An Account of Sind by Ibn Battutah

(Muharram, 734H/Sept, 1333)

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Introduction: The greatest traveller of the world Ibn Battutah[1] lived in the 14th century A.C. Born at Tanjah (Tangier) in Morocco on February 4, 1304 A.C. he died in 1368–69 A.C. not far away from there at the age of 65 years after travelling for long about 28 years (1325–1353) from the Atlantic coast in the west upto the South Chinese sea in the east and visiting North Africa, Middle East, East Africa, India, Malayan Archipelago, China and on his return to Tangier he journeyed to South–east Spain across the straits of Gibralter and Bilad Sudan across the Saharah desert, lands stretching from the Niger valley to the upper Nile. Other early Muslim travellers, Sulayman al–Tajir, Abu Zaid al–Sirafi and Sindbad the sailor of the Arab lands travelled to China and back and not to Africa. Ibn Jubair another Muslim traveller, who, flourished in Spain in the 13th century A.C., travelled to Central Asia, 'Iraq and Arabia and back but did not touch Africa. Marcopolo (1254–1324 A.C.) a Christian travelled from Venice to China and back by way of south east Asia and India but did not get into Africa. Chinese travellers like Fahian, Heun Tsang, MaHuan, Chien Chen and others visited South–West Asia and some even reached Europe but did not pass through the hinterlands of Arabia and Arab–Africa. Despite the odds of the Medieval journey and risky sea voyage the covering of such a long distance of 77,940 miles and visiting the main lands of Asia and Africa by passing through troublous regions and dangerous

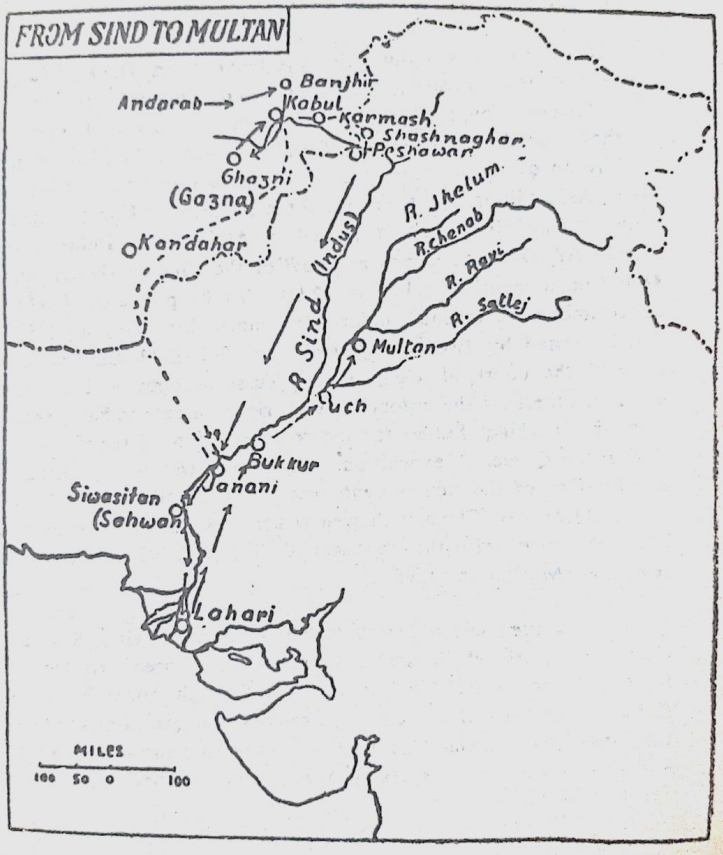
routes, sometimes visiting the same place twice or more but following a different route are marvellous achievements of this great unrivalled Moorish traveller.

