

فقرا خور کرد. B substitutes : ملازم for لازم : 6 : Naf. : حقی نزد وی.
 8 : A, C, E add احمد before شیخ. See Naf., 550 ; Rawd. Ray.,
 201. 9 : K : قصد زیارت for رو زیارت. 10 : K, Naf. : راه بشیخ. 13 :
 A, C omit احمد. 17 : A, C, E, Naf. : بهر for هر. 18 : A, C, E, K :
 مقعد ; also Naf. ; Rawd. Ray. 19 : A, C, E : شد for گردید ; M :
 گشت. 20 : Hab., Khāt., 2 ; Āthār, 14. 21 : M inverts :
 ولایتی ست وسیع. 22 : نا مسکون is reading of Hab., *l.c.* ; MSS.,
 با سکون.

۲۶ 1 : ابو سعید ابو الخیر—name occurs twice thus in Guz., 785.
 but as ابو سعید فضل الله بن ابی الخیر on p. 784 ; see also Naf.,
 366 ; Browne, *Lit. Hist.*, II, 261. 3 : A, C, E, M : بران for
 بدان. 6 : A adds نسل before زنج. 9 : MSS., except K, omit
 و بخورند ; Āthār, 14-15, also omits, and is apparently the source
 of the information here. 15 : Hab., Khāt., 1 ; Āthār, 15.
 16 : A, C, E omit را. MSS. : عشت ; Hab., *l.c.* : هشتاد, in conform-
 ity with Iṣṭakhri, 7 ; Yāq., IV, 820. 18 : M : بیشتر for بسیار.
 19 : A, C, E : باشند. 22 : A, C, E omit باشد.

۲۷ 4 : M adds وقوف بافتد after رفته. 7 ff. : See Hab., I, 1¹⁹. 9 :
 A, C, E : مشرف نشده for نرسیده. 11 : A, C, E : گردید و for گردیده ;
 M : گردیده و. 14 : چین—see Hab., Khāt., 3 ; Nuz., 257. 21 :
 مانی—see Hab., I, 2³¹. 22 : A, C, M : کرد for کرده. M :
 معجزه اش for بمعجزش.

۲۸ 2 : Āthār, 36⁵, has کابل (var. بابل) for روم. A, C, E, K, M omit
 اک before ایشان. 3 : M : یک روز for یکبار. 4 : A, C, E : پاره for پارچه.
 5 : A, C, E : زند for زند. 8 : A, C : متحرکی ; M : محرکه for
 محرکی. 11 : MSS. omit و (Hab., *l.c.*) before بزرگ. هجر of the
 MSS. does not occur elsewhere apparently ; possibly چنگدو
 should be read (see Nuz., Eng. Tr., 250, *f.n.* 7 ; Hab., III, 1³⁰,
 and Khāt., 10 ; Rawd., V, 62 ; but probably خانباغ (خانبلیق)
 is intended,—see *Voy. d' Ibn Butouta*, IV, 221, 294 (Paris,
 1858) ; A has a marginal note : و الحال بغانباغ اشتهار دارد. 12 :
 MSS., except B, omit از before ظروف. 13 : C, E omit و before
 اوانی. A, C, E : ممتنعات for ممکنان ; K, M : ممکنات. 17 : K
 omits در. 19 : Āthār, 35 ; Hab., Khāt., 3.

۲۹ 1 : MSS., except B, invert : طيور و وحوش. 2 : A, C, E :

- 5 : Awl., I, 17¹¹, omits و before حرکت. 6 : A, B, C, E omit ما.
 14 : A, C, E, K : نپوشم. A, E omit نه ; C substitutes به. 16 :
 A, B, C, E omit باز before گفت. 18 : A, C, E, K omit و after
 بود ; Awl. (18⁶) omits و بود. 20 : Awl. (18⁶) omits گناه.
- ۲۱ 2 : Awl. (18¹³) : چه کار for ایشان. 3 : Awl. (18¹⁷) adds از
 before آمدت, and omits را ; A, C, E, K : محمد را عليه السلام بخشیدند.
 5 : K : جنبه for جبهه (A, C, E) ; Awl. (18²³) : جنبه. 7 : A, C, K :
 مر. A, C, E omit مر. 8 : B, C :
 عبیت for عبتی (Awl. : هیبت). 14 : K, Awl. (19⁶) : برید for برید. 16 : MSS. : کس
 for کسی. 21 : A, C, K omit که before رنجه.
- ۲۲ 2 : قوم بن حیان—Awl., 19²⁰ ; Rawd. Ray., 131. 3 : A, C, E
 add عليه السلام after طالب. 4 : Khalk., 795, de Sl., III, 671 ;
 Yāf., I, 248 ; Hab., II, 2⁴² ; Huf., III, 29. 6 : عبد الله بن عباس
 —see de Sl., I, 89^{u.3} ; Yāf., I, 143 (i.e. امرأة الجنان, referred to
 throughout as تاریخ یافعی) ; Hab., II, 2¹⁹. 9-10 : Naf. Uns,
 498. 10 : نجیب الدین علی بن برغش—see Naf., 496 (d. 678). 11 :
 شهاب الدین عمر—see Naf., 495 (d. 632). 12 : Naf. (498) adds هر
 before مردی. 13 : K, Naf. omit در. 14 : K, Naf. omit را
 before نیافتم. 15 : A, C, E : برو و چون for برود چون. A, E, K :
 رفت for رفت. 18 : K, Naf. : و پهلوی omitting به. 20 : A, C,
 E : و جزوی ; Naf. : و یک جزء.
- ۲۳ 2 : K : استاد شاگردی ; Naf. : استاد و شاگردی. 13 :
 و تو حق استاد و شاگردی, Atābek of Fārs (r. 628-658)—Guz.,
 507-8. 15 : A, C, E omit و before چون. A, C omit باز. 16 :
 A, C, E : عیسی رحمة الله بی نیاز ; B, K : هتاز, but cf. Naf., 543 ;
 Rawd Ray., 220 (الهتار الیمنی) ; Naw. Kish. ed. of Naf.
 (Lucknow, 1333/1915) : هتاز.
- ۲۴ 9 : Naf., 544 ; A, C, E omit جمیل ; Yāf., IV, 225, Rawd.
 Ray., 197 : بن جمیل ; see also Rawd. Ray., 219-220, for follow-
 ing narrative. 10 : Naf. has از before قطاع. A, B, C, E omit
 شنید, but cf. Naf. 11 : E, Naf. omit که before یا. 14 : A, B,
 C, E omit او. 19 : Naf., 549 ; Rawd. Ray., 177.
- ۲۵ 3 : MSS. omit روی,—cf. Naf. (l.c.). 5 : A, C, E, K invert :

same work, الصروان is the name given to the garden. 4: A, C, K: قریب for قریب. 6: A, C, E, K: بر for وبر. 9: *Qur.*, LXVIII (سورة القلم و قیل الذون). 13: حضرموت—in *Nuz.* (263) a town of this name is mentioned as the site of the tomb of the Prophet Hūd. 14: A, C, E, K omit ل before نوره. 17: A, C, E: اخضرش for احمرش, but *cf.* *Nuz.*, 234. 18: A, C, E: خلجات. 20: A, C: واقع (می) شود. 22: A, C, E: بطرف for برطرف.

