

Research Article

Social Life in India through the Writings of Muslim Travellers A Special Study of Al-Yaqoubi, Al-Masoudi, and Al-Bayruni

Dr. Yousef Bennaji

Abstract

India has acquired a great degree of attention to the Muslim travellers who visited this country and wrote what they witnessed in regard to political, economic, social, cultural, and religious conditions & settings. In this research paper, I will focus on the social life in India. The Sindh Country through the writings of three historians whose names are as follows: al-Yaqoubi (d. 292 /905), al-Masoudi (d. 346/957), al-Bayruni (d. 440/1048). The present study is to identify the most important features and aspects of the social life in India through the writings of the Muslim travellers. This study will deal with the description of some Indian society's related features with focus on the customs and traditions. The research includes the following points: biographical information of al-Yaqoubi, al-Masoudi and al-Bayruni. It also investigate how the Muslim travellers depicted and recorded the geography of India, its social life, class structure, eating and clothing habits, social customs and traditions. In preparation of this research, I followed the objective and analytic method, which is based on comparing the pieces of the information presented to each other; In addition to matching the information aforementioned in the books of the travellers along with the Islamic geography and historic facts and events for the purpose of discussing them, and analytically manifesting the opinions.

Introduction

Since the advent of Islam, many Muslim travellers and historiographers visited India and they witnessed the political, economic, social, cultural and religious conditions of the region and recorded their memories. I will exclusively limit myself to the study of social life of Sindh through the writings of three historians who travelled India: al-Yaqoubi (d. 292 / 905) al-Masoudi (d. 346 / 957) and al-Bayruni (d. 440/1048). I have observed that there are some aspects of agreement between those travellers in recording the social life such as the high status of the Brahmin in social structure and social stratification where discrimination existed between the classes. Al-Masoudi states that the Brahmins and their women wear yellow strings around their necks; a colour that distinguishes them from others. Al-Bayrun further records that this kind of class difference did exist even when eating. Al-Masoudi mentions that if necessity compels two people of different classes to sit to eat, they separate themselves with a piece of cloth or a wood board as a barrier. As for the differences, al-Masoudi and al-Bayruni differed on how Indians drink wine. According to al-Masoudi, the Indians refrain from drinking the intoxicants, not out of religiousness, but because those intoxicants cause them to be mindless, especially the kings

¹Assistant Professor in Islamic History Place of the work: The Public Authority For Applied Education & Training – Education college- Social studies department

while al-Bayruni argues that the Indians drink wine first and then eat food. Al-Masoudi alone mentioned the fun places (cabarets) in India while al-Bayruni alone mentioned the existence of the magic in this country.

Outlining India during the Early Muslim Period (from 3rd / 10th to 5th / 11th centuries)

Three important travellers visited India during the period from 3rd / 10th to 5th to 11th centuries. It is pertinent to present a brief biographical introduction of these three travellers and historiographers al-Yaqoubi, al-Masoudi and al-Bayruni. It helps us to understand the perspective of their scholarship that enabled them to perceive and record the Indian history in a particular style.

- i- Ahmad b. Ishaq b. Jafar b. Wahb al-Yaqoubi (d. Circa. 292/905) was a geographical historian from Bagdad. His grandfather was attached to the Abbasid caliph Abu Jafar al-Mansur (r. 136-158/754-775).² Al-Yaqoubi left Bagdad heading for the countries of Morocco, stayed a long time in Armenia (260 AH -873 CE). He also went to India and the Arab countries, the Levant, Morocco, and Andalusia. He was heavily in recording the various aspects of society by means of interrogating the inhabitants and observing their territories, customs and political system of the governments. He devoted himself to write down the data he gathered in his book and stated who amongst the caliphs and princes had raided the land, and the amount of its (whatever the land) gross domestic product and tributes. He was so inquisitive that he left nothing to wonder about, that is why his book *Kitab al-buldan* (the book of the countries) is considered the oldest and most trusted geographical source due to its precision, carefulness, and great amount of effort and dedication allotted in it.³ He also classified some other books including the History of al-Yaqoubi (through which he recorded the history from the advent of Islam to the Abbasid period), and the History of Preceding Nations. It is not clear when exactly died. The historians differed about the date of his death. Yaqaoot stated that he died in 284 AH/897, and others sources noted in 282/895, or 278/891.⁴ It is more likely that he passed away after the year 292-905 as they found some poetry versifications in the Book of the Nations that is attributed to him on the Eve of Eid al-Fitr in 292/ 905.⁵
- ii- Abu al-Hasan Ali b. al-Husayn b. Ali al-Masoudi (346/957) was descendant of Ibn Masoud (d. 32/652)- one of the Prophet Muhammad's companions, may Allah be pleased with them.⁶ Al-Masudi was born in Iraq and later stayed in Egypt, studied history, geography and natural sciences, ancient religions, and jurisprudence. He also learned the Persian, Indian, and Greek languages. Scholars praised al-Masoudi and his scientific status, and considered him an "encyclopaedic scholar", describing him as "a classified

² Abdullah, al-Mansur bin Muhammad b. Ali b. Abdullah b. Al-Abbas b. Abdul-Muttalib, nicknamed Abu Jafar, succeeded his brother Al-Saffah- (the Murderer) in the year (136/754) and died in 158 /775. He was sixty-three years old, and he ruled twenty one years, eleven months, and eight days (al-Khatib al-Baghdadi, Abu Bakr Ahmad b. Ali (d. 463 AH): *The History of Baghdad* (Beirut: Dar Al-Gharb Al-Islami, First Edition, 1422/2002), 244/11.

³ Al-Yaqoubi, Ahmad, *Countries* (Beirut: Dar al-Kutub Al-Alaalamiah, First Edition, 1422 AH), 5/1.

⁴ al-Hamwi, Shihab al-Din Yaqaoot, *A dictionary of writers or instructing the keen to know the writers: investigation* ed. Ihsan Abbas (Beirut: Dar al-Gharb al-Islami, First edition 1414/1993), 557/2; Ibn Al-Sa'I, Ali b. Angab b. Othman: *The precious gems in the names of the compilers*, ed. Ahmed Shawky Yan b. Muhammad Saeed Hanashi (Tunisia: Dar Al-Gharb Al-Islami, first edition, 1430/2009), 295; Al-Zarikli, Khayr al-Din bin Mahmoud b. Muhammad, *The Flags*, (Beirut: Dar al-Ilm, Edition: Fifteenth, 2002), 95/1.

⁵ Yacoubi, *Countries*, 5, 217/1.

