CHAPTER 11

Persian Travel writing in 19th century

As people from the very ancient time were fond of travel, the desire of travel and discovery of the new world was the natural phenomena of the earlier civilization. The account of travel like authentic historical document gives ample reference of the civilization and society of the period it deals with. But there is vast difference between travelogue writing and history. The conception of reality in the travelogue, unlike history entirely depends on the animated accounts observed by the travellers. The accounts of the traveller are amalgamated with his personal experience and emotion of which history is devoid.

Travel writing plays a very important role in the evolution of prose. In spite of this from the very beginning prose has been much neglected. This is the reason a limited information is available relevant to its various forms, of which one is travelogue writing. Despite being informative and interesting less attention has been paid to this form of literature. Its scope is very wide and it has the capacity to carry various subjects, such as history, culture, society, politics, literature, geography etc. At the same time it enables the reader to peep into the various vistas of the land, so that they became aware of various stages of the rise and fall of the various lands.

Travel writing is the name of occurrences of travel. A trip to the strange land is an important part of human life in order to fulfill their need and desire. That is why life is to be entitled as an unending travel. Whatever is the motive of travel, whether it relates to this world or next in both ways it is useful? Travel increases the value of the traveler. ~o sit at home is like the pearl under the shell. This is the reason travel is called a part of education. When a traveller comes back to his homeland, he is familiar with the every facets of life of the strange nation. Traveller exercises deep impact not only upon the traveller of coming generation but also upon his country, nation and
upon his thought and his point of view. A traveller gets the opportunity to exchange his view with the people of different countries relevant to social intercourse of the world, process of civilization, learning and art etc. In this way he collects the first hand information and at the same time he propagates the culture of his country among the different nations. Thus through travel a kind of cultural exchange begins between the two nations. By travel a traveller can redeem his drawbacks. Most probably it has been said make much trips in order to get rid of your defects. Sa’di the great poet of 13th century of Iran, in the following verse instigates his reader to make travel for by travel a traveler can redeem his drawbacks. Most probably it has been said make much trips in order to get rid of your defects. Sa’di the great poet in the following verse instigates his reader to make travel,

"Make much travel in order to mature your immaturity; a sufi could not be pure till he drinks the last of the goblet".

Again the poet gives admonitions to his countrymen to extend help to the traveller, so that, whenever he will go, he will remember you by good name,

"Be familiar with the strange and be friend with the traveller, for, traveller will praise you."

About a travelogue, Massod Manzar, editor of the monthly Sohail in the foreword of a travelogue reveals his opinion thus, (1) ‘Basically travelogue is the account of the travel of an individual person but in fact it gives a great deal of information of the cultural history of a nation and its period. A traveler brings out many small facts in course of observation of the people from high to low rank. And most often it seems that in place of any individual person many people are visiting the land.’ It is very difficult to determine a definite date of the beginning of travel writing. Herodotus1 a Greek historian of 5th century B.C.E. was the world’s first historian. He was the great ethnographer and topographer. As an ethnographer he describes amazing custom and habit of the people of different lands without any trace of bias. The foreign custom greatly struck him. As a topographer he was the first to understand the relative size and situation of Europe, Africa, and Asia.

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1. The Greek researcher and story teller, born in Haliearmassus (modern Bodrum in Southwest Turkey) in 5th century B.C.E. was the world’s first historian. He was the great ethnographer and topographer. As an ethnographer he describes amazing custom and habit of the people of different lands without any trace of bias. The foreign custom greatly struck him. As a topographer he was the first to understand the relative size and situation of Europe, Africa, and Asia.
century B.C. has been regarded as the first travelogue writer. Suleiman, Arab by origin, was one of the earliest travellers, his travelogue under the title of *Silsilatul Twarikh* published in 1845. The travel book of Abu Zaid Hasan Al Shirani of 3rd century A.H. published in Paris in 1845. The meaning of travel writing is the occurrences and happening of travel which are presented in the form of writing. In English it has been said that it is a motion picture or illustrated lecture which describes travel.

Travelogue is the collection of observation, experience, occurrence and event of the travel along with revealing some new vistas of life. A traveller gives the description of the accounts of that places, he passes through, in the form of diary. According to Webster, (2) 'Travel-ogue/ Trav-elog./ Travelogue also- lag: a Talk lecture or discourse on travel usually with illustrations'

Travelogue is the repository of biographical information. The biography and the travelogue of the great philosopher and author of the developed nation are the priceless gift for the coming generation. It furnishes great help to lead them as a true guide. Agha Mohammad Tahir Banira Azad writes in the preface of *Sair-e- Iran* written by Mohammad Husain Azad, about the travelogue thus, (3)'In the travelogue, a flood of light has been thrown upon every facets of human life which has been left dark in the historical, geographical and literary work. Social intercourse, manner, habit, custom, faith, language, religion, trade, industrial features, caste, face and feature are such qualities of the travelogue which made this form of prose different from other geographical work'

The purpose of travel writing is to propagate the personal information with the amalgamation of personal feeling through the outside knowledge. A travelogue shows the travelers' inner feeling. The chief feature of it is that, its style should be attractive and observation deep. A traveller could put the reader exactly in the same state as he feels and also could make them overjoyed as he enjoys. The other important feature of the travelogue is that without any hindrance the reader could travel accompanied by the traveller. Besides it must contain every facets of the country such as administration, management of the country, principal of equity, rule of justice, trade and administration. A travelogue cannot be complete without the resume of the country. It cannot be denied by the fact that political revolution of any country exercises deep impact on the social condition. History is the evidence that its influence has also been seen in the literature, society, polity and economical condition of the country. This is travelogue which reveals all modification and
historical events occurred due to revolution. Travelogue is not only important from the historical and social point of view but at the same time its cultural and economical value cannot be neglected. From the ancient time it plays a very important role in furnishing every sorts of lively information in the form of fiction or diary. The history is hidden in the heart of this priceless treasure. Every student of history is indebted to the travelogue.

It is needless to mention here that the history of human culture might have been spread from one country to another through travelogues. Although history can also serves this purpose but historical work is the result of readymade material from the different sources. While travelogue depends on the lively accounts. The traveller mentions the historical backgrounds with up to date information accompanied by the geographical condition, the account of the natural sights, flora and fauna which make the treatment interesting, animated and authentic. Travelogue writing is useful and informative, as it reveals what social institutions and beliefs were prevailed from time to time? What literary and artistic achievements were made in different ages? How was political power acquired and used by different rulers? How people adheres to their belief and principal?

Journey enables the traveler to gain name, fame, honour and even wealth. It provides the opportunity to visit a strange land, to observe its culture, society and polity. A traveller during his travel witnesses wonderful objects or creatures. On coming back to his homeland he writes the account of that country and draws sketches and pictures of those creatures he had come across there. Then he hands over his travel account to press to print. Hundreds of its copies are printed. Person interested in the subject purchase the book and the writer is also very much benefited in terms of money. If the traveller has command over the language of the land visited by him, then he could explain the account of his travel exact what he felt during his journey. A traveller keeps eyes on the way of talking, style, pronunciation of the language of distant and strange land. In this way he makes his reader aware of the language of strange land. A traveller in the following lines shows his wonderful experience giving the difference between the two letters he “ч” and “ч” and their reverse use in Uzbekistan. He writes, (4) ‘I observed that

2. It was a part of ancient Iran but later on in 4th century B.C. conquered by Alexander the Great and was dominated by Arab forces in 8th century. It fell under the arm of Mongol in 13th century. Later on the region was annexed to the Tamerlane’ Great empires. It remained the part of this empire till 16th century. In the mid
there is vast difference between the word and work of the people of Uzbekistan. In their language both he and khe of the alphabetical letters are present. But they pronounce he as khe and vice versa. They pronounce Mohammad as Mokhammad, Bukhara as Buhara, and Mehman Khana as Makhman Khanc. There is a beautiful city that they call Shakhri Sabz. I also used to conjugate it as Shakri Sabz. Once I found an English book related to the Uzbekistan in this book Shakhri Sabz was translated into English as Green city then I came to know actually, this is Sheri Sabz’.

According to nature and incentive travel can be divided into numerous parts, for example

1. Religious journey: In this journey besides Hajj to Baitul Allah, the pilgrimage of holy places and attendance of religious gathering is incorporated.

2. Academic journey: In this, the purpose is to attend the seminar and poetical contest.

3. Educational and Literary journey: Teachers, research scholars and students make such trips in order to obtain learning and knowledge by way of meeting with man of letters and visiting the library, archive and other educational centers of the cities they visited.

4. Commercial or professional journey: As this journey is purely based on trade or business, the business man visit other places to sell and buy the commodities.

5. Political journey: The traveller of this sort journey is ambassador, officials, journalists. The motive of this travel is to establish healthy relationship with the other countries.

6. Imperial journey: This is the journey of several kings with all his retinues. In this travel except the sultan all have secondary position. They entirely depend on guide. The guide’s company makes them unable to watch, to think, to hear on their own. Guide makes them aware of the place they visit.

7. Martial journey: Such journey created by the enmity with other countries.

19th century it was conquered by Russian forces. The territory was made into the Uzbek Republic in 1924 and Uzbekistan Soviet Socialist Republic in 1925.
8. Adventurous journey: Ambitious and bold persons are interested in journey. They face many perils and jeopardize their life in course of gathering information and reminiscences of the places. For example, Ibn Batuta, Columbus, Vasko di gama, Madam Dieulafoy contributed largely in collection of the unknown accounts about the place.

9. Imaginary journey: In this sort of travel, the author, employing all his imaginary power, creates, a dream land and stuffs his travelogue with all the ingredients, necessary for a travelogue. For example Masalekul Mohsinin (The ways of Charitable) by Abdur Rahim Talib zade is the best of its kind.

10. Migratory journey: This is a form of temporary or permanent shift from native place to other area, on the pretence of polity, socially, economically and religious pressure. For instance Prophet Mohammad ³(P.B.O.H) being anxious from the tyranny and oppression at the hand of infidels migrated from holy Mecca to Medina.

11. Amusing journey: This journey can be classified into two sorts. The first is purely temporarily having less degree of amusement such as picnic or short tour. The next is excursion. In this category the traveller travelled as a tourist. There is a clear definition between travel and excursion. One makes travel on being compulsion but excursion is made to amuse one self. Travel for tourist is blessing of Almighty Allah and not trouble.

The above mentioned different types of travels became the cause of writing travelogues. Generally five types of travelogues are written in Persian literature. They are religious, local, western, eastern and imaginary. Religious travelogue is related to Haj ⁴and other holy places such as pilgrimage sites of different countries like Hejaz, Syria, Iran, and Iraq etc. Western travelogues consist of the travel account of European countries such as London, Russia, Japan, Paris and America etc. Imaginary travelogue purely based on the imagination of writer.

³ he was handsome of medium height, very active, walked rapidly which forced his companion to race to keep up with him. People reported seeing light around his body and face, which they compared to the sun and the full moon. His skin was white and turned rosy from exposure to the sun. He had black eyes and thick beard. People who touched reported healed, safe and secure.

⁴ Muslim pilgrimage to Mecca, has been described as struggle.
Travelogues is the collection of experience gathered while journey, containing all the facets of the places including travelers’ curiosity, feeling and interest. According to Dr Sayyid Mohammad Aquil, (5) ‘Travelogue is the description of traveler’s experiences to the strange lands, places, of interest, various facets of social milieu, people’ custom, ceremony, their like and dislike. The description of the journey depends on the sight and insight of the traveler. How does he perceive the matter? And how much command does he have over description. Whether he covers only the places or also keeps his eyes on their surrounding, history, literature, manner and habit of the people of the places he passed through.’

Throughout the entire periods from the advent of Islam to the Safavid period, except Seljuq period none of the scholars showed their interest in the travel writing. After the Muslim conquest of Iran, scholars showed their interest in the Arabic language. They wrote books into this language which enjoyed enormous prestige. But during the Samanid and Ghaznavid period (980-1037) less attention was paid to Persian prose. Many Persian prose work of this period are the translation of Arabic works. During the Samanid period (903-987) three important books were written into Persian. They are *Ajaib ul Buldan* (Wonders of the countries) by Abū Mūlib Balkhi between 366 and 388 A.H. is regarded as the earliest work on geography. *Matlaus Sa’dain* (Rising of the Two Fortunate Stars) by Abdul Razzaque Samarqandi, is narrative of the voyage, translated into English by R.H. Major in India in 15th century A.D. In the second half of 10th century *Hudud ul Alam* (The Region of the World) dealing with the traditional manner of Islamic geographies, relevant to earth, sea, island, mountain, river, desert including the description of different countries from China to Europe written into Persian by some selected figures, most probably is amongst the earlier geographical works not travelogue.

It was Seljuq period (1037-1157) in which both prose and poetry flourished into a fruitful branch of literature. The period is remarkable for the foundation of mystical nature of poetry. First time philosophical opinions, counsels, admonitions were introduced into panegyrics. Before this period, panegyrics were composed only in praise of rulers. Thus this period which gave a new shape to panegyric, is the landmark of the history of Persian literature. Under this period books on varied topics such as theology, astronomy, romance, mathematics, astronomy, biography and travel were written. Seljuq period kept the foundation stone of travelogue writing into Persian. Nassir Khusraw left behind himself a book
of his travel entitled *Safarnama-yi- NasirKhusraw* completed in 444AH./1052A.D. About after a century *Tuhfatul Iraqin* (The Gifts of Iraqs) was composed by Khaqani Sherwani, in course of his long journey to the sacred cities of Iran in 551-52A.H./1156-57 A.D. It is the first Persian book of travel in masnavi form which describes the lands and cities through which the poet had passed. Both this travelogues have the elements of travel writing but in a distortion and misrepresentation form. This literary attainment of prose reached to its perfection in the Qacharid period.

Under the reign of Mongol (1219-1256), Ilkhanid and Timurid (1256-1335) much attention was paid to the art and architecture than the literature. Due to the Mongol invasion Persian literature underwent a complete and lasting change. The most important event, took place in this period is the production of mystical nature literature. Under the oppressive, chaotic and unrest condition people sought refuge under the roof of mysticism. As a result poetry of mystical nature produced by the poets. Besides, ghazal began to compose in a peculiar form. A host of writers produced their talented books on varied subjects such as history, ethic, philosophy, biography etc.

The founder of the Safavid dynasty (1501-1736)\(^5\) was a staunch believer and great supporter of Shia doctrines. He imposed shiaism both as a state and national religion. His successor extended great patronage to the art and craftsmanship of the land. Contrary to this Persian literature began to remain unattained and ignored by them. The Mongol menace, devastation of the preceding centuries and lack of patronage compelled many scholars and writers to leave Iran and those who remained, there, composed only religious poetry. And in due course the intellectual activity cramped. In place of great poet and philosopher there arose only theologian. As a result learning, poetry, mysticism, and philosophy tended towards decline. Under such circumstances even notion of travelogue was impossible.

Qacharid period (1796-1925) is the land mark in the history of Persian travelogue. Many important travelogues were written in this period. There are many reasons behind this. The first and most important reason is the convenience

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\(^5\) converted Iran from sunni to the shia sect of Islam. At the age of fourteen took over as head of the Qizil bash|read heads). He was a successful conqueror brought all of the geographical area of modern Iran and some of Iraq under his control. Baghdad was captured by him in 1508. Later on sunni Uzbeks overwhelmed by him at a battle near Merve in 1520.
of travel due to the transportation facility. This period was free from highway robbery. There was no need of slow transportation like caravan, horse, mule, bull cart, oxen cart and so on. In place of them high speed transport was available. Moreover, travel by sea route was available such facilities instigated people’s interest in travel and aroused in them fondness of travel.

Qacharid period for Iran was the period of political upheavals. Iran was entirely fallen under the arm of Russia. British and Russian influence led Iran closer to modernization. They exercised deep impact in Iranian society. Much innovation occurred in Iranian society. The translation of European literature aroused interest in them to learn foreign language, modern science and technique. For this purpose students were sent abroad. In this period mutual understanding was made between Iran and European country. Iranian made trip to foreign country and vice versa. Thus travel started. Persons visiting a foreign land or an island have developed a fancy for writing an account of their adventures which besides name and fame also yields them a good sum of money. The growing contact between two nations prepared the ground of two way traffic which brought a literary renaissance in Persian language and literature. Scholars paid heed to a forgotten form of prose while in earlier lime they only wrote about the courtiers, scholars and literary man. But in this period travel writing began to produce. The travel account in simple and easy language found place in news paper which called people’s attention and brought the foreign culture to the Iranian notice.