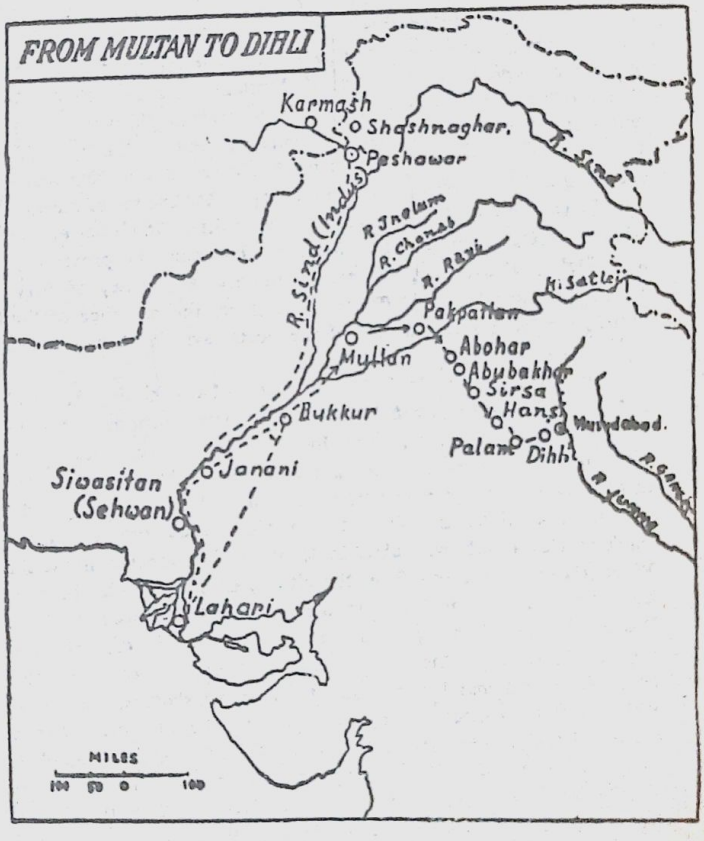
Ibn Battutah set out from his home town Tanjah (Tangier) at the age of twenty one in 1325 A.C. and travelled Ifriqiah (North West Africa), Egypt, Syria, Arabia, Iraq, Persia and East Africa. He then visited the Persian Gulf and returned to Makkah to perform *Hajj* by an overland route. From there he journyed through Egypt, Syria, Asia Minor, the Cremia and the Balkans to Constantinople and then through Central Asia passed to Afghanistan, Indus valley and India. At Delhi he served as *Qadi* of the *Hanafis* though himself a *Maliki* on a monthly salary of 12,000 Tanka plus *Jagir* (fief) of the equal amount of revenue under Muhammad bin Tughlaq (1321–1388 A.C.) assisted by two *Hanafi qadis*. In 742–1342 Chinese Embassy came to the court of Delhi under Tursi accompanied by fourteen other members of the entourage with rich presents to have permission from the Tughlaq Sultan for the reconstruction of temples destroyed during the Qarachal expedition. Permission was not granted but in appreciation of the rich presents received Ibn Battutah was deputed to go on embassy to China with even richer presents. The present paper, however, deals with the accounts of Sind left behind by this world renowned Muslim traveller.

The route, which Ibn Battutah followed to visit Sind and its towns, some of which are still extant, to proceed to Dehli from Multan the then capital of Sind. passed through Andarab to Panjhir-Kabul – Karmash – Shashnaghar – Peshawar – Jamani (on the banks of the Sind) – to Siwistan (Sehwan) – crossed to Lahri – back to Janani – Bukkur – Multan – Pakpatan – Abohar – Abubakhar – Sirsa – Hansi – Palam – Dehli.

Account of Sind.

The traveller writes "On the first of the month of Allah–Muharram –which marked the opening of the year 734 we reached the valley of Sind [1]a known as the Panjab which means five waters. This is one of the largest river-beds of the world. It overflows in summer; and the people of the Panjab cultivate soil after its overflow in the same


FROM SIND TO MULTAN
Banjhir
Andarab
Kabul
Karmash
Shashnaghar
Peshawar
Ghazni
(Gazna)
Kandahar
R. Jhelum
R. Chenab
R. Ravi
R. Sallej
R. Sind (Indus)
Multan
Uch
Bukkur
Janani
Siwasitan
(Sehwan)
Lahari
MILES
100 50 0 100


FROM MULTAN TO DIHLI
Karmash
Shashnagher.
Peshawar
R. Sind
R. Sind (Indus)
R. Jhelum
R. Chenab
R. Ravi
R. Satlej
Pakpattan
Multan
Abohar
Abubakhar
Sirsa
Hansi
Palam
Dihli
Bukkur
Janani
Siwastan
(Sehwan)
Lahari
MILES
100 50 0 100

way as do the people of Egypt at the time of the overflow of the Nile. This river marks the beginning of the dominions of the great Sultan Muhammad Shah, emperor of Hind and Sind.