⁶ Ibn al-Nadim, Abu al-Faraj Muhammad ibn Ishaq, *al-Fihrist*, ed. Ibrahim Ramadan (Beirut: Dar al-Ma'arifa Edition: Second, 1417 / 1997), 188.

person in the field of chronicle books and the news of kings”.⁷ al-Masoudi was a great historian who dedicated his life and efforts to science and the world, scholars. Besides, he was a unique scientist, innovative, traveler and geographer in all Arabic, Islamic, and universe worlds- as well as being famous for his oddities, talents, anecdotes and arts. Al-Masoudi died in 346/957.⁸ Al-Masoudi was a Mu'tazili Shiite⁹ but this did not influence his neutral stand as he claims in his *Morouj al-zahab* (Meadows of Gold): “let everybody read it knows I did not favour any juristic teaching to another, nor did I take sides to a saying, I merely but narrated the people’s news councils, nothing else.”¹⁰ But Ibn Hajar, (d. 852/1449) sees the opposite; as he states that his books are over-flooded with being a Shi'i Mu'tazili character.¹¹ In his books, al-Masoudi relied on his travels, observations, and audiences with kings, intellectuals, and scholars.¹²

- iii- Abu al-Rayhan Muhammad b. Ahmad Al-Bayruni (d. 440/1048) was said to be related to his hometown of Byron.¹³ It was also said that he was called Al-Bayruni because the word *Perun* in Persian means (al-Barani) i.e. outside the country,¹⁴ because he was used to staying outside Khwarizm for long periods, so he became “the stranger¹⁵ “ in their eyes”- and as so, they call the stranger by this name" Barani"- and others called him al-Khwarizmi.¹⁶ However, some sources mentioned that al-Bayruni was born in 362/972.¹⁷ There is not reliable information regarding his lineage. He himself declared that his lineage was anonymous, as he noted: “And I swear it to Allah, I don't really know my lineage.” Al-Bayruni was one of the most famous wise men, worthy – mentioned

⁷ Ibn al-Nadim: *al-Fihrist*, 188.

⁸ Al-Dhahabi, Shams Al-Din Muhammad b. Ahmad b. Othman bin Qaymaz, *Biographies of the nobles flags*, (Al-Risala Corporation, third edition, 1405/1985), 569/15, Safadi, Salah al-Din Khalil bin Abik, *Deaths acknowledgment*, ed. Ahmad Al-Arnaout and Turkish Mustafa (Beirut: House of Revival of Heritage, 1420/2000), 5/21.

⁹ Al-Dhahabi: *Biographies of the Flags of the Nobles*, 569; Ibn Hajar, Abu Al-Fadl Ahmad b. Ali b. Muhammad, *The tongue of Libra balance*, ed. Department of Systematic Knowledge, India, (Beirut: al-Alami Foundation, Edition: The second 1390 /1971) 225/4.

¹⁰ Al-Masoudi, Abu Al-Hassan Ali b. al-Hussein, *Meadows of Gold and essence of Metals*, (Beirut: First Edition, 306/4.

¹¹ Ibn Hajar: *Lisan Al-Mizan "tongue of balance"*, 225/4.

¹² Al-Masoudi: *-Mourouj Al-dhahab*, 10/1.

¹³ It was said that it is a city of Sindh, cf. Al-Omari, Shihab Al-Din Ahmad Bin Yahya b. Fadlallah, *Pathways of sights in the Kingdoms of states*, (Abu Dhabi, The Cultural Foundation, First Edition ,1423 AH) 475/9).

¹⁴ al-Hamwi: *A Dictionary of Writers*, 2330, 2331/5; Al-Safadi, *Comprehensive deaths*: 91/8.

¹⁵ al-Hamwi: *A Dictionary of Writers*: 2330, 2331/5.

¹⁶ He stayed in Khwarizm cf. Ibn Abi Asbaya, Ahmed bin Al-Qasim bin Khalifa (d. 668 AH), *The eyes of the news in the layers of doctors*, ed. Nizar Reda (Beirut: Library of Life Library), 459.

¹⁷ Al-Bayruni, Abu al-Rayhan Muhammad ibn Ahmad, *Achieving what India has an acceptable saying in the minds or unaccepted*, (Beirut: The World of Books, Second Edition, 1403AH) Introduction, 4; Al-Zarikli, Khair al-Din, *Al-Alam* (Beirut: Dar Al-Ilm for Millions, Fifteenth edition 2002 AD), 314/5; Al-Baghdadi, Ismail b. Muhammad Amin, *The gift of those who know the names of the authors and the effects of the classified authors*, (Beirut: House of Heritage Revival Al-Arabi), 65/2.

Social Life in India through the Writings of Muslim Travellers A Special Study of Al-Yaqoubi, Al-Masoudi, and Al-Bayruni

scientists, one of the best in the field of medical industry, parallels, figures, and the wisdom of the Indians. He was his time eminent scholar in the fields of mathematics and astronomy, dedicated himself to studying and learning and ended up to classifying the books.¹⁸ Sources differed on specifying the year of his death, it was said in 430/1038, or in 440/1048.¹⁹ The latter is more probable.²⁰ Al Bayruni visited the countries of India and stayed there for a few years. He obtained his information and knowledge about India through reading their various books, visits, and tours. He wrote about the geography of India, economic and social life aspects, stories about its kings

Henceforth, I will limit myself in this research to exhibit some aspects of the social life in India through the insightful views of al-Yaqoubi, Al-Masoudi, and Al-Bayruni in India.

Geography of India

Al-Yaqoubi mentioned that the pioneering scholars divided the inhabited lands into seven divisions, named each division a “Region”, thus, “India” became the first region, bordered from the East by the sea, another border is from China up to the “Dibble” that lies next to Iraq, to the “sea pay” which lies behind the territory of India reaching the lands of al-Hejaz.²¹ Accordingly, the country of India extends from China in the east to the lands of Iraq and the Hejaz in the west. As for Al-Masoudi, he stated that the land of India is vast in its soils, its seas, and its mountains. It is also connected to the following territories that lie behind the mountains with “Khorasan” land and the “Sindh” up to the “Tibet” land.²² Al-Masoudi divided the inhabited lands into seven divisions: the first: the land of Babylon that includes Khorasan, Persia, Ahvaz, Mosul and the land of the mountains. The second: India, Sindh, and Sudan.²³ Consequently, al-Masoudi came up with India in the second region, in contrast to al-Yaqoubi, who made it in the first region.