۱۶ 7: *Āthār*, 31; *Sh. 'Ul.*, 53; *Nuz.*, 263. For various accounts of the nature of the نسناس, see ad-Damiri's *Hay. al-Hayawān*, II, 307 (ed. Eg., 1309). 10: K: بدان for درآن. 12: *Āthār*: فلما كان من الغد. 15: *Āthār*, 9; *Hab.*, I, 1²¹; *Sh. 'Ul.*, 2.

۱۷ 5: A, C, E add و before درختان. 7: *Āthār*: مائة الف منظرة. 8: A, C, E omit شده. 10: A, C, E, K add که after نهاده. 11: *Qur.*, XXXVI, 28. 18: *Āthār*, 10. 21: A, C, E, M omit و before یقینش. A, C, E, M: آن for آن.

۱۸ 1: A, C, E add رسول before صلی. 3: عقیق—see 'Aja'ib, 231. 5: A, C, E omit او. 6: A, C, E, M: انگشتری. 9: M omits بمنی. 10: K, M: انگشتری. A: بدی for بدی. 13: M: نگردانم. A, C, E: بنفسی. 14: A, C, E: و—so M, omitting و. 14: A, C, E: بنفسی. A, C, E add باشد after داشته. 15: MSS., except B, omit و before دیگر. 17: *Qur.*, IV, 106: XXXIX, 2; 42. 20: A, C, E omit اند که; M omits که. MSS.: انگشتری (also at l. 22). 22: A, C, E, M: گفتند انگشتری. 23: B, M: شبرنگ for تیرنگ. A, C, E, M: شبرنگ for تیرنگ.

۱۹ 3: Uwais—*Tar. Awl.*, I, 15; *Yāf.* (i.e. *مرآة الجنان*, ed. *Hyderabad*, 1337), I, 102; *Rawḍu'r-Rayāhīn* (ed. Eg., 1301), 128. 4: A, B, C, E omit this benediction. 6: A, C, E: نقل for منقول. 7: *cf.* *Awl.*, *l.c.*: بعرضات بر آورند و ببهشت رود. 10: K omits و آله; (folios in M corresponding to pp. 19-25 are missing). 17: K, and *Awl.*, I, 16²⁵: بیش درمیان. 19: A, B, C, E invert: صحراها; *Awl.*, I, 17³ as in text (K): 22: K: صحراها.

۲۰ 2: A, B, C, E omit و before شبانگه. 3: A, B, C, E: وفوت مادر.

Caliph did not die till three years later" (Moh. Dyn., 74); he sent his brother Tūrān Shāh in 569 to conquer it (Redhouse, *Resūlī Dyn.*, Tr. I, Intro. 20; Hab., II, 4¹⁴⁴); the latter left in 571; in 577 Ṣalāḥu'd-Dīn appointed another brother, الملك العزيز طغتكين, who ruled till 593,—possibly his name should be substituted for that of ملك كامل (l. 22; A, B; C, E: كابل); in 612, Malik Mas'ūd b. Kāmīl b. 'Ādil was sent as governor, and ruled till 625 or 6 (Redhouse, *l.c.*, 20-27; Hab., II, 4¹⁴⁷⁻⁸; Moh. Dyn., 79). 23: the Rasūlids held power from 626-858 (Moh. Dyn., 99); "the title (Rasūl) became a kind of surname to a certain Muḥammed son of Hārūn, grandfather to the founder of the Resūliyy dynasty in Yemen" (Redhouse, III (*Annot.*), n. 162, p. 29).

1^o 1: عمان (also l. 4)—appears to be an error; the Rasūlids were succeeded, in 850, by the بنو طاهر, who traced their origin to the tribe of Quraish and house of Umayyah (Redhouse, Intro., 28-9); the Tāhirids remained in power till 923, in which year the Ottoman Emperor, Sultān Salīm I, overthrew the power of Egypt, and took also from the Mamlūks Syria and Arabia (*Moh. Dyn.*, 188). 2: سليم بن سليمان, i.e. Salīm II, r. 974-982. 3: A, C, E, K: مملكت for ولايت. 5: مراد, i.e. Murād III, r. 982-1003 (date of composition of *II. Iq.* is 1002 A.H.). 8: A, C, E omit يكي. 10: علي بن عمر الشاذلي—see *Enc. of Islam*, art. Kahwa, 631. 11: أصف—Wazīr of King Solomon (Tab., I, 588; *Enc. of Islam*, I, 476). 13: قات—*Enc. of Islam*, I, 369. A, C, E, K: insert مي before نامند. 14: A, C, E omit نيك. 15: صنعاء—*Āthār*, 33; Hab., Khāt., 2. A, C, E, K: جميع for همه. 20: عمدان—*sup.*, 1r, 15.

1^o 2: عمدان—see *Āthār*, 33. 3: ضروان—acc. to *Āthār*, 34, الضروان is the name of the واد (i.e. جنة or باغ); acc. to Yāq., III, 470, ضروان is the name of the واد and the adjoining township; in the *Hāsh.* of Sulaimān al-Jamal, IV, 378, ed. Cairo, 1318,—see Brock., II, 145) on تفسير الجلالين, ضروان is given as the name of the village in which the garden was situated, while in the *Hāsh.* of Aḥmad as-Ṣāwī (IV, 184, ed. 2nd, Cairo, 1327) on the

سيحان. 23 : A, E : حرزاد ; Hab., I, 260 : خرزادان, marg, حرزاد ; cf. Tab., I, 1065.