In this period ornate, flowery and artificial words which were beyond the reach of common people gave way to simple and easy language. A series of European words entered into Persian language and literature. The most vivid example is the Safanama-iy-Shah-i-Iran full of European words. This travelogue reveals the Shah’s fascination to English language, society and culture. The travelogue writing of Qacharid period is a mine of information of British culture, civilization, society, their ability and talent, their progress in the field of science and technology. Those who travelled to European country much praised the foreigners. Mozaffarud din Shah, fourth king of Qacharid period gives the characteristic feature of a person with whom he came in contact while his journey to Russia. The General of the Russian Emperor was very intelligent, wise and bore good moral character.
Mirza Abdur Rahim Taliboff, through his work *Kitab-e-Ahmad* or *Safina-i-Tolibi* (Ahmad’s Book or The vessel of Student), containing new discovery and useful instruction in the form of dialogue between the author and his eldest son in two volumes, played a vital role to make the Iranian aware of the new development of European country.

Under the reign of Qacharid period Shahs’ consecutive trips to abroad tended Iranian in compiling travelogues. This form of literature liked by the courtiers very much. Actually the book of travel and book of life was not a new production for the Iranian. From the earlier time they were very fond of writing this form of literature. But as they were devoid of charming qualities could not attract the reader. Modern travel book was the first production of modern prose literature, based on the eye witness account of the event and observation of journeys, which aroused interest in people to read and also developed in them a keen interest to write it. The travel writing led novelists to write critical novel. They culled knowledge and information from this form of literature. Thus it can be said the beginning of novel writing begins with travelogue writing. The novels *Siahatnama-yi-Ibrahim Beg* (1888) by Haji Zainul Abedin of Meragha and *Haji Baba of Isfahan* (1900) by James Morier, translated into Persian by Mirza Habib played a vital role in awakening the peoples’ mind. Through these novels the modern novelists criticized the deplorable condition of the society. It was the *Siahatnama-yi- Ibrahim Beg* which became the cause of the modification in travel writing. This novel in three volumes published in three different places Cairo, Calcutta (1906), and Constantinople.

During the Qacharid period a large number of travelogues were written. Some of them authored by the Shahs and Princesses and partly written by others of whom ambassador, physician, archaeologist, telegraph official, merchant, chronicler, darvish and other independent personalities were involved. Unfortunately many of the travel books are still in a manuscript form, which are regarded as a repository of wisdom. In the words of Dr Idris Ahmad, (6) "آگراين سفرنامها که بعضي از انها چاپ شده جمع أورى گرد د اطلال بسيار يمی ر خصوص وضع سياسی و جغرافياي و درباره افكار و عقاید سياساداران بزرگ ايران درقرن ا واحرف پزدهم عرض مي كنند."
Many travelogues have not published and whatever published supply very important information especially about political and geographical condition and regarding the thoughts and faiths of the great diplomats of Iran in the late 19th century.

The Shahs of Qacharid showed their interest in travel writing. Nasirud Din Shah Qacharic left behind himself two travelogues; they are *Safarnama-yi-Shah-e Iran* and *Sair:-:Mazandaran*. Mozaffaruddin Din Shah has the credit to have one travelogue namely *Safarnama-yi-Mubarak Shahenshahi*. There is a journal of three years residence of Iranian Princess in London by Asad Yaqoot Kaya. Although this is not a travelogue, yet, all the ingredients of travelogue are embodied in its framework. During this period many travelogues were translated from Arabic, French and English into Persian. Besides there were three valuable travelogues written in India into Persian as their authors are Iranian, the descriptions of their travel account have been described here. During the Qacharid period travelogue writing attained much importance. Consequently there are volumes of travelogues. All of them are not possible to mention here. The most important work of the period written before or after the Qacharid period is mentioned here.

1. *Safarname-yi- Nasir Khusraw 444A.H. / 1052A.D.*

During the reign of Tughral 6Beg (1037-1063 A.D.) Nasir Khusraw Balkhi in order to perform pilgrimage travelled Mecca; from here his lust of wonder began and continued for seven years. He extensively travelled various parts of Persia, Syria, Arabia and Egypt for seven years from 1045- 1052 A.D. The great merit of Nasir Khusraw lies in the fact that he did not reveal in the travelogue his personal miseries and trouble faced while propagation of Ismaili sect at the hand of Sunni ulama and religious minded people. On the contrary, the book depicts his personal experience and firsthand knowledge of the social, economical, political, religious and historical information of the places he passed through. Besides there is also account of the some important personalities with whom he came into contact while journey to the west of Iran. Of the places he visited, Egypt impressed him much. During his three years residence in Egypt, he came across with the great personalities of Ismaili sect. Their company left deep impact on the mind and thought of Nasir Khusraw. Finally he embraced this sect and became one of the twelve pillars of Ismailism. As a preacher of the Ismaili sect his popularity reached

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6. The first sultan of Seljuq in the beginning he was in the service of Mahmood Ghaznavi, defeating his son Mas'ud he became the ruler of Nishapur and ruled twenty five years.
far and wide. Soon he won the heart of his follower and came to be known as Hujjatul Jazira (the proof of Islam) in Khurasan. Safarnamaye- Nasir Khusraw, illustrated and gilded consists of 144pp. with some French words. For example in page 10 foot note number 8&9 there is French translation of Dargah as embrasure and Taq as a-cade or arc respectively. The author made an attempt to show the difference between the pronunciation and construction of the Persian words after the conquest of Iran. Many changes occurred in Persian language such as shehri, nimman, and khat-i-tazi turned into shehr, nime, and khat-i-jadidi. The following lines about Egypt provide an excellent model of the composition of the period under the Arab preponderance. At the same time it gives the idea of the selling and purchasing system of the pitcher,

(7) "شهر مصر در کنار نیل نهاده است به درازی و بسیار کوشرکا و منظرها جنایست که اگر خواهند آب بریسان از نیل بردارند اما آب شهر همه سقاوانی آورند از نیل بعضی به شهر و بعضی بر دووش و سیوه و دیم از برجن دمثقی که هر یک سی من آب گرفتی و چنان بود که پنداشتن زرین است. یکی مرا حکایت کرد که زنی است که پنج هزار از آن سبو دارد که به مزد می دهد و هر سبوی ماهی بر یک درهم و چون بات یک میلاد درست بات سبارند و در پیش مصر جزیره ای در میان نیل است و در آنجا مسجد آدینه است و باغها است." 

("Egypt is situated at the bank of Tigris. There are such palaces and landscapes that people could take water from the Tigris. But the entire water carrier fetches the water in the city from Tigris. Some of them use camel and shoulder to carry water. I observed such pitchers in Damascus made of brass in golden color, look like made of gold, having the capacity to carry 120 kilogram water. A person narrated the anecdote of a woman who was the owner of five thousand of such pitchers. She gives pitcher on hire. The price of every fish shaped pitcher is one dirham. This pitcher must be in proper shape at the time of return back. In front of Egypt there is an island in the river Tigris. Friday mosque and garden are there.")

There is another travelogue of Nasir Khusraw entitled Zadul Musafirin (sustenance for traveler) written during his exile in 453A.H. /1061A.D. dealing with the problem in the field of philosophy, religion and natural sciences. It is regarded as one of the most important travelogues in Persian literature

2. Tuhfatul Iraqin of Khqani Sherwani 551A.H./1156A.D.

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7. is a sufi shrine built over the grave of the revered religious figure. It is often associated with sufi meeting rooms and hostels known as khâqân. Many Muslims believe that dargahs are portals by which they can invoke the deceased saints' intercession and blessing.
The first person who started the tradition of travelogue writing in Persian in masnavi form is 12th century poet Khaqani Sherwani. In 1156-57 with a view to perform pilgrimage to Mecca he began his journey which was later on extended over Isfahan anc Baghdad. His travelogue under the title of Tuhfatul Iraqin (The Gift of Iraqs) consists of about three thousand verses. It is a first book of travel. This is the literary output of Khaqani. Whatever he gathered during the one year of his travel in the sacred cities of Islam, he incorporated into this work. The work, dealing with the accounts of lands and cities, is regarded as a great master piece in Persian literature.

Tuhfatul Iraqin is a mystical masnavi based on the praise of the city of Iraq, Baghdad, Hamadan, Tigris, Madina, Mashhad, K’aba, Syria, Egypt, Prophet Mohammad (P.3.U.H), Hazrat Ali, shrines of the caliphate, sanctuary, learned men, Hajrul Aswad, Bang-i- Dara, Zamzam, dates of Madina, camels of the Hajis, holy mausoleum etc. This masnavi also deals with the eulogy of some great personalities; religious authorities with whom he came across while his journey

3. The Travel of Marco Polo 1271A.D.

Among the European travellers who visited India Marco Polo is regarded as the earliest traveller. He began to travel at the age of seventeen. Under the reign of Ghiasud Din Balban in 13th century A.D. he departed to Malabar from China. His father Nicolo Polo and his uncle Maffeo polo were great travellers of his time. They by the way of describing the account of travels in the Eastern lands instigated Marco to such a level that a keen interest of journey aroused in the younger Marco. Marco Polo journeyed over land to China and attached to the court of Kublai Khan for seventeen years. He made Kublai Khan aware of the strange custom of the several

8. the black stone which pilgrims kiss at Mecca while performing Haj. It is believed it observes all the sin of the pilgrims when they keep their hand on it.
9. It is a well located within the Masjid-i- Haram at Mecca near the K’aba. Ismail son of Ibrahim and Bibi Hajra, scraped the ground with his heel and the zamzam appeared when her mother desperately seeking water for her infant son. Running seven times back and forth in scorching sun light between the two hill Safa and Marwa. To day pilgrims following the tradition run seven times between these two hills. As the well is divinely blessed it is believed to satisfy both hunger and thirst and cure illness. The water is said to contain high level of some minerals: calcium, magnesium and fluoride.
10. Throughout in the history of India whose court is famous for discipline, is, no other than Ghiasud Din Balban. If he believed that a king is deputy of Allah on earth and has unparalleled power, he is right. This great sultan of slave dynasty was an extremely shrewd military chief belonged to Ilbari tribe of well to do Turk family. He ruled his territory with iron hand. Nobody could even smile in hi court. He even established an intelligence department and posted spies in different parts of the country to get information about the conspiracies against him.
wild and distant provinces where he was a visiting administrator. In Tartar he, by
dint of his sharp memory and intelligence, within a short span carefully learnt the
language and custom of this place. His fluency and command over this language was
such a level that he like a language possessor conversed into Tartar language. He
had that much interest into this language that he forgot his own language. It can be
realized by the fact that when he returned back at the age of forty one after twenty
four years (1271-1295) to his homeland Italy in Tartar costume his countrymen even
his relative could not recognize him.

Marco Polo had a ripe experience of his travels. He left an account of his
impression in his travelogue. His travelogue after the lapse of seven centuries is the
mine of information for geographer, historian and student who is interested in the
Asiatic life. He brought the Central Asia to the notice of European mind, and
furnished a great deal of information of the several parts of Central Asia and the
vast Chinese Empire.

Very few travellers mentioned the East as the East of Romance rather
fanatical and suspicious attitude of the people of that land. Mr. Polo observed east
from the different angle avoiding politics of that time. He kept his eyes on all
wonders of the land more fully than any man has seen ever since. John Masefield
explains, (8) “It is only the wonderful traveller who sees a wonder and only five travellers in the
world’s history have seen wonders. The other has seen birds and beasts, rivers and waters, the
earth and the (local) fullness thereof. The five travellers are Herodotus, Gasper, Melchior,
Balthazar, and Marco Polo.”

At the time of Marco the whole of Central Asia was known as the land of
splendour and magnificence like a dream in the man’s mind. Barter system
prevailed there. The merchants of Europe bartered with the stranger for silk, pearl
and precious stones. The account of his travels is a mine of information of the
various strange places of Central Asia and Chinese Empire, particularly of Iran. As he
returned from China via Iran in 1292A.D. He observed Iran minutely. Regarding the
account of Iran he gives first hand information as it was the first account of Iran
since the Arab invasion. He was the first person who brought Iran to the European
notice after six hundred years. Till this long period Iran had been gone into oblivion.
Having disappeared from European sight for years together Iran again became a
centre of attraction for European who trod in this land having various purposes.
At the time of this great traveller Iran was not like today. Many changes occurred in the name of several provinces of Iran. For example Kazvin known as Kasibin, Sistan as Suolistan, Isfahan as Span, Shiraz as Siras, Gukhan as Socara, Damghan as Timocain, Iraq as Tauriz. Mr. Polo visited the vast Empire dividing into various kingdoms. He writes, (9)“In Persia which is a large province, there are eight kingdoms the name of which are as follows. The first which you meet upon entering the country is Kasibin, the second ying towards the south (west) in Kurdistan, the third is Lor, towards the north the forth is Suolistan, the fifth Span the sixth Siras, the seventh Soncara, the eight Timocain which is at the extremity cf Persia. This entire kingdoms lie to the South, excepting Timocain and this is to the north.” He gives the description of the topography of Iran like an expert geographer that is why he is called the father of modern geography. This type of information will surely satisfy the curiosity of those who is interested in the medieval geography of Iran. He visited many places of Iran such as Tabrez, Kashan, Kerman, Badakhshan, Ormuz. He gives the vivid description of the city, town, village, art, architect and hand work of Kerman. There is the account of the embroidery along with the figure of beasts and birds, trees and flowers and varieties of other patterns on the carpet in Kerman. There is a great deal of description of the life, society, culture of Iran. At this time Iran was more thickly inhabited, flour shing, noisy than today. As Ella Sykes writes, (10)“His travels show us that Persia in the thirteenth century was more prosperous and populous than in the twentieth, while her communications today are almost in the same primitive state as they were in the time of great Venetian.”

The life and travel of Marco Polo is reseachable. Many European engaged themselves in research of his travels. Lastly it can be said Venice being the birth place of this greatest Asiatic traveller always will enjoy the great honour.

4. Jahanian Jahan Gasht 785A.H./ 1384A.D.

It is a sort of travelogue by Jalal ud Din Husain Bukhari, written in 1384 A.D. into four chapters namely journey to East, West, North and South. Although it is based on the mystical nature work, every species of a travelogue is interspersed into its frame work

5. Badaiul Waqai 1512A.D.

Badaiul Waqai (wonderful occurrences) is the account of travel of some Zainud Din Mal'mood Wasifi Harvi who having fled from Bimjan in 1512A.D. took
residence in Wararud near Samarqand. This work details the account of his personal experience and observation which he gathered, noticed and heard while his journey. It contains the information pertaining to the history, literature, learning, life sketch of the intellectual and poets of the period it deals with.

6. Bayan-i-Waqai (the truthful statement) in two parts is the account of a journey written by an Iranian namely Abdul Karim Kashmiri Balkhi who resided in India for years together. From Delhi he departed to various lands. The present work is the result of his travels into distant lands. First part of his work covers the account of his travel in India, Ottoman Empire, and Iran. Others parts deal with the author's observations from Qazvin to Mecca. Detailed information is given in the description of Abu Ali Sina, Bisutun, mausoleum of Qazvin, Abu Hanifa and the tomb of Daniel. He finally returned back Delhi from Mecca.