Some sources mentioned that the territories of India were distributed over multiple regions, e.g. the southern coasts are located in the first region, and the lands of Sindh are located within the second region, whereas the third includes the north of Sindh lands, while the northernmost of India is located within the fourth region.²⁴ Al-Masoudi was the only one to pinpoint the astronomical location of India, as he indicated that it was located north of the Equator; meaningfully, in the Northern Hemisphere of the Earth.²⁵ As for Al-Bayruni, he mentioned

¹⁸ al-Hamwi, *A Dictionary of Writers*, 2334-5/5; Al-Safadi, *Al-Wafi with Deaths*, 92/8; Ibn Abi Asbaya: *Ayoun al-Anbaa*, 459.

¹⁹ Al-Dhahabi, *History of Islam and Celebrity Deaths and Flags*, ed. Bashar Awad Maarouf, (Tunisia: Dar Al-Gharb Al-Islami, 2003), 489/9, Al-Zarikli: *Media*, 314.

²⁰ Abdul Majeed Al-Muhtaseb “Abu Al-Rayhan Al-Birouni” in *Journal of Studies*, Jordan University, Amman, Jordan, Volume: 9/1, pp. 8-11.

²¹ Al-Yaqoubi, Ahmad, *History of Al-Yaqoubi* (Leiden: 1883), 93.

²² Al-Masoudi: *Mourouj al-Dhahab*: 66/1.

²³ *Ibid*, 70/1.

²⁴ Ibn Rasta, Abu Ali Ahmed bin Omar, *Precious Morals*, (Leiden: 1893), pp. 96.97, Al-Bakri, *Tracts and Kingdoms*, 184/1. Note: The southern coast extends westward to Yemen and the Arabian Peninsula. The second region includes Sindh, Mansourah, and Dibel, and extends to Nejd and Tihama in the Arabian Peninsula while in northwest of India is the country of Tibet extends to the north of the Levant. (Al-Bakri, Abu Ubaid Abdullah bin Abdul Aziz, *The Tracts and Kingdoms* (Tunisia: Dar Al-Gharb Al-Islami, 1992), 183, 184.

²⁵ Al-Masoudi, *Mourouj Al-Dhahab*, 69/1.

nothing about the matter, instead, he solely singled out the borders of India as it is being bordered on the north by the Harmkot, Anank, Balur and Shamilan series of mountains where the head water resources of the “Sindh’s River are, and from the west it is bordered by the mountains of Afghan, to the south by the sea, and by China at the East.”²⁶

Climate of India

Al-Masoudi and Al-Bayruni were attentively interested in telling about its climate, pinpointed that the rains fall in the summer season, and the Indians call the winter season (facilitation), and they call those who spend the winter there the “facilitators”, meaningfully, spending the winter there.²⁷ Al Bayruni described its rain as being hot; (it rains very hot like a hell in the summer and they call it “parochial”, and it rains rather heavily on the northern heights.²⁸ In brief, the country of India is enormously vast. This vast country is surrounded by the sea water which flows in from most of its Eastern, Western and Southern sides, and AS SO, India is related directly to the sea waters and being called “the India Sea”.²⁹

Social life in India

Social life is an important aspect of the civilization heritage of all nations, among them of course, is India. India’s social life was characterized and dominated by closed and rigid social systems that were deeply rooted and approved by the Hindu Legislations and firmly established in the Indian society. That is because of the books of (Vedas) and the laws of (Manu) do not recognize the principle of equality between people in relation to the common human value as such legislations were basically set for each individual sect to impose certain boundaries not to be exceeded or violated; in addition, these legislations restricted any absolute authority and vast influence but to the priestly class.³⁰ And I shall discuss the Social life Side through the following aspects:

I- Caste System in the Indian Society

²⁶ Al-Bayruni, *Achieving What is India*, 147-149.

²⁷ Al-Masoudi: *Mourouj Al-Thahab*, 116/1; Al-Bayruni: *Achievement of India*, 149.; Al-Serafi, Abu Zaid Hassan bin Yazid, *The Serafi Trip*, ed. Abdullah Al-Habashi, (Abu Dhabi: The Cultural Complex, 1999), 116.

²⁸ Al-Bayruni: *Achievement of What is India*, 149.

²⁹ Al-Yaqubi, *The states*, 100; Al-Bakry, *Paths and states*, 191/1; Al-Edreesi, Mohamed b. Mohamed b. Abdullah, *Picni of the keen in horizons breakthrough*, (Beirut: World of books, 1409 AH), 58/1.

³⁰ Note: i- The Veda is the Hindu holy book: the specific author is not known, but it can be considered, as some have described it: a circle of knowledge about Hindus, which reflects through its texts the life of (the Aryans) in India in their old era and their new headquarters, and informing of their staying and Their travels, their civilization, their culture and their livelihood, as well as the paths of uplifting in the mental life from the naivety of the nomads to the feelings of philosophers, in which there are primitive prayers, as well as a deity that reaches the unity of existence (Ahmad Shalabi: *The major religions in India*, (Cairo: the Egyptian Renaissance Library, 2000 AD), 38; Will Durant, *The Story of Civilization*, Trans. Zaki Najib Mahmoud and others (Beirut: Dar Al-Jabal, 1408/ 1988), 28/3.

ii- (Manou) A name that the ancient Indians used to call the seven qualified kings who ruled the world, as the name (Pharaoh) is given to the ancient kings of Egypt, as the ancient Indians believed that seven of the qualified kings had ruled the world in the past and that God (Brahma) had inspired the first of these kings (Manu) with this law. Then King Manu transferred the provisions of this law to the priests who preserved it and transmitted generation after generation, then wrote it in a huge book in the Sanskrit language which is the ancient Indian language. This law has been translated into several European and Arabic languages, and this law consists of (2685) articles and was formulated in a poetic style, and is related to everything attributed with the behavior of man and his life from the religious and civil point of view, historians have differed about the date of the development of this law, and it can be traced back to the thirteenth century B.C. (Mohamed Saied Al-More'b, “Manou’s law” in *Al-Takhi magazine*, Kurdistan, 2015 AD).

The existence of the caste system in the countries of India dates back to a long time, as the Indian society was classified into four classes according to Manu's legislation: the Brahmins (priests), the Akshtaris (fighters), the Weishia (farmers, usurers, and merchants), and the Chowderas (the bottom class of people who have no peculiar professions and who are not recognized but for working and serving the business owners of the aforementioned classes).³¹ It can be easily said that due to this classification, the social class discrimination conflict arose among the Indian society citizens.

