped after a human being sitting cross-legged on a platform made of lime and brick. The idol is dressed in a red skin resembling the Moroccan

1. See note \textsuperscript{6} page \textsuperscript{8}.
2. See note \textsuperscript{1} page \textsuperscript{9}.
3. The text of Ibn Hauqal reads it as \textsuperscript{المتکفین} in its misprint form (See page 321). In its correct form it is \textsuperscript{المتکفین}. Literally the word \textsuperscript{المتکفین} means people who offer prayers in seclusion.
leather, in such a way that no part of its body is visible except the eyes. Some believe that its body is made of wood, whereas others disagree with this view. However, its body is never left exposed. Its eyes are made of two gems and the head wears a crown made of gold. It is seated on the chair, with its two arms stretched over its two knees. The fingers are so spread out as though it is counting "four". Generally, the wealth offered to this idol is acquired by the Habbārī Qurayshite who is the amīr of MULTĀN. He spends / on the priests the required amount for their maintenance. Many a times the Indians marched on them with the intention of seizing MULTĀN and taking away this idol from them. (On such occasions) they threaten the invaders and the intruders with breaking and burning it. This makes the (invaders) turn back. But for this fact they would have devastated MULTĀN. MULTĀN has an unapproachable fort. It is fertile and has low prices, but MANSŪRA is more fertile and populated. MULTĀN is known as the "frontier of the house of gold" because, when it was conquered in the early period of Islam, the Muslims(conquerers) were short of wealth and famine-stricken. They found there

1. There must be some mistake in the translation done by Elliot of the text of Ibn Hauqal; as "The hands rest upon the knees, with the fingers all closed, so that only four can be counted." But this sentence may be translated thus; The fingers are spread out in a position as if it is counting "four", and this translation suits the context.
abundant quantities of gold, and thus were able to improve their condition. Its inhabitants learn the Qur’an and exegesis with great interest and follow the seven methods of reading, and also learn jurisprudence. They study literature and science. The people are harsh and ill-natured by character.¹

In the outskirts of Multan, half a farsakh from it, there are numerous edifices known as Jandarur. This is the military cantonment of the ruler. The ruler does not visit Multan except on Fridays, when he rides on an elephant and enters (the town). He then offers Friday prayers with the residents (of the place) and then rides back on the elephant to the capital. He is a descendant of Sāma b. Lu'ayy b. Ghālib² and is not subordinate to any one. But he recites the khutba (in the name) of Banū 'Abbās.

(The writer of these words says: I believe that the Indians (lit. Hindus) conquered it after this period,

¹ Due to the extremeness of the climatic conditions there appears severe harshness in character.

² He descended from Sāma son of Lu'ayy son of Ghālib who had established himself on the shores of 'Umān. The kingdom of Multan had become hereditary in his family for a long time nearly from the introduction of Islam into Sind. (Elliot, op. cit., p. 454).
for I found in the work of al-‘Uthīr al-Kātib that while praising Ṣultān Maḥmūd b. Subuktikin and his conquests, the author says that MULTĀN was conquered in the year 400 (A.H.) after a great event (battle) that took place between him and its king and after several wars which al-‘Uthīr has described at length.

As for BASMAD, it is a small town. This town and MULTĀN are situated below (to the south) of JANDARŪR towards the eastern side of the river of MULTĀN, which is the river MIHRĀN. The distance between each of these two (towns) and the river is about half a farsakh. The people drink water from wells. BASMAD is a fertile place. It is spelt both with "b" and "f". The city of AL-RŪR is as extensive as MULTĀN and has two city-walls. It is also situated on the bank of the MIHRĀN along the borders of MANṢŪRA. It is fertile, full of comforts and commercially very prosperous.

DAYBUL / is situated to the east of the MIHRĀN along the sea-coast. It is a great commercial centre and has all

1. This most probably refers to the historian al-‘Uthīr, the author of Kitāb al-Yamīnī who was at the court of Sultan Maḥmūd. (Hitti, History of the Arabs, p. 465).

kinds of (flourishing) trades. It is a sea-port of this country and also of other regions. Its grain cultivation is deficient. They neither have many trees nor date-palms. It is hard place to live in, but the people have a (special) position in commerce.

The city of AL-NĪRŪN is situated about mid-way between DAYBUL and MANŞŪRA, but nearer to MANŞŪRA. In general conditions it is similar to MANJĀBRĪ situated on the western side of the MIHRĀN. Any one coming from DAYBUL and bound for MANŞŪRA has to cross here. It lies opposite to (MANŞūRA). The towns of MASWĀḤĪ, FAHRAJ and SADŪSTĀN are all situated to the west of the MIHRĀN, and in their general conditions they resemble each other. ANNARĪ and (QĀLLARĪ) are also situated to the east of the MIHRĀN on the road to MANŞūRA which goes towards MULṬĀN, but both lie at a long distance from the banks of the MIHRĀN. Their business conditions are good and both are similar in their general conditions and righteousness.

As for BALLARĪ, it is situated along the bank of the MIHRĀN on its western side and near the branch coming out of the MIHRĀN from the rear side of (north) MANŞūRA. It is a region and a town of average size with good conditions.

BĀNIYA is a small town and to it belonged Ĕumar
b. 'Abd al-'Azīz al-Habbārī al-Qurashiyy, the generous and kind personality well-known in Irāq for his nobility and superiority. He was the ancestor of the rulers of Al-MANŠŪRA and its regions. QĀMUHUL is a town situated along the beginning of the frontier of HIND up to SAYMŪR. The country from SAYMŪR to QĀMUHUL belongs to HIND, and the region from QĀMUHUL to MUKRĀN belongs to AL-BUDHA. The remaining region beyond it up to the frontier of MULTĀN, all of it belongs to SIND.

Among the infidels living in SIND are AL-BUDHA and a people known as AL-MĪDH. They live between the limits of TĪRĀN, MUKRĀN, MULTĀN and the towns of MANŠŪRA to the western side of the MIHRĀN. They possess the camels and the two-humped camel in which the people of KHURĀSĀN and others (belonging to Persia and the like) are interested for cross-breeding with the Balkhi (Bactrian) camels and with the she-camels of Samarqand.