When we reached this river the intelligence officers, deputed for the purpose, came to us and reported our arrival to Qutbul Mulk, governor *(amir)* of the city of Multan[2]. At this time the chief governor (amirulumara) of Sind was Sartez[3], the Sultan's slave and the minister of the army *('arzul' mamalik)*. Before him pass in review the troops of the Sultan. The name *Sartez* signifies sharp-headed-*sar* meaning head and *tez* an meaning sharp. At the time of our arrival he was in the city of Sivistan (Siwasitan) in Sind, which lies at a distance of ten day's journey from Multan. Between the province of Sind and Dehli, the Sultan residence, there is a journey of fifty days. When the intelligence officers write from the province of Sind, the message reaches him because of the postal system within five days.

Postal System: In India the post is of two kinds. 1, The horse-post called *Ulaq*[3a] is run by the royal horses stationed at a distance of every four miles. 2, The foot-post has three stations per mile. The mile (mil) is known among the Indians as *kurch*. Now, at every third of a mile there is a well-populated village outside which there are three pavilions in which sit men with girded loins ready to start. Each carries a rod two cubits in length with copper bells at the top. When the courier starts from the city he holds the letter in one hand and the rod with its bells in the other and runs as fast as he can. When the men in the pavilion hear the ringing of the bells they get ready. As soon as the courier reaches them, one of them takes the letter from his hand and runs at top speed shaking the rod all the while until he reaches the next *dawa*[4]. And the same process continues till one letter reaches its destination. This foot-post is quicker than tae horse-post; and often it is used to transport the fruits of Khurasan which are much cherished in India. Placed in secure baskets the fruits are carried by the couriers who run at top speed till they reach the Sultan. In the same way notorious criminals are transported. Each is placed on a frame of wood and is carried on their heads by the couriers who go at full speed. Similarly water for the Sultan's use is carried from the Ganges to Daulatabad when he resides there.

The Ganges is the river to which the Hindus make pilgrimage. It lies at a distance of forty days' journey from Daulatabad when the news writers despatch the news of the new arrivals in the country to the Sultan they write the news in full and vigorously, telling him the physical features, the garment, the number of the companions, servants and slaves and horses of the new-comer; they communicate further how he behaves on the march and at rest and his whole condition, leaving out on pertinent detail whatever. When the new-comer reaches Multan, capital of the province of Sind, he stops there till the issue of the royal orders for his coming and entertainment. There every person is honoured according to his deeds and conduct and ambition, no recognition whatever being made of his descent and parentage.

One of the habits of the emperor of India (*malikul Hind*) Sultan Abu'l Mujahid Muhammad Shah is to honour foreigners and loves them by specially appointing them as governors and high officers. Most of his special officers, chamberlains, ministers, judges and brothers-in-law are foreigners. He has issued orders that in his dominion foreigners should be addressed as *a'izza*. And *a'izza* has consequently become a proper name for them. And every new-comer must take a present to the Sultan, a present which might serve as a means of access to him. The Sultan gives in return presents worth several times more. Many references will shortly be made to the foreigner's presents to the emperor.

And, as the giving of presents has become an unfailing practice with the people, the merchants in Hind and Sind advance a loan of thousands of dinars to every new-comer intending to visit the Sultan; and they provide him with all that he needs for the purpose of making presents to the king for his personal use in the form of riding animals, camels and goods. They even render monetary and personal services to such persons and wait on them like attendants. When these persons reach the Sultan he gives them magnificent gifts with which they pay off their debts and honour their pledges. So the trade of the merchants thrives and they make enormous profits. This has become an unfailing practice with them.

When I arrived in Sind, I did the same. I bought horses, camels, slaves and other articles from the merchants. From

Muhammadud-duri, a merchant of Iraq, an inhabitant of Takrit,[5] I purchased at Ghazna about thirty horses and a camel carrying a load of arrows – a gift usually presented to the Sultan. Muhammadud-duri went to Khurasan, when he returned to India and exacted from me the money which I owed him. He made an enormous profit through me and in this way was classed among the great merchants. After many years I met him in the city of Aleppo (Halab)[6] when the infidels had robbed me of all I had possessed; but I got no help from him.

Account of rhinocerous

When we crossed the river Sind (Indus) better known as the Panjab we entered a swamp of reeds which lay accross our way. Suddenly a rhinocerous sprang on us. It was a huge black animal with a large head of inordinate bulk and stoutness. That is why it is said that the rhinocerous is all head and no body. It is smaller than an elephant but its head is several times larger than that of an elephant. Between its eyes is a horn about three cubits big and a span wide. When it sprang upon us, a horseman encountered it on the way. The rhinocerous attacked his horse with its horns which pierced its thigh knocking it down. Then it returned to the swamp and we were unable to overpower him.