Some travellers have referred to the existence of these classes in India. Al-Yaqoubi states that the Brahmins class was the highest among other layers of India. It is closely related to Brahman, who was the first Indian King, and was highly distinguished due to the people's unanimous consent and the popularity he obtained. He was the king who would represent a token of "the first beginning" in his time, and was the first to talk about stars and astrology, and such science which were attributed to him, in addition to what's called by the Indians the first book or- The Sindh is India which is interpreted "the epoch of epochs"³²

Al-Masoudi supported what al-Yaqoubi mentioned and added that the Brahman was a great King, the only Imam to follow. Moreover, in his time wisdom arose scientists (scholars) progressed highly and managed to extract iron from its ore-shape, minted the swords and draggers in addition to many other types of combat tools and weapons, built up and decorated many structures with bright and shining gems.³³

Al-Masoudi records the origins of Brahmins: "They are the off springs of Brahman, and they are still known as Brahmins up to our time, and all India praises them, and they are considered the highest and the most glorious, most honourable among other races." Then he carries on mentioning some of their other features, such as they never eat anything related to animals, they distinguish themselves haughtily apart from other classes by placing yellow threads in men's and women's necks like the swords scabbards for the purpose of differentiating themselves from other Indian classes.³⁴

As for Al-Bayruni, he states that the Indians call their caste system "Bern or Varna", meaningfully the "skin colour" which elaborately denotes the fact that the caste system is based on the colour of the skin and accordingly, this system defined four social classes in India, they are respectively:

1. The Brahmins, who are the highest and most honourable class, and al-Bayruni added that they were created from the head of Brahman (Brahm), and that this name is a metonymy for the force called Nature and the head is the animal's gifted bonus, consequently, the Brahmins represent or symbolize the sex purity; thus, they are the best in mankind classes.³⁵ Thus, Al-Bayruni records that the Brahmins are considered the purest and strongest class in India. Al-Bayruni was singled out by illustrating some of the Brahmins' ethical features, so he states: "The Brahmi must be highly mindful, tranquil in heart, sincere in speech, exhibit endurance,

³¹ Gustav Laubon, *The Civilizations of India*, Trans. Adel Zuaiter (Cairo: Hindawi Foundation, 2014), 232; Mohiyi al-Din Al-Alwa'I, *The Islamic Call and its Development in the Indian Subcontinent*, (Damascus: Dar Al Qalam, 1986), 329.

³² Al-Yaqoubi: *History*, 92.

³³ Al-Masoudi, Mourouj Al-Dhahab, 61/1

³⁴ Ibid: 62/1.

³⁵ Al-Bayruni, *Achieving of what for India*, 71.

controlling his/her senses, justice influencer, always clean, striving for worship, dedicating and devoting himself to the religion."³⁶ As for the book they learn and recite, it is called the Beith, which represents the thrown words of God uttered from the mouth of Braham, and the Brahmans recite without understanding its interpretation, and they also learn it among themselves without knowing its interpretation except a few.³⁷

2. Kashter, which is the second class of the Indian society, a-Bayruni mentions that they allegedly believe they were created of Brahim's shoulders and hands, and their rank is not that far from the Brahmins and they consider themselves the second.³⁸ Al-Bayruni mentions some of the moral qualities of Kashter, stating that: "a Kashter person must be a heart terror, courageous, haughty, highly proud, generous, hardships combatant, eager to facilitate the crises"³⁹ Thus, the Kashter person must be a brave and courageous person who does not care about adversities, created to fight, so other people must obey his orders, he is obliged to protecting the country and the people as well. Should he feel a fear or cowardice when encountering an enemy, he would lose his status in his companions' eyes, and be scornfully looked at by the class fighting fellows.⁴⁰ According to al-Bayruni, it is permissible for a Kashter person to read the Beith, but he is not allowed to instruct anyone else.⁴¹
3. The Weishia, which is the third class, and they claim that they were created from the feet of Braham, and therefore their status is less in rank than the (Keshtar). They represent the working class, but some of them are ostracized from the society and occupy low vile occupations like fishing, birds and wild animals' catchers and hunters, shoe makers, tailors, and they live in areas outside the cities and villages.⁴² Al Bayruni mentions some of their characteristics that they occupy the crafts and industries such as land cultivation, raising livestock, trading, and paying alms.⁴³ Al-Bayruni explains that the Brahmins, the Kashtars, and the Weishia live in cities and villages without discrimination in their homes.⁴⁴
4. The Chowder, the fourth class of the Indian society, consists of several subclasses: they are Hadi, Dom, Jandal, and Bdhtu, and their children are decadent and exiled who have no regard or respect, and the Indians believe that they are children of adultery, that their father is Chowder and their mother is the mother of Brahman, and they work with the vices of

³⁶ Ibid, 72.

³⁷ Ibid, 71.

³⁸ Ibid, 71.

³⁹ Ibid, 72.

⁴⁰ Ibid, 73, 416.

⁴¹ Ibid, 73, 416.

⁴² Ibid, 71.

⁴³ Ibid, 72.

⁴⁴Ibid, 71.

business.⁴⁵ Al-Bayruni mentions that the Chowder are the slaves of the Brahmins and other classes, and the Brahmins and the others make them do the works and services as they please, and those Chowder accepted this role to please the other classes for the sake of coming closer to them and gain their satisfaction.⁴⁶

Al-Bayruni alone was the only one who mentioned that there were other classes in some of the Indian islands that are called al-Dibat, said He: "And in Bshen Bran there are four layers, the highest is Argak, seconded by Krrar, then Bbranch, Bhanshgt, and that these classes are separated from each other, they do not marry outside their class, nor mix with others. He also mentioned that on the island of Kesh, there were three layers :''Dmnshsmn, sen, Mendeh, but he did not mention the arrangement of these layers, and stated that the layers existing on Krong Deeb Island are Yshkr, Bshkl, Dahn, Tshakah.⁴⁷ Al-Bayruni mentioned that on the island of Shalmal Dep, there is only one race, and people are not distinguished by classes, and each of them lives three thousand years, and they are very pure, meek, ligneous, never become arid, food comes at will without plantation or farming or exerting any effort, breed without pregnancy, never get sick, never get sad, no kings or governors, self-pleased and satisfied, chose and loved doing the good, air never changes either in summer or winter, need no protection, no rain, water flows out of wells and seeps from the mountains.⁴⁸ It seems that al-Bayruni had exaggerated in describing those island inhabitants. There are no people with such features on this earth who get never angry, never sick. These features oppose and contradict the nature of mankind. It seems that what al-Bayruni wrote about the inhabitants of such an island is but the legends and fables that he transferred from others, but he himself never saw nor will see as they are mere imagination. In conclusion I say that these are the Indian society classes as written and mentioned in the writings of al-Yaqoubi, al-Masoudi and al-Bayruni, and we infer that Al- Yaqoubi and Al-Masoudi had limited themselves to mention only one class; that is, the "Brahmain", to distinguish it as the most known and most famous social class in India. As for Al-Bayruni, he elaborated the Indian social classes clarifying their names, occupations, and their characteristics. It seems that he stayed for a while in the countries of India and lived with some classes that enabled him to know about their features and ethics; thus, his writings about the Indian social classes are more comprehensive than the others, but in my opinion; there is a disadvantage, which is his transfer of some legends and fables aforementioned in some books inside India that contained features and matters that do not exist in mankind world. We move now to outline the significant aspects of their social life which is:

II- Clothing, Eating, and Drinking.