1. He espoused the Nizarian cause as spirit of factionatism had prevailed between the Nizarian and the Yamanian Arabs. His family in Ibn Ḥauqal's time was supreme in Manṣūra (Elliot, op. cit., p. 450).
2. See note 1 page 13.
4. It included in the larger sense all Transoxiana on the north-east, besides Sijistan with Kuhistan on the south. Its outer boundaries were the Chinese desert and the Pamirs with the Hindu Kush ranges towards India. (Le Strange, op. cit., p. 388).
The town of the Budha people where they assemble for trade and which they visit to fulfil their needs is QANDĀBĪL. The Budha / people resemble the desert-dwellers AL-BERBER. They live in huts made of reeds and bushes and also dwell in beds of water. The MIDH people live along the banks of the MIHRĀN from the boundary of MULTĀN up to the sea. In the desert between the MIHRĀN and QĀMUHUL they have pasture-lands and places which they visit during summer and winter. They are a numerous people. In QĀMUHUL, SINDĀN, ŚAYMŪR and KANBĀYA there are Friday mosques and the Muslim precepts are apparently observed here. These are fertile and spacious towns. They grow the coconut trees from which the people make intoxicating wine. (It is something like water and milk in purity, whiteness and liquidity, and is called al-Atwāq, and (like) vinegar and is extremely sour in taste. They also use al-mizra, the intoxicating beverage of the Egyptians. By God, I am not acquainted with it nor do I know what it is, except that I think it is runny like liquid gruel.

1. The nomadic Arab tribes of North Africa.
2. These sound like running water torrents along which the people lived.
3. Any intoxicating and fermented drink.
4. Expressed juice of grapes and dates, etc.; that has become acid or sour so-called, because its sweet flavour has become altered for the worse. (Nainar, op. cit., p. 101.).
5. Mizra is an Abyssinian beer or a beverage made of millet, barley or grain.
Their main cultivation is in rice and they have honey in abundance, but they have no palm-trees. ZAHŪQ\(^1\) and KULWĀN\(^2\) are neighbouring districts situated between KĪZ and ARMĀBĪL.

As for KULWĀN and its regions, they belong to MUKRĀN; but ZAHŪQ lies within the boundaries of MANSŪRA and has extensive cultivation in grains. It has numerous villages, few fruits, and large number of animals and pasturing cattle of all kinds and varieties.

9. TŪRĀN has a valley and its chief town is called TŪRĀN. It is a fortress in centre of the valley, and was administered by one of our brothers called Abu'\(^1\)l-Qāsim al-BAṣṭRĪ,\(^3\) who ruled it as a qādī (Judicial officer), ruler and a commercial head. He was not well-educated (lit. could not multiply three by ten), but was a believer in Qur'ān.

The town of QUZDĀR has a district and dependent towns. The ruler of the place is a person known as Muṣṭaz b. Āḥmad\(^4\). He reads the khutba for Banū 'Abbās. He resides in the town of KĪZKĀNĀN. It has cheap prices and grows grapes, fruits peculiar to cold countries and beautiful pomegranates. But there are no palm-trees there.

---

1. See note 1 page 14.
2. See note 2 page 14.
3. This name cannot be identified.
4. See note 3 page 14.
10. Between BĀNIYA and QĀMUHUL (there are deserts and from QĀMUHUL) to KANBĀYA (also) there is a desert. Then from KANBĀYA to ȘAYMŪR there are villages contiguous to each other and large scale Indian cultivation.

11. Here the Muslims and the infidels wear the same type of dress and allow their hair to grow long. They wear waist-wrappar and other garments because of the extreme heat in their countries. Similarly, the dress of the people of MULTĀN consists of waist-wrappar and other garments. The people of MANSŪRA, MULTĀN and its surrounding regions speak Arabic and Sindhi, and the language of the people of MUKRĀN is Persian and Mukrānī. They generally wear tunics except the merchants who wear shirts and cloaks like the inhabitants of ʿIrāq and Fārs.

12. MUKRĀN is a very wide and spacious region but is dominated by deserts, famines and bad conditions. It is ruled by a person known as ʿĪsā b. Māʿdān Sahmī. He lives in the city of KĪZ. This city is about half the size of MULTĀN and has numerous palm-trees. It is the port of MUKRĀN. In these regions there is AL-TĪZ which is known as TĪZ of MUKRĀN. AL-FANJBŪR, BIH, BIND, QAṢRQAND, DIZAK, FUGHUL-FAHRA, all these cities are alike in economic conditions, and have a hot climate. They have a district

1. See note 2 page 15.
called AL-KHARŪJ and its main town is RĀSK. The other district is called KHURDĀN, where the sugar-candy is produced in abundant quantities. It also grows sugar-cane and date-palms and produces the common sugar-candy that is exported from MASKĀN. Sugar-candy is also produced in QUSDĀR. The inhabitants of these districts are Shi'ismatics.

One of the regions that adjoins KIRMĀN is called MASHKAY. This town is under the domination of a person called Muṭahhar b. Rija. He reads the khutba for ʿAbdābās, and does not mention any one else. He does not obey any of the adjoining kings. The area under his administration is about three marhālas (stages). It has few palm-trees and some fruits of the cold countries grow here inspite of its hot climate.

ARMĀBĪL and QANBALĪ are two big towns and the distance between them is about two stages. Between QANBALĪ and the sea there is about half a farsakh. Both these towns are situated between DAYBUL and MUKRĀN and are very extensive. Their inhabitants are prosperous and powerful. QANDĀBĪL is a large town but has no date-palms. This town and its districts are situated in a desert in seclusion. The BUDHA people acquire their provisions from this place. Between KĪZKĀNĀN and QANDĀBĪL there is district known as AYUL,

1. This is most probably a mutilation of Khuzdar. (See S. Maqbul Ahmad, op. cit., pp. 91-92). For Khuzdar (or Qusdār) see note No. 4 on page 4.
2. See note 1 page 16.
3. See note 1 page 17.
where Muslims, infidels and believers in duality like the Budha live. They have grains and cultivation and grapes, cattle in large number and fertility. They have camels, sheep and cows, and most of their cultivation is deficient.

\(\text{II}^1\) was the name of a person, who had overpowered this region in ancient times and hence it was named after him.

13. As for the distances (of this province) they are: From TİZ to KİZ it is about five marhalas and from KİZ to FANZBÜR two marhalas. The path of any one intending (to go) from FANZBÜR to DIZAK TİZ of MUKRAN will lie across KİZ. From FANZBÜR to DIZAK it is three marhalas, from DIZAK to RÂSK three marhalas, from RÂSK to BUL-FAHRA two light marhalas, and from BUL-FAHRA to USFUQA two light marhalas. From USFUQA to BIND it is one marhala, from BIND to BIH one marhala, and from BIH to QASRQAND one marhala. From KİZ to ARMABIL it is six marhalas, from ARMABIL to QANBALI two marhalas and from QANBALI to DAYBUL four marhalas.