7. Tuzuk-i- Baburi

It is the autobiography of Zahir ud Din Mohammad Babur. As autobiography is a form of travelogue, this work like a travelogue gives necessary information of the land visited by him. Originally it was written into Turkish language. Later on at the order of Akbar, Abdur Rahim Khankhanan rendered it into Persian. This work is the great achievement of the great Emperor. In this work the personality of Babur appears as a historian, researcher and tourist. He passed a greater part of his life in travel in the distant lands. He took a long residence in India. He gives an ample reference to the past glory of India. There is a great deal of information of Indian natural science, religious, belief, custom, tradition and holy places. From the account of India it appears that he liked the society, culture etc of the place very much. Babur was well aware of the temperament of Indian and Indian soil. He had great knowledge of India. The following lines can be quoted here

11. the great Iranian physician and philosopher born near Bukhara, he at the age of sixteen gained mastery not only on natural science and rudimentary metaphysics but also on medical theory. As he was not satisfied with merely a theoretical understanding of medicine, he began to treat the sick. He knew enough to treat the Samanid ruler, Nuh bin Vansur The successful treatment gained Avicina's access to rich library of that prince He was one of the main interpreters of Aristotle. He authored nearly two hundred books on natural science, religion and philosophy. His most two important works are Shifa( The Book of Healing) and Al Qanoon fi Tibb( The Qanoon of Medicine) His medical system was long the standard in Europe and Middle East.

12. the son of a Mongolian father and Changizi mother founded Moghal Empire in India. Born in Farghana now in Uzbekistan, ruled in India for a long period from 1483-1530. After defeating his enemy Ibrahim Lodhi in the battle of Panipat in 1526, he ruled in India with iron hand. He was a vigorous warrior and trooper.
by way of illustration, (11) 'The only good feature of India is that it is very wide. There is abundant of silver and gold. The weather of rainy season is graceful. There are a lot of divisions of professions. A great number of people are involved in same profession and thousands people of the same professions are available at the time of need.'

8. *Safina-yi- Soleimani* 1096A.H./1685A.D.

The *Safina-yi- Soleimani* 13(The Ship of Suleiman) translated from the original Persian manuscript into English by O Kane and published from London in 1972. It furnishes very useful information of the court of Safavid Shah Soleiman and the court of Phra Narai, Siamese king with the description of the Iranian community resided in Siam. The traveller Ibn Mohammad Ibrahim visited Siam in connection of the Iranian mission to Siam in 1685. It is an attempt to explain sea- faring, trade and commerce of various far Eastern ports along the way. It contains valuable descriptions on the reception at Siamese court, food, custom and religion. There is account of the activities and achievements of the Iranian in Siamese, their leader, and their influence on the Siamese court. The Iranian of Siam played important role in having brought King Phra Narai to the Siamese throne. As a whole this is very significant work.

9. *Shigurf Name* 1178A.H./1765A.D.

Among the Iranian Indian travelers in Europe, the name of Shaikh Itesamud Din and Mirza Abu Talib Isfahani stand unrivalled. About Itesamud Din, well known as Itesamodin in Europe, meager information is available. He as a representative of Shah Alam in the company of one S. Captain, from Calcutta, made a trip to Europe in 1765. The motive that led him to travel was political mission. Shah Alam wanted a British protection at Allahabad from the English Crown. With this view he was sent to Europe. This Iranian Indian visited Mauritius, France, England and Scotland. He while three years journey in Europe gathered valuable information of this land. On returning India he wrote the account of his travel into Persian under the title of *Shigurf nameh*. This later on translated into English from a Persian manuscript of the British museum with an English version and notes by some James Edward Alexandra. Again this work translated into Urdu. The above mentioned travelogue

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13. was a devoted and serious patron of painting and architecture.
full of commentary and impression, consisting of 419pp published from London in 1827.

The language of the travelogue is simple and attractive. Itesamud Din has the power of explanation. The ordinary thing becomes alive under his touch. Of the places he visited London fascinated him much. The British people, their manner, behavior, way of talking have been described in lucid details. The British people with their love affection and good manner won his heart. He did not find any place as beautiful as London. He writes, (12) “I am not able to praise London, I just shall say that in the entire world there is no place like it. But my tongue is unable to recount the great features of this city.”

The author not only confined himself to the description of the high society’s people but also there is account of the pavement’s people, theatre, dancing hall, tricks of the circus’s animals. He gives very interesting description of the circus. Concerning a giant sized lady working in circus, his comment on the size and get up of the lady, makes him a true observant. This travelogue is an attempt to write account of the life of European people pertaining to their social, religious, educational and cultural activity. The learned author has taken much pain to collect the mater of the religious belief and other religious problems of the European. He evinces their religious problem in form of conversation with the religious minded people met in course of his travel.

Itesamud Din was a staunch believer. Although he took three years’ residence in foreign country, but he did not forget his culture. In spite of cultivating the friendship with many Christian persons he never touched wine and pork. He returned back to Bengal in 1767A.D.

10. Masir-i- Talibi fi Balad-i-Afranji 1213A.H./ 1799A.D.

It is the account of travel in Africa, Asia and Europe during the year of 1799-1803 by Mirza Abu Talib Khan Isfahani better known as Londoni in India. Major Charles Stewa~ translated this travel diary into English from original Persia manuscript in two volume (v.I, consists of pp.320; v.II, pp.418) and published from London in 1810 Fort William College of Kolkata published its original manuscripts into typing form, consisting pp.865 with errata at the end of the work in 1812. This work edited by Talib’s son Mirza Husain Ahmad and some Mir Kudrat Ali Munshi
printed at Hindustani press by P. Pereira. It is the first travel account of the British Isles by an Iranian. And the first such book which has been translated into English. The travelogue Masir-i- Talibi having first hand information not only drew the European attention to its importance and reality but also left a deep impression on the mind of Incian. For instance Dr Sayyid Aquil writes thus, (13) “Abu Talib Londoni penned down a detailed travelogue of Europe and England in Persian language. It dealt with every facets of social and historical life of England. Very few travellers like him gathered that much information. Although there is also account of the traveller’s own excitement and splendor of his pigeon and myna flying nonetheless this is very important travelogue.”

In the very beginning of travelogue, Abu Talib draws a line of differentiate between a historian and traveller of whom he gives preference to the traveller. According to him a traveller gives the account of his travel with his emotion and feeling while historian mentions the history of the places free from his emotional touch.

Abu Talib was the son of Iranian father, Haji Mohammad Beg Isfahani and Indian mother. He was born and brought up in Lucknow. The date of his birth is 1752. At the age of forty seven he traveled in European country. Abu Talib while visiting the places and observing the people, developed his literary taste. In praise of the beauty of English women he composed poetry and masnavi. Such literary composition increases the value of the work. Before European tour he published a diwan of Hafiz in 1794 which is regarded as one of the earliest printed editions of Hafiz’s composition. He also left behind himself a book of commentary on poetry. In London he vis ted Oxford library. He gives the exact number of books of Arabic and Persian boasted the library. According to him there were 10,000 Arabic and Persian books. The works left by him evinced his interest into Persian literature.

In course of his travel first he resided in Cape Town and St. Helena. His long stay in Ireland provided him opportunity to observe the Irish closely. He found in them that in religious toleration and open mindedness they surpassed the English and in terms of austerity and bigotry they are better than the Scots. Minutely observing them he reached on the conclusion that Irish are more ambitious, generous and prodigal than English and Scots. Along with their virtues he also kept his eyes on their vices. He did not forget to count their drawbacks. He analyzed that they do not have command over sound judgment, prudence careful thought like the English and Scots are. His sojourn in London enabled him to cultivate friendship with
Englishmen. Within a short span of time his personality attracted many British and soon he established a large circle of English friends. Living amidst of them he culled information of their cult and culture. The account of the England and Englishman contains extensive description of the landscape, social club, building, fort, washroom, bridge, lane, church, entertainment, art, science, trade, industry, climate, season and animal. He praised much the way of their living and civilization. He admires the freedom of woman and punctuality of Englishmen. In this connection he gives the reason of their habit of keeping watch in their pocket.

The travel of Abu Talib like a mirror epitomizes English social milieu. There is description of British education, military, nobility, Archbishop of Canterbury, Government, judiciary, administration of justice and the jury system. During this period the Englishmen sent their young boys in the military to coup with the older boys in order to gain courage and strength. So far the traders are concerned here; they were very honest while dealing the customer. The British system of Government was praiseworthy. The king George III never interfered in the judiciary. The British always made their level best to elevate the position of less privileged class and improve the condition of the poor people. Abu Talib observed their vices too. Although many Christian were his friend but he never hesitated to point out their defects. Most of them were deficient in faith and far away from their religion. They devoted their attention to the philosophy, ease, comfort, wealth, luxury, vanity, selfishness, prodigality etc. They paid less attention to struggle. They love to spend their time mostly in sleeping, eating and dressing. One of the greatest defects in them is that having trivial fraction of knowledge of others language and learning, they write about others religion and while doing so they make many mistakes. The comment made by him is still relevant even today. As Denis Wright says, (14) "Many of Abu Talib’s other comments and stricture have also stood right at the test of time and are not out of place today. Regarding the tax he explains “could only be levied with the authority of parliament and were in general so framed as to bear lightly on the poor, and that every person should pay in proportion of his income. Bread, meat, and coal were untaxed or in today’s jargon zero rated became indispensible but spirits wine etc are taxes were high.” According to these statements Abu Talib rightly praised the policy of the British Government.

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14. Born at Norfolk House, St. James square in London on 4th June, 1738. He ascended to the throne on 25th October, 1760. His coronation ceremony held on 22nd September, 1761. He married with Charlotte. He had ten sons and six daughters. He died on 29th June, 1820.
The diary which Abu Talib kept while his journey is one of the useful descriptions of the life amongst the European by an Iranian. It is full with wonderful accounts based on reality. The way in which he gives the following description of the whale fish, the biggest animal of the sea, enables the reader to feel the enjoyment and thrilling while observing the scene as the traveller felt at that time,

(15) "I saw a fish whose huge head appeared like two elephants. While taking respiration every moment the revolving jet of water, arouses fifteen meter high from the broad hole like furnaces of its forehead. This is the reason it could not hide itself under the water."

The Masir-i- Talibi is popular to such an extent that its popularity reached far and wide and it has been translated into many languages such as English, Urdu, Dutch and French. Its Urdu translation under the title of Masir-i-Talibi by Mirza Ali Reza Mahzoon published from Muradabad, India in 1332A.H.

11. Itbat wa Hind 1217A.H./ 1802A.D.

Syed Abdul Latif Shushtari taking residence in Hyderabad in India paid his attention to the history of Shustan, Khusistan and Hindoo’s intellectual. He gathered the material relevant to them and wrote a travelogue under the title of Itbat wa Hjnd (holy places and India) in 1802, in four parts. They are folklores of Shuster, description of the city, lanes, mosque and other celebrated monumental architecture of Shushter, events of the Shushter and Khuzistan from 932 A.H.-1167 A.H. and fragments of the poetical compositions of poets and others. Besides Mr. Latif left two more works behind himself such as Zel ul Tuhfah (1805) and Mir Alam (1890) in the name of his first cousin Abu Qasim.


It is an informative account of the travel and observation of Ahmad al Bahbahani of KirmanShah who in order to change of climate and to disperse sorrow, made a voyage to India. The aforementioned travelogue is dedicated to Prince Mohammad Ali Khan Bahadur Qachar. It comprises of several volumes. The first volume consists of five Matlabs. Of whom one to four Matlabs deal with the
biographical sketches and works of four recognized Shia doctrines of Iran such as Mohammad Taq Majlisi, Mohammad Baqir Majlisi, Mohammad Saleh Mazandarani and Mohammad Baqir ul Isfahani. While the Matlab five contains the author’s own memoirs and his experience of travels. This Matlab has been divided into three parts. Each part again subdivided into various chapters. Of whom part one is exception. Part two comprises of twenty six chapters and part three deals with only nine chapters. Part one contains important happenings of the author’s life till his arrival in India. Part two covers his adventures in India from 1805-1809. And part three devoted to the account of the European nations and their kingdom followed by their history, culture, society, manner, custom and administrative set up in India.

*Mirat ul Ahwal-i-Jahan Numa* (World reflecting Mirror) translated into English from original Persian manuscript by A. Fayyaz ud Din Haider, formerly Director of Arabic and Persian Research Institute Patna. This work published by Khuda Baksh library Patna in 1996. The translation of the present work is based on the undated manuscript No 276 boasted by the library of Patna university. The original Persian travelogue completed in Azimabad in 1809 by Ahmad ul Bahbhani who at the age of thirty five authored eighteen books containing ninety five verses.

The travelogue provides a comprehensive description of the country India, its chief cities, commercial and mineral product, mode of irrigation, agriculture, fruits, flowers, animals, birds etc. There is also description of Indian legendary history its topography its subdivisions into Subas and dominions of Indian rulers. There is a great deal of information of the Indian carriages, hundi, currency, postal system, architecture along with the description of Indian Muslim, Hindoo and Parsee society in Mumbai in the early part of 19th century. He gives valuable reference to their custom, tradition, religious belief and rituals. He in his travelogue detailed his experience of Hindoo festival such as Diwali, Dashehra, Basant, Holi, Rath Yatra, Charakh Puja and Sati system and other religious practices. Ahmad ul Bahbhani’s account of personal encounters with the member of elite provides an unique view into the world of Indian polity. Its best example are the description of the invitatiion of English in India, ousting of French from India, establishment of diplomatic relation of the English Government with India and approach of English envoy Mr. Malcolm and Mr. Strachery to the court of Iran. His deep knowledge of

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15. the traditional Hindoo practice of a widow immolating herself on her husband’s funeral pyre. It was prevalent among certain sects of the society in ancient India.
Iran and India makes his work a valuable document of the history of Indo Iranica. There is an account of the Persian poet Hazin's life and work, who was born in Isfahan and died in Benaras, India. Mr. Bahbhani during his stay in India paid a visit to his tomb. Such information is important from the historical point of view.

Mr. Bahbhani was the first Iranian who visited Indian subcontinent so extensively. Except India he never visited any country throughout his life. India and Indian culture fascinated him to such a level that he married with an Indian some Begum Saheba of Murshidabad. His personality and manner, behavior, habit attracted many Indian. They cultivated friendship with him. His company also impressed many of the Parsees. Here in India he preached the Islam religion so impressively that his popularity reached far and wide. A fire worshiper being impressed with his religion embraced Islam. Mr. Ahmad named him Abdullah.

As first part of the work contains the author's attainment and itineraries in India, it imparts knowledge of several main cities of Iran. For example about Mashhad he writes, "The older name of the holy city (Mashhad) was Sanabad. It is located at a distance of four farsakh from Tus. As the only Imam, Imam Ali bin Musa Reza, was laid to rest there, round the tomb sprang up the city Mashhad and the city of Tus is now in ruins. The city Mashhad has a massive fort with towers said to be equal in number to the Suras (verses) of the holy Quran." There is a note on the founder of Faizabad (Ali Khan Bahadur). The account of Cuttack, Kolkata, Murshidabad, Azimabad, Benaras, Ismail Ganj, Shahjahanabad, Lucknow with all facets of culture, society, history, polity, geography, religion, literature including their rise and fall in a fair details, reminds one of that India which existed in the traveller's time. The travelogue is free from dullness and is found to be very interesting in some places. For example while giving description of the city of Kolkata he makes the reader overjoyed. He writes, "Calcutta, in pronunciation rhymes with that of the word Albatta, is one of the most flourishing ports of Bangala, nay of India and is the seat of English Government. Formerly Hoogly Chachra (Chinsura) were the ports of Bangala, but at present both have lost their importance and occasionally the Ditch Ships go into them. The places where the populous city of Calcutta is now situated, was studded with ditches, filled with foul and filthy water, and the families of the poor and beggars had their dwellings in its neighborhood. The English set themselves to build it. At present it is a very fine and splendid city teeming with palatial building and gorgeous dwellings. Opulent men of all nations from the world over have gathered here. The surface of the street, market places and courtyards of most of the houses has been dug up to a man's height and laid with bricks and mortar brought up to the ground level like a cow's tail (thick at one end and thin..."
at the other), in such a way that rain water falling into the channels follows into the big river situated close to the city, and no trace of mud and mire is to be found on the streets."

Third part of Bahbhani's travelogue provides reference and detailed analyses of the history of European nations. He throws a flood of light on German, Polish, English, Spanish, French, Portuguese, Danes, Swedish, Swiss, Dutch, Roman and African. Although the descriptions of these nations are based on hearsay but it seems that he was the eyewitness of the accounts. So far the question of the description of England is concerned is based on the account of the travel of Masir-i-Talibi. But the way in which he criticized on the show off attitude of British men proves him a true observer like a traveller. For instance the following lines may be quoted here,(18) "English men shave their beard and moustache everyday and sprinkle a white powder on their head to cover up their grey hair so that they may look younger than their age." The narrative of the travel account of Al Bahbhani containing various facets of different countries will surely attract the attention of general reader.