Al-Yaqoubi did not mention anything about the habits of the Indian people regarding their clothes, foods, and drinks. It looks like he was satisfied enough to talk about the geography of India, then about their Kings as he mentioned some of them, their entities, and their unstable conditions. Thus, he focused on the political side only excluding the social, economic, or cultural life as other travellers did, that is why our discussion about the customs and habits of the Indian

⁴⁵ Ibid,71.

⁴⁶ Ibid, 72.

⁴⁷ Ibid, 186, 187.

⁴⁸Ibid, 188.

people, foods, drinks, attire, and feasts will be based only on the views of al-Masoudi and al-Bayruni.

- a. Clothing: Al-Masoudi and al-Bayruni talked about some Indian clothes and fashions. Al-Masoudi described "the kingdom of the wave" people's clothes being white, like the Chinese clothes, as for the people's clothes of the "carnation valley", he mentions that "their clothing style is the women's-- He may mean that their outfit is like the women's."⁴⁹ As for the islands of India, he mentioned that there is an island on which there is a group of people derived from the monkeys or " guenon' off spring remnants, and their clothing is made from the leaves of some trees they eat their fruits as well. And on another island, there are completely naked. As for Al-Bayruni, he mentioned important details about the clothes of the people of India. He indicated that the Indians wore pants stuffed with thick cotton, which is sufficient for several quilts, and some of them wore blocked saddles⁵⁰ with no holes for the feet to protrude.⁵¹ He also mentioned that some of them were satisfied with covering the "genitals organs" only by placing a piece of rag tightened by a thread. He also mentioned that some men wore (shnof) earrings like women and the bracelets and gold bangles in the " ring fingers" and the toes of the legs.⁵²
- b. Eating: Al-Masoudi stated that the Brahmins, who are the highest class, do not eat anything related to the animal kingdom, however, he did not mention other classes' relation to eating either by allowing or forbidding.⁵³ As for Al Bayruni, he mentioned the details of the Indian people's food in detail, what is permissible and what is prohibited from among the foods they eat. What is permissible for them is: lamb, goats, antelopes, rabbits, buffalo, fish, and water & wild birds such as sparrows, pigeons, and peacocks. As for the forbidden: it is beef, horses, mules, donkey's elephants, camels, birds such as domestic chickens, crows, parrots and their eggs all as well. Al Bayruni explained the reason why Indians prohibit cow meat, and that is because of its great economic importance as they use them "the cows" in agriculture and transportation, in addition to using them beneficially by using their droppings as organic fertilizers. He also explained that the Brahmins do not eat cows because their bodies are not strong enough to digest this kind of meat that is why they eat the betel leaves and chew betel nuts to increase their digestion ability.⁵⁴ He also mentioned that Indians forbid the meat of animals that were killed, but they permit eating the meat of suffocated animals.⁵⁵ He records that there is a sect called the " Dhto" who eats the dead animal meat, they even eat dogs, and they are considered the most devilish sect.⁵⁶ Some other sources mentioned that there is another sect called " Janadians" who eat the dead meat, and all Indians despise this sect and

⁴⁹ Ibid, al-Masoudi, *Muruj al-Dhahab*, 133/1.

⁵⁰ Did not find a translation for it, may be it is an indian long dress that does not show the feet and holes are blocked as mentioned by Al- Bayruni.

⁵¹ Al- Baironi : *Achieving what is for India*, 129.

⁵² Ibid: 129, 130; Note: plural of "shenf" that is worn on the ear upper part, as or the earrings, they are worn on the ear lower part cf. Al-Fairozi Abadi, *The comprehensive dictionary*, ed. Mohamed Nai'm Al-Irsousi (Beirut: Al-Resallah Foundation, 1426/ 2005), 826/1.

⁵³ Al-Masoudi: *Muruj al-Dhahab*, 63/1.

⁵⁴ Betel or vomel is a tree that grows in India and hot regions. It tastes as delicious as dates cf. Al-Omari, *Tract Sight*, 80/3; al-Bayruni, *Achieving what is for India*, 426, 427.

⁵⁵ Al-Bayruni, *Achieving what is for India*, 426.

⁵⁶ Ibid, 72.

consider them impure.⁵⁷ It looks like the later sect is the same sect previously al-Bayruni described being "devilish." Al-Bayruni alone is the one who mentioned that of the customs that the Indians practice is that, each sect eats their food individually, never together at one table.⁵⁸ And al-Serafi attributes this as a considerable gross defect.⁵⁹ In case of two different parties meet to eat in the same place, there must be some sort of a barrier to separate them like a board or a dress that stretches or something else that distinguish the difference between the two.⁶⁰ Al-Bayruni also mentioned that among the Indian habits of eating is that they do not return to the remaining food because left food is forbidden for them.⁶¹ They also use dinnerware made of porcelain once and then throw it away.⁶² There are some other social customs in relation to the field of food that were not mentioned by al-Masoudi or al-Bayruni, but other sources did, for example, the people of India do not eat until after teeth brushing and washing.⁶³ Also, they never eat wheat and their main food is the rice.⁶⁴ Perhaps what these sources mention is not a general rule in all the cities of India, if it was so, then Al-Masoudi or Al-Bayruni would have mentioned it, but it seems that there are certain cities that rely heavily on the rice as a basic food, others depend on wheat, and there are those who brush their teeth and wash before eating, and there are those who do not; each city has its own distinction from the other. For example, the inhabitants of Alnakpalos, and Mullagan islands rely on soft fish, bananas, and coconut, and the food of al-Ramni island is the coconut.⁶⁵ As for the areas of Makran and the areas near the banks of the Mehran River, they depend on milk, cheese and corn bread.⁶⁶

- c. Beverages: Al-Bayruni did not mention anything about Indian beverages except the wines. Al-Maoudi says Indians do not drink wines and says: "And India forbids drinking the beverages, and looks down to the person who drinks not for a religious reason, but to avoid what badly affects the heads to the degree that if a king was proved to be drinking wine, he would be uprooted, the rule is politics and land managing do not mix."⁶⁷ According to Al-Masoudi, it is clear that the Indian habit; never to drink, is not for a religious reason; rather,

⁵⁷ Al-Tanokhi, Al-Mohsen b. Ali b. Mohamed, *Ease post hardship*, ed. Abd al-Shalgi, (Beirut: Sader House, 1398/1978), 399.