1 : A, C, E, K : ازو و پس ازو for (B). MSS.: نوش خان ; Hab., l.c.: نوشجان ; cf. Tab., I, 988, 1039. 3 : K : برهر for بهر 7 : الاسود—see Tab., Index, p. 40 ; Ath., Index, p. 145 ; Hab., l.c.; I, 4¹ (اسود عيسى ; B, C, K : عيسى for عيسى ; E : عشى ; A, عيشى. 10 ff.: for the history of this period, see تاريخ اليمن by Najmu'd-Din 'Umārah al-Hakamī, ed. with trans. and notes by H. C. Kay, London, 1892 ; also the histor. summary in Redhouse's *Hist. of the Resūlī Dyn. of Yemen*, III, 1, Introd. (Gibb Mem. Ser.), and Huart's *Hist. d. Arabes*, II, 241. 11 : آل زياد—Kay, o.c., 4 ; Lane-Poole's *Moham. Dyn.*, 90 (Ziyādid dyn. continued from 204-409 A.H.; with it was “inaugurated the rule of independent dynasties in Arabia, though the Caliphs still continued to appoint governors at intervals” (*Moh. Dyn.*, 89). Re اقطس (B, C, E, K : اقطس), cf. Tab., III, 981, 988. Tar. Guz., 312 ; Hab., II, 3³¹. A, B, C, K omit به before منصور بن فضل الكوفي : see Hab., II, 3⁵². 12 : منصور بن فضل الكوفي—the composition of this name adds to the confusion regarding the two Qarmatī emissaries “*Manṣūr al-Yaman*” and 'Alī b. Faḍl (d. 303). The text should read either محمد بن فضل (Ath., Khald.), or علي بن فضل ('Umārah, Yāf. (II, 272) ; for other references, see Kay, 322, n. 131). The *nishah* الكوفي is given to “*Manṣūr al-Yaman*” (Kay, 323). 14 : A, C, E : ازو for ازان. According to Kay (229) the Imāmate was claimed by Abū Hāshim al-Ḥasan in 422. نفس زكيه—cf. Khald. (Kay, 140 ; *ib.*, 302), the designation of the Mahdī, محمد بن عبد الله بن حسن بن علي. 16 : Kay (229, f. n.) dates the arrival of an-Nāṣir in Yaman between 430 and 440, and adds that he is said to have been killed by 'Alī aṣ-Ṣulāḥī (in/. , l. 18) shortly after 440 ; for his genealogy, see Kay, 302, *tab.* 17 : A, C, E, K : گشت for گشته. 17-18 : 'Alī first appeared in Yaman in 439 ; about 453 he conquered Ṣan'ā' (Kay, 230 ; Redhouse, 12 ; cf. Ath., IX, 422. 19 : آل ذريع—see Kay, 307 (r. 476-569 A.H.). 20 : the date 554 is an error ; “al-Maliku'n-Nāṣir Ṣalāḥu'd-Dīn became virtual master of Egypt in 1169 (564), though the last Fātimid

ib., 129; so also in *Kit. al-Ma'ārif*, 310, ed. Wüstenfeld, 1850).
 5: A, C, E: بن for آخرین. K, Hab.: هفتاد و هشت; also Hamz.,
l.c. 7: K adds after طيبة: زاد شرفها الله تعالى (probably originally
 a marginal note). A, E, K: و آخر. K: شرافت بهر برای for
 سرای. 8: B, E, K, Hab.: داده for نموده. 10: A, C, E: و پای:
 Hab.: دستهای و پایهای; K: و پایهای. K: نفس اراده را for
 نقش آن اراده. 13: K, Hab. have چون after که. 19: K, Hab.
 omit آن before غار. 20: A, C omit صابر. 21: B, C, E, K;
 Hab.: نصیر; A: نصیر; Hab.: نصیر; Tab., I, 770, Hish., 9, *Agh*, XIV,
 73: نصیر. 23: A, C, E omit و before وقوع.

۱۰ 1: re سطح and شق, see Hab., I, 2⁵⁴⁻⁵; Tab., I, 911; Hish.,
 9. 5: A, B, C, E omit درهم (Hab.). 7: Rawd. Šaf., II, 17
 (ed. Bombay, 1271): روغن for دوغش. 11: A, E: سو فوره; C:
 تمام. A, C omit: و با سطح. 13: Hab.: مادر for مادری. 14: A,
 C, E: ملّت for مدت (Hab.). 16: B, K omit و اقتدار. 17: MSS. and Hab., I, 2⁵⁶; Mas., 216: و کعبه. 18: MSS.: لعب for
 کعب. 21: حسان—see Tab., I, 910¹⁴. 22: ذو شنانتر—see Sh.
 'Ul., 58.

۱۱ 1: MSS. omit که,—cf. Hab., *l.c.* 2: A, E, K, Hab., Tab.
 (I, 918): زرع. A, C, E, K omit بود. 4: K: دستش را. A, C, E
 omit اهل. 5: genealogy of زرع given in Hab., *l.c.* 9: Qur.,
 LXXXV, 4. 11: A, C, E, K, Hab., p. 57: هر کس که. 16:
 A, C, E, K: شد for گردید. 17: A, B, C, E omit, from homoio-
 tel., the clause from او نیز to گشته (both inclus.); it occurs in
 Hab. 18: C, E, K have ارتباط; A has been changed to ارتباط;
 Hab.: ارتباط; Hamz., 135: ارتباط; Hish., 26, 28: ارتباط; so Tab.,
 I, 927, but see *f.n.* there. 20: A, C, E omit جیش.

۱۲ 2: یکسوم بن ابرهه—Hab., I, 2⁵⁹; Tab., I, 945; Hish., 41;
 Ath., I, 313; Ma'a, 312. 4: A, C, K: شد for گشت. 9: A, C,
 K invert the order: بوی همراه; E omits بوی. 16: Hab. I, 2⁶⁰:
 رفع و دفع: و چون مدت یکسال یا هفت سال. 18: A, E invert: رفع و دفع; C
 omits دفع. 21: K: شد for گردید. A, C, E, K add وی after
 اثر. MSS.: فلنجان, قلنجان; Hab., *l.c.*; Tab., I, 958:
 فلنجان; Hish., 46, Ath., I, 327: التینجان; cf. Mas., I, 221:

K omit و دو ; Hab., *l.c.*, substitutes و پنج ; cf. Hamz., *l.c.* 20 :
 الهمداد : MSS. : بعداد ; A, C, E, Hab. : شرحيل ; cf. Sh. 'Ul., 109 :
 شرح بن شرحبيل ; Mas., *Mur. Dhahab*, I, 215, ed. Būlāq,
 1283, Khald., II, 52, ed. Būlāq, 1283 : الهمداد بن شرحبيل 21 :
 MSS. : حداد, throughout for هداد. 22 : K : بيست for بست 3 :
 K : ناشر for ناشر. A, B, C, E : عمرو for عمر. A, C, E, Hab.,
 Hamz. (126) : شرحيل (A¹) ; cf. Tab., I, 683 : يامر بن عمرو بن يعفر ;
 Sh. 'Ul., 117 : يامر بن يعفر ; Mas., I, 216 : يامر بن يعفر.