13. Hairat Nama-yi- Sufra 1213 A.H./ 1809 A.D.

Mainly from the beginning of 19th century onwards European attracted the attention of many Iranians. Among whom Mirza Abul Hasan son of Mirza Mohammad Ali Shirazi is regarded as one of the earliest travellers in Europe. He under the reign of Fath Ali Shah was ambassador in 1224A.H./ 1809A.D. Before the aforementioned travelogue he wrote the travelogue of Fath Ali Shah.

Hairat Nama-yi-Sufra or the book of wonders is replete with the wonder of the lands and ocean which he visited and discovered while his journey. It consists of a preface, several chapters and conclusion. The library of Masihi College for Men, Lahore, boasts a complete copy of travel diary Hairat Nama-yi- Sufra in Nastaliq script. Apropos the travelogue Dr. Hasan Jawadi writes,(19) "Mirza Abul Hasan described his journey to England in a work entitled The Book of Wonders of which an incomplete copy is in the British Museum. Though not a particularly interesting travel book, as Mr. Minovi has shown, it indicates the origin of several episodes in both parts of Haji Baba." Whose author James Morier after residing eight months in Iran as a private secretary of Sir Harford Jones Brydges, came back to London in the company of the said Iranian envoy, Mirza Abul Hasan who made a trip to London at the instance of Fath Ali Shah on 7th September, 1809.
Mirza Abūl Hasan from his attitude attracted many European travellers. Viz John and Johnson, the authors of a travelogue namely, *A journey from India to England through Persia, Georgia, Russia, Poland, Prussia*, written in 1898, are of the opinion that he is affable and a staunch admirer of the English. And Captain George Keppel who wrote the account of his travel under the name of *Personal Narrative of a Journey from India to England* commented on him that he has grown fat on the pension of East India Company and in future he would not be able to help the British. In this way he commented on his look and incompetency. Moreover, Morier in his *Haji Baba* adopted his character as Fīroz Mirza. He is best remembered for a remark he had supposedly made at a London reception. An English lady asked him “Do you worship the sun in Persia, and he had replied, O, yes madam, and so would you in England too, if you ever saw it.” Another English visitor found him a fat jolly old fellow who know a little broken English.

Hairat Nama is one of the earliest descriptions of European country by an Iranian amongst English. The account of the reception and parties, places of interest, square and houses, charitable school, home for army and naval prisoner factories evince him to have been an enquiring observer. Many things which usually used by the British in their everyday life were new for him. Such as the use of flag and light to signal at ships arrival, wide and leveled road, pavements for pedestrians, printing press, postal and garbage collecting service, record of birth, death and marriage. He noted that pipes were used for supply water to individual houses. These things greatly struck him as he earlier never experienced them. He was in complete bewilderment to see all these things. This is the reason he named his travel diary as *Hairat nama*. Mr. Manzavi reveals the reason of keeping such name of this travel diary in the following lines,

(20)"واقعات غريبة کم در بحر و بر دیده و دریافت بر صورت رو نامه‌ه گردی، و چون حیرت آورد ه بود بهین نام خوانده است"

("The wonderful happenings which he visited and discovered in the land and ocean, has been written by him in his travel diary and as they were very amazing is known by this name")

There is a great deal of information of the East India Company and the Bank of England with the description of their directors, their salary allowances and pensions of the ministers, officials and army officials. He compares the arbitrary
power of the king of Iran with the king of England. Here the king power was not
great as much as Iran. In England the king could not take major decision without the
general consult of his councillors and subjects. Whenever the necessity of attending
to a major political matter occurs no decision is taken regarding the matter until the
king, councillor and common people are in agreement. In every five years during the
election to the Parliament, two political parties raised taxes levied more on the rich
than the poor. Here income of the taxes was spent on the particular purpose such as
on hospital, road, maintenance, ships and armaments. About the English people
what does he opines, Sir Denis Wright writes,(21) "He found the English pleasure loving,
extra ordinarily hospitable to foreigners and immensely rich, they minded their pennies but
entertained lavishly and competed with each other in ostentation, they became rich, he, wrote,
through accumulating and not wasting their money." Although Hairat nama-yi-Sufra
does not contain valuable information of the places he passed through, yet, the
note on the English society and their development is a mine of information.

14. Bustan-i- Siyahat 1246A.H/ 1831A.D.

_Bustani-i-Siyahat_ (Garden of Travel) written by Zain ul Abedin Sherwani is one
of the earliest religious travelogues. It consists of four chapters having various
topics. Chapter one contains the account of Fatima and the twelve Imams. Chapter
II treats with the eminent doctors, philosophers, Gnostics, poets and learned men.
Chapter III is replete with the historical reference of various sects, doctrines and
religions of Asia such as Zoroastrians, Mazdakites, Jews, Christian, Hindoo, shia and
sufi. This chapter is a perfect store house of information and is the most valuable
part of the work. The last chapter contains a great deal of geographical information
of towns and villages visited by the great traveller in course of his extensive tour to
Afghanistan, China, Egypt, Europe, India, Iran, Syria, Turkistan and turkey. The most
attractive feature of the travelogue is that he arranged the accounts of the places in
alphabetical order which fascinated the reader’s attention very much as this pattern
of writing greatly helps the reader while reading, particularly the prefixed content of
the work instigates them to read it.

Mr. Zain ul Abedin Sherwani, a man of intelligence, keen observer, full of
inquisitive nature was born on 15th August 1780. At the age of five he took a
permanent residence in Kerbala. He belonged to Shia doctrine and was a dervish of
the order of Shah Nimat Ullah. His religious attitude attracted many Olemas and
Urafas (doctors and Gnostics). They came into his contact. Living amongst them Mr. Sherwani accumulated much valuable knowledge pertaining to religion. He cultivated friendship with philosopher, poet, Gnostic and learned man. Their company enabled him to learn many new things from them. He gives informative description about them in his travelogue. Although the work is devoid of continuity of narration, it is not inferior in any way from other works. The way in which he arranged the contents and headings of different chapters in different style makes his travelogue different from other.

There is the description of such places never visited by Zain ul Abedin. It is based on the knowledge gained by way of hearing from the person who traveled the land. But the description in no way is inferior to the accounts of the travel based on the personal experience. Regarding the matter E. G. Browne writes, (22) “The author was full of curiosity and though unable to visit Europe, lost no opportunity of cultivating the Society of European travellers and acquainting himself with the peculiarities of their country by hearsay. Under the article Firang (pp.385-7) he discusses the general characteristics of the chief European nations, amongst whom he puts French first, the Austrians second and the English third, and he gives a long account of his conversations with an English man whom he calls Mr. Wiklis and with whom he came acquainted at Azimabad. He also cultivated the society of the Austrian ambassador at Constantinople who invited him to visit his country but he concludes, “Since there was no great spiritual advantage to be gained by traveling in that country, I declined.”

In short this travelogue having some worthwhile recollections of notable philosopher, Gnostic and learned men whom he had known during his stay in the places he visited, is a valuable work of the period it deals with.

15. Tuhfatul Alam  1250A.H./ 1835A.D

Abdul Latif was one of the great Iranian Indians who making a long survey from 1212 A.H.-1250 A.H. in the outside world in abroad penned the travelogue entitled Tuhfatul Alam (Covenant of the World) in Hyderabad in India. Living amongst the English he culled the information of their history, geography, society, manner, habit. The account of his travel is very useful for the student of modern history.

Mr. Latif was the first Iranian who gives the detailed information of the rule of hierarchy in abroad where the king power was limited. Ascendancy to the throne
mainly based on the law rather struggle. Here after every five years king power is divided into three groups. They are king, nobles and the common people. And all of them have equal power. Their attendance is necessary in every major political matter.

The aforementioned travelogue is partly based on the survey and partly on new information gathered by the British sources and intensive questions asked by Latif to his British friend in India. Thus it can be said the source material of this work is not based on reading, contrary it is the result of the experience and observation of his British friend who made him aware of their cult and culture. The author gives the description of such accounts which were unknown in the East of that time. Like activities of English women, their dress, their hair style etc. His interest mostly lay in the chief feature of English life. There is detailed of their Parliament, Judicial, printing of book and newspaper, postal service, the use of paper money, Joint stock companies, free masonry, table manner etc.

In short the diary of travel of Abdul Latif is full of worth reading description of a life amongst the English.

16. Journo' of a Residence in England 1245A.H./1839A.D. Najaf Quli Mirza, third son of Husain Ali Mirza Farmanfarma and grandson of Fath Ali Shah, gives the account of his residence accompanied by his two half brothers in England. Its English translation from the original Persian manuscript made by Asad Yaqub Kayat in two volumes under the abovementioned title, published from London in 1839. The journal covers the description of their travel’s account from Syria to their return journey as far as Constantinople. James Baillie Fraser at the instance of Farmanfarma in order to look after them in the absence of their father accompanied them during their stay in England. Of the three brothers Reza Quli Mirza and Timur Mirza were full brothers. They were the son of a Qacharid Princess while Najaf Quli Mirza’s mother was a Georgian slave. Mr. Fraser gives the reference of eye witness account of the life of three Princes under the title of Narrative of the Resident of the Persian Princes in London. The motive that led the Iranian Princess to take asylum in London was the disruptive situation in Iran due to the hierarchy. Several successors of Fath Ali Shah were laying claim to Iranian throne. The reigning Shah in his life proclaimed Mohammad Shah as his successor. He served as a Governor of Azarbaijan in the life of Fath Ali Shah and after his death
proclaimed himself the king of Iran. He with the great help of British minister at Tehran succeeded to defeat his half brother Ali Mirza and Husain Ali Mirza, the eldest and surviving son of Fath Ali Shah. Thus a great turmoil pertaining to the successor of the throne aroused. Finally Mohammad Shah ascended to the throne. With the intention to keep them free from the arising turmoil of the period, the aforementioned three Princes set out to England on the advice of his father. In this work British greatly helped Husain Ali Mirza whose motive was to use these Princesses against Iran in future.

17. *Safarnama-yi* Eugene Flandin 1324 S.H./1840 A.D

The account of the travel of Eugene Flandin translated from French into Persian by Husain Nur Sadikui editor of the news paper *Naqsh-i-Jahan* in 1324 S.H. The motive that led the author to travel Iran was the archaeological mission. He with his architect assistant, Pascal Coste in 1840-41, carried out remarkable archeological survey in Isfahan, Persepolis and Babylonia. Both of whom were sent to Iran to find out the antiquities of ancient Iran. The travelogue of Eugene Flandin in two volumes dealing with the architectures, drawing, painting and the history of the archaeological remnants of the past, is the result of his close association in this mission. In which his friend Pascal Coste through his architectural drawing and atlas of paintings made the world aware of the Iranian art and architecture. Both of them while their travel minutely studied the remnants of ancient past. The travelogue throws a flood of light over the growing relation between Iran and Europe under the reign of Fath Ali Shah. There is also considerable materials on their way of eating, drinking, provision, dress, custom, army, canon, military rank, revenue system, besiege of Heart etc. During his stay in Iran Mr. Flandin cultivated friendship with the son of Fath Ali Shah whose company enabled him to minutely observe the Prince. In Taqrez he came into contact with Malik Qasim, seventh son of the reigning Shah. This Prince with his extraordinary intelligence attracted the great traveller very much. For instance in the following lines Mr. Flandin admires Malik Qasim thus,

(23) "این شهزاده ملک قاسم در اثر فکر بلند و معلومات کافی یکی از مردان بزرگ مشرق زمین بودار می رود شکل بان کامل فرانسه، انگلیسی، روسی، ترکی، عربی و هنی می داند یکی از حامیان از مردان جدی مدرس فرانسوی ها بود."
This Prince Malik Qasim in respect of superior thought and considerable knowledge is regarded as one of the great person of Eastern land. He has command over six languages like French, English, Russian, Arabic, Hindi, and Turkish. He was one of the serious supporter of the French school.

Although Eugene Flandin was attached to the archeological mission in this way his main purpose should have been to make a record of archeological remains, nonetheless, he kept his eyes on the society of Iran where poor people severely suffered at the hands of oppressive high officials while collection of tax. He writes,

The agriculture of Iran is like Europe but taxes mostly framed unjustly. The Government levied taxes on the common people. Here not only taxes of cash are collected but also taxes levied on commodities like grains, four footed animals, and horse. This system of tax is far from practice in Europe.

The great traveller while giving the account of his travel devoted his attention to the description of the account of earlier travellers such a, Chardin, Feuvrier, Trazel and Lami. They played a very important role in the writing of travelogue. The way in which they described the account of their travels called the attention of the travellers of coming generation. Especially the description of the toleration of Iranian relevant to Masjid-i-Shah much impressed Mr. Curzon. He writes, (25) “The only European whom I know as having penetrated beyond this quadrangle into the mosque where J.S.Bukingham in 1816 and E. Flandin in 1840.” In short the travelogue of Eugene Flandin covers almost all aspects of Iranian life.

18. Safarnama-yi- Sultan Nasirud Din Shah 1290A.H./1873A.D. This is the account of Shah’s first trip to Europe in 1873, published in serial form in the Tehran Gazette. While his journey he used to dictate daily account of his travel to one of his secretaries which later on turned into a royal diary. He was the first Iranian monarch ever to write his diary. Its English verbatim translation was published in England by a famous English oriental scholar and lexicographer J.W. Redhouse. During this trip he visited Russia, Prussia, Germany, Belgium, England, France, Italy, Austria and Istanbul. This is very interesting travelogue which also serves the purpose of a guide book. This travel diary supplies many new information pertaining to a land which
was strange for the Iranian. It consists of 175pp, containing the account of travel from 19th April, 1873–15th September, 1873. The national museum of Karachi, boasts one copy of *Ruznama-yi Safri Farhangistan* in fine taliq script, edited by Mir Ahmad Mosovi, published in 1287A.H. Many European words such as exposition, rose, champagne, company are incorporated into its frame work which increases the value of the work. The simple and running style in which he describes the account of his travel is the cause of the popularity of this travelogue and entitles this as one of the best specimens of modern prose work. For example Jan Rypka writes, (26) “The diaries of the Shah contributed in a large measure to the simplification of the modern Persian style”

*Safarnama-yi* Shah-i- Qachar is replete with the panegyrics. For example the following lines may be quoted here

”(27) او خداوند است و شاهان جهان اش بنده اند خاصه خورشید و ملک سایه پورودگار

(“He is the Allah and the kings of his world are His slave, particularly the sun and the countries are the image of Allah, the nourisher.”)

The fame of this travelogue was not limited to Iran, but in the literary world of Urdu it is so famous that Maulavi Sayyid Mozaffarud Din Ahmad translated it from Persian into Urdu under the title of *Sair-i- Farhangistan* into three parts. First part deals with the journey of Russia and Prussia, second part contains the description of his travels in London and France and the third part comprises of the journey from France to Constantinople.

Nasiud Din Shah penned his travelogue in the form of a diary. This diary provides a complete picture of his travel. As the Shah was much impressed with the British peoples’ life style, his narrative contains a very vivid work. There is account of the visit of Nasirud Din Shah with Princess Victoria16, Lord More and Prince Leopid and other great personalities with whom he was photographed. He was the first Iranian to be photographed. He was a patron of photography and had himself

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16 Born on November, 1840 at Buckingham palace, London and died of cancer of spine on August, 1901 at Castle Friedrichshafen. She was very sharp minded. At the age of less than five years old she learnt to read and write. She had mastery on French and German language. She also had command over every branches of learning of her time like science, literature and history.
photographed thousands of times. While his journey he visited court, Paul church, fort, parliament, zoo in Germany, with various colorful birds, strange animals which he never seen in Iran greatly struck him. The art and architecture of London much impressed him. He visited the historical imperial building. In the following lines about this building along with the dressing style of the high officials, tenure of the election he writes thus,

("This is Government monument, known as Gildhall, there the Governor of London holds audience here. Once in a year by the choice of the people Governor changes. The member of the Government put on strange costumes, they put big cap, made of sable fur, on their head and wore cloak of fur. They had thin stick in one hand and an ancient sword in other hand.") Safarnama-yi-Shah Qachar is the repository of information. There is great deal of information of the museum, smithy, arsenal, artillery of Manchester. There is many iron plants in Manchester. This is the reason many factories of vehicles and wheels are found there. He highly praised the iron bridge over the river. The Shah while his travel visited many worthy places made of iron. Of whom one was ancient tower of London. This is famous having many valuable assets of the ancient London. With regard of this place of interest he says,

("We went upstairs of ancient tower. There is a big display window, blocked with the iron railing, boasted the crown of several kings of England. The crown possessed of exquisite jewels, especially a big topaz of high quality was studded in the crown. Here many ancient golden rods

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17. Is the second best place to locate a business in U.K. after London, and the third most visited city in the United Kingdom after London and Edinburgh. It is credited as the world's first Industrialized city and for the subsequent central role it played during the Industrial Revolution. In the 19th century being the dominant international centre of textile manufacture and cotton spinning, it was nicknamed as cotton polls, denoting that the area was metropolis of cotton mills.
and golden utensils have been seen. There is sample of Kohinoor diamond made of glass. The real diamond sharpened in London. The king puts it as a brooch on his chest.