From MANSŪRA to DAYBUL it is six marhalas, from MANSŪRA to MULTAN twelve marhalas and from MANSŪRA to TŪRĀN about fifteen marhalas. From QUZDÂR to MULTAN

1. See note 1 page 17.
2. See note 10 page 3.
it is twenty marhalas. QUZDĀR is the town of TŪRĀN. From MANSŪRA to the nearest frontier of AL-BUDHA it is five marhalas and from KĪZ, which is the home of ʿĪsā b. Maʿdān, to AL-BUDHA it is about ten marhalas. Then from AL-BUDHA to AL-TĪZ it is about fifteen marhalas. The length of the MUKRĀN district from AL-TĪZ to QUṢDĀR is about twelve marhalas. From MULTĀN to the nearest frontier of TŪRĀN, which is WALISHTĀN, known as "BĀLISH", it is about ten marhalas. Any one intending to travel from MANSŪRA to BUDHA and the town of SADŪSTĀN on the bank of the MIHRĀN needs to cross the MIHRĀN unintentionally. (From QANDĀBĪL to MUSTANJ, the city of BĀLISH, it is four marhalas, and from QUṢDĀR to QANDĀBĪL it is about five farsakhs).

From QANDĀBĪL to MANSŪRA it is about eight marhalas and between QANDĀBĪL and MULTĀN there is desert about ten marhalas long. Between MANSŪRA and QĀMHIL it is eight marhalas and from QĀMHIL to KANBAṬA four marhalas. KANBAṬA is situated at a distance of about one farsakh from the sea. From KANBAṬA to SŪBĀRA it is about four marhalas and SŪBĀRA is about half a farsakh from the sea. Between SŪBĀRA and SINDĀN it is about five marhalas (and this town is also half a farsakh from the sea; between SINDĀN and SĀYMŪR it is about five marhalas).

Between SĀYMŪR and SARANDĪB it is fifteen marhalas, and between MULTĀN and BASMAD it is two marhalas. From BASMAD to AL-RŪR it is three marhalas. From AL-RŪR to

1. See note 2 page 18.
ANNARI four marhalas, from ANNARI to QALLARI two marhalas and from QALLARI to MANSURA one marhala. From DAYBUL to FANZBUR it is fourteen marhalas, and from DAYBUL to MANJABRI two marhalas. The road from DAYBUL to FANZBUR lies across MANJABRI. From QALLARI to BULRI it is four farsakhs. BANIYA / is situated between MANSURA and QAMHUL at a distance of one marhala from MANSURA. QAMHUL is two marhalas from MANSURA.

14. As for the rivers (of this province) the longest is the river MIHRAN. Its source lies behind the mountain from which some of the feeders (lit. rivers) of the JAYHUN originate. Numerous rivers and abounding streams flow into it. It appears in the region of MULTAN after it is considerably increased in volume. It then flows by the frontier of BASMAD and passes by AL-RUR and MANSURA, until it flows into the sea to the east of DAYBUL. It is a big river with extremely sweet water and has crocodiles like those found in the Nile. It resembles the Nile in its bigness and like the Nile it flows with the rain waters of summer. It then inundates the land and then subsides. Thus, (the land) along it is

1. See note 1 page 19.

2. (Egypt) is the land each year still renewed and fertilized. The Nile begins to rise in its lower parts late in June and by the end of September the inundation has attained its greatest height. The ordinary rise at the first cataract is about 40 feet and at Cairo from 24 to 25 feet, (William F. Allen, "Ancient History" p.16).
cultivated as is the case with the land in Egypt.

SANDRÜZ is situated at the distance of about three days' (journey) from MULTĀN. It is a big river with sweet water. It flows into the MIHRĀN before (north-east) BASMAD and after (south) MULTĀN.

The river JANDARŪR is also a big, sweet-watered and a fine river. The town of JANDARŪR is situated on its bank. It flows into the MIHRĀN below SANDARŪDH towards the regions of MANŠŪRA. The land of MUKRĀN is dominated by deserts and deficient cultivation chiefly because it has very few rivers. The waters of the MIHRĀN between MANSŪRA and MUKRĀN are like swamps wherein a tribe belonging to SIND, known as AL-ZUTT dwell. Those who are near this water live in booths of reeds like the booths of the BERBERS. Among the things they eat are fish and aquatic birds. Large fish is also found here. Their food does not consist solely of the fish as does of the people of AL-SHAHR which consists of the fish, the largest of which is about the size of a finger or smaller. The ZUTT living in the deserts far away from the banks (of the river) are like the Kurds. Their food consists of milk, cheese and bread of millet.

---

1. In Southern Arabia along the coast.
2. See note 1 page 20.
15. I have now described the farthest limits of the frontiers of Islam in the east. (I shall not fall short, if God so wishes) in what I have intended to describe. I have neither preferred to add anything in order to adorn the description nor have eliminated or forged reports to render the account of any region defective.

16. [What most urged me to compose this book in its present shape was the fact that in my youth I was deeply interested in acquiring information about different countries and in knowing the conditions of different towns. I was keenly interested in acquiring knowledge and information from travellers of different regions and from agents and merchants. I used to read books written on the subject. Whenever I met a person whom I considered to be truthful and thought him to be very well-informed and learned in what I enquired from him, I found that, when the information was imparted (to me) and I had grasped its situation and had pondered over his ways and description, I found most of it (information) untrustworthy although I had believed him to be truthful in this regard. I found the narrator ignorant of most of what he narrated. I then repeated the information and the account which I sought from him so that he may hear what I had asked him to describe. I also explained to him my experience in this regard with a person other than him.]

I would then collect the two pieces of information and compare them with a third version with justice and equality. Thus I found that the statements were contrary to each other and the narrations were contradictory. This prompted me to the strong feeling in me, namely, to perform travels and embark upon dangers and to my love for mapping the towns, the (geographical) positions of countries and of the climes and regions.

The work of Ibn Khurdādhbih\(^1\) and Jayhānī\(^2\) and the account of Abu’l-Faraj Qudāma b. Jaffar\(^3\) never parted me (in my travels). The first two books, may God forgive me for carrying them and for my preoccupation with them, so engaged me that was I unable to devote attention to useful sciences and compulsory works of traditions. I had a meeting with Abū Ishāq al-Fārisī\(^4\). He had drawn this map of SIND, but it was full of confusion. But when he draw the map of Fārs, he did it well. I had drawn the map of ĀZARBĀIJĀN,\(^5\)

\(^2\) Abu’l-Fadl Muḥammad b. Ahmad was a Vazir to the Sāmānids. He was the author of a voluminous geographical treatise *Kitāb al-Masālik wa’l Mamālik* of which the text is not yet known in Europe. (T.Arnold, *The Legacy of Islam*, p. 86).
\(^3\) He compiled *Kitāb al-Khara‘j* as a revenue account in the central administration of Baghdad. (Hitti, op.cit., p.385)
\(^4\) This is al-I斯塔khri.
\(^5\) In the Caucasus region. According to Arab geographers the province of Azerbaijan lay to the east of Jazīrah. (Le Strange. op.cit., p. 4).
which appears on this page and was appreciated by him, and the map of al-Jazîra\(^1\) was also liked by him. The map of Egypt that he drew was incorrect and that of al-Maghrib\(^2\) was full of mistakes. He said to me, "I had considered the place of your birth and your origin and so I would request you to correct this book of mine wherever I have faultered in it." So I corrected it \(^3\) without difficulty and returned it to him. Then I thought that I should devote myself to the improvement of this book and to mapping all of it and should elucidate it without recourse to the account of Abu'l-Faraj, although the latter was wholly true and trustworthy from every aspect. It was incumbent upon me that I should include some of its aspects in this work, but I considered it rather ugly to quote excessively from a work which a person other than me has taken much pains to compile.