1 : see Sh. 'Ul., 56 ; Tab., I, 890, 910 ;
 Hab., I, 2⁵¹ (with which H. Iq. agrees almost verbatim in this
 account of Yemen). 2 : K : بسطت for لطف. 6 : A, B, C, K,
 Hab. : سعد for سفد, or صدد (see Yāq., III, 394). 7 : K :
 كرده اند for گفتند. 9 : A, C, E, K omit و before
 امر. 10 : ابن بن ابي : Hab., *l.c.* ; Hamz., 127. 11 : A, C, E, K omit و before
 عدت. 12 : ذوجيشان—reading of Hab., *l.c.* ; Hamz., 128 ; A, B,
 E have فسان for جيشان, C : حسان, K : فشان, with which cf.
 عمرو بن ذبيقيان in Mas., I, 216, and ذوقيان in Sh. 'Ul., 88. 13 :
 Hab., Hamz. have دارا for داراب ; for the use of داراب as applying
 to Dārā the elder, see Encyc. of Islam, art. *Dārā*. 14 : MSS.
 have ملك for مالك (Hab.) ; cf. *inf.*, l. 16. 15 : K :
 زد و سي for دار الملك ابو كريب اسعد بن ملك بن ابي كريب مستقل شد :
 K : see Sh. 'Ul., 12. 16 : تبع الاوسط—see Sh. 'Ul., 12.
 C, E : و بعد از ; W : بعد از. 17 : K :
 حسان for حسام (see Sh. 'Ul., 17, 36, etc.) 19 : K :
 متكي for متمكن. 20 : رقاء—see Hab., I, 2⁵² ; *Aghānī*, II, 33 ; also
inf., 52, 21. 22 : A, C, E : پرسيدند (*pl.*). K :
 باين عنایت رسانیده. 23 : K :
 کشم for کتم, شبی for سببی.

1 : شصت—Hab., *l.c.*, Hamz., 131, give 63 years as duration
 of reign. 3 : عید کال—Hab., *l.c.* ; Tab., I, 881 ; Sh. 'Ul., 93 ;
inf., l. 13 ; cf. Hamz., 131 : عید کال. K adds وی after
 اگرچه. 4-5 : A, C, E, K read : حسان بن تبع الاصغر ; by omission
 of بن, the text is made to agree with Hab., I, 2⁵², and with *inf.*,
 l. 21 ; also with B, which reads : حسان ملقب به تبع الاصغر.
 Possibly for Hassān should be read تبان اسعد—see تبان اسعد تبع
 (Tab., I, 910, 9, 14 ; cf. *ib.*, II, 13-14 with *Haft Iqlām*,
 9²¹ ; acc. to Hamz., 131, تبان اسعد is تبع بن حسان بن تبع (see also

مسالك الممالك, by al-Iṣṭakhri, is based on the former; ed. *Bibl. Geog. Ar.* series, Leiden, 1879; see Brock, I, 229; cf., *ib.*, 225: مسالك و الممالك by Ibn Khurdādhbih. B, K: 8: A, C: شراب; K reads: سيرابي كه فايده است. 9: A, C, E omit. 10: K omits جمله و. 11: A, C, E omit راه. 12: A, C, E omit راه. 13 ff.—see *Āthāru'l Bilād* (Qazwini; ed. Wüst., 1848) p. 7; 'Ajā'ibu'l-Makhlūqāt, (Wüst., 1849) p. 147. 14: K: خوانده for ساخته. 15: A, C, E omit است. 16: K: دراز از پهنای; C: دراز و پهنای; A, E: درازا. 17: A, C: اعظم for اعظم. 18: K: در دیگر ارباع. 19: K: مجموعه.

- ۶ In the Heading (not included in the lineation), K reads before اول تعريف اقليم. 1-5: as in *Ḥab.*, *Khāt.*, l. 1: A, C, E omit اهل, but cf. *Ḥab.*, *ib.* 4: *Haft Iq.* omits N. Africa, etc.—cf. *Ḥab.*, *ib.*; *Āthār*, 9. K (badly, cf. *Ḥab.*): نهر محيط; for ششم for سيمد: K: مساحت for مساحت. 5: K: مسمی شود for the area, see *Āthār*, 9. 7: A, C: و شروع, cf. *inf.*, ۳۱^{۱۹}. 8: K: بحور عنبريان و بزرگان: K: است for اند. B, K: بنور for هنوز. 9: K: است for اند. 10: K: است for اند. 11: *Yāq.*, IV, 622, cf. III, 635; cf. *Shams. 'Ulūm*, Gibb Mem. Ser., 118. 12: A, B, C: عامر for عامر. K: الصلوة for السلام. A, C, K: عليهم. 13: C, E, K: يمن for يمن; for origin of name, see *Yāq.*, IV, 1035. 14: K omits به before يمن. 15: سام—see *Ḥab.*, I, 1^{۱۹}. 16 ff.: see *Ḥab.*, I, 2^{۵۰}; *Ṭab.*, I, 225; *Yāq.*, III, 635.

- ۷ 1: عبد شمس—he is سبأ الاكبر, acc. to Sh. 'Ul., 57. 2: سبى —see Sh. 'Ul., 47; K has incorporated in text a marg. note, and reads: سبى بعني اسير کردن. 3: A, C, E: دادند for نهادند (*Ḥab.*, *l.c.*). 4: B, C, E, K omit پدر,—A adds it in margin; given in *Ḥab.* K, *Ḥab.*: شد و ملوک. 5: A, B, C, E: 10: ويكى. 9: A, B, C, E: شد و ملوک. 10: ويكى. 11: *re* his name, see H. Iq., *inf.*, l. 12; *Ṭab.*, I, 440; Sh. 'Ul., 43; *Ḥab.*, I, 2^{۵۱}. 12: K: جهت آن; *Ḥab.*, *ib.*: جهت آن. 13: B, K, *Ḥab.*, *ib.*, omit و دو; cf. *Ḥamz. Isf.* (ed. Gottwaldt, 1844, p. 125), 125 years. 14: Sh. 'Ul., 57: افریقيس; *Ṭab.*, I, 433 (see f.n. a for variants), 516: افریقيس,—so too *Ḥamz.* 125, who gives duration of his reign as 164 years. 15: العبد اخ—for explanation of his name and *laqab*, see Sh. 'Ul., 68, 38. 16: B,

NOTES.

- ۱ 2-3 : سکندرنامهٔ بحری (*bayts* 1-2), of Nizāmi. 3 : A, B, C, Naw. Kish. ed., *Cawnpore* (1280/1872) : همانا خردمند. 4 : *bayt* 24 ; A, C, E : باشد for گردد. 5 : *bayt* 27 ; Naw. Kish. : همه هستی. 7 : A, E : آن for او. 12 : C, E omit و after خاک. 16 : A : کرازل for کازل.
- ۲ 12 : A, C, E omit از before گل. 15 : A, C, E add از before آن دانند. 16 : K : نصیبی for نفعی. 21 : A, C, E, K : طبایع for طبع ; A, C, E : خواطر for خاطر. A, C, E : گردیده for گردد ; K : خطای. A, C, E : گرداند.
- ۳ 2 : B, K : اند for آید. K : باشند for باشد. K : omits شود. 4 : A, C, E : بیجاوب for بیجاوب ; B : برویار. 5 : K : مرشد for ایشان. K : عبد الله. 6 : K adds حضرت before باری. 6 : K adds حضرت before باری. 8 : K adds حضرت before باری. 8 : *Abu Ali*—see Naf., 360. 9 : Naf., *ib.* : خوران for خوران. 15 : B, K : چیست for نیست. K : میگویم for میکنم. 16 : B, E, K : آن for او. 22 : K : دهر بس for و هزلش.
- ۴ 3 : K : معانبش for موسس. 5 : K inverts : ناز و وتر. 6 : K reads : بدست فصل و سر و سینه و باحین است. 7 : K : سفینه همه ; A, C, E : همه را. 11 : A, C, E omit زاد. K omits و مفهوم. 12 : K : نکو for بگو. 15 : The *ta'rikh* : تصنیف امین احمد رازی gives 1002 A.H. as the date of its composition ; see also *inf.*, 51²¹ ; cf. Browne, IV, 448. 16 ff. : as in Hab. Siyar, *Khāt.*, 1. 19 : K : افکنده. Hab. *ib.* : و ازین نصف. 20 : K : شمال را. 21 : K adds زمین before کمتر. 22 : K : نیست for است. 23 : K, Hab., *ib.* : نامند for خوانند.
- ۵ 2 : A, C, E : گرفته for کرده. 4 : A, C, E, Hab. : تبرما for پائیز ; K reads : یابر یعنی خزان (*sic*). 5 : مجمع الانساب—only the name of this work in *Kashf. Zun.*, V, 11425. 6 : صور الاقالیم (Broek., I, 229)—by Ahmad b. Sahl al-Balkhī (d. 322).