Nasirud Din Shah during his travel visited Germany. In this connection the description of Haidel Berg of Germany would not be out of place. This place is associated with some reminiscences relevant to Sir Allama Iqbal, the great poet of Persian and Urdu. This place basically is the place for university from where Allama Iqbal took the degree of Ph.D. The Government of Pakistan founded Iqbal Chair in the Haidel Berg University. The description of 20th century’s Germany left a deep impression on readers mind. Its roads, building, market, shops, cafes and restaurant are equipped with modern amenities which the Shah of Iran never saw while his travel. Gopi Chand Narang is of the opinion that,

(30) The capital of Germany is Bonn but its heart is Frankfurt. Besides Street of Qaiser, which is the central road, there is a range of sky scraper buildings. Downward there is market, full equipped shops, neat and clean cafe and restaurant with greenery bland in the middle. There is gravelled pavement for walking. In every corner of road there is telephone booth.

European considers Nasirud Din Shah as the best of the Qacharid kings. No Shah had ever before the courage and curiosity about the outside world particularly a Christian country. In spite of strong opposition of the Shiahite clergy and other conservative OIema, on the advice of his Prime minister Mirza Husain Khan Murshiud Dauleh, taking a political risk at the age of forty three he under took the journey to abroad. Almost hundred souls were accompanied the Shah in his European tour, such as Princely relative, Minister, Prime Minister, Persian and Austrian Generals, Doctor, interpreter, teacher, diplomatic secretary, legation Doctor, Shah’s wife the only woman of the party etc. The mission of his travel was to remove the corruption drawbacks and backwardness of his country fellows. He was fully aware of the advantage of the healthy relationship with European Christian. Their economical involvement in Iran will save Iranian from Russian threat and bring political and economical reforms in the country. Keeping this point into view he departed to European country. From this tour his dream came true. On returning back to his country he brought many changes in the Iranian society. He introduced modern postal system, banking system, newspaper publishing facility, transportation facility and so on. The western innovation in Iran showed great benefit to Qacharid Shah.
Moscow, where the Shah resided while his journey for few days, was the first place he visited. In his travel diary this place is very famous as from here he sent back his wife to Iran to whom he took with him to his trip. Here he greatly enjoyed in the party and functions, held in the honor of the Shah. In St. Petersburg, the Tsar and his eldest son and other members of the Imperial family, other dignitaries warmly received him. An impressive reception was arranged. Here the Shah was struck having observed a new world where the free admixture of man and woman was common. The dance, dress and culture of the European women greatly fascinated him. The Shah praised that programme, organized on the occasion of a Grand Fete at the Crystal palace. He impressed with the orchestra, choral music, Mexican and Japanese acrobats and ascent of a manned hot air balloon and firework display. He enjoyed the occasion much. But he did not allow his wife to be a part of the party and celebration. Even in abroad she was secluded in a room. People used to tell him that Shah has brought Harem with him in his trip. In London Queen, Princess, Duke, notable, Government official etc, greeted the Shah. Common people expressed much joy and pleasure seeing the Shah moving to Buckingham pa’ace by open carriages. Noticing the unexpected large crowds the Shah was very happy. The unending crowd of spectators welcomed the Shah by shouting hurrah, by waving handkerchief and by clapping their hands. There was a large crowd of men, women and children on both sides of road, roofs and the upper stories of houses.

There is a description of Shah’s eating and drinking manner. He was tobacco and pipe addicted. He drunk wine without spirit. He used to dine at table. Most of the time he used to have meal alone as his eating manner was not very refined on the floor. He also evinced his interest in eating, sitting and sleeping like Christian people. The Shah was not as punctual as the British were. He kept awaits the empress several times which made him impolite. In this connection Sir Henry Rawlinson advised him to be punctual and to give value of the time.

As Abul Hasan, seven decades earlier, Nasirud Din Shah was struck by many things that were the part of everyday life in England but at that time was still
unknown in Iran. Many things which he saw in Abroad greatly attracted him like the
use of air gun pump, machine to mow grass, pram for babies, docks and cranes
along the bank of Themes, railway tunnels, the use of electricity in domestic and
commercial purpose, factory of cotton and sugar, British museum, museum of
Madam Tussaud, wax statues, dance, music, London’s immense size, teeming
population, port through which post and document of English sent to India,
converging railway lines, observatory at Greenwich, Royal artillery, arsenal at
Woolwich, the London and Liver Pool docks, Crewe’s railway workshop, hospital,
bank, library, tombs of notables etc. The architecture around London much
impressed him. He in the following lines provides the details of Albert’s tomb thus,

(31) "We visited lofty, animated chief tomb made of colorful stones. Sarcophagus is made of stone.
The statue of Albert in sleeping and unanimated condition above the trunk is made of excellent marble.”

The utility of air pump which he first time saw in England much impressed
him. He was right to think that such air pump is must in Iran and its use would be
fruitful for Iran and Iranian. In the following lines he tells the use and utility of this
pump thus,

(32) "A person brought the air pump. This instrument within ten minutes brings out water
from the ten meters deep ground making it whole and throws the water out of the ground with its
help.”

European simplicity and good taste left a great impression on him. The
furniture, decoration, painting, curtains in the way of design and style were
different from Iran. He gives the description of a building in Italy thus,

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19 is the most famous tourist attraction for the celebrity waxworks statues, founded in early 19th century,
when she came in Britain in a touring show. The real name of Madam Tussaud was Marry Groszhollz, her
marriage with Francois Tussaud lent a new name to her.
"We entered Government building, although it is simple, is very neat and beautiful. There are nice desks and chairs. The hall is very big and simple. Most of the rooms are in white color ornamented with golden polished woods and some of the rooms are stuck with the pieces of nice silk."

The Shah while his trip to Russia highly praised the Russian Cossack forces. At his request Iranian Cossack Brigade was formed and designed to protect the Shah and Government. The brigade became the best trained division in the Qachar army. During the Qacharid period Russian theatre was much advanced. When Russia captured the Caucasus region, it exercised a deep impact on Iranian society. People began to take interest into theatre show. Nasirud Din Shah while his European tour visited the European theatre. Of whom France theatre much impressed him. In the following lines he gives the description of this place of interest thus,

"Napolian the III founded a theatre which is best and gorgeous than other theatres of Europe, five crore Rs. has been spent for this work."

On his return to Iran, he appointed Mirza Ali Akbar Khan, teacher of Darul Funun, to popularize the theatre in Iran. He staged the play of Molier in the hall of Darul Funun. In second visit to Europe Nasirud Din Shah was Highly welcomed by the Prince of Wales and other notables. He met with the queen and had lunch with her. He shooked queen’s hand and kissed it. Queen noticed his fluency into French language more than the earlier trip. Later on this visit turned into a political issue. France made the Shah agree to open the Karun River for foreign trade. Due to this visit Iranian contact with foreign country began to grow day by day. During this period Iranian not only made constant trips to Europe but also there was ample scope for Iranian. For instance some Haji Ali Akbar established an office in England for official purpose. Many changes in Iranian society occurred too. The establishment of first European hotel, the foundation of the zoo, introduction of the
ballerina's tutu\textsuperscript{20} as a hideous indoor dress for woman and the interior decoration of the palace in imitation of the European style was the immediate result of the Shah's visit to Europe. During the Qacharid period many journals relevant to the foreign countries were published. The series of journals acquainted the people of Iran with the modern thoughts and culture of the European countries. Of whom one was Rename-yi-timad-us-Saltaneh, generally known as Saniud Dauleh, The Shah's vizir. His journal covers the account of all travels made by the Shah in Iran and outside of Iran.


The Shah was very fond of travel. He made many trips in Iran and abroad. The motive of his travel was a pilgrimage to the holy cities of Karbala and Najaf in Ottoman territory in 1870. He made three trips to Europe1873, 1889, 1890 respectively. And two trips to Karbala and Mazandaran. The journey of Mazandaran under took in 1292A.H/1875A.D. This travelogue contains the account of hunting of the Shah with all his retinues (some 600 souls) in the city of Mazandaran, Istrabad, Satnak and other villages. Later on Saniud Dauleh, the Shah's French interpreter published this recorded travel account in a diary form without punctuation, consisting of 278pp along with footnotes in 1294A.H./1877A.D. Shah details his experience of the journey by road, village, river and the things which he visited while his journey. He also gives the account of that person with whom he never came across but heard from some trustworthy person. For example he gives the description of Mohammad Quli Beg in this way,

\begin{quote}
(35)"إين شخص بسیر معمار بود و قريب یک صد و سال عمر داشت در آغاز دوران سلطنت آقا محمد شاه مرحوم در چنگهای تفلس و داغستان بپ همراه اردو بوده است و پس از زمان که فوت شد با کمال بیین و شعور بود تا راه می رفت و پی قاعدگی کمک می کرد و تمام قوایش بجا می گذاشت."
\end{quote}

( "He very aged, hundred and three years old, under the reign of Mohammad Shah was accompanied by the coup in the wars of Tiflis and Daghistan. But now he was no more. He was intelligent and physically strong. He conversed orderly and all his faculties were proper")

The traveller in this work besides treating verities of subjects such as fauna, flora, carriages, commercial product, mineral product, agriculture, has also presented graphically the scenario of his personal inconvenience because of his ill

\textsuperscript{20}Three layers finished with a soft satin ribbon around the edges of the two layers.
health. He was suffered from head ache, eyes pain and chest pain. He used to wear green spectacle on his eyes. Doctor advised him to avoid citrus fruit and acidified food. There is description of his performing namaz, mohr-i- namaz (to keep pebble or bead in place of sajdah). He gives the account of his mohr-i-namaz in detail. He used to change the mohr in every travel. In this travel he selected a round flat shaped precious colorful stone. Besides, other useful information are also incorporated into its framework such as climate, non stony and dusty road, coal manufacturing, cinnamon tree tea leaves, tent life, ruining state of mausoleum, bridge, fort and other buildings. There is also description of material on the name of feathered creature and four footed animal like falcon, pheasant, partridge, swine, bear, dog, lion, mountain goat, ibex and numerous flora like box tree, plane tree, oak tree, pomegranate, orange, melon and vegetables such as cucumber, brinjal, and pumkin in a quite detail. The portrait of white demon cave connected with the some scrappy note of Shahnama, the note on the receiving and dispatching of documents, note on the historical background of the boat, cause of decreasing ibex, demise of Safa Ali Khah, detail of the Fort Kala Bozurg, sugar making process from sugar cane make him a true observer. There is account of dignitaries, Government official, and others notables.

There is description of the condition of Iran at a time when it was on the threshold of a political revolution. At this time Iran was very cunningly being engineered by the super powers which changed the political facets of Iran gradually. Such description is very important from the political point of view. There is a description of village people. Their livelihood depends only on fishing, gardening and pasturing. The great merit of the travelogue lies in the fact that besides hunting account there is much more to read and write. For instance the following lines in which he gives the description of some of the successful projects undertook by the Shah, are very important from the historical point of view

(36)"The Government road above the Bridge of Karat River was in a ruining state, four hundred tomans for its renovation has been given to Sa’dullah. Within the period of five months..."
The other chief feature of this travelogue is the description of the notable personalities and notable buildings which increases the historical value of the work. The account of the Azad ul Mulk, Governor of Mazandaran and the good condition of the subjects under his Governorship supplies information for understanding of that Iran which existed at the Shah’s time. The information of the ancient dome of the mausoleum of Imam Zade Ibrahim Khan accompanied by the some verses from the holy Quran is very important from the literary point of view. For instance the following lines maybe quoted here,

(37) "لبنای این گنبد خیلی قدیم است چهار پنجه بزرگ و کوچک که از حیث نجاری و منبت کاری امتیاز را داشت دیشب شد تاریخ در ها و شرحی که نوشته شد و ب خط تعیق خوب بود.

("The structure of this dome is ancient. Four or five big doors have been seen which was distinguished in term of carpentry and wooden work. The date and accounts of the door were written in excellent Ta’liq script.")

The travels of Nasir ud Din Shah much impressed the Qachar’s bureaucrats. They evinced their interest to write the account of the Shah’s travel. For this purpose they gathered material from the newspapers, Journals and different other sources. Of whom one was Mirza Mohammad Husain. He incorporated all accounts of his travel along with the description of his pilgrimage to Mecca in 1885-86. The account of the Shah’s travel to holy places is one of the few Muslim accounts of the pilgrimage in the 19th century. The work depicted the social and political attitude of an educated member of the Qachar administration.

In the Safarnama-yi-Mazandaran there is very little information of the city’s past history, society, polity. Therefore there is little chance to attract those who are interested in all facets of Iranian life. But so far the language of the book is concerned here it is written in a simple, running and attractive style. As a whole the book is readable.

20. Safarrama-yi- Madam Dieulafoy 1881A.D

Humayun Farahwasi translated the travelogue from the original French language written by Madam Dieulafoy into Persian in 1332 S.H. in Tehran. The work
is illustrated (total 336 illustration), consisting of 691pp, in 47 chapter with preface, table of contents, comprehensive index of name and places along with errata and footnotes which is mine of information. The editor and translator of this travelogue having some knowledge of English language translated the English name into English script which enables the reader to pronounce rightly. Viz it can be noticed in the following line,

> "Mr. Blackmore, assistant of telegraph office welcomed us; European told us that there is also an Englishman in Shiraz whose name is Dr. Odling. He is a personal physician to the employees of the English Telegraph line."

The travelogue Madam Dieulafoy contains a considerable material on the French writers such as Baeumarchais, Morier, Scudery, Rabelais Ross etc. There is also note on the celebrated France cook Jews prophet, villages of Chickoslavia of whom Pullna village was famous for possessing a kind of mineral water having virtue of liquidate the ordinary water. The great traveller through the historical accounts, reminds the young Iranian, the past glory of Iran. In this connection he proves that the architectural remnants of Iran were never constructed in the imitation of the structure of any country. Contrary to this, European adopted the style and design of Iranian architecture. Further he clears the fault made by the British archaeologist in respect of Cyrus’s tomb in the Persepolis. According to Dieulafoy this is the mausoleum of either his mother (Mandan) or his wife (Kasandan). And this is in no way is the crypt of Cyrus. Such information surely will attract those who are interested in the past history of Iran. Again she minutely observes that the city of Isfahan, devoid of any worthwhile past architectural remnants. She writes thus,

> "The first Achaemenid Emperor, son of Iranian king Cambyses I and the Median princess Mandane, founded Iran by uniting two original Iranian tribe- the Medes and the Iranian. He was upright, generous, benevolent and great leader of men. He declared the Charter of Human right. He was conferred with the title of King of Babylon and King of Land."
("As Isfahan does not contain any kind of ancient effect, it lose the chance of discussion on its foundation ad date.")

In short the travelogue of Madam Dieulafoy is a repository of wisdom. It contains considerable material on society, culture, history, economic, agriculture, business, transportation, official affairs, road, street and the Iranian life under the despotic rule of Qacharid period.