17. As for the income of these regions derived by their kings and rulers (lit. those who uphold their affairs) it is too small and not of a sufficient value, and does not exceed their actual needs. Perhaps in some cases it is even less than (the amount of) their expenditure and not enough to meet their needs.

---

1. This was upper Mesopotamia (in 'Irāq).

2. The name given by Arab writers to that part of Africa which modern writers on geography call Barbary or "Africa Minor" and which includes: Tripolitania, Tunisia, Algeria and Morocco. (G. Yver, *Encyclopaedia of Islam*, p. 108).

3. The work of Istakhri that was handed over to Ibn Hauqal for correction.
الماقديست
THE CLIME OF SIND.¹

This is the clime² (province) of gold, commerce, drugs, instruments of various types, sugar-candy; of nice things, rice, bananas and many other wonderful things. It has cheap prices and wealth and has palm-trees and dates. Equity, justice and diplomacy are practised here. It has special qualities, advantages, commercial goods, profits, means of performing glorious deeds, commercial centres and industries. It is a great country and has magnificent cities and chief towns and peace, security and trust prevails there. It lies adjacent to the sea and is broken by the river. It has a collection of palm-trees. It has plains


². The Arabic word "iqlim" is the Arabicized form of the Greek word Kalima (inclination). Likewise the Arab concept of the climes goes back to the ancient Greeks. Eratosthenes divided the world into seven longitudinal zones, the limits of which were arbitrarily fixed while Hipparchus made the zones equal in latitude. (See W. Jwaideh, The Introductory Chapters of Yāqūt's Muḥjam al-Buldān, p. 38, note2.).
and has land cultivation with rain water. The country is gracious, the river illustrious and its affairs are unique except that the dhimmis living there are dualist (mushrikin). Learned men are few. It is difficult to reach this land except after overcoming inland dangers and the oceanic hazards, and after (many) a heart-breaking and discouragements and disappointments. Here is its picture and map.

We have divided this clime into five districts and have added MUKRĀN¹ to it due to its proximity and nearness, so that climes may become connected with each other. We ask for the help from God. The first of these (districts) from the side of KIRMAN is MUKRĀN; then TūRĀN²; then AL-SIND; then VAYHIND;³ then QANNAUJ⁴ and then MULTĀN.⁵ We have included MULTĀN also in it for the reason mentioned above. We have returned to the boundaries / of KHURĀSĀN⁶ and

1. See note 3, page 1.
2. See note 4, page 1
3. Vayhind (Indian Udbhanda Chind) lay between the Indus and the Kabul river, just above their confluence. It was the capital of the kingdom of Gandhara, which was ruled by the Hindūshāhī dynasty. (For further information, see Minorsky, op. cit., pp. 253-4).
5. See note 12, page 5.
6. See note 1, page 27.
have reached the various provinces of the 'ajamīs (foreigners). We have not left out anything from the Islamic (lands). You should know that I have travelled over all the frontiers of this province and have reached all its coasts. I will presently mention everything that I have seen and heard. I have frequently asked questions about its names and have made investigations relating to information current about it. I became acquainted with its cities, but inspite of this I do not guarantee that I shall be able to describe it in the same way as I can in the case of others. I will not give detailed explanations because according to a tradition it is enough for a lying man to describe (faithfully) everything that he hears. Again, the Prophet has also said that hearsay is not as trustworthy as personal observation. If I had not feared that this maxim would interfere with my work I would not speak even a single word.

As for the picture and the map, it is based on a discussion with a man of wisdom who is well-acquainted with this province and has explored it. Most of the maps of the provinces have been drawn by me only after consulting the intelligent men of the clime concerned and after acquiring assistance from its wise people. In this case I have profusely quoted from Ibrāhīm b. Muḥammad al-Fārisī, whom we call al-Karakhī, and have described it

1. This refers to al-Iṣṭakhrī.
(clime) on his authority. May God help us.

As for MUKRĀN, its chief town is BANNAJBÛR\(^1\) and from amongst the cities belonging to it are: MASHKAH\(^2\), KĪJ\(^3\), SARĀY-SHAHR\(^4\), BARBÛR\(^5\), KHUWĀSH\(^6\), DAMANDĀN\(^7\) (DAMINDĀN), JĀLK\(^8\), DIZAK\(^9\), DASHT-\(^{\text{ALĪ}}\)\(^10\), TĪZ\(^11\). Al-Farisi has also mentioned KABARTŪN, RĀSK, which according to him is

1. This is the same town as Qannazbûr of al-Iṣṭakhrī and Fannazbûr of Ibn Hauqal. See page 3, note 2.
2. See note 11, page 3.
3. This is the same as Kīz of al-Iṣṭakhrī; See note 1, page 3.
4. This town is not indentified.
5. "Barbûr" or "Banbûr". It lay in the neighbour of the well-known town "Fahraj". (See Le Strange, op. cit., p. 330).
6. It is probably the modern "Gwasht" lying to the east of Khwash in the Sarhand district. (Le Strange, op. cit., p. 330).
7. This town is unidentified.
8. This town lay to the north of Fannazbûr (Panjgur) on the road from Khozdar to Nahr Sulaymān. Le Strange, op. cit., p. 332.
10. This place is not identified.
11. See note 6, page 2.
12. This is not identified.
the town of AL-KHARŪJ, then BIH, BIND, QAṢRQAND, UṢFUQAH, FAHAL-FAHRA, QANBALĪ, and ARMĀBĪL. From the first group he has mentioned AL-TĪZ, MASHKAH and DIZAK, but does not give any details about them.