| | | |
|-----------------|----|-----------------------------------------------------------|
| <i>Khiz.</i> | .. | <i>Khizāna-i-‘Āmirah.</i> |
| <i>Lub.</i> | .. | <i>Lubāb-ul-Albāb</i> (E. G. Browne's edn.). |
| <i>Maqāl</i> | .. | <i>Chahār Maqāla</i> (Gibb Series). |
| <i>Mar.</i> | .. | <i>Kitāb-ul-Ma‘ārif</i> (Göttingen, 1850). |
| <i>Marāṣ.</i> | .. | <i>Marāṣid-ul-Ittilā‘</i> (Juynboll's edn.). |
| <i>Marj.</i> | .. | <i>Subḥat-ul-Marjān</i> , Bombay, 1307. |
| <i>Mir.</i> | .. | <i>Mir‘āt-ul-Khayāl</i> , Calcutta, 1831. |
| <i>Mu‘j.</i> | .. | <i>Mu‘jam-ul-Buldān</i> , Leipzig, 1870. |
| <i>Mur.</i> | .. | <i>Murūj-udh-Dhahab</i> , Cairo, 1283. |
| <i>Naf.</i> | .. | <i>Nafaḥāt-ul-Ūns</i> , Calcutta, 1859. |
| <i>Nas.</i> | .. | <i>Nāsikh-ut-Tawārīkh</i> , [Tehran ?], 1313. |
| <i>Raud.</i> | .. | <i>Raudat-uṣ-Ṣafā</i> , Bombay, 1303 edn. |
| <i>Rhet.</i> | .. | Translation of the former by Rhetask. |
| <i>Ṣad.</i> | .. | <i>Ṣadafī</i> (Dawal-ul-Islām), Cairo, 1908. |
| <i>Tha‘l.</i> | .. | <i>Tha‘labī</i> (Al-‘Arā‘is), Cairo, 1303. |
| <i>Sam.</i> | .. | <i>Samhūdī</i> (<i>Khulāṣat-ul-wafā</i>), Cairo, 1285. |
| <i>Sha‘r.</i> | .. | <i>Sha‘rānī</i> (<i>Ṭabaqāt-ul-Kubrā</i>), Cairo, 1299. |
| <i>Ṭab.</i> | .. | <i>Ṭabarī</i> (De Goeje's edn.). |
| <i>Ṭab. Ak.</i> | .. | <i>Ṭabaqāt-i-Akbarī</i> , Lucknow, 1292. |
| <i>Tāj.</i> | .. | <i>Tāj-ul-‘Urūs</i> , Cairo, 1306. |

N.B.—Authorities not included in the above list have been quoted without abbreviations in the ‘Notes and Variants’.

LIST OF THE BOOKS, WITH ABBREVIATIONS, TO WHICH
REFERENCE HAS BEEN MADE IN THE
'NOTES AND VARIANTS'.

| | | |
|--------------|----|------------------------------------------------------------|
| Ahs. | .. | Aḥsan-ut-Taqāsīm (De Goeje's edn.). |
| Ā'in | .. | Ā'in-i-Akbarī (Blochmann's Translation). |
| A'lām | .. | Kitāb-ul A'lām, Bombay, 1299. |
| Ath. | .. | Ibn-i-Athīr, Cairo, A.H. 1301. |
| Atk. | .. | Ātashkadah, Bombay, 1277. |
| Aul. | .. | Tadhkirat-ul-Auliya (R. A. Nicholson's edn.). |
| Brigg | .. | Translation of Firishtah by I. Brigg. |
| Bloch. Geog. | .. | Blochmann's Geog. and Hist. of Bengal, Calcutta, 1873. |
| Dā'ir. | .. | Dā'irat-ul-Ma'ārif, Bayrut, 1876-87. |
| Daul. | .. | Daulat Shāh (E. G. Browne's edn.). |
| Dawal | .. | Akhbār-ud-Dawal, Tabriz, 1282. |
| Elliott | .. | Elliott's Hist. of India. |
| Ethé | .. | India Office Lib. Catalogue. |
| Faq. | .. | Ibn-ul-Faqih (Kitāb-ul-Buldān). |
| Fir. | .. | Tārikh-i-Firishṭa, Cawnpore, 1301. |
| Fuṣ. | .. | Majma'-ul-Fuṣahā, Tehran, 1295. |
| Fut. | .. | Futūḥ-ul-Buldān (De Goeje's edn., 1866). |
| Gaz. | .. | Gazetteer of India, 26 vols., 1907. |
| Ḥab. | .. | Ḥabīb-us-Siyar, Bombay, 1271. |
| Ḥad. | .. | Ḥadiqat-ul-Aqālīm. |
| Ḥak. | .. | Ḥakamī's Hist. with its trans. by C. Kay, London, 1892. |
| Ḥam. | .. | Ḥamzah Isfahānī (Tār. Mulūk-ul-Ard), Calcutta, 1866. |
| Ḥayāt | .. | Ḥayāt-ul-Ḥaywān, Cairo, 1275. |
| Hish. | .. | Ibn-i-Hishām, London, 1867. |
| Jan. | .. | Raudāt-ul-Jannāt, Tehran, 1307. |
| Khald. | .. | Ibn-i-Khaldūn, Cairo, 1283. |
| Khalk. | .. | Ibn-i-Khallikān, Cairo, 1299. |
| Kham. | .. | Tārikh-i-Khamīs. |

indulgence. I shall welcome any criticisms of scholars that may enable me to improve the text of the parts that yet remain to be published.

BANKIPUR: }
15th October, 1915. }

A. MUQTADIR,
Oriental Public Library.

(b) Words like *رسالت - جهت - مملکت*, *ولایت*, *ولایة* - *مملکة* etc.