This travelogue is the result of Haji Mohammad Ali Pir Zadeh's travels in foreign country. This work edited and prepared for the publication by Hafiz Farman Farmayan from the University of Tehran in 1965. The work in two volumes contains valuable introduction of Iraj Afshar, Director of the University publication. The introduction based on the experience of his several years' study and private documents of Haji Pir Zadeh.

The travel of Pir Zadeh gives the description of his travels from Tehran to London (v.i) and from London to Isfahan (v.ii). The happenings of travel begins from Tehran 1886 anc ends with Isfahan 1889 . The account pertaining to the life, manner and institution of Persia, culture, society, art and architecture of India and European country in the 19th century make this travelogue highly significant. There is a brief life sketch of the great traveller along with his genealogy. His exact date of birth is not known. He cied in 1904 in Safaiyya22 in Tehran. He passed a greater part of his life some twenty years at Nain. From here he departed to Tehran. He took three years residence in Istanbul. He made two trips to abroad. His ten years residence (1886-1896) in foreign country enabled him to observe minutely the European culture. The aforementioned travelogue is the result of his second journey to abroad. In this travelogue there is no reference of his first journey which occurred in 1860. The motive of this journey was to give company to Moid ul Mulk who went there for his medical treatment.

This travelogue consists of a detailed table of contents, comprehensive index of name, place, thing and other subjects. There is also a large number of the list of illustrations such as sample of the letter, written to E.G. Browne by Pir Zadeh,

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22. is the name of the tomb of Haji Mirza Safa who was the spiritual guide and teacher of Haji Pir Zadeh.
snaps of Shah, ambassador, brigadier etc. A large number of English words are also incorporated into its framework. Such informative details no doubt make this work really readable. And above all the panegyric composed in praise of Paris consisting of eighty eight verses draws the reader’s attention to Paris. Of all the famous cities he visited while his journey Paris fascinated him much. There is detailed description on the way of Democratic, Government, method of watering into garden, fruit and cereal of summer and winter, kind of dogs, way of selling and trading of the dealers, butchery shop, slaughter house, method of slaughtering of different animals like cow, calf, sheep, pig and process of levy tax on meat. Moreover the weather of Paris much impressed him. In the following lines by way of example he gives the description of the climate of Paris thus,

"This year I observed the weather of Paris in this way that I felt no country and country side has as much pleasant air as Paris. It is hard to describe its characteristic. I visited all of the summer quarters of Shiraz, Tehran, Isfahan and holy Mashhad, either their days are hot or nights are cold but the weather of Paris is moderate."

The pleasant atmosphere also attracted Sultan Nasirud Din Shah who in order to recreation and change of climate made three days travel in the city of Fontainebleau in Paris. In the forest of this city he while his stay, used to go forest for hunting every day. The description of his long conversation with Mr. Gladstone at the banquet in the Iranian Embassy in London and short meeting and little bit conversation with Mr. Rawlinson attracts those interested in the history and politics of Iran. At that time Mr. Rawlins was eighty years old. He was sent on duty to Afghanistan and India. His long residence in Iran enabled him to gain command over Persian language. He also paid his heed to the quality of some important personalities. In Vienna he came into contact with Dr. Polak, personal physician of Nasirud Din Shah whose nice personality impressed this Iranian dervish much. While this meeting he noticed his command over Persian language.

The author interest mostly lay with the people manner, environment, their like and dislike. He gives a great deal of information of the characteristic and living
standard of the people. It was the result of his keen insight into their life which enabled him to give a true picture of them. He observed that the inhabitants of Romania evinced their great interest in French. This is the reason they inclined to learn French language. He noticed that the every person here varying in age from adult to minor was highly possessed of French language. During his travel in Vienna he realized that this place boasts great architectural remnants. There is extensive material on the opera building of Vienna. This building fascinated him much. He was amazed to see its beauty. This opera is older than the Paris opera. It is very excellent and its interior and exterior is very pretty.

The traveller like a true tourist enjoys every moment of his journey. He gives the reader opportunity to find pleasure in reading it as he would have held pleasure in observing it. At the same time he guides the traveller. For instance in the following lines he writes,

(41)"In the city of Berlin, there is a very big park. Ancient forest's trees are found in large number here. At the sides of the garden, wide street for the equestrian and pedestrian have been built. There is a small river and cistern. Many benches and chair have been placed in this park."

Although the author while his journey visited many places but it is England to which very charming memory of Mir Zadeh is attached. Here in 1885, he met with E. G. Browne with whom he cultivated a close friendship. Within a short span of time they became bosom friend. Their friendship lasted for many years through correspondences. Observing his deep interest in Islam as well as in language of Arabic and Persian Mr. Zadeh inferred on him the title of Mazhar-i- Ali (Personification of Ali). In London he visited the library of British museum which is famous throughout the world on the basis of huge collection of the books of various languages. Here eighty thousand copies of the books are arranged in order, in the compartment which starts from ground to roof. This library as a language, province and country wise divided into several sections again it subdivided into separate

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23 Is a form of musical and dramatic work in which singer convey the drama. It is a part of western classical music tradition. An opera performance consists of many of the elements of spoken theatre, such as acting, dancing, scenery and costume, usually accompanied by an orchestra.
compartment where the books of different languages are placed. Arabic and Persian books are in manuscript form. There are the library of Russia, Germany, France, China and India and the library of Arabic, Persian and Turkish languages in separate departments.

As Pir Zadeh visited Iran via Tehran, Qom, Isfahan, Shiraz, Karachi, Bombay (present Mumbai) gives the full description of the society and manner of the people in which they lived along with the detailed information of non-residence Iranian in India including their religion, belief, dress, worshipping place and so on. He epitomizes the occupation of India with the description of the metropolitan city Mumbai, e.g. he writes thus,

"Now there is no such city and town in Indian where steam coach not pass, because of this there are many means of Indian population. No longer had people of Bombay and other provinces had to face dearth, starvation and crises due to the railway which always shift commodities and sustenance to the provinces. Men and women of India are engaged in work and occupation. None cr the boy, girl and children from ten to seventy years old men and women are unemployed."

This type of description reminds one that India which existed at author's time.

The description of the account of fifty years' celebration of the rule of Queen Victoria and the participation of Hisamul Saltaneh on the occasion shows the healthy relationship of British-Iranian. On this occasion they organized a great feast and celebration in the city of London. All people were engaged in luxury and pleasure for whole ten days. The traveller was a keen observer while giving the description of Marie Tussaud's museum where the work of wax statue is carried out, he gives the compliment on this work and at the same time he comments on the statue of Nasir ud Din Shah in such a way as the reader is observing the statue. Viz. He says
They have sculptured the face of ancient Sultans with the wax. The drawing, painting and setting of the eyes (of the statue) are in such a way that it makes no difference from the human being. They sculptured with wax the face of his majesty. But it is worse, dark complexion, short figure having no resemblance with him.

His close observation of the statue of Nasir ud Din Shah gives the true information to those who did not visit the museum. Such information increases the historical value of the work.

In short Safarnama-yi Haji Ali Pir Zadeh is extensively readable and useful work.

22. Yek Sal darmiyan-i-l Iran 1887

This travelogue is the Persian translation of the work of professor E.G. Browne under the title of A Year amongst the Persian by Zabihullah Mansuri. This is the result of Brown’s twelve months’ residence amongst the Iranian, which enabled him to observe minutely the life, character, thought, manner, habit of Iranian. Having enjoyec the great advantage of twelve months’ travel in Iran he was able to present certain facts more vividly than would have been possible without the second knowledge. He has properly portrayed the scenario of the Iranian society. He collected the material over progress and achievement with all vices and virtues of the man of rank. There is description of the ancient architectural remnants of Persepolis under the Achemenid period and the architectural progress of Isfahan under the Safavid period. The above mentioned travelogue containing all facets of the Iranian life is superior to other travel book. Mr. Browne incorporated many informative and interesting accounts into its framework, e.g. the following lines may be cited here,
(‘Yoghurt and cucumber are of the delicious and refreshing foods of Iran. But the condition of eating this food is that where ever after eating them you feel thirst do not drink water because if you drink even a little bit of water, it will intensify your thirst to such a level that you will drink a lot of water which swell your stomach. For abstention from it do not drink water after eating yoghurt and cucumber. It is better to sleep without any delay.’)

23. She Sal dar Darbar-i- Iran 1889

Abbas Iqbal Ashtiyani, a well known figure of Iran, rendered the above mentioned travelogue from French work into Persian in 1326 S.H. The original travelogue is written by Dr. Feuvrier personal physician of Nasir ud Din Shah. Mr. Feuvrier is ranked among the wage peoples and intelligentias of France who were the great lover of Persian poetry and art.

This travelogue contains all facets of Iranian society under the reign of Nasirud Din Shah. It is one of the best works of 19th century by most knowledgeable French physician who stayed in Iran from 1889-1892 and left the impression of his travel account in a diary form.

24. Kitab-:- Ahmad Ya Safina-yi- Talibi 1893

During the Qacharid period there were such persons who never visited any European country but on the basis of the gathering material from the competent authority or reading the travelogue of the great traveller, relevant to abroad, penned the imaginary travelogue. Among whom the name of Abdur Rahim Najjar Zadeh Talibuff (1845-1910) holds a supreme position. He was born at Tabrez in 1845. At the age of sixteen he departed to Tiflis. From here he set out in Caucasus where he evinced his interest into Russian language and literature. At the age of thirty years he settled down in Baku as a merchant in the Centre Government of Damir Khan Shuara. Here he learnt the natural science. He died in 1910.

He was one of the foremost writers of modern Persian literature. Sometimes he also delves into politics. He was a great supporter of freedom and constitution. After the declaration of constitution he was elected to the first Parliament or Majlis. The first person of Iran who thought and showed his interest in the introduction of the political and scientific knowledge into Persian literature is the same Mr. Talibuff. He made aware of the people of Iran with the scientific knowledge and new
discovery of foreign country by a series of writing. At that time this type of activity was far from knowledge and practice. Thus he became pioneer exponent of a new style by choosing this sort of subjects into Persian literature. At the same time he was careful enough to devote his attention to the doleful state of the Iranian society. He by his work made an attempt to improve the deplorable condition of society. This quality is rarely found in other writers of Qacharid period.

Abdul Rahim Talibuff has credit to have many valuable works which were published in Constantinople, Egypt, Cairo and Caucasus. Of whom one was Kitab-i-Ahmad or Safiña-yi-Talibi (Ahmad’s book or Taliban’s Vessel) into two volume containing valuable information pertaining to the new discoveries, useful information and instruction which greatly attracted the attention of the prose writers of later generation. The book is in the form of conversation between father (author) and his eldest son Ahmad (among of five children, three sons and two daughters) gives detailed information of the problem of life, different branches of sciences like physics and chemistry. The work is illustrated and ornamented along with the quotation of the holy Quran with numerous color plates, annotation and footnotes. Especially the footnotes are mine of information consisting of innumerable subjects like botany, zoology, medicine, telegraph, geographical condition along with the description of engineer, physician and learned people of European country.

It was written with the idea of giving a popular description of modern science, discovery and invention. He attempted to give a truthful picture of European country as it was, dwelling chiefly on those aspects which may be of interest to the general reader. The travelogue in the form of question and answer attracts the student. They will surely take a lot of benefit from this type of descriptions. For example the following lines may be cited here,

("I asked a query, do you know what shape of building does look like your biscuit. He told like Eiffel Tower. I told where? When? Of which it was built? He told, in the city of Paris, in the year 1889 A.D. it was all made of iron.")
The book covers many of the world famous cities and other tourist attraction with extraordinary depth. Each one dealt with fact and vital information with the main attraction of the city such as museum, multistoried building, exhibition, church, monument, square, street, lane, hospital, and library and so on. This historic work provides comprehensive details of Paris. At the author's time its population was two million and five hundred thousand (2500, 000). It was divided into twenty districts. There were two thousands lanes, seventy one neat and cleaned wide straight roads, seventy churches, thirty nine hospitals having the capacity of twenty thousand patients. The library of Paris boasted two million printed books and eighty thousand manuscripts. The press of this city was consisted of hundred doors and published three hundred news papers daily. Such information of Paris attracts those who want to visit Paris without facing the trouble of the travel just peeping into the vistas of this work.

Paris has been celebrated in such a torrent for songs, poems, stories, paintings and movies that for millions of people, it is an abstraction rather than a city. Especially the church namely Notre Dame (our goddess) having some past historical background is the centre of attraction not only for tourists but also for the common people of Paris. This church is very important in the cultural and historical life of France. Many films and novels are based on this church. Victor Hugo wrote a novel about this church in 1883. And when a film was picturised based on this novel this church with sanctity became a romantic attraction for the tourists. Its painted door and wall, its beautiful lattices, ventilation and arch in rose flower shaped are peerless. At the traveller time British museum was opened three days in a week. They are Monday, Wednesday, and Friday from 10a.m. - 6p.m. Eight hundred souls visit the museum per annum.

In his remarkable travelogue Mr. Taliboff provides a detailed report of the invention of various objects. This type of description shows that his interest mostly lay with the discovery of new things. E.g. in the following lines he writes about the invention of the color in this way

(46) "لون مصنوعي كه ار را الزارين يا البرزین گویند در سال 1868 کشف شد. در امان سو و فرانسه اک و انگلیس گو کار خانه ساخته اند و سالی تقريبیا" پانصد خرور درست می کنند."
According to him the English country in reality is linked with three islands. They are England, Ireland, and Scotland. These islands altogether are known as the Great Britain. As the author has some knowledge of natural science, he gives the description of numerous trees and their utility. While giving the description of amber, he pointed out that Russia and Italy produce best amber. There is a note on French engineer Mora who dug a well in the great desert of Africa in 1890. He not only devoted his attention to the modern art and learning, latest discovery, strange invention of the learned man of the western land, but also he mentions about the patriotism and above all in connection of conversation he describes many philosophical points and admonitions in elderly manner.

In short the travelogue contains useful information of far reaching importance. It is closely bound up with contemporary discoveries, new inventions and progress and development of European country.


The Masalekul Mohsinin (The ways of Charitable) was written at Cairo, on account of its subject matter holds a unique position among the eminent travelogues. In this work Mr. Abdur Rahim critically mentioned every sorts of social and political problem of his society in easy and interesting style.

Although there are some grammatical mistakes nonetheless it is not inferior in any way from other travelogue. In this work he used Turkish terms which increase its value. As travelogues introduced critical novel in Persian literature Siyahatnama-yi- Ibrahim Beg and the aforementioned work played a key role in the awakening of people’s mind and made them aware of their right in such a way that they became mentally and physically prepared for the revolution.

This travelogue in spite of being an imaginary travelogue in the world of modern science, serves the purpose of story and fable, along with the wide range of ethical and scientific topics. There is a very informative story of some Mohsin bin Abdullah who accompanied by four persons Ahmad, Mahmood, including a doctor
Mustafa and an engineer Husain made a trip to the top of the Mount Damavand. On returning they present their report of the new invention and discovery.

Masalekul Mohsinin is a book of scientifically subject not in a sense that it is full of modern science and discovery which disappoint the people of literary taste, rather it is a kind of book which brings the social and ethical percepts by way of anecdotes attended by appropriate verses which fulfill the criteria of literary taste and make the reader more interested. The quotations in Arabic from the holy Quran and Hadith are also quoted by the author to make his point more authentic. The great merit of the work lies in the fact that author brings his point in a very simple language with all frankness and straightforwardness and elaborate it by citing some appropriate examples. For instance when he wants to say that it is senseless to render impossible into possible He writes,

("Oil can be extracted from milk not from water, the grace of world is due to rays of the sun not the moon. To aspect education and training from an illiterate teacher is just like to wish horology from an iron smith.")

Mr. Tabrezi presents his point in a logical way from the mouth of a great person so that it may be acceptable to the readers. He writes,

("Napoleon Bonapart says, "we should exclude the (word) impossible from the dictionary.")