Again, on this route I saw a rhinocerous after the *'asr* prayer while it was grazing. When we intended to attack it, it fled. Still again I saw a rhinocerous but then we were with the Indian emperor. While the *Sultan* was riding on an elephant and we were riding on other elephants we entered a reed swamp along with him; and the infantry as well as the cavalry entered the swamp, startled the beast and killed it. Its head was carried to the camp.

We journeyed from the river Indus for two days and arrived in the city of Janani[7] a big and handsome city on the bank of the Indus. It has splendid markets and the inhabitants are a people called Samira.[7a] They have been residing there from ancient times. Their ancestors were living there when during the time of Hajjaj bin Yusuf it was conquered as has been recorded by historians dealing with the conquest of Sind.

The learned and sincere prelate and devout worshipper Shaikh Rukun-ud-Din son of the pious jurist Shaikh Shamsu'ddin[8], son of the devout worshipper and prelate Shaikh Baha'uddin Zakariya al-Qureshi[9], who was one of the three personages whom the holy and pious Shaikh Burhanu'ddin al-Araj had foretold at Alexandria that I should meet in the course of my journeys and whom I met, praise be to God—told me that his great grandfather was Muhammad bin Qasim al-Qureshi and that at the time of the conquest of Sind he was on the roll of the army which Hajjah bin Yusuf had sent for the conquest during his governorship of Iraq. As for the people who go by the name of Samira they do not eat with any body, nor can any one look towards them when they are eating; nor do they marry among people other than their own and no one marries in their fold. At the time of my visit they had an *amir* called Ẅunar whose story we shall relate later.

We then journeyed from the city of Janani till we reached Sivistan *(Sihwan)*[10]—a large city outside which is a treeless, waste and sandy steppes. The only tree to be seen there is the acacia and along the banks of its river nothing is cultivated, except the melon. The food of the inhabitants is millet & peas called *mushunk*. With it they prepare bread. Fish & buffalo milk can be had there in abundance. The people eat the *saqanqur*—a small animal resembling the chameleon called by the inhabitants of north-west Africa (westerners) the paradise-snake (*hunaishatul Jannat*). But it differs from the latter in having no tail. I saw them digging it out of the sand, cut it open, then cut its intestine and stuff it with curcuma which they call *zardsheb* meaning yellow wood and which they use instead of saffron. When I saw this small animal being eaten by them I regarded it as filthy and did not eat it.

We entered Sivistan in the height of summer when it was exceedingly hot. My companions used to sit naked, wearing one piece of cloth round the waist and another soaked in water round the shoulders. Very soon after it was put on, this cloth became dry; then they wetted it again and so continued. Here I saw the *Khatib* of Sivistan known as Shaibani who showed me a letter of *amiru'l muminin* Caliph 'Umar bin 'Abdu'l 'Aziz — may God be pleased with him — addressed to Shaibani's great grandfather investing

him with the *khatib's* office at Sivistan. His descendants had all succeeded to that office from that time onward.

Text of the letter.

Hereby the servant of God *amiru'l mu'minin* 'Umar bin 'Abdu'l 'Aziz issue an order for such and such a man.

This letter dated 99 bore the script of amirulmuminin 'Umar bin 'Abdu'l 'Aziz — All praises to God, the Lonely. Such was the information the aforesaid letter gave me.

In Sivistan I also met the grand Shaikh Muhammad of Baghdad who lived in a hospice built upon the tomb of the pious Shaikh 'Usman Marandi. He is said to have been more than one hundred and forty years old and is reported to have been present at the time of the murder of al-Must, asim Billah the last of the Abbasid caliphs, may God be pleased with them — committed by the infidel Hulaun bin Tankez the Tartar (Hulaku Khan). Despite his age Shaikh Muhammad is a man of strong physique and walks freely about by himself.

Anecdote.

In this city lived the amir Wunar as-Samir[11] who has been mentioned before, and the amir Qaisar ur-rumi, both in the Sultan's service having with them about one thousand and eight hundred cavalry. Here also lived a Hindu infidel named Ratan[12] who was skilful in writing and arithmetic and served with a certain amirat a deputation on the emperor of India *(maliku'l Hind)*. The Sultan appreciated him & honoured him with the title of *'azimus-Sind.* He installed him as governor of this province and granted him the *iqta* of Sivistan & its dependencies. Further, he conferred on him *maratib* — an honour which is usually conferred upon great amirs, namely the trumpets and distinctive marks. When Ratan arrived in Sind, Wunar and Qaisar were aggrieved because they detested the predominance of an infidel over them. Consequently they determined to kill him. A few days after his arrival they advised him to tour the suburbs of the city to examine the condition. He went with them, but at nightfall there arose an uproar in his tent. They

declared that a beast had sprung upon it; and wending their way to the infidel's tent they killed him. Then they returned to the city and seized the whole of the government money there amounting to twelve lac — a lac being equal to one hundred thousand silver tankas *(dinars)* and the value of each lac is equal to ten thousand Indian gold dinars. And the Indian *dinar* is equal to two and a half of gold dinars of Maghrib.