(c) Words like *دیار - همه - ولایت* in **K** are replaced in this copy by their synonyms *مملکت - جمیع - ملک*.

There is a MS. in the India Office library. For a description see Dr. Ethé's Catalogue of the said library, No. 724. Unfortunately I was not able to obtain a collation. Though not free from mistakes in the names of persons and places, this copy seems to be better than either **A** or **K**.

In recording variants I will confine myself to the more important, omitting trivial and slight mistakes that can be corrected at first sight. I will ignore too those insignificant modifications of phraseology (such as *نمود - کرد* and *فرمود*, and *گشت* and *شد* etc.) which in no way affect the sense. For the true reading of the Arabic passages, and of the proper names of persons and places I have generally relied far more on external sources than on the readings of the MSS. used in preparing the text. All the different readings of the names of persons and places found in other works, to which I could get access, will be included in the list of variants. For the verses, which constitute the most important and the most difficult portions of the text, I have generally taken help from such manuscript copies or printed editions of each poet's work as I could lay my hand on. Several mistakes which have, inadvertently, crept into the text, will be rectified in the list of variants, and these, I earnestly hope, will not be overlooked by a critical reader of the text.

It has long been my earnest wish to lay before the public a critical edition of the *Haft Iqlim*, but a variety of causes, some of which I have mentioned above, seemed to postpone indefinitely all hopes of fulfilment. As it is, the whole of this work has had to be done in the scant leisure which I could snatch from official duties when other lighter occupations or rest would have been sweeter. I owe it largely to the kind encouragement of Dr. Denison Ross that I have been able to proceed so far. At an early stage he promised to join me as editor, but the first pages of the text were hardly in proof when he left India, and the task devolved solely upon myself.

I do not doubt for a moment that notwithstanding my labours many errors will still be found in the text. But I trust that the difficulties which beset my path may entitle me to a certain measure of

(c) The preposition *bi* is seldom separated from the following words, and we find *بدریش*, *بروح*, etc.

(d) The letters *چ* - *پ* and *ژ* are always distinguished from their Arabic prototypes *ج* - *ب* and *ز*, but *ک* is never distinguished from *گ*.

(e) The letter *ت* is generally omitted in the comparative and superlative after *ت* or *د* and we find *دوسترین* - *زشتترین*; we also find *هفتده* for *هفده*.

(f) In a word where *ب* follows *ی*, or *ن* follows *ت*, or vice versa, the three dots of both the letters are very often placed under the second letter and not separately under each, e.g. *تربیت* not *تربیت*, *دیباچه* not *دیباچه*, *منتقل* not *منتقل*, *رفتند* not *رفتند*.

(g) In general, with rare exceptions, the final *ی* of a word is dotted.

(h) When the letter *sin* takes the form *س* it generally has three dots beneath, e.g. *لباس* - *میسند* - *دانیست* etc.; in rare cases we find *خاکسار* for *خاکسار*.

(i) The words *خاستن* (to rise) and *خرد* (small) are always written as *خواستن* (to ask) and *خوره* (from *خوردن* to eat).

A belongs to the Asiatic Society of Bengal, D. 327. It comprises 381 folios with 24-26 lines to a page, and is dated 18th Rabi'1, A. H. 1094 (A. D. 1682). It is written in a somewhat careless small Nasta'liq. The dots are in many cases omitted and always applied carelessly as to defy identification at first sight. As in **K**, the names of persons and places and the Arabic quotations have been very often corrupted. All the folios of the latter half of the copy, excepting a few, are pasted over here and there with patches which in many instances render the reading illegible. Glosses, emendations and notes, written on the margins in the same hand as the text itself, are found throughout the copy and the most important of them will be mentioned under "Notes and Variants." The archaic spellings presented by this MS. are similar to those of **K** excepting (a), (g), (h) and (i). The form of spelling noted under (f) is not very common; but we find *زنجیر* for *زنجیر*.

Other peculiarities are:

(a) The following words, each of which is indeed two distinct words, are written as one word, and we find *چسود* for *چه سود*, *نلفلدراز* for *نلفل دراز*, *یکتن* for *یک تن*, *هشتدما* for *هشت دما*, *همر* for *هم او*, *لا شریک* for *لا شریک له*.

for ever misleading and bewildering the reader, or completely obscuring the sense; there is hardly a line in either MS. that is not infected with corruptions of a more or less gross kind. Nothing was to be gained from these MSS. except a certain consolation in laying them aside. Those who are interested in calligraphy and have had occasion to scrutinize Muhammadan MSS. from a calligraphic point of view, will have observed that Persian scribes are far behind the Arabs in the matter of accuracy: Vowel points are left out, the dots, which are the only means of distinguishing half the letters of the alphabet, are too often misapplied or not applied at all, so that the resource and vigilance of the reader may be taxed to the utmost. To decipher MSS. yet further blighted by interpolations, corruptions, omissions and every extravagance of which a sleepy or illiterate copyist is capable is no fit occupation for a human being.

In preparing the text then I have been obliged to content myself with two MSS. only, which I have called **K** and **A**.

K belongs to the Khudâ Bakhsh Library at Bankipûr. It is written in a fair Nasta'liq, and comprises 409 MS K. folios each containig 25 lines, but foll. 217a—

328b, written by the same scribe in small Nasta'liq, have 31 lines to a page. It is undated but the nature of the handwriting and the general aspect of the MS. tend to suggest that it was written about the middle of the 11th century of the Hijrah. It is not however free from various errors and defects, especially in the proper names of persons and places. Most of them are illegible, the few that are not are practically impossible to identify. The Arabic passages are almost always interludes of nonsense. Foll. 2 and 3, supplied later by a most illiterate hand, are terribly corrupt. The copy bears occasional marginal notes and emendations, and the most important of them will be mentioned under "Notes and Variants" which I intend to publish later on.

Amongst the orthographical peculiarities of this MS. the following may be mentioned:

(a) Words are divided into two parts (not necessarily in the middle) at the end of a line, a practice not observed in modern calligraphy (e.g. تور - انشاء, ولا - ينش, میز - بستہ, را - مراج etc.).

(b) When a pronoun beginning with *alif*, such as او - این, is preceded by a preposition, such as از - بر, the *alif* is generally omitted, and the two words are written together (e.g. در این not در این not از او etc.).

For his sources he has made use of well-known authorities, the best available at that time. For instance, amongst the general histories he often cites the *Ṭabaqât-i-Nâsirî*, *Târîkh-i-Guzîdah*, *Rauḍat-uṣ-Ṣafâ*, *Ḥabîb-uṣ-Siyar*, etc., while for the Indian portion of the history he relies mainly upon the *Ṭabaqât-i-Akbarî*. Among geographical works are the *Musâlik-ul-Mamâlik*, *Ṣuwar-ul-Aqâlim*, *Mu'jam-ul-Buldân*, *Nuzhat-ul-Qulûb*, etc. The accounts of the *Shaykhs* are generally derived from the *Tadkîrat-ul-Anliyâ* of 'Attâr, the *Hikâyât-uṣ Ṣâlihîn* of Yâfi'i and the *Nafahât-ul-Uns* of Jâmî. In the lives of the poets he generally quotes the *Lubâb-ul-Albâb* of 'Aufî, the *Ḥahâr Maqâlah* of Niẓamî 'Arudî, the *Tadkîrat-uṣh-Shu'arâ* of Daulat Shâh, etc.