⁵⁸ Al-Bayruni, *achieving what is for India*, 72, 129.

⁵⁹ Al-Serafi, *Journey*, 93.

⁶⁰ Al-Bayruni, *achieving what is for India*, 72.

⁶¹ Ibid.

⁶² Ibid, 129.

⁶³ Al-Serafi, *Journey*, 50.

⁶⁴ Ibid, 49.

⁶⁵ Ibn al-Fakieh, *Countries*, ed. Yousif al-Hadi (Beirut: Books World, 1416/1996), 66. Note: Translation is not available, but it seems close to Serandeeep which lies in the Indian ocean. Malgan is close to Serandeeep in the Indian country lands. Al-Rami or Al-ramni is an island in India in connection with Serandieb island. Cf. Al-Serafi, *Journey*, 30-31; Ibn Kherdzabah, *Paths and nations* Beirut: Sadr House, 1889), 66; al-Hemiery, *The perfumed garden in the nations news*, ed. Ehsan Abbas, Beirut: Naser cultural foundation, 1980), 264.

⁶⁶ Ibn Hokal, *Image of earth*, Beirut: Sader House, 1938), 328/2.

⁶⁷ Al-Masoudi, *Muruj al-Dhahab*, 67/1.

for fear of suffering unbalanced heads, and even a king could be uprooted should he was proved to be drinking wine. Perhaps this custom in Indian is in concord with the Muslim Sharieha laws and legislations, that prohibit wine drinking as it spoils and ruins the brains. As so, this custom in India is just a habit but a way of worship for Muslims. As for Al-Bayruni: He stated that the Indian drink wine the first thing in the morning, then they eat.⁶⁸ The writings of Al-Masoudi and Al-Bayruni did not mention any other kind of drinks for the Indians. In my opinion, Al-Masoudi's talk about the Indian habit never to drink alcoholics is by far a mere exaggeration, as this is not a general rule, as there might be some individuals in the Indian society who drink alcoholics. Every society must include the committed and the non-committed people as an exception to the rule; likewise, Al-Bayruni's remark regarding drinking wine the first thing in the morning does not apply for all Indians, and contradicts what al-Masoudi wrote. May some matters have changed between the two journeys?

III- Social Customs and Traditions

Al-Masoudi and Al-Bayruni mentioned some of the customs and traditions of the Indians; of which are, they agreed that the people of India dye their teeth in red colour by chewing betel paper, and they scorn any man with white teeth.⁶⁹ Al-Masoudi also states that the people of India never have a King unless he is forty years - old, and their Kings do not appear in public except on certain occasions governed by time only, and his appearance is just to investigate the affairs of the citizens, and looking at the Kings is a violation to their prestige and a disregard to their right.⁷⁰ Al-Masoudi was unique in that the people of India dye their hair with black colour known as the Hindi, which is a pigment that brightly and permanently shines in black for the whole year- time.⁷¹ He also stated that they have the habit of ear-piercing, especially the people of al- Kamen Kingdom, and likewise, the nose- piercing habit of the Al-Rang island inhabitants.⁷² Al-Masoudi and Al-Bayruni mentioned some peculiar customs of the people of India. Al-Masoudi states that their kings do not hold their internal farting gases as they hurt and are harmful, nor hide the accompanying sounds.⁷³ As they consider the gas holding would result in harmful diseases, and the release is a cure, they are also optimistic with farting, and pessimistic towards sneezing.⁷³

Al-Bayruni mentions that one of their custom is that they do not have their hair cut, and elongate their nails to show their unemployment and lack of work, and they use those elongated fingernails to scratch their heads to get the bugs out, and they wash their legs before their faces, and wash their bodies prior to intercourse.⁷⁴ Al-Bayruni notes that they spray water on the sick person to recover, and when they have to do number, they face the wall and strip down revealing their faults to any passer-by, they also favour the youngest child, as they believe the oldest has come due to the intense lust, whereas the youngest was born on purpose, they do not ask for a permission to enter houses but they do for leaving, and they sit in the councils and without any sense of feeling ashamed, they spit off.⁷⁵

⁶⁸ Al-Bayruni, *Achievement of India*, 129.

⁶⁹ Al-Masoudi, *Muruj Al-Dhahab*, 160/1.

⁷⁰ Al-Bayruni, *Achievement of India*, 129.

⁷¹ Al-Masoudi, *Muruj Al-Dhahab*, 67/1.

⁷² *Ibid*, 203/1.

⁷³ Al-Masoudi, *Muruj Al-Dhahab*, 134/1; Al-Bayruni, *achieving what is for India*, 129.

⁷⁴ Al-Bayruni, *achieving what is for India*, 129.

⁷⁵ *Ibid*, 90, 130.

There is no doubt that such customs cause disgust. They contradict what was stated by Islam which calls for the virtues of morals, including shyness, permission, and other good morals. In addition to the foregoing, there are many customs and traditions that prevail among the people of India, but there is no room for mentioning them, and it was noted that some of the Indian customs were agreed upon by al-Masoudi and al-Bayruni, while each of them was singled out by telling about some customs that the other did not mention, but al-Bayruni's writings were more complete because he lived for a period that is not a little in India.

IV- Festivals, Entertainment, and Recreation

Al-Bayruni was singled out for mentioning the feasts of India, indicated that their feast is called Zatter, and he mentioned many feasts, mostly for women and children, for example: A feast for Kashmir called Akdus and it occurs on the second day of Jeter (January), and the Hindoli Jetter feast on the eleventh day of the same month of (January), in which they swing the idol of "Pasdu" symbolizing the habit of swinging him when he was a youngster, and this continues in their homes all day long and rejoice. On the eleventh day of Bhadret (June), there is a feast called Berbet, which is a religious festival that is highly greeted by them, and starting with the sixteenth day of the month and for a whole week, they decorate the children and perfume them to play with all sorts of animals; those days of the week are called Karara, at the end of the week, men too decorate themselves, and at the end of the month they ⁷⁶redecorate the children and donate charity for the " Brahmins" and do good. Also, there is the Bahnad Eid, in which women decorate themselves and present gifts to their husbands. Another feast is Koter, comes on the third day of February, strictly for women as they wash their bodies, decorate themselves and prostrate to the "Core" idol, light their candles and perfume " Core", in addition to playing with swigs. Another feast allocated to women is the Herballi, comes on the thirteenth of June, they place roses and perfumes on some plants, and spend the night with joy and pleasure, then take a bath, and donate in the next day. They also have the Mahettrij feast, which is again for women, and also this feast is called " Core", comes at the third day of (November), where women gather in one of the great idols sites, and by the end of the night, they wash with cold water, wear perfumes, wear luxurious clothes, donate in the morning and set up feasts and offer hospitality. Then, at the twenty-ninth day late evening, all dip themselves in the water seven times.⁷⁷