The rebels installed the aforesaid Wunar as their chief whom they called Malik Firoz who distributed the money among the troops. Wunar then feared for his life, cut off as he was from his tribe. With a following of his kinsmen still with him he came out of the city and made his way towards his tribe. The remaining army made Qaisarur-Rumi their chief.

All this news reached 'Imadu'lmulk Sartez[3] the Sultan's slave who was then the governor of Sind and resided at Multan. He assembled his troops and set about his journey by land and on the Indus. From Multan to Sivistan is ten days' journey. Qaisar marched out towards him and a battle was fought. Qaisar and his followers suffered a severe defeat and they fortified themselves in the city. 'Imadul-Mulk Sartez besieged them and aimed his ballistas at them. The siege was so severe that they begged for mercy forty days after it had been laid. He granted them an amnesty; but after they had surrendered he broke his word, appropriated their property and them to be executed. Everyday he had some executed; some he would decapitate, others he would cut by the waist in two. He skinned the others; and stuffing their skins with straw he hung them on the ramparts. The ramparts largely covered with the cruciform skins presenting a ghastly sight frightened everyone who looked at them. And their heads he gathered in the centre of the city where they formed a hillock. Soon after this, I came to Sivistan and put up there in a large school. I used to sleep on the roof; and in the course of the night whenever I got up & saw those cruciform skins I shrank before the sight. And I did not like to stay at that school; so I left it.

'Ala'umulk of Khurasan, a learned and accomplished jurist who was commonly known as Fasihu'ddin and had been previously the

qazi of Harat was appointed by the emperor of India (on his coming to the latter) administrator of the city of Lahari[13] and its dependencies in the province of Sind. 'Alau'lmulk had participated in the above-mentioned expedition under 'Imadu'lmulk Sartez with the soldiers he had with him. I resolved to travel with him to the town of Lahari. He had with him fifteen ships to carry his luggage during his voyage down the Indus. So I travelled with him.

Indus voyage & its organization.

Among the ships belonging to the jurist 'Alau'lmulk there was one called *al-haurah*—— a kind of tartan (tarida) of ours, the only difference being that it is a little broader and shorter. Half of it formed a wooden cabin to which access was gained by means of ladder. At the top of that cabin was a dais specially prepared for the *amir* to sit upon; in his front used to sit his suite, his slaves standing on his right and his left. About forty sailors rowed the ship; and along with the *'al-haura* there were four boats on its right and left. Two of them contained the amir's insignia *(maratib)*, namely the distinctive marks, the drums, the trumpets, the bugles and flutes, that is ghaitat. The other two boats carried singers; and by turns the drums were beaten, trumpets blown and the singers sang. So it continued from daybreak till the time of lunch. The boats then joined together and were connected with one another. The ladders were placed between them and the singers came to the *al-haurah*, the amir's boat. And they continued to chant till the amir finished his meal. Afterwards they took theirs. And their meal being over, they came back to their boat and resumed their voyage according to the prescribed order till nightfall. Then a camp was pitched over the river bank and the amir alighted in his camp and the dining table *(simat)* was set up; and most of the troops took part in the meal. When the *'isha* prayer was finished the sentries mounted guard by turns during the night. When a group of sentries had finished their duty, one from amongst them would call out in a loud voice, 'Your excellency *(Khund malik)*, so many hours of the night have passed.'

Then the next group mounted guard; and on coming off duty their crier would likewise call out how many hours had passed. At dawn the drums were beaten and trumpets blown and the

morning prayer was performed. Food was then served, after which the journey was resumed. If the amir wished to go by water he embarked in the way we have described; but if he wanted to go by land drums and trumpets were sounded. The chamberlains walked in front, followed by the foot soldiers who immediately precede the *amir*. Directly in front of the Chamberlains were his horsemen three of whom bore trumpets round their necks and the other three flutes. When they approached a village or highland, drums were beaten and flutes played. Then the military trumpets & bugles were sounded. To the right and left of the chamberlains were the singers who sang in turn. When the time came for lunch, a halt was made.