In this work besides the scholarly conversation, there is description of the account of the various cultural, political, and social aspects with the habit, attitude and manner of the people of different lands. The author through the characters of this work comments on the Iranian thought. Husain and Ahmad both studied abroad. Husain was brought up and educated in Russia and Ahmad studied in France. Both of them highly admired the foreign country. By this description he suggests his countrymen not to forget their homeland. They should follow the attitude of patriotism. The character namely Husain is somewhat fanatic, laughter and talkative to his attitude. Through this character he like a great sage advises his
reader without any rhyme or reason not to talk and laugh much as this habit decreases one's value. He also prevented his countryman not to hurry while talking. Because such person loses his dignity in the assembly. At this situation the author cites very appropriate quotation

کم گو و به جز مصلحت خویش نم گو / چیزیک نم پرسند تو از پیش نم گو
دند دو گوش و یک زبان ز آغوز / یعنی دوشنویسی بیش نم گو

("Talk less, and except your interest do not say; do not speak before ask for it; from the very beginning you have been given two ears and one tongue; it means listen twice and not speak more than once."

Other chief feature of the travelogue is the description of foreign country. The notion of a travelogue is not complete unless it is replete of the accounts of the places from where the traveller passed through. A traveller through his travelogue provides the readers the opportunity of travel, and at the same time make them aware of those things for which the place is famous. He paid his attention towards the mineral products of Russia. At that time in Russia eighty ass loaded gold was the product of one year. There was unlimited precious stone, silver, platinum, lead, mercury and coal.

The period in which the book deals was groaning under the great influence of darkness and illiteracy. Their static condition following the conversation, foul and absurd customs provided opportunity to the superpower to make Iran as puppet state. The author indicating these evils made an attempt to make them aware of the benefit of social and political change of the society. The western literature left a deep impression on him. Being impressed of the modern literature, he penned the work, based on the abstract theme, in order to promote new literary tendency among his countrymen. By this work he censured on their nonsensical whims and rotten thought along with making a criticism on the evil practices of the government officials. He made the people mentally prepared to feel the need of educational and social reform in the society. As Hasan Kamshad writes,

(49) ("In other important work such as in Masalekul Hayat and Azadi che chiz ast? Which are to be regarded as a continuation of Kitabi Ahmad, the author explains the independence and so on, all in everyday language, endeavoring to enlighten his readers and to intimate the need for social and educational reform in the society.

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In short the author left a deep and lasting impression on the heart and mind of Iranian to present the socio and political themes in a modern style in an attractive way. Thus the work earned him much respect and great admiration in Iran.

**Seh Safarnama Herat, Merve and Mashhad**

These travelogues edited by Qudratullah Rawshni Zaghfranlu in 1347 S.H. from Tehran with a memorandum of Iraj Afshar and introduction of Husain Mehboobi Ardkani along with numerous images. They are the description of the account of the travels in Heart, Merve and Khurasan in 1267, 1277, and 1293 A.H. respectively. The first is written by some unknown selected figure, based on the experience of five months travel. Second one is the result of eight months travel made by Sayyed Mohammad Lashkar Naves Nouri and the third is also the account of same months travel by A. Hotum Schindler. The important merit of the work lies in the fact that the editor illustrated this work with the original photo copy on the first page of all the three travelogues. At the same time he enlisted the records of manifesto, clan, t- be, geographical names and elucidations.

The present work is the collection of three travelogues dealing with the affairs and circumstances of these cities under the reign of Nasirud Din Shah. The first two travelogues are the impression of two Iranian officials. Of whom the first making a trip to the aforementioned places penned the description of the accounts of their assignments. The third travelogue is the Persian translation of Mr. Schindler’s travel account who was sent to Mashhad on the duty of telegraph assignment from the Iranian Government. The aforementioned three travelogues are mentioned here one by one:


The work is based on the author’s personal experience. It is a mine of information of the affairs of the state, behavior of the districts’ Governors, peoples’ panic and fright on the pretence of assault of the Turkmen. This travelogue includes a very useful itemized account of the price of the victuals of every district with the price of market. Under the Qacharid period inflammation was rife. The price of the daily used commodities like bread, meat and hay was raised. The common people had to suffer much.
The travelogue deals with the accounts of many famous cities of Iran such as Semnan, Damghan, Shehrud, Abbasabad, Zafrani and Mashhad. There are details on population, polity and society of the places. The work epitomizes the life of those Eastern districts which existed after the death of Yar Mohammad Khan. At this time due to the Turkish invasion disorder, unrest and in tranquility was rife. The people of Herat were in great hope of the help on behalf of the Iranian Government. There is a critical comment on the state of Heart and on its political condition where corruption, oppression, injustice and mistreatment were commonly rife. For example the following lines may be cited here.

(“They told the anecdotes of regress of Turkemen. Eighty heads and hundred persons were imprisoned. Sam Khan Ali came later on. Then many subjects arrived. Among the crowd of descendant of prophet and theologian, a person cut his nose. I asked about them they told they are the subjects of Safiabad. They wanted justice at the hand of Allah Yar Khan. He practicess unlimited in-justice. The nose of this poor fellow cut off. Lutf Ali Agha brother of Allah Yar Khan was also one of them. He also lamented over the situation and advised his brother not to be so tyrant over his subjects. The Governor, Allah Yar Khan arrested and imprisoned his full brother Lutf Ali Agha. Abbás Quli Khan applied Hassam ul Saltaneh for the justice. He will surely seek your justice. Collecting their memory I adjourned the court and left the city”)

Account of this travelogue is superficial. As it is written in the form of official account it loses the chance to attract the general reader. But the account of the way of ruling, way of drilling the Iranian army, polices’ right, reason of besiege of the Heart and the circumstances in which Mohammad Shah leaves Heart having some critical points on the Iranian troops increases the political value of the work. Sir John Mac Neil, English ambassador makes this travelogue worthwhile reading by writing a critical note on the incompetency of the Iranian troops.

27. Safarnama -yi- Merv 1277A.H./ 1861A.D.
The work contains the account of the travel from Mashhad to Khurasan by a chronicler Mohammad Lashkar Naves Nouri who was sent on the assignment to write all the incidents of brigadier general and troops. Besides he also recorded the brief description of the climate, fauna, flora of the places he visited while his duty. The aforementioned travelogue gives a great deal of information of the relation between Iranian official and the corps with Turkomen, which in course of the time turned into a healthy relationship. The purpose of writing of this work was to cover the combat between Mirza Hashmatullah and Turkmen. The author has described as far his own observation extended, the state of Iran in the late nineteenth century. He throws a flood of light over the attitude of Fath Ali Shah and Mohammad Shah who did not pay their heed to the improvement of the condition of the Merv and its people. Mr. Naves in the following lines displays the deplorable condition of the ground of a district in Mashhad thus,

("On the pretence of numerous holes of snake, ant and mouse, the land turned into netlike sieve and if the legs of horse and camel let down into the holes no doubt they will be safe without any defect.")

The work covers the military operation in Khurasan at the same time he epitomizes the state of the troops because of the scarcity of water. There were very careful of their personal ease and comfort. While operation they used to take relaxation for hours. In order to quench the thirst of the animals like horse and camel that were with them while operation, they filled large leather bottles and utensils before moving from any place. In order to avoid of the heat they preferred to travel at night. Often they delayed their travel due to the hardship and suffering of their army and troops. There is great comment on the Iranian troop’s incompetency. In short Safarnama-yi- Merv is important travel diary from the historical and political point of view.

28. Safarnama-yi- Khurasan 1293 A.H./1876 A.D.

This travelogue is written by an European A. Houtum Schindler who traveled in Persia as a telegraph officer. The work is directly translated from English into
Persian by some selected figure in the office of Tarjumatul *Nasiri*. It is an attempt to analyze the cause and impact of Russian infiltration in the frontier of Khurasan and gradually in Iran. At that time under the influence of expationist Russia many social transformations began to enter in the Iranian life. The work mainly dealt with the Russian approach in Iran during the Qacharid period with special emphasis on the result on their proceeding. He writes,

"I heard in Mashhad, that a part of Mashhad always inclined to be obedient of Iranian Government. It was very easy to bring them to Iran, for, the part of Merv like part of Khal does not like Russian Government. From the very day they are aware of the increasing Russian penetration day by day in the neighbourhood of Iran and if Iran will not cultivate friendly relation with that part, then, surely after sometimes all parts will fall under the Russian banner. They will lose all the provinces of southern Astrabad and Eastern Mashhad. That time Iran will lie down in ruining state."

Besides political account, there are some worthwhile points about the history, society and Iranian notables he met during his stay in Iran. There is material on the mosque, bathroom, caravan, feudalism, beggar, people of lower strata, exorbitance of notables, tent life, garden of Sabzewar, mulberry tree, silk and cotton workshop and so on. The accounts which he chose for the framework of this travelogue serve the purpose of history of the Qacharid period along with some geographical information of the places he visited.

Thus it can be said Safarnama-yi- Khurasan is important from the political, historical, social and geographical point of view.

29. *Safarnama-yi- Mubarak-i- Shehanshahi* 1317A.H./ 1900A.D.

Mozaffar\_d Din Shah Crown Prince of Qacharid period ascended to the throne, after the assassination of his father Nasiud Din Shah in 1896. He like his father and other Qacharid Princess was very eager to visit the foreign country. He made two trips to Europe. This Qacharid king like his father kept very good travel
diaries of his travels. Of the motive that led the Qacharid king to visit the European country, one was ostensibly his health reason. In course of the travel in Germany he gives the account of Spa\textsuperscript{24} from which he benefited a lot. In Paris Mirza Ibrahim Khan, son of deceased Mirza Abul Hasan Hakim Bashi, a complete physician who studied medicine in Paris, was given the charge to examine the ailing Shah.

The diary which Mozaffarud Din Shah kept during his first visit to Europe is one of the excellent descriptions of the travel by an Iranian. He called it as \textit{Safarnama-\textit{yi- Mubarak-\textit{i- Shehanshahi}}, with good reason, for, it was written by H.I.M's minister at his instance. Many pages in the diary contain day by day record of the notables, he met, activities he done, places he visited, reception and parties he attended. The diary also shows him to have been a careful and enquiring observer. His imperial Majesty developed his literary taste while travel. Irfa' ud Dauleh, the royal minister, at the instance of the king recorded all the accounts of his eight months foreign visits in diary form under the title of \textit{Safarnama-\textit{yi-Mubarak -i- Shehanshahi}}. The travelogue consists of 271pp. published from Bombay (present Mumbai) in 1321A.H./1903A.D. First one to three pp without pagination is wholly illustrated. Pagination starts from folio number 3B and from folio number 6A pagination starts with date in a illustrating manner. There are some printing errors for example \textit{khurram} is written as \textit{khoram}. It begins with the name and praise of Allah.

The travelogue is replete with daily activities of the Shah from dawn to dusk and from dusk to bed time. There is considerable material of the Shah's daily activities. In the morning after taking shower he was first performed namaz. Then had have breakfast. After breakfast he was read all the documents from Russia, Germany and Turkish with the telegraph. After reading he was signed then and sent reply. After this he was took lunch and then a short nap. In the evening he went out for outing, visiting worthy places, returned back to his apartment for taking dinner and finally went to bed. Then he was called for his secretary to write the journal for the day and if felt fatigueness he was commanded his servant to massage his legs.

He visited most parts of Europe for instance Germany, Paris, Russia, Italy and so on. He was mostly impressed with the convenience of travel by automobiles, chariot, horseback, train and wagon. His journey passed in listening music, sleeping

\textsuperscript{24} curative mineral spring in a small town near the German French boarder.
and chatting but somewhere he disturbed by the some ill management and ill arranged ruiniug state roads of the various villages of Iran.

The king had appeared very religious to his attitude. Throughout his journey he never forgot to pray and reciting the holy Quran. He had firm belief on fixing a suitable time for his travel. As he took out omen for the Quran before travel in order to remove unlucky effect. He described his religious attitude in the following lines,

(53)"امروز صبح از خواب بیدار شدیم دست و رو شسته و وضع گرفته نماز خواندیم و قرآن و دعا معمول صبح را تلاوت کردیم."

("Today awakening up in the morning washing face, hand and taking ablution we performed namaz and recited the usual matius.")

He also attended the religious ceremony. In Basmenj he attended the representation of the Moharam in the commemoration of martyr Imam Húsain. The Shah was kincl hearted too. He made the people happy by way of giving gift. Once he presented a diamond studded ring to the wife of village head man.

The Shah was a keen observer. He gives the realistic observation of the characteristic features of the person with whom he came across while journey. In Russia the courteous attitude of Amiral Asrnif, General of this Imperial Majesty Russian emperor much impressed him. He often extolled his moral virtues. The General due to his wise, intelligent, understood, well behaved attitude left a deep imprint on the Shah’s mind. In Russia he was highly welcomed by the Russian, Armenian and Nakhjawan’s inhabitants. The Russian notables, retinues and ranking officer from their behavior, manner and culture greatly impressed him. Here Shah had a great audience with the Russian emperor. Here is the account of the ill health of Russian’s Consul who was not accompanied with the Shah while his departure to bid him. There is an accounts of the musical arrangement organized in the honour of the Qajar Shah with the description of the Persian and Turkish poetry recited in the felicitation of the Shah who had great interest into Persian poetry. While his journey in Basmenj he observed the poetry engraved on a wall. He liked this literary fragment to such an extent that it is included in to his travelogue. The Shah appears
to have had a particular interest into Persian poetry. The opening of the travelogue showed his love for poetry,

"بناه خدا، که هستی از ایستا جهان را بلندی و یستی از ایستا"

("In the name of Allah, the existence, superiority and inferiority of the world is on behalf of Him.")

The description of his past journey from Tabrez to Tehran in 1277A.H. with the illustration of Firdausi’s poetry enhances the literary value of this travelogue. He devoted one part of his travelogue to the description of natural scene which shows his close study to the nature. Viz in the following lines he displays the beautiful and charming scenery of the nature.

جاها تازه برگ می کند و شکوفه سیب و گلابی و غیره باز شد عالم غرب دارد.

("Mostly the surrounding of the river is tidy and fresh enough. Most of the trees bred fresh leaves. Apple, glass and so on bloomed. This scene creates a wonderful sight.")

With regard to the geographical value of this travelogue, is mine of information. There is a considerable material on the height and distance of the city. The comparison of one city to other in respect of size and height is very informative. So far the historical value of the work is concerned it fascinated the historians’ attention. The name of certain historical figures of Iran and foreign countries along with their portraits remind the readers of the friendship between Iran and Europe. The Shah like his father had himself photographed. The travelogue is one of the most valuable, authentic and modern source of information of the reign of the Shah and of the occurrences of the period it deals with. The description of his archery and hunting shows his fondness into this field. The Shah also drew his attention to the society of various places of his country
with its past and present state. In the following lines he gives a fine pen picture of the reason of poverty and beggary.

("two years the dearness of grain impoverished the people and mendicants increased. This Government mansion of Zanjan is the same place which founded during the reign of Kahayan Maghfuz, externally and internally it is articulate and everything there is sufficient.")

There is note on the French knowledge of Irfaud Dauleh, who rendered the French words delivered by the Shah into Persian in a meeting with Armenian caliphate. This royal minister recorded all the accounts of the Shah's travel. But his two days ailing prevented him to this work. This opportunity provided to Nasir Khan. Again, after recovery of the health, the royal minister took the charge to record the travel.

He gives the summary of his realistic view of the delight of the people when he passed through Tabrez. Unexpectedly large crowd of the dignitaries lined the route to the delight of the Shah. Everywhere in the surrounding of the road, balcony, veranda and locality crowd of the Armenian and foreigner were there. They standing there waved handkerchief. It is a foreign custom in order to show the sign of felicitation and exhibition of gratification.