As for TūRĀN, its chief town is QUZDĀR and the cities belonging to it are: QANDĀBĪL, BAJTHRAD, JATHRAD, BĀKĀNĀN, KHŪZĪ, RUSTĀKUHAN, RUSTĀQ RŪDḤ, MURDĀN, RUSTĀQ MĀSĀKĀN, and KHARKUR. Al-Fārisi

1. See note 5, page 3.
2. See note 6, page 3.
4. See note 8, page 3.
5. See note 9, page 3.
7. See note 12, page 3.
8. See note 13, page 3.
11. This town is not identified.
12. This town is not identified.
13. This is probably the same as Kīzkānān, (See note 2, page 4).
14. The town Khūzī, Rūstākuhan, Rūstāq-rūdḥ and Murdān cannot be identified.
15. According to Hodīvālā Māsākān may be identified with Mashkel. However, it should be sought for somewhere in the region of Tūrān. (S. Maqbul Ahmad, op. cit., p. 98).
16. This place is not identified.
51.

has mentioned MAHĀLĪ,¹ KĪZKĀNĀN,² SŪRAH,³ and QUSART and has not described any more.

As for SIND, its chief town is AL-MANŠĪRA⁴ and the cities belonging to it are: DĀYBUL,⁵ ZANDARĪJ,⁶ KADĀR-
MAYAL,⁷ and TANBALĪ.⁸ / Al-Fārisi has mentioned NĪRŪN,⁹ QALLARĪ,¹⁰ ANNARĪ,¹¹ BALLARĪ,¹² AL-MASWĀHĪ,¹³ AL-BAHRAJ,¹⁴ BĀNIYA,¹⁵ MANJĀBRĪ,¹⁶ SADUSĀN,¹⁷ AL-RĪR,¹⁸ SŪBĀRA,¹⁹ KĪNAS²⁰ and SAYMŪR.²¹

1. This town is not identified.
2. See note 2, page 4.
4. See note 6, page 4.
5. See note 7, page 4.
6. This is unidentified.
7. This is not identified.
8. This is probably the same as Qanbālī, See note 12, page 3.
10. See note 9, page 4.
13. See note 1, page 5.
15. See note 3, page 5.
16. See note 4, page 5.
17. See note 5, page 5.
18. See note 6, page 5.
19. See note 9, page 5.
20. This is probably Kanbāya, See note 8, page 5.
As for WAYHIND, al-Fārisi called it AL-HIND and says that among the towns of AL-HIND are, QĀMUHUL, KĀNBĀYA, SŪBĀRA, SANDĀN, SAYMŪR, AL-MULTĀN, JANDARŪR and BASMAD. According to him these were the towns of this country. Once I asked a learned and wise man who sat in the company of the people in Shirāz and Ahwāz relating stories to them, was known for his piety and had lived in those towns for a long period, to provide me with such a description of those regions that I may be able to be included in this work of mine. So he described it to me in such a (vivid) manner that I felt that I was actually seeing them. Similarly, I enquired from another jurist who was a companion of Abūl-Haytham Nisābūrī. He had thoroughly traversed those regions and had become acquainted with the conditions.

1. See note 7, page 5.
2. See note 1, page 6.
4. Under the 'Abbādids, the province of Khūzistān kept the division into the five Kurāhs or districts, which had been organised under the Sassanians; one of the towns was Shirāz, (See, Le Strange, op. cit., p. 6).
5. Ahwāz was the capital of Khūzistān; special kind of brocades was produced there. The high roads centred in Ahwaz and thus it was a great travelling as well as commercial centre. (See, Le Strange, op. cit., p. 246).
6. This person could not be identified.
53.

So I accepted their statements as correct, namely, that WAYHIND is the chief town and among its towns are: WĀDIHĀN, BĪTĀR, NAUJ, LAWĀR, SAMAN and QAUJ.¹

As for QANNAUJ it is also the chief town / and the cities belonging to it are QADĀR, ĀBĀR, KAHĀRAT, BĀRAD, WUJAYN, AURHAH, ZAHŪHĀR and BARHĪRWA.² Al-Fārisī has not described them.

As for MULTĀN, it is also the chief town and from amongst its cities are BARĀR,³ RAMĀDḤĀN,⁴ WARWIN,⁵ and BARŪR.⁶

BANNAJĪR⁷ is the chief town of MUKRĀN. It has a fortress made of earth and is encircled by a moat. It is surrounded by palm-trees and has two gates, namely, Bāb-i-Tūrān and Bāb al-I'Tz. The people take their drinking water

1. The towns Wādhān, Bītār, Nauj, Lawār, Saman and Qauj could not be identified.
2. The towns from Qadār to Barhīrwa could not be identified, but Wujayn may stand for Ujjain and Aurhah may be Urihar for Orissa, (See Elliot, op. cit., p. 55), or for Awadh.
3. It is not identified.
4. Rāmāyān or Rāmādḥān – as it is mentioned here, evidently belonged to Qinnauj. (Minorsky, op. cit., p. 247).
5. It is not identified.
6. Barūr may stand for Bāmbūr, which is west of Pahraj. (See Minorsky, op. cit., p. 373).
7. See note 2, page 3.
from a river. The Friday mosque is situated in the centre of the market-place. The people speak Arabic incorrectly and they have no Islam except in name. They speak the Baluchi language.

TĪZ is situated along the sea coast. Palm-trees grow in abundance here. It has asylums for the poor and has a beautiful Friday mosque. The people are of a mediocre type with no education or wit, but it is a well-known port.

QUZDĀR is the chief town of TŪRĀN, situated in a desert. It has two portions with the dry bed of a valley running between them and with no bridges over it. In one of these is situated the Sulṭān's mansion and a fortress. The other side is known as "BŪDĪN" and has houses for merchants and other places. It is wider and more pleasant. The chief town inspite of being small is very useful and is visited by people from KHURĀSĀN, FĀRS, KIRMĀN and AL-HIND. But its water is bad for when a man drinks it he starts feeling heavy in the stomach. The king is just and modest. The buildings of the town are made of clay and the people drink water from the canals. All these except KATHRAD¹ and KĪZKĀNĀN which have a river, are situated in the desert. KATHRAD has wells and the cultivation of the two towns in wholesome. All have hot climate except KATHRAD which is cold and occasionally has snow fall and its water freezes.

¹. This is unidentified.
AL-MANSURA is the chief town of SIND and (also) the capital of the province. It resembles DAMASCUS. The buildings are made of wood and clay and the Friday mosque is made of stones and bricks. It resembles the one at ṢUMĀN for its greatness. It has four gates, namely, Bāb al-Bahr, Bāb-i Tūrān, Bāb-i Sandān and Bāb-i Multān. They have a river which encircles the town. The inhabitants are skilful and possess manly qualities and Islam is fresh with them. The people are literate. This town thickly populated and the people are engaged in profitable trades. They have intelligence and sagacity and are beneficent and charitable. It has a mild climate, severe winter and heavy rains. Here there is combination of contradictory features but the people have wonderful characteristics. Here one finds buffaloes very big in size. The people drink water from the river MIHRĀN. The Friday mosque is situated in centre of the market-place. The customs (of the people) resemble those of (the people of) ʿIrāq and they also resemble each other in mild temperament and charm of character. But the place is extremely hot and has many of bugs. The people are phlegmatic and are dominated by the infidels. It has desolate sites and few illustrious people.