The task of publishing critical editions of Oriental Texts, never an easy one, is encompassed by unusual difficulties here in India, where students, particularly Muhammadans, have yet to learn the canons, the standards and the ideals of Western Scholarship. The first obstacle that meets an Indian editor is the want of good MSS. Copies of the *Haft Iqlim* are fairly common in India, indeed there is hardly any big collection of Persian MSS. that does not contain one. I am told that the Library of the *Nadwat-ul-'Ulamâ*, Lucknow, possesses a good copy, once belonging to the late *Shams-ul-'Ulamâ Manlânâ Shibli Nu'mânî*, to whom India will remain for ever indebted for his weighty contributions to Islamic history. Another copy in the *Râmpûr* Library, which I have myself seen, is tolerably good. One or two copies are also reported to have been in the private collections of some of the *Zamîndârs* of *Bihâr*. But alas! all my endeavours to get access to these MSS. failed and my expectations were totally disappointed. I had however four MSS. at my disposal. Of these one with a big worm-hole towards the end (foll. 526-583) exists in the *Bihâr* collection of the Imperial Library, Calcutta, no. 4035 in the existing MS. hand list. Another belonging to the India Government is preserved in the Library of the Asiatic Society of Bengal. Both of these, written in ordinary *Ta'liq*, are thoroughly bad, modern, Indian copies. The commonest words have again and again been misunderstood; countless interpolations, worse than omissions, due to the officious ignorance of the scribes, are

III. *Third Climate*: 1 Irân; 2 'Irâq-i-'Arab; 3 Bagdâd; 4 Kûfah; 5 Najaf; 6 Sâmirah; 7 Madâ'in; 8 Bâbal; 9 Başrah; 10 Ubullah; 11 'Irâq-i-'Ajam; 12 Yazd; 13 Ṭabas-i-Kilak; 14 Abarqûh; 15 Fârs; 16 Dârabjird; 17 Ij; 18 Nayrîz; 19 Iṣṭakhr; 20 Baydû; 21 Kâzarûn; 22 Shîrâz; 23 Lâr; 24 Khûzistân; 25 Shûsh; 26 'Askaṣ-i-Mukarram; 27 Dizfûl; 28 Shushtar; 29 Kirmân; 30 Bamm; 31 Sîstân; 32 Farâb; 33 Qandahâr; 34 Dâwar; 35 Bust; 36 Bayhaq; 37 Maymand; 38 Ġaznîn; 39 Lâhûr; 40 Nagarkût; 41 Sirhind; 42 Hâusi; 43 Thânisar; 44 Panîpat; 45 Dilî; 46 Âgrah; 47 Lucknow; 48 Andh; 49 Kâlpî; 50 Syria; 51 Jerusalem; 52 Damascus; 53 Ba'lbak; 54 Ġazza; 55 Ḥalab; 56 Manbij; 57 'Asqalân; 58 Ṭarsûs; 59 Egypt; 60 Fustât; 61 Cairo; 62 Alexandria; 63 Ikhmîn; 64 'Ayn-ush-Shams.

IV. *Fourth Climate*: 1 Marw-i-Shâhijân; 2 Mahnah; 3 Abîward; 4 Nasâ; 5 Sarakhs; 6 Balkh; 7 Chieiktû and Maymanah; 8 Andakhud; 9 Tirmid; 10 Ḥiṣâr-i-Kuhistân; 11 Khatlân, with its capital Kûlâb; 12 Badakhshân; 13 Kâbul; 14 Kashmîr; 15 Ġacjistân; 16 Ġûr; 17 Bâdagîs; 18 Asfizâr; 19 Fûshanj; 20 Herat; 21 Bâkharz; 22 Tâbyâd; 23 Khwâf; 24 Jâm; 25 Tarbat, with its dependencios Zâwa and Junayd; 26 Mashhad; 27 Nîshâpûr; 28 Sabzwâr; 29 Asfarâ'in; 30 Juwayn; 31 Khabûshân; 32 Tarshîz; 33 Juwâbâd; 34 Tûn; 35 Qahistân; 36 Bîstâm; 37 Dâmagân; 38 Iṣfahân; 39 Natanz; 40 Zawârah; 41 Ardastân; 42 Kâshân; 43 Jarbâdaqân; 44 Kamrah; 45 Khwânsâr; 46 Farâhân; 47 Tafrîsh; 48 Qumm; 49 Sâwah; 50 Hamadân; 51 Ray; 52 Damâwand; 53 Simnân; 54 Astarâbâd; 55 Ṭabaristân; 56 Mâzandarân; 57 Âmul; 58 Rustamdâr; 59 Gilân; 60 Qazwîn; 61 Abhar; 62 Zanjân; 63 Sanjâs; 64 Suhraward; 65 Ṭâram; 66 Sultâniyah; 67 Âdarbayjân; 68 Tabrîz; 69 Ardabil; 70 Khalkhâl; 71 Urdûbâd; 72 Marâgah.

V. *Fifth Climate*: 1 Shirwân, with its principal towus Bakû, Ars, Shamâkhî and Qabalah; 2 Tiflis; 3 Ganjah; 4 Baylaqân; 5 Khwârizm; 6 Mâwarâ-un-Nahr; 7 Samarqand; 8 Kash; 9 Nasaf; 10 Bukhârâ; 11 Fargânah; 12 Andijân; 13 Ush; 14 Margînâu; 15 Isfarang; 16 Khujand; 17 Akhsîkât; 18 Shâsh.

VI. *Sixth Climate*: 1 Turkistân; 2 Fârâb; 3 Jand; 4 Kâshgâr; 5 Yârkand; 6 Khutan; 7 Ṭarâz; 8 Chigîl; 9 Khallukh; 10 Tâtâr; 11 Rûs; 12 Buġrâj; 13 Kîmâk; 14 Khazar; 15 Isfijâb; 16 Qustan-taniyah.

VII. *Seventh Climate*: 1 Bulgâr; 2 Saqlâb; 3 Bâtiq; 4 Bâtin-ur-Rûm; 5 Jâbulqâ.

posed A.H. 892 = A.D. 1487. The first has been edited by Mīrzâ Muḥammad. The learning and industry of one of the foremost living Orientalists of Europe, Prof. E. G. Browne, Sir Thomas Adams' Professor of Arabic at the University of Cambridge, has given us excellent editions of the second and third.