On the sixth day of the month of Bahadriet (June), there is a feast called "Kabhet", as they present foods, and they have another feast on the eighth day of the same month, is called the "Droop Har" (paths of Har), where they take a bath, and eat grains in the hope that their children will be safe, while pregnant women wish for having children, especially the boys - And among those feasts is the Spring feast , called " Basent" , comes in February as they offer hospitality to the Brahmins , and on the first day of August, is another feast called "Denbally" on which Indians wash and exchange presents of betel leaves and betel, donate, play, and abundantly⁽³⁾ light the lamps.⁷⁸

Those are but some of the Indian feasts, according to what Al-Bayruni mentioned, and it was noted that he did not mention the Muslims' feasts. Perhaps he did not as they are already known, or because he did not travel to the cities that Muslims inhabit in India. As for the entertainment and recreation means of the Indians, Al-Masoudi was unique in mentioning them, as he

⁷⁶ Ibid, 446, 448.

⁷⁷ Ibid, 446-450.

⁷⁸ Ibid, 446-450.

mentioned that they listen to singing and all other means, and they have musical instruments that they like to listen to, mentioning the "kinkala", which has one chord that extends on a pumpkin-like, and is used in place of the "Oud" and the "Cymbal".⁷⁹ Al-Masoudi added: The people of India have other kinds of musical instruments really affect the people's feelings with joy or sadness, and they cause the maids to drink, and when they are drunk, they sing, and all men, together with the maids, feel happy.⁸⁰

He singled out the people of Al- Tibet, as they are very fond of with cabarets especially dancing, and that is their nature as they possess tender and happy feelings, and they do not prolong grief even if the dead person is very dear, his family never shows much grief like other people do in an occasion like this.⁸¹ Al-Masoudi mentioned other means of Indian entertainment, and leisure time means of recreation like playing the dice, and they believe that playing dice brings them happiness, and that real livelihood does not come to man unless there is luck.⁸² Al-Masoudi also added the chess playing, which led to the disappearance of the dice games, and mentioned that King Belheit wrote a book allotted to chess known as the ways of Ginka which was handy for them, and to only play chess with its wise men, and made it exciting by shaping the pieces animatedly, that is, people and animals -shapes together, classified the pieces into ranks and degrees; as he explained that the game of chess is based on firmness, reason and resourcefulness, for there is no luck in it.⁸³

Al-Yaqoubi alone mentioned the meaning of chess, which is called in Persian "Hasht Rang", and the word "Hasht" means eight, and the word "Rang" means forgiveness, as he mentioned the story of how it was originated. As King Belhit did not believe the saying that the planets are responsible for running the people's life and the universe, so he asked a thinker of Al- Brahmins religious class and complained about the people's bad conditions and the bad degree they have reached). so that Sage offered him the chess.⁸⁴ Al-Yaqoubi and Al-Masoudi agreed that the goal of developing the chess game is to distinguish the diligent and sincere from the helpless and lazy man, and it is only the war that defines the best way to distinguish between the two models. Anyone goes to fight without pre-planning is a great loser.⁸⁵

Al-Masoudi also indicated that the people of India do gamble through playing chess over clothes, jewels and even their body parts, as is the case in gambling with dice.⁸⁶ Al-Tannoukhi states: If the kings of India contested over a county or a kingdom, they would play a game of chess, then the winner in the game would take it without fight.⁸⁷ As for Al-Bayruni, he was the only one to mention the subject of Magic in India, as he identified it as a way to show some thing that is contrary to its reality by means of camouflage. He stressed that it is not mentioned among sciences, but rather due to the ignorance of this craft's workers and its believers as well. He added that the Indian people deal with it on the theory of bringing good and preventing evil and

⁷⁹ Al-Masoudi, *Muruj al-Dhahab*, 177/4.

⁸⁰ Ibid, 67/1.

⁸¹ Ibid, 122-123/1.

⁸² Ibid, 64/1.

⁸³ Ibid, 64- 65/1.

⁸⁴ Al-Yaqoubi: *History*, 101.

⁸⁵ Ibid, 101; Al-Masoudi: *Muruj al-Dhahab*, 65/1.

⁸⁶ Al-Masoudi, *Muruj al-Dhahab*, 7/2.

⁸⁷ Ease post Hardship: Part 3 p. 46, 47.

harm.⁸⁸ Al-Serafi described the Indian magicians, especially those of the Kannauj city, as being skilled and clever in showing their fake concealments.⁸⁹

Conclusion

This study sheds light on the precious contribution of some Muslim travellers through their writings about some aspects of the social life in the countries of India based on their observations while visiting these countries, and we have concluded the following important points and views from our research that can be summarized as follows:

1- The journeys of Al-Yaqoubi, Al-Masoudi and Al-Bayruni to the countries of India were of great help and constitute a valuable reference to the work of the historian and the geographer, as those travellers confirmed the facts and events by means of observation and examination. This is the reason why Al-Biruni stressed its importance as a scientific methodology, and a necessity as well; in his book preamble, he stated, (The said saying is true as it mentions that the news and views are not alike, as views represent the recognition of the viewer's eye for the objects and events in addition to its real time and real place).⁹⁰

2- Muslim travellers, especially Al-Masoudi and Al-Bayruni, proved magnificent proficiency in presenting their knowledge in an interesting manner, and their attentions varied in relation to describing the classes of society, mentioning their characteristics, social life and even their clothes, the way they dress, their appearance, and the quality of their food. Besides, they mentioned their customs and traditions, whether related to their joy or sadness. At the same time, their writings did not exclude their judgements either by approval or disapproval over these societies' behaviours.

3- Al-Yaqoubi confined himself to mentioning and talking about some Kings of India, and therefore his writings were limited to the political aspects.

4- Al-Bayruni's writings were more comprehensive than the others in regard with some matters, and perhaps the reason for this was his coexistence with the people of India for a period.

5- There were some aspects of agreement between the travelers in some matters, such as society caste, with their classification status, the highest and lowest, and the points of distinction between these classes.

6- There were also some aspects of differences. Al-Masoudi and Al-Bayruni did not agree over drinking wine among Indians. As for Al-Masoudi; he sees that Indians refrain from drinking intoxicants, not because of religiousness, but because it disperses their minds, especially kings, whereas Al-Bayruni sees that the Indians drink wines the first thing in the morning, then they eat.