DAYBUL is situated on the sea (lit. sea-town) and has about a hundred villages surrounding it. Most of its inhabitants are infidels. The sea stretches along the city
walls. The inhabitants are all merchants and speak the SINDHĪ and the ARABIC languages. It is the main port of the province and has a large income. Here the MIHRĀN \(^1\) flows into the sea and the mountain is at the distance of a call. The sea and the market-place. The people are gracious and well-dressed. As for TANBALĀT, it has a fortress and is also on the sea-coast. It has few Muslims and few merchants who supply goods.

WAYHIND is an important chief town and bigger than MANṢŪRA. It has many beautiful gardens for recreation built in level grounds and has copious rivers and heavy rains. It has a combination of contradictory features. It has beautiful fruits, tall trees and the prices are cheap. Honey is sold at the rate of 3 maunds per dirham. / Bread and milk are cheap beyond description. The people are safe from pests and free from diseases. Around it are intermingled the trees of walnut and almond; dates and bananas are in abundance here. But the climate is moist and the heat severe. Their buildings are made of straw and wood and sometimes catch fire. But for these defects it resembles FASĀ\(^2\) and SĀBŪR\(^3\) in its buildings which are made of reeds.

1. See note 1, page 7.

2. The town of Fasā, pronounced Pasa by the Persians was in the 4th (10th) century the second city of the Dārābjird district, being almost of the size of Shirāz. (Le Strange, op. cit., p. 290).

3. Sābūr is the Arabic form of the Persian Shapur or Shahpur which the Greeks wrote as Sapor. The district of Sabur was the smallest of the five Kurahs or districts of Fārs and its limits were comprised within the basin of the upper Shapur river and its affluents. (See Le Strange, op.cit., p.262).
QANNAUJ is a large district and has a suburb and a city. It has large quantities of meat and abundant waters. There are surrounding gardens and handsome faces. Its water is nice (healthy) and the country is wide and spacious and it is a profitable business centre. Everything here is beautiful and banana is cheap. But fires are very common. There is little flour and the food of the people consists of rice. They wear waist-wrappers. Their buildings are ugly and the heat is odious. The distance from there up to the mountains is about four farsakhs. The Friday mosque is situated in the suburb. Meat is cheap here and the river passes through the city. The main diet of Muslims consists of wheat.

There are scholars and important personalities here. QADĀR has a pleasant climate, recreation grounds and many gardens. The king comes here during extreme heat to pass the summer. All the cities have a hot climate. The people drink water from the rivers and canals.

MULTĀN is like MANSŪRA but it is comparatively more populated. Fruits do not grow here in abundance but prices are cheap. One can get thirty maunds of bread for a dirham, and three maunds of sugar-candy costs a dirham. It is beautiful and in its use of teak-wood for the buildings it
resembles Sīrāf. They are a people who do not practice fornication nor do they drink wine. If they succeed in finding any one guilty of either of these, they kill him or punish him (by law). The merchants do not tell lies in their dealings nor do they play mischief in weights or weigh less (than is just). They love the poor and most of them are Arabs. They take their drinking water from a river abounding in it. The place has innumerable benefits, good trade and apparent prosperity. The kings are just. You will not find in the streets any adorned woman nor anyone talking to her in public. Here the water is sweet and life on the whole is pleasant. The people are witty and manly. Persian is understood here and there is profitable business. The peoples are healthy, but the place is swampy and filthy. The houses are narrow and the climate is hot and dry. The colour of the people is brown or black. These are the chief characteristics of this province, which we have been able to ascertain.

1. Further up the coast of the Persian Gulf to the North-West of Naband was the port of Sīrāf, the chief emporium of the Gulf in the 10th century, prior to the rise of Kays island into pre-eminence. (Le Strange, op. cit., p. 258). The port is now extinct.

2. Nainar mentions that, "the punishment for such offence varies from the infliction of fines to mutilation or death, the latter insisted upon only in small cases." (See, op. cit., p. 112).
Statistical Account of this Province.

It is a very hot province and has date-palms, coconuts and bananas. There are some places in it, which have a moderate climate and a combination of contradictory features, for example, WAYHIND and the regions of MANSURA. The sea stretches along most of its parts and I do not know of the presence of any lake in it. It has a number of rivers. The dhimmī inhabitants of this province are idol-worshippers. The religious speakers have no voice here nor do they have any customs worth mentioning.

Their Religion.

Most of them are traditionists.\(^{1}\) I happened to see Qādī Abū Muḥammad al-Mansūrī,\(^{2}\) who was a Dāʿūdī by faith, a learned imām, and a man of teachings and literary works. He was the author of a number of good books. The people of MULTAN are Shīʿa and recite the name of ʿAlī\(^{3}\) in the

---

1. The term "traditionist" is applied to the orthodox defenders of the Sunna- adopting the methods of rationalism (the construction of logical systems in order to confute them). (John, B. Noss, Man's Religions, p. 717).
2. This name could not be identified.
3. According to Shīʿa practices they say: اسْتَهَاذاَ نِعْمَانُ الرَّضْمِيَّ (ءَا يُمُّهُ للهَ) while in the call to prayer (Azān).
calls to prayer. They recite (the takbīr) in iqāmat twice.¹ The jurists following the religion of Abū Ḥanīfa² (may God bless him) are found in the chief towns. But in the province there are no Mālikites³ nor any Muʿtazilites⁴ nor is there any practice for the Ḥanbalīs.⁵ These people follow the right path and their religions are praiseworthy. They have chastity and by the grace of God they are free from extremism, factionalism, riot or rebellion.

Sugar-candy exported from Tuwārān is superior in quality to that (produced in) Māsakān,⁶ and large quantities of rice and cloth is exported from Sandān. Throughout the province articles like carpets and rugs are manufactured. This work is carried on in Quhīstān⁷ and Khurāsān. Again,

---

1. In other words they say "Allāhu Akbar" twice during the state of standing while offering prayers.

2. The founder of one of the four schools of Islamic law namely the Ḥanafite in ʿIrāq. He died in 767 A.D.

3. The followers of the Mālikī school of Islamic law. The school was founded in Madīna by Mālik b. Anas (715 - 95 A.D.).

4. This was a rationalistic movement which had its inception under the Umayyads and assumed importance under the early ʿAbbāsids, particularly under Caliph al-Ḥādīmūn. (Hitti, op. cit., p. 429).

5. The followers of the Ḥanbalī school of Islamic law. It was founded during the reign of Ḥarūn al-Raḥīm by Aḥmad b. Ḥanbal, a student of al-Šāfiʿī. He adhered strictly to the letter of the Qurʾān and the Hadīth.