I voyaged with 'Ala'ulmulk for five days till we arrived at the seat of his government, that is the city of Lahari. It is a handsome city on the shore of a big sea, near which the Indus empties itself. Two (Rahu creek and the Tumi creek) have their confluence near Lahari which is a big port.

People from Yaman, Fars and other countries come to it. Consequently its revenue has grow enormously and its prosperity has increased.

Amir 'Ala'ulmulk told me that the annual revenue of this city was sixty lacs; and the value of the lac we have explained before. Out of this revenue the *amir's* share is one-twentieth. At this rate the Sultan assigns territories to his officials. Out of the revenue they take one-twentieth for themselves.

A queer sight outside Lahari.

One day I rode in company with 'Ala'ulmulk and arrived at a plain called Taran at a distance of seven miles from the city. There I saw innumerable stone images and animals many of which had undergone a change, the original shape being obliterated. Some were reduced to a head, others to a foot and so on. Some of the stones were shaped like grain, wheat, peas, beans, and lentils. And there were traces of the ramparts and walls of houses. Then we noticed traces of a house which contained a chamber built of hewn stone; the whole of which looked like one solid mass. Upon it was a statue

in the form of a man, the only difference being that its head was long, its mouth was towards a side of its face ond its hands at its back like a captive's. There were pools of water from which an extremely bad smell came. Some of the walls bore Hindi inscriptions. 'Ala'ulmulk told me that the historians assume that on this site there was a big city, many of the inhabitants of which were notorious. They were changed into stones; the petrified human form on the platform in the house mentioned above was that of their king. The place still goes by the name of the 'King's house'. It is presumed that the Hindi inscriptions which some of the walls bear give the history of the destruction of the inhabitants of this city. The destruction took place about a thousand years ago. I stayed there in company with 'Ala'ulmulk for five days after which he gave me a liberal supply of provisions; and I parted from him and proceeded to the city of Bukkur (Bakar).[14]

Bukkur is a handsome city. It is crossed by a canal of the Indus. In the middle of the canal is a fine hospice where comers and goers are fed. It was built by Kishlu Khan during his governorship of the province of Sind. Kishlu Khan's story will be told shortly. In this city named Abu Hanifa also I met the pious and devout Shaikh Shamsu'ddin Muhammad Shirazi who is one of the very aged men. I was told that his age exceeded one hundred and twenty years.

Travelling from the city of Bukkur I arrived at that of Uch (Uja[15]) a big city on the banks of the Indus with fine bazars and new buildings. At that time the commandant *(amir)* of Bukkur was the learned Malik Sharif Jalalu'ddin al–Kiji, decidedly one of the brave and generous. He died in this city of a fall from his horse.

Generosity of the malik.

Between me and this Malik Sharif Jalalu'ddin a friendship grew up. Our mutual love and regard was very deep and we met in the capital Dehli. When the Sultan marched to Daulatabad as will be described later ordering me to stay at the capital, Saiyed Jalalu'ddin also accompnied him and said to me, "You are in great need of money; while the Sultan's absence is being prolonged, you should take over my village and use its revenue till my return". This I did; and

I utilized from it about five thousand dinars. May God grant him the recompense.

At Uch I met the venerable Shaikh Qutbu'ddin 'Alavi[16] who is noted for his piety and devoutness. He robed me with a garment. This dress remained with me till it was seized by the Hindu pirates on the sea.

From Uch I travelled to the city of Multan capital of the province of Sind and the residence of its governor *(amiru'lumara)*. On the road to it and at a distance of ten miles from it runs the river, known as Khusoabad[17]. It is one of the great rivers which cannot be crossed except by boats. There the strictest search is made of the passengers' goods and their luggage is inspected. At the time of our arrival it was the custom at Multan that one-fourth of the commodities brought by the merchants was appropriated by the State; and on every horse was levied a tax of seven dinars. Two years after our arrival in India the Sultan remitted these taxes. And he ordered that nothing should be realized from the merchants except the *zakat* and *'ushr* when he took the oath of allegiance to Abul 'Abbas the Abbasid caliph. When we took to crossing the river and when the luggage began to be inspected I felt very much aggrieved about the search of my luggage, for although it contained on wealth it looked prominent enough. I did not like my luggage to be searched. And by the grace of God, the exalted, there came one of the great military officers on behalf of Qutbu'lmulk, the governor of Multan; and he ordered that my luggage should not be subjected to scrutiny and search. And exactly so it happened. I praised God for the favours which He conferred on me. We spent that night by the rive bank. On the morrow the postal superintendent named Dihqan came to us. He was originally from Samarqand. It was he who used to write the news of that city and its dependencies to the Sultan — the news concerning all its events and arrivals. I was introduced to him and in company with him I went to the governor of Multan.