7 – Some were singled out for mentioning some matters that others did not, e.g., Al-Masoudi was singled out on mentioning the existence of cabarets in the countries of India, while Al-Bayruni was singled out in mentioning the magic in the country.

Bibliography

1. Al-Khatib al-Baghdadi, Abu Bakr Ahmad b. Ali (d. 463 AH): *The History of Baghdad*, Beirut: Dar Al-Gharb Al-Islami, First Edition, 1422/2002.
2. Al-Yaqoubi, Ahmad, *Countries*, Beirut: Dar al-Kutub Al-Alaelamiah, First Edition, 1422 AH.

⁸⁸ Al-Bayruni: *Achieving what is of India*, 133

⁸⁹ Al-Serafi: *Journey*, 83.

⁹⁰ Al-Bayruni, *Achievement what is for of India*, 13.

3. al-Hamwi, Shihab al-Din Yaqoot, *A dictionary of writers or instructing the keen to know the writers: investigation* ed. Ihsan Abbas, Beirut: Dar al-Gharb al-Islami, First edition 1414/1993.
4. Ibn Al-Sa'I, Ali b. Angab b. Othman: *The precious gems in the names of the compilers*, ed. Ahmed Shawky Yan b. Muhammad Saeed Hanashi Tunisia: Dar Al-Gharb Al-Islami, first edition, 1430/2009.
5. Al-Zarikli, Khayr al-Din bin Mahmoud b. Muhammad, *The Flags*, Beirut: Dar al-Ilm, Edition: Fifteenth, 2002.
6. Ibn al-Nadim, Abu al-Faraj Muhammad ibn Ishaq, *al-Fihrist*, ed. Ibrahim Ramadan, Beirut: Dar al-Ma'arifa Edition: Second, 1417 / 1997.
7. Al-Dhahabi, Shams Al-Din Muhammad b. Ahmad b. Othman bin Qaymaz, *Biographies of the noble's flags*, Al-Risala Corporation, third edition, 1405/1985.
8. Safadi, Salah al-Din Khalil bin Abik, *Death's acknowledgment*, ed. Ahmad Al-Arnaout and Turkish Mustafa, Beirut: House of Revival of Heritage, 1420/2000.
9. Al-Dhahabi: *Biographies of the Flags of the Nobles*,
10. Ibn Hajar, Abu Al-Fadl Ahmad b. Ali b. Muhammad, *The tongue of Libra balance*, ed. Department of Systematic Knowledge, India, Beirut: al-Alami Foundation, Edition: The second 1390 /1971.
11. Al-Masoudi, Abu Al-Hassan Ali b. al-Hussein, *Meadows of Gold and essence of Metals*, Beirut: First Edition.
12. Ibn Hajar: Lisan Al-Mizan "tongue of balance".
13. Al-Omari, Shihab Al-Din Ahmad Bin Yahya b. Fadlallah, *Pathways of sights in the Kingdoms of states*, Abu Dhabi, The Cultural Foundation, First Edition ,1423 AH.
14. Ibn Abi Asbaya, Ahmed bin Al-Qasim bin Khalifa (d. 668 AH), *The eyes of the news in the layers of doctors*, ed. Nizar Reda, Beirut: Library of Life Library.
15. Al-Bayruni, Abu al-Rayhan Muhammad ibn Ahmad, *achieving what India has an acceptable saying in the minds or unaccepted*, Beirut: The World of Books, Second Edition, 1403AH.
16. Al-Zarikli, Khair al-Din, *Al-Alam*, Beirut: Dar Al-Ilm for Millions, Fifteenth edition 2002 AD.
17. Al-Baghdadi, Ismail b. Muhammad Amin, *the gift of those who know the names of the authors and the effects of the classified authors*, Beirut: House of Heritage Revival Al-Arabi.
18. Al-Dhahabi, *History of Islam and Celebrity Deaths and Flags*, ed. Bashar Awad Maarouf, (Tunisia: Dar Al-Gharb Al-Islami, 2003.
19. Abdul Majeed Al-Muhtaseb "Abu Al-Rayhan Al-Birouni" in *Journal of Studies*, Jordan University, Amman, Jordan, Volume: 9/1, pp. 8-11.
20. Al-Yaqoubi, Ahmad, *History of Al-Yaqoubi*, Leiden: 1883.
21. Ibn Rasta, Abu Ali Ahmed bin Omar, *Precious Morals*, Leiden: 1893.
22. Al-Bakri, Abu Ubaid Abdullah bin Abdul Aziz, *The Tracts and Kingdoms* Tunisia: Dar Al-Gharb Al-Islami, 1992.
23. Al-Serafi, Abu Zaid Hassan bin Yazid, *The Serafi Trip*, ed. Abdullah Al-Habashi, Abu Dhabi: The Cultural Complex, 1999.
24. Al-Edreesi, Mohamed b. Mohamed b. Abdullah, *Picni of the keen in horizons breakthrough*, Beirut: World of books, 1409 AH.
25. Ahmad Shalabi: *The major religions in India*, Cairo: the Egyptian Renaissance Library, 2000.

Social Life in India through the Writings of Muslim Travellers A Special Study of Al-Yaqoubi, Al-Masoudi, and Al-Bayruni

26. Will Durant, *The Story of Civilization*, Trans. Zaki Najib Mahmoud and others Beirut: Dar Al-Jabal, 1408/ 1988.
27. Mohamed Saied Al-More'b, "Manou's law" in *Al-Takhi magazine*, Kurdistan, 2015 AD.
28. Gustav Laubon, *The Civilizations of India*, Trans. Adel Zuaiter, Cairo: Hindawi Foundation, 2014.
29. Mohiyi al-Din Al-Alwa'I, *The Islamic Call and its Development in the Indian Subcontinent*, Damascus: Dar Al Qalam, 1986.
30. Al-Fairozi Abadi, *The comprehensive dictionary*, ed. Mohamed Nai'm Al-Irsousi Beirut: Al-Resallah Foundation, 1426/ 2005.
31. Al-Tanokhi, Al-Mohsen b. Ali b. Mohamed, *Ease post hardship*, ed. Abd al-Shalgi, Beirut: Sader House, 1398/ 1978.
32. Ibn al-Fakieh, *Countries*, ed. Yousif al-Hadi, Beirut: Books World, 1416/1996.
33. Ibn Kherdzabah, *Paths and nations* Beirut: Sadr House, 1889.
34. Al-Hemiery , *The perfumed garden in the nations news*, ed. Ehsan Abbas, Beirut: Naser cultural foundation,1980.
35. Ibn Hokal, *Image of earth*, Beirut: Sader House, 1938.