7. The province of Kuhīstān, like Sijīstān was generally held to be a dependency of Khurāsān by the Arab geographers (Le Strange, op. cit., p. 352).
large quantities of coconut and fabrics of good quality are exported from this (clime). Fine Cambay sandals are exported from Mansūra. From here (this province) are exported elephants, ivory, fine things and beneficial drugs.

In Tuwārān⁴ there are some people from Mecca, who are also found in Multān, SIND and HIND. The weighing measures which they use in Tuwārān / are called Kījī. It weighs up to the forty maunds of wheat. Sometimes eight Kījis cost from one to four dirhams. The weighing measure used in Multān is known as Mataλ which weighs up to twelve maunds of wheat. The dirhams used in SIND are called Al-Qahāriyyaṭ. Each is worth five dirhams. They also use (a coin) called "Tātra" which is equivalent to (our) one and two-thirds of a dirham. The dirhams of Multān are the Fātimid dirhams. Al-qahariū which is used at Ghaznīn, is also used here. It is something like the Qurūd of Yemen, except that their (coin called) Qarawīyyah is bigger in size.

1. This corresponds to the region around Khuzdar in the eastern part of the Kalat state of Baluchistan. (S. Maqbul Ahmad, op. cit., p. 110.).
2. This is not identified.
3. This is not identified.
4. See note 1, page 8.
5. See note 3, page 8.
From among their specialities is **Limūna**\(^1\) a fruit resembling an apricot but extremely sour. They have another fruit resembling peach, which they call **Al-Ambai**\(^2\) (mango). It is very delicious in taste. The two-humped camel, commonly found in the east and in FāRS is used for breeding the Bactrian camels. This breed is bigger than the Bactrian camel and has two humps. It is very handsome to look at. Only the kings use it and possess it, and the Bactrian camel can be bred only from it. Another (speciality of this province) is the Cambay sandals.

The people of MUKRĀN are unintelligent. They are brown in colour and speak a harsh language. They wear tunics and allow their hair to grow long. They have their ears pierced like the Indians. Most of the regions of this province have the above-mentioned (characteristics).

The MUKRĀN is not different from the Nile either in sweetness or abundance (of water) or in the presence of crocodiles. Its source lies in the same region from where some of the tributaries of the JAYHŪN\(^3\) originate before AL-WAKHSH.\(^4\)

---

1. See note 4, page 7.
2. See note 5, page 7.
3. See note 1, page 19.
4. A prosperous region lying on the bank (Karana) of Wakhshab. (Minorsky, *op. cit.*, p. 120).
It then appears in the region of MULTĀN until it flows up to the frontiers of AL-MANSŪRA, and then it flows into the sea near DAYBUL. When the water of (the river) rises, cultivation takes place (along its banks) as in the case of Egypt, as we have described above.

The river SINDRŪD is at a distance of three marhalas from MULTĀN. It is a large river and its water is very sweet.

In this province there are two idols. One of these is called BAHBARWĀ, which is made of stone and no man can reach it. It possesses magical powers and no body can touch it even if he desires to do so. They (the two idols) are like gold and silver. They assert that if anyone desires anything, his wish is fulfilled. Then there is a spring of green water resembling verdigris and is colder than ice. Its stone has the power of healing wounds. The caretakers maintain themselves on the income of the fornicators. A large number of fornicators are given to this idol as endowment and any one desiring to bestow honour upon his daughter gives her away to the idol. Both these idols are therefore a source of trouble. I have seen a Muslim who said that he turned a murtad and started worshipping these idols as he was seduced by them. Then he returned to NĪSĀPŪR and there he re-embraced Islam. Both these idols are said to

1. It is identified with the river Sind. (Minorsky, op. cit., p.327). See also note 10, page 24.
2. This probably refers to a lake or a Vihara.
possess magical powers.

Besides these two idols there is the idol of MULTĀN, and the district is named after it. It is called "the frontier of the house of gold", because when Muslims conquered MULTĀN they had great shortage (of wealth); then they found here in it gold in large quantities which made them wealthy. The temple of this idol is a palatial building situated in the most thickly populated market-place. In its centre there is a beautiful dome and around it are the cubicles of the caretakers. The (idol) is placed under the dome and is shaped after a human being sitting cross-legged on a platform made of lime and brick. It wears a skin resembling that of a red squirrel and no part of his body is visible except his eyes which are made of two gems. On its head there is a crown of gold. Its two arms are stretched over its two knees, and it is holding the fingers of its hands in a way as if it is counting "four". All other idols besides these are inferior.

As for their gardens, they are MUKRĀN, RĀHUQ, DAYBUL, ARMĀBĪL and QANBALĪ. Most of them are wholesome and have wide pasturages and large numbers of cattle. It is a sun-burnt region and is commercial place as well as a port. SANDĀN, SAYMŪR and KANBĀYA, are prosperous towns. Here prices are cheap and rice and honey is produced. Along the banks of the MIHRĀN there are large numbers of bedouins and
Arabs. The regions of MUKRĀN are dominated by the desert, famine and anguish. It is very hot and spacious. It has a district known as AL-KHARŪJ and the city belonging to it is RÄSK. Its another district is known as KHARZĀN. Adjoining it on the side of KIRMĀN is the region of MASHKAH, which spreads as far as three stages. It has few palm-trees and has contradictory features. MUKRĀN is dominated by deserts and pleasant fields, and has swamps like those of 'Irāq. Their beduins resemble the Kurds. Then there are large numbers of Zuṭṭ here, who live in huts made of reeds and eat fishes and aquatic birds.

RĀHŪQ and KULWĀN are two adjoining districts annexed to MUKRĀN, but some people count RĀHŪQ as part of MANṢŪRA. It has few fruits. The largest town of MUKRĀN is AL-FANNAZBĪR, which has palm-trees. QUṢDĀR is fertile, has cheap prices and grapes; it has a combination of contradictory features. It has no palm-trees.

As for the situation of this province, to its east lies the Sea of FĀRS, to its west is KIRMĀN, the desert

1. An Iranian people of Nearer Asia, living in Persia, Transcaucasia, Turkey and al-'Irāq. They speak the Persian language. (Encyclopaedia of Islam, Minorsky, p. 1132).
2. See note 1, page 14.
4. See note 1, page 2.
of Sījestān and its districts, to its north lies the remaining portion of the country of Al-Hind, and to its south a desert stretching between Mukrān and the mountains of Al-Qufs on the rear side of which lies the Sea of Fārs. The Sea of Fārs surrounds these lands on the eastern side and to the south of this desert, for this sea stretches from Saymūr on the eastern side up to Tīz of Mukrān; it then turns round this desert until it forms the shape of a bow around Kirmān and Fārs. As for the towns found in these lands, those belonging to Mukrān are: Al-Tīz, Kabartūn, Dizak, Rāsk, Bih, Bind, Qāṣr Qand, Usfuqa, Fāhal-Pahra, Mashkay, Qanbali and Armābil.