Governor of Multan with some particulars: The governor of Multan was Qutbu'lmulk, one of the learned amirs. When I went up to him he rose to receive me and shook hands with me and gave me a seat

by his side. I presented him with a slave and horse together with some raisins and almonds. This is one of the presents that can be made to Indian chiefs since these cannot be had in their country and are imported from Khurasan.

The *amir* was sitting on a big dais embellished with large carpet. Near was the qazi named Salar and the *khatib* whose name I do not remember, On his right and left were the military chiefs; and armed warriors stood high behind his head. The troops passed before him in review. There were many bows. When any one came desiring to enlist as an archer in the army he was given one of these bows to pull. These differed in srength; and the salary of the candidate was fixed according to the strength he displayed in pulling the bow. And if he desired to be enlisted in the cavalry a drum was placed. He would drive his horse and strike it with his lance. A ring was also suspended against a small wall. The horseman would make his horse run until he came abreast of it. Should he succeed in lifting it up with his lance he was considered an excellent horseman. If one desired to enlist as a mounted archer, a ball was placed on the ground; the candidate galloped on horseback and aimed the arrow at the ball. His Salary was fixed proportionately to his success in striking the ball.

When we waited on this amir and greeted him as we have related he ordered us to be lodged in a house outside the city —— a house which belonged to the companions of the pious Shaikh Ruknu'ddin mentioned above. As a rule, no one was made a guest there unless orders of the Sultan were received to this effect.

Of the foreigners who I met in the city and whom had come as visitors to the Emperor's court, was the first Khudawandzadeh Qawam'ddin, qazi Tirmidh who had come with his family and children. He was later joined by his brothers – 'Imad'ddin, Ziyau'ddin and Burhanu'ddin. The second is Mubarak Shah, one of the great personages of Samarqand; the third is Arun Bugha, one of the great men of Bukhara; the fourth is Malikzadah, nephew of Khudawandzadeh and the fifth is Badru'ddin al-Fassal. Each had come with his companions, servants and followers.

Two months after our arrival at Multan there came Shamsu'ddin al-Fushanji, one of the royal chamberlains, as well as Muhammad al-Haravi the Kotwal. They had been sent by the Sultan to receive Khudawandzadeh Quramuddin and were accompanied by three young waiters who were sent by Makhdumah Jahan, the Sultan's mother, to receive the wife of Khudawandzadad. They brought robes of honour for these and their children, and were commissioned to furnish provisions for all the visitors. Then all of them came to me and asked me the object of my visit. I told them that I had come to remain in the service of Khund 'Alam; and the Sultan in his dominion goes by this title. He had issued orders that no comer from Khurasan shoulld be allowed to enter Indian territory unless he came with the express purpose of staying in India. When I told them that I had come with the object of staying, qazis and notaries *('udul)* were sent for and they made write a bond in my name and in the name of those of my companions who desired to stay. Some of my companions refused thus to bind themselves. We prepared to travel to the capital which lies at a distance of forty days' journey through fertile land[18]. The chamberlain and the companion made the necessary errangements for feeding Qiwamuddin and they took along with them about twenty cooks from Multan".

Foot Notes.

1.

1. Sindhu (Indus) river is called Sindh in Sanskrit and named as such by the Arians on reaching it. After the name of this river the country also became known as Sindh called Sind by the Persians and the Arabs. The upper part springs into five branches and called Panj-ab or Punjab. In his *Muntakhab al-Tawarikh* Badaoni writes that Nasiruddin Qubachah who had declared his independence at Thatta while crossing the river Punjab (Sindh) died.

2. Qutbu'l Mulk, governor of Multan city.

3. Imadu'l Mulk Sartez, the slave and son-in-law of the king of Dehli, was the Amir of Sindh. In 748H/1347 A.C. while engaged in suppressing the rebel Hasan Kangu Bahmani in the Deccan he fell in one of the battles.

4. Arabic *Barid* meaning post, is called *Ulagh* in Turkish, *Paikan* and *Chapar* in Persian. Dawa here has been derived from Dhawa in Hindi, used *dhawa* by Bada'oni. The detail of the postal system given by Ibn Battutah tally very much with that of Shahabuddin, the author of *Malik al-Absar* (697–749H/1297–1349 A.C.) while describing the system current in between Daultabad and Dehli.