Among works of this kind the *Haft Iqlīm*, or *Seven Climates*, deserves in my opinion a very high place, and it is singular that we should have had to wait so long for a printed edition. It is a topographical, historical and biographical encyclopædia. The information is grouped, as the name would suggest, according to *climates* or divisions of the world. Under each country or town we have an account of the place, its history, its wonders and curiosities, its chief products, etc. This is followed by biographical sketches of the eminent 'Ulamâ, *Shaykhs* and poets to whom it has given birth. (This is almost the best and the first encyclopædia in Persian to be arranged on the geographical plan that was later to become so popular). To these last the author has devoted the largest space, quoting copiously from their writings, and this part of his work seems to have interested him (as it does us) most. He has given us the biographies of no less than 1560 writers and these are in the true sense "biographies": they are almost always fuller and more precise than the three earlier anthologies, where such notices, in the words of Prof. Browne, "consist too often of a few far-fetched word-plays on the poet's name." The numerous quotations have been singularly well chosen. Under the name of each country is an admirable conspectus of its history, in which all the most notable events are touched upon. The topographical portions are pleasantly interspersed with anecdotes, and the result is an exceedingly lively and entertaining narrative. Add to this a style remarkably simple, that moves swiftly and untrammelled by the florid mannerisms and diffuse rhetoric of many a "classic," and I can hardly think of another book in the Persian language that the student could peruse with greater pleasure, greater profit and—not the least important—greater ease.

Contents

- I. *First Climate*: 1 Yaman; 2 Zanj; 3 Nubia; 4 China; 5 Ceylon; 6 Jābulisâ
- II. *Second Climate*: 1 Mecca; 2 Medina; 3 Yamâmah; 4 Hurmūz; 5 the Deccan, comprising Aḥmadnagar, Patan, Daulatâbâd, Jūnī, Jubbūl, Tilingānah, with its capital Golconda; 6 Aḥmadâbâd; 7 Kanbâyat; 8 Sûrat; 9 Sūmanât; 10 Nâgûr; 11 Bengal; 12 Orissa.



PREFACE.

The author of the *Haft Iqlim* was Amīn Aḥmad Rāzī better known as Amīn Rāzī. He was a native of Ray and belonged to a good family of that place.

Many of his ancestors and relatives were men of letters and held honourable offices at Royal Courts. His father Khwājah Mirzā Aḥmad enjoyed the warm favours of Shāh Tahmāsp Safawī (A.H. 930-84 = A.D. 1524-76) who appointed him Kalāntar (Mayor) of Ray. His paternal uncle Khwājah Muḥammad Sharīf, also known as Hījri Rāzī, was Wazīr of Muḥammad Khān Sharaf Uglī Taklū, Governor of Khurāsān, and, on the governor's death, to his son. Later on he entered the service of Shāh Tahmāsp Safawī, spending seven years as Wazīr of Yazd, Abarqūh, etc., and then as Wazīr of Isfahān. He enjoyed a considerable reputation as a poet.¹ The author's first cousin Khwājah Ġiyāṣ Beg (the father of the famous Nūr Jahān Begam) rose to a position of great influence under Akbar, and was subsequently distinguished as P'timād-ud-Daulah, the all-powerful Wazīr of Jahāngir. Writing of Agra, Amīn showers praises upon Akbar of whom he speaks in the present tense, and various indications point to his having visited India while the great emperor was still on the throne. He seems to have made good use of this opportunity for collecting information about the country of which he gives fairly detailed account from the earliest times down to Akbar, devoting a special section to the history of the Deccan. He completed the work after six years in A.H. 1002 (A.D. 1593) for which he gives the chronogram :

تصنيف امين احمد رازي

Poetry is the most important branch of Persian literature, and anthologies of Persian poets and works containing biographical notices of them are many in number. The three oldest and most popular are (i) the *Qhābār Maqālah* composed about A.H. 550 = A.D. 1155, (ii) the *Lubāb-ul-Albāb*, composed A.H. 618 = A.D. 1221, (iii) the *Tadkīrat-ush-Shu'arā*, com-

¹ A copy of his very rare *Diwān* is noticed in the *Bankipur Library Catalogue*, vol. II, No. 244.



PREFATORY NOTE

The *first* fascicle (pages 1 to 112) of the *Haft-Jglīm* was published under the joint editorship of Sir E. Denison Ross and Khān Bahādur 'Abdul Muqtadir in 1918 and the *second* (pages 113 to 208) in 1927 under the joint editorship of Mr. A. H. Harley, M.A., and Khān Bahādur 'Abdul Muqtadir. Of the *third* fascicle 48 pages (pages 209 to 256) had been printed when the work was stopped. In June 1939, the Council of the Royal Asiatic Society asked me to edit and complete the work. With the excellent manuscript prepared by the editors, I had little difficulty in seeing the remaining portion of the third fascicle (pages 257 to 311) through the Press. As regards the 'Notes and Variants', Mr. Harley had already given print order for the first 48 pages and the material for the remaining pages had been left ready in the office of the Society. As Mr. Harley had prepared the Notes with great care and thoroughness, I had little difficulty in seeing them through the Press.

With the publication of this fascicle the *first volume* of the work is completed, and it is proposed to publish the remaining portion in 3 volumes, each of at least 500 pages, and in conclusion to publish an additional volume containing the Indices, Additions and Corrections.

In conclusion, I have to offer my grateful thanks to Dr. Bains Prashad, D.Sc., F.Z.S., F.R.S.E., F.R.A.S.B., and to Dr. B. S. Guha, M.A., Ph.D., F.R.A.S.B., for the interest they have taken in the completion of this volume and for facilitating the collection of material for the subsequent volumes and for making my task as easy and pleasant as possible.

M. MAHFUZ-UL HAQ.

*Presidency College,
Calcutta,
20th November, 1939.*

HAFT-IQLĪM

THE GEOGRAPHICAL AND BIOGRAPHICAL
ENCYCLOPÆDIA

OF

AMĪN AHMAD RĀZĪ

VOLUME I

EDITED BY

(Fasc. 1—pp. 1 to 112)

SIR E. DENISON ROSS, PH.D., C.L.E.

AND

KHĀN BAHĀDUR MAULAVĪ 'ABDUL MUQTADIR

(Fasc. 2—pp. 113 to 208)

A. H. HARLEY, M.A.

AND

KHĀN BAHĀDUR MAULAVĪ 'ABDUL MUQTADIR

(Fasc. 3—pp. 209 to 312 and notes)

A. H. HARLEY, M.A.,

KHĀN BAHĀDUR MAULAVĪ 'ABDUL MUQTADIR

AND

M. MAHFUZ-UL HAQ, M.A.



PRINTED AT THE BAPTIST MISSION PRESS

PUBLISHED BY THE ROYAL ASIATIC SOCIETY OF BENGAL

CALCUTTA

1939



BIBLIOTHECA INDICA

Work No. 215

HAFT-IQLÎM
(PERSIAN TEXT)