This province has different governments (wilāyat). Mukrān has a separate Sultān. He is very modest and just. You rarely come across people like him. As for Mansūrā its ruler is a Qurayshite. They read the Khutba for Banū 'Abbās. Formerly they used to read it for Aqūd al-Daulah.

I had also seen their envoy at Shiraz who had gone there to

1. See note 3, page 2.

2. This is not identified.


4. The Buwayhid prince. His rule extended from the Caspian Sea to Kirman and Oman and bore the old title of Shāhān - Shāh. (A. Mez, op. cit., p. 24.).
his son. As for MULTĀN, they read the Khutba for the Fāṭimids. They neither decide matters nor sign contracts without the permission of the Fāṭimid Caliph. They send continuous envoys and gifts to Egypt. The king of Egypt is very powerful and just. QANNAUJ and WAYHIND are dominated by the infidels, whereas the Muslims have a separate sultān. All commodities imported into TUWARĀN are charged with customs duty at the rate of six dirhams, and the same duty is charged on goods exported from there. A slave is charged twelve dirhams when he enters the country. Commodities imported from India are charged at the rate of twenty dirhams and if they are imported from the side of SIND the tax is levied according to the prices of the article. Tanned skin is charged one dirham (per piece). Thus the country earns about ten lakhs of dirhams per annum, which are received in decimal coinage.

As for the distances, from TĪZ of MUKRĀN to KĪS it is five marhalas, then to FANNAZBŪR two marhalas then to DIZAK three marhalas, then to RĀSK it is the same distance, then to FAHAL-FAHRA the same distance, then to USFUQAH two marhalas, then to BIND one marhala, then to BIH one marhala, then to QASRQAND one marhala, then to ARMĀBĪL six marhalas, and then to DAYBUL four marhalas. As for (the distance)

---

1. In Multān the Khutba was read for the Fāṭimid rulers. But there is variation in this description as Iṣṭakhrī and Ibn Ḫauqal mention it for Banū Abbas. (See the Texts).
taken from Tīz to QUZDĀR along the coast through the length of MUKRĀN, it is twelve marhalas, and from MANSŪRA to DAYBUL it is six marhalas and MANSŪRA to MULTĀN twenty marhalas. From MANSŪRA / to the first limits of the BUDHA it is five marhalas, then to TĪZ fifteen marhalas. From MULTĀN to GHAZNĪN¹ it is eighty farsakhs² through waste land and deserts. One has to spend 150 dirhams excluding the rent. Often they take three months to cross it. From MULTĀN to MANSŪRA the road passing through villages and habitation is forty farsakhs, and through desert with few habitations it is hundred farsakhs. The distance from MANSŪRA to QUZDĀR is eighty farsakhs, then to KANKĀBĀN³ it is the same (distance), then to SĪWA⁴ it is the same, then to town of WALĀSHṬĀN⁵ also the same, then to SĀGHĀN⁶ sixty farsakhs, which has a pulpit in the centre,

1. A town with longitude 94° 20', latitude 35° 35.' It is situated on the slope of a mountain (Babarakanub) extremely pleasant. It lies in Hindustan and formerly belonged to it, but now is among the Muslim lands. It is a resort of merchants and possess a great wealth. (Minorsky, op. cit., p. 111).
2. Some people have maintained that it is an Arabicized Persian word, the origin thereof being "farsank", some believe that it is a pure Arabic word, but farsakh is so called because when a person walks that distance, he sits down and rests. (See W. Jwaideh, The Introductory Chapters of Yaquīz's Muḥājam al-Buldān, p. 54 note).
3. This is probably the same as Kizkānān.
4. It lay at two marhalas south of Isfinjāy. (Minorsky, op. cit., p. 346).
5. See note 1, page 18.
6. This is not identified.
then to GHAZNĪN one marhala. Counting the distance from QUZDĀR to MASHKAY it is fifty farsakhs, then to JĀLQ thirty farsakhs, then to KHAWĀS it is the same, and then to SARĀI SHAHR it is twenty farsakhs; then to NAHR SULAYMĀN it is the same, then to JĪRUFT it is the same. From MULTĀN to BĀLIS it is ten marhalas, then to QANDĀBĪL four, then to QUSDĀR five, and from QANDĀBĪL to MANSŪRA it is eight or to MULTĀN it is ten, and it is a desert; from MANSŪRA to QĀMUHUL eight marhalas, then to KANBĀYA four marhalas, then to SŪBĀRA it is the same; it is at a distance of one farsakh from the sea.

From SANDĀN to ṢAYMŪR (the distance) is five marhalas, then to SARANDĪB fifteen marhalas. From MULTĀN to BASMAD it is two marhalas, then to AL-RŪR three marhalas, then to ANNARI four marhalas, then to QALLARI two marhalas, then to AL-MANSŪRA one marhala and then to QĀMUHUL one marhala.

---

1. Nahr or Juy - Sulayman (Soloman's Brook) a populous town one march west of Rigan. (Le Strange, op. cit., p. 318).

2. The rivers of Jīruft in Kirmān are those now known as the Shahr-i- Dakyanus. See Le Strange, op. cit., p. 314).

3. A euphonic modification of Sinhalad-wīpa the Sanskrit name of the island of Ceylon. For an explanation of the names which this island has borne in different periods and times (See Cunningham's Ancient Geography of India, p. 557).
BIBLIOGRAPHY

3. History of India as told by its own Historians, vol.I. by Elliot and Dowson, London, 1867.
9. Ancient Geography of India. by Cunningham, Calcutta, 1924.
71.

11. Introduction to the History of Science. by George Sarton.


15. Muslim Contribution to Geography. by Nafis Ahmad, Lahore 1947.


18. The Development of Muslim Theology and Jurisprudence. by Mc Donald.


21. **Mu'jam al-Buldān.** by
   Yāqūt, (Cairo edition).

22. **Futūh al-Buldān.** by
    Al-Balādūrī, (Cairo edition).

23. **Murūj al-Dhahab.** by al-Mas'ūdī.
    ed. by Barbier de Meynard, Paris.

24. **Nuzhat al-Mushtāq fī Ikhtirāq al-Āfaq.** by

25. **Taqwīm al-Buldān.** by Abu'lf-Fida.
    ed. by M. Reinaud, Paris, 1840.

26. **The Introductory Chapters of Yāqūt's Mu'jam al-Buldān.**
    by W. Jwaideh, Leiden 1959.