5. Takrit is a township in the suburb of Baghdad.

6. The unbelievers of Aleppo (Halab) means the crusaders who had occupied some Sgrian ports by them.

7. Janani is not extant now, not even mentioned by Abu'l Fadl in the *Ain-i-Akbari*. It was most probably on the southern side of the river between Sukkur and Uchch but washed away before the book was written.

7. a

8. Shaikh Bahau'l Din Baha'ul Haq Zakaria Qureshi.

9. Shaikh Ruknuddin Qureshi was son of Shaikh Sadruddin 'Arif and not of Shaikh Shamsuddin as wrongly mentioned by Ibn Battuta and grandson of Shaikh Bahauddin Zakaria.

10. Siwistan was known as Siwan during the time of Farishtan. Abul Fadl writes in the *Ain-i-Akbari* that Manchur a big stream lay near Sihwan which is at a distance of 160 miles from Karachi. There is a shrine of Shahbaz Qalandar constructed in 1356 A.C.

11.

The geneological table of Sumra given by authors *Tuhfatu'l Karam* and *Tarikh-i-Ma'sumi* is incomplete and confusing. Somewhat dependable and complete one is given by Muhammad Yusuf in his *Muntakhab al-Tawarikh* quoted by Muhammad Husain (*Safarnamah ibn Battutah*, Vol. II, p. 14).

12. Ratan, a Hindu calligraphist and an expert arithmctician flourished at Sihwan or Janani a beautiful city on the Indus (*Rihlah*, pp. 6–8 quoted by the author, *Islamic Calligraphy* in JRASB, Dhaka, 1979–81 p. 259).

13. Lahari Bandar. On the ruin of Daybul grew up Moramvai about eight miles north-east of Lahari Bander. It thrived near the mouth of the Indus north of the Raho channel about 28 miles south-east of Karachi. Ibn Battutah learnt from its ruler Ala al-Mulk that the annual revenue from the port town alone was 60,00,000 (dinars), twentieth part of which he received as his salary but the revenue from the custom duty of the port was only 1,38,000 rupees under Akbar as record in the *Ain-i-Akbari* by Abu'l Fadl (cf. Gibb, *Travels* of Ibn Battutah, Engl. tr. pp. 186–7,361; *The Maritime Trade of Sind, Gujrat and Malabar under the Sultans* of Dehli by the writer in *Hamdard Islamicus*, Vol. VIII/No.3, Karachi, 1984, p. 87; *Safarnamah* Ibn Battutah (Urdu tr.) by Muhammad Husain, Karachi, 1961, Vol. II, p. 15nl). Upto the end of 18th century East India Company had her commercial factory at Lahari Bandar.

14. Bukkur (Bhakkar), an island in the Indus between Sukkur and Rohri, cf. Mir Ma'sum Tarikh-i-Ma'sumi (Elliot, II, p. 213). Rohri was founded in 1297H/1871 A.C. at a distance of 15 miles from where there existed the old town Alor on the old bank of the Indus. On the basis of old records Abu'l Fadl writes that Mansurah and Bukker were the same town, an opinion which is open to discussion. The township of Nasirpur near Hyderabad is now being identified with Mansurah.

15. Uja (Uchch) is situated at a distance of 70 miles from

Multan on the bank of Punjnad in Bahawalpur at the confluence of the two rivers Sind and Punjab which receded 40 miles below Uchch near Mithancoat. Saiyid Jalal Bukhari (707H/–785H/1307–83 A.C.) known as Makhdum Jahanian was about 27 years old when Uchch was visited by Ibn Battutah.

16.

17. Ibn Battutah crossed the river Ravi possibly 10 miles from the present confluence of the Chanab, Jhelum and Ravi because the traveller describes the river as small but deep one. Ghiyasu'ddin Tughlaq built a tomb at Multan for his own burial but was given to Shah Rukn Alam by his son Muhammad b. Tughlaq who gave burial to his father at Tughlaqabad (Dehli). Was it.

18. The present region from Multan to Dehli is deserted but spoken of thickly populated because of its fertility by Ibn Battutah and supported by Mas'udi in 333H/945 (cf. *Muruj al-Dhahab*) who says that there were 1,20,000 villages in the region of Multan (Dipalpur to Bhakkar). The districts of Multan and Montgomeri were thickly populated because of the river Bias which later changed its bed before Ain-i-Akbari was written as the present confluence of Satlaj and Bias existed during the time of Akbar also (cf. Muhammad Husain, Vol. II, p. 23).