Mozaffarud Din Shah was much criticized for increasing the burden of debt of the country. He was also criticised for censuring Iranian made furniture. For example W.P. Cresson while his travel in Iran held an audience with the Shah. He commented Shah's approval of mechanical objects such as music boxes, camera and automobile and so on. While his journey in Paris going Versailles he instructed

25. the old palace where at one time the poor people marched in protest to show the king their poor state. It has very beautiful gardens and more than thousand fountains.
Sa'dullah, minister in Belgium to purchase some automobiles. Moreover, historian commented on his ease and comfort loving attitude. In this connection it can be said that in spite of pursuing of ease and pleasure throughout of his life, he developed keen interest in the country’s affair. This crown prince administered 4/5 of the country. Mozaffarud Din Shâh often described the inconvenience of travel due to the ruining state of the road. Although in the nineteenth century from the opening of the steam ship and Suez Canal rapid voyages to the Black Sea and Persia Gulf increased. But so far the transportation and communication and its system in Iran is concerned, it was much behind in comparison to the foreign countries. The reason was their political intrigues that prevented Iranian to think over transportation and economical development. Both the means of communication and transportation facility is necessary for the advancement of any country. In this respect until 1921 Iran was much behind. Those travellers who had a long association with Iran are the eyewitness of slow moving transportation in the form of camel and mule caravans. The rough tracks made them incapable to cover more than ten to fifteen miles a day. The roads were not capable to carry heavy vehicles and carriages. For this purpose very limited roads were available. But all of them were liable to interruption by snow in winter and rain and flood in the spring. The vehicle most commonly seen on the road post war is lorry. But now days there are all kinds of motor vehicles available on the road. With a result the 740 miles journey from Tehran to Bushire take only as much as three or four hours, as compared with three or four months then. The first train left Bandar Shah for Tehran on February, 1337.

The Shah of Persia highly praised the European roads. One of the Indian traveler who visited London in the late 20th century gives the description of the road of London in the following lines thus, (56) "The wide road of London, called Motor way, is known as national high way in India. Each motor way is distributed into two parts downward and upward with the boundary of railing. The downward and upward side and somewhere the side between the roads is of concrete. There is two way traffic. Four parallel lines are
drawn in both parts of the road. These lines shine in the dark as well. The speed limit between the two lines is fixed for driving. 90 miles for right track, 70 miles for the middle track and 50 miles fix for heavy vehicle. Little space has been left for those vehicles that if broken down and met with some accidents on the way could wait for approaching the relief without creating any obstacle in the traffic.'

Mozaffarud Din Shah made a trip to Paris on 27th July, 1900. It was the sixth day of his residence here. During his stay in Paris, he attended the casual ceremony and met the president of the republic. He was invited by Mr. de la Casse, the French foreign secretary to visit the magnificent Versailles palace. At this time the anarchy movement in Europe mounted a violent Campaign of terror. Anarchy attempted the Shah’s life. The Shah’s tour in Paris is quite interesting. As he gives a fascinating account of the incident in his diary. His visit co-incides with the Paris exhibition. At this time after the assassination of king Humbert of Italy, the French anarchist was actively looking to assassinate the visiting dignitaries to the Paris exhibition. On Thursday August 1st the Shah along with a number of personages by carriage from his hotel was going to visit the exhibition organized in the palace, on the way a young French anarchist attempted to the life of the Shah. At this crucial moment the king’s minister and Xavier Police, head of the French police officer contributed largely in saving the Shah’s life. There is description of the ill health of the Russian's consul who was not accompanied with the Shah while his departure to bid him. British and Austrian Consuls escorted him to the end of the city.

Mozaffarud Din Shah’s travel in Italy on June 1st, 1902 left a deep impression on the Italian mind. In the literary world of Italy the travel account of the Shah gain the popularity. One of the Italian magazine namely Illustrazione-Italiana covers the entire account of the travel of the Shah.

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In short, Safarnama-ye Mubarak-i-Shahenshahi having many worthwhile points like historically, socially, politically and literary is worth reading.

Many works having the ingredient of travelogues translated from Persian into Urdu in Fort William College, Kolkata, founded by John Borthwick Gilchrist. Of whom one was Qissaa-ye Chahar Darvish by Amir Khusraw deals with the accounts of travel of four dervishes. Dastan-i Amir Hamza by Khalil Khan Ashk gives the description of supernatural powers in the form of travel’s tales. In the twentieth century many Arabic and French travelogues were translated into Persian. Such as Ajaib Zamin wa Gharaiab Asman, Musafirat-i-dar yek Sarzamin pur az Janwar, Safarnama-ye Ibn Batuta, Safarnama-ye Ahmad bin Fazlan, Ajaib-i Hind and so on. There are the travelogues such as Az Pariz ta Paris, Siyahat Nama-ye az Kitab-i Alki Khushha and Tehran-i Qadim written purely into Persian. Of the aforementioned travelogues the celebrated ones are briefly mentioned here.

30. Ajaib Zamin wa Gharaiab Asman 1883

This work was written by Ibrahim Horani into Arabic. Shaikh Mohammad Qazvini translated it into Persian in 1317 A.H. It was edited and composed by Mirza Mohammad Hasan Khan Zaka’ul Mulk. In this travelogue the traveller gives the description of those things which struck him much. There is the account of strange animal, man, tree etc.

31. Musafirat-i-dar yek Sarzamin pur az Janwar

In this work Mr. Artur Hornandoz gives the account of his travel in the forest of Amazon. This amazing and worth reading travelogue translated into Persian from the newspaper Dad. It was composed by Zabihullah Mansuri.
Traveller and explorer, Ibn Batuta (1303-1378) hailed from Tangiers. He passed a larger part of his life some twenty six years in travel. At the age of twenty two he set out to journey. When he returned back to his homeland Damascus, having deep knowledge and experience of the journey of distant land, he was then old man of forty eight. He visited Syria, Arab, Iraq, Iran, Anatolia and all the north of Africa. The lands of Arab. The distance of his entire journey is about 75000 miles. During his travel he faced all sorts of hardship and hazardous of journey. He visited Isfahan and Shiraz in 1325 and made at least three other trips to Iran. He has left a fascinating account of his travel in Iran and India of his time. His travelogue namely Tahfatul Nazar wa Gha'ibul Masar translated into Persian under the title of Safarnama-yi- Ibn-i- Batuta by Mohammad Ali Mohid. The travelogue contains useful materials mostly first hand on the religious, political, social and economic life of the people of the countries he visited. There are extensive matter on Egypt, Syria, Hijaz but for Iran and Iraq there is very limited information available. The Safarnama-yi- Ibn-i- Batuta attracted many intellectuals who researched on this work and presented their views about the work. According to Z.A. Desai (57), “This volume (v:ii) contains considerable material which we India might find useful. For example, Ibn Batuta’s detailed description of the ceremonial of the march and the encamping of the Iranian king and the manner of his transport and travels of the public sessions of the Yamanite king and some of other customs, the ways and means of support of institution which used to combine the school, college and hospital etc are sure to have their parallel atleast in the Sultanate period of Indian history. In fact Ibn Batuta has specified that the protocol witnessed by him: In the royal assembly of Yamen is the same as he saw in India. Then there is some information about the commercial trade by sea and exports and imports, certain customs etc.”

The great traveller in his work has thrown a flood of light on the popularity of Persian poetry in China. He clearly observed the love of Chinese prince in the art of Persian versification in fourteenth century. The great traveller visited Shiraz twice during the time of
Hafiz Shirazi. At this time the recitation of the holy Quran was more common than the other Islamic lands. He writes in his travelogue, (58) ‘I never heard throughout the world the recitation of the holy Quran with such enthusiasm and sweet tongue as the people of Shiraz. The reason of this common taste was the interest of many children in the memorization of the holy Quran, of whom one was Hafiz Shirazi, the great lyrical poet.’ In short Safarnama-yi-Ibn Batuta is a worth reading travelogue.

33. Safarnama-yi- Ahmad bin Fazlan

Ahmad bin Fazlan under the patronage of caliphate of Baghdad wrote this work for the propagation of Islam in 309A.H. It is the result of eleven months travels from Baghdad to Bukhara. Abul Fazl Tabatabai translated its Arabic text into Persian in 1345.S.H.

34. Ajaib-i- Hind

The trav.ogue by Nakhuda Buzurg Rameherzi was translated from Arabic into French in 1886 by a French namely Van Darlect. Again this work translated from French into Persian by Mohammad Malik Zade. Its Arabic text written in 5th century A.H. It is very animated and instructing travelogue containing strange descriptions. Its Persian translation published in 1348A.H./ 1929A.D.

35. Az Pariz ta Paris

Mohammad Ibrahim Bastani is the credit to have more than thirty works to his credit. Among whom one is the aforementioned travelogue. It is the result of his one year travel in various countries of Europe begins from 1349-1350S.H. This travelogue is the collection of seven travelogues consisting seven places like Mesopotamia, Shiraz, Pakistan, Tabrez, Romania, Mashhad and Europe. The travelogue in 550pp, published from the publication institute of Amir Kabir.

As the mode of transport of Mr. Bastani was air craft, he gives the description of European lunch served by the air hostess. The lunch
was consisting of meat, bread, potato and wine. There is note on the Mediterranean sea and numerous islands visited by the author when he passed through the places by aircraft. This travelogue serves the purpose of a guide. There is description of the mode of European transport. At Eastani's time bus was more reasonable than other vehicles and taxi was more expensive. He successfully depicted the pen picture of the road and street of Europe where policemen and night guards were less in number than Eastern country. He observed that the westerner more properly followed the rule and regulation of the crossing road than Easterner. Again he noticed that many bridges in the imitation of Effil tower have been constructed at the bank of the historical Danau River. Of whom mention must be made of Hamburg, Tokyo and Moscow and so on. But no bridge like Effil Paris could obtain world wide popularity. He found the garden of Vienna like the garden of Baghi Khalili in Shiraz.

In course of the travel of Italy, Mr. Bastani recorded the historical background of this place along with the world famous personages like Calepatra and Masolini the last Roman emperor. He gives the description of the account of a hill namely Waterloo famous for the defeat of Napolian in the war of Waterloo in 1815. In the middle of aforementioned hill over the panorama there is a curtain of fifty metre in height constructed by Victor Hogo, famous French painter and sculpturist in six months duration. This panorama presents all the aspects of the war in printing form. In this work he like a great sage advises the common people to avoid to eat more food. He by way of proverb gives an useful information on the food habit. According to him whosoever eat food satisfactorily, generally satisfied the doctors more than himself. At the same time he praises the food habit of the European in the form of balanced diet. To make his point authentic he brings a number of joyous anecdotes of great men, such as Avicena, Obaid Zakani, Dr Nafisi, Shaikh Attar etc.

Ibrahim Bastani at one hand praises the climate of European country and at the other hand shows its side effect. For example the rain becomes the cause of the flower blossom at the same time it like
slow poison gradually hollow the structure internally. Dr Bastani commented on the European technology. European despite of their advancement in modern science and technology are not able to protect their celebrated structures from the birds’ stool. Likewise they did not success in inventing such medicine which could cure the fatal disease like cancer. In course of his travel in Europe he visited many fabulous imprisons and strongholds or shiyun whom Japanese called Chillon.

In this work the great traveller recreates such Istanbul that has gone forever but at that time was a panorama of mingled splendour and squalor. He elaborately gives the account of many historical mausoleums of Istanbul. In this connection he draws a line of differentiate between the tombs of warrior and spiritual man. According to him if there is any sculpture having one metre long turban of marble on the head, the tomb lord is spiritual man. While the marble statue with bow and sword in the hand indicates officer or police’s tomb.

The travelogue of Ibrahim Bastani is mine of information of various subjects.

36. Siahctnama-yi- az Kitab-i- Alki Khushha

This travelogue is the result of the collection of letters written by Khusraw Sherani to his friend Parvez with whom he lived for some twenty days while his journey in Paris. Whatever he visited there and how he found the place, expressed his feeling by writing the letter which later on published in the form of travelogue in 1356 S.H. In this work the author details his experience of the places he passed through. He gives a clear and full description of the personages he met, of the places he visited, of the culture and system he observed. He minutely analyzed the manner, habit and thought of the French people. Most often he compares Iran with Paris. Some time he found Paris superior than Iran in many respects and some time he commented on its inferiority. The mode of transport particularly the proper shape of the seat of the buses much fascinated him. He highly
praised the people of France who after having full drunk do not lose their control and not commit in any wrong deed like shouting and stabbing. The people of France drink wine like normal water. Mr. Sherani having experience of life in France for twenty days duration, strived to describe life in France as he saw it not softening and exaggerating anything but speaking of France as it was.

In short: this travelogue gives an exact idea of Paris which existed at the author time.

37. Tehran Qadim

Among the travelogue writer of the Qacharid period the name of Jafar Shehri stands most supreme. Although the work in two volume is not a travelogue but it is not inferior in any respect than the other travelogues. It is stuff with all the ingredients of a travelogue and the matter which the author chose for this work make this work better than the other travelogue. It supplies a continuous picture of a changing society without any break of the reign it deals with. The author in his work has depicted the prevailing social and cultural aspects of the society in such a mastery way that he may be reckoned as a travel writer. As the author spent a greater part of his life some sixty years amongst the people of Iran he gives a vivid description of every facets of Iran. He wandered casino, tavern, mosque, market, bathroom, official building, old fashioned school. In this work he details his experience about these places. There is fairly essay of the gamblers, warrior and battle field. Besides there is such accounts which he described with interesting memoirs which he collected from the competent authority. The author culled the information from the thinker, writer and poet and above all from the individual.

He successfully depicted the dwelling way of many souls of mendicant people such as sufi, saints, gypsy, muleteer and so on. They passed their life in a miserable condition in the ditches. He commented on the ruling Shah who did not pay heed towards them. He also keeps his eyes on the social, moral and cultural life of that time. There was a custom of falling down of a pitcher from the top of
the drum tower in order to remove the inauspiciousness and unlucky effect of the coming year on the night of the Chahar Shambe Suri. There is description of Drum tower whence drums were beaten every evening to give blessing to the Royal Governors. Curzon was eye witness of this account. He in his celebrated work gives, a vivid description of this drum.

There is wealth of information on the various modes of travels used in the ancient time like horse, donkey, chariot, buggy, carriage, couch, stage couch, wagon etc. The author also devoted his attention to the description of the invention of several objects like kite, cinema, airplane and vehicles. In this connection Mr. Shehri gives a very interesting account of the peoples’ experience while travel by vehicle. In the very beginning people considered it as demon or devil and dread to approach it. The fright of the automobile was that much that even its sound made the people scared and to avoid of this sound they hide themselves into seclusion. They did not dare to travel by it. The community considered it as the compound of the devil which will take the rider to the hell and its riding will enable them to commit a great sin. Many of the riders also suffer from vertigo, vomiting and disruption of the stomach.

As this work contains every facets of life of Iran from the very beginning to the modern period, is included into those travelogues, written under the Qachar period. Tehran-i- Qadim is very informative work which makes it worth reading.

The cause and importance of travelogue writing has already been mentioned along with the every sort of travelogues written during the Qacharid period. They are not the diary of the travellers rather are the mine of information of the various places. Travelogues are not just literary fragments but at the same time they serve the

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28 Is a festival of Iran celebrated on the eve of the last Wednesday of every outgoing year. On this day, a bonfire is made and every Iranian jump over flames while singing a verses addressing fire as my yellowness for you, your redness for me (zardayi man az tu surkhiiy tu az man). It means my pain, sickness for you, your strength, health for me. On this occasion children celebrate Ghashugh Zani (spoon beating). They run through the streets banging pots and pans with spoon so that they could beat out of the last in unlucky Wednesday of the year.
purpose of history, politics, society of a country. They like a true guide satisfy the curiosity of the persons who wants to visit the strange land. They make the people aware of the difficulty of the travel, unsuitable weather, intensity of the season, direction of the road, and provisions so that they may prove useful for the travellers during travel. For example traveller while travel endanger their life into peril and some time lose their life due to the difficulty of the travel. Reading the accounts of their travel the traveller of coming generation could avoid all the problems and other peril of the travel already faced by the earlier travellers.

In this chapter many Eastern travelogues have been mentioned. They are written relevant to Iran, Iraq, Egypt, Syria, Constantinople, Bukhara, Afghanistan, Heart, Madina etc. There were different motives that led the traveller to write regarding abovementioned countries. In this connection it can be said of the Eastern travelogues Yek sal darmiyan -i- Iran deserves special attention. It is based on the research and enquiry of E.G. Browne.

In 19th century under the reign of Qacahar Shah local travelogues about Iran and its neighbouring parts were written. The great importance of such travelogues lie in the fact that they provide ample reference of Iranian culture, its history, way of education, way of living, detail of architectural remnants and so on. Moreover the general information of fauna and flora is one of the great features of such travelogues. This sort of travelogue largely contributed in compiling the history of Iran. They like history furnished informative description of the account of bazaar, architecture, ritual, celebration and so on.

In the light of abovementioned travelogues it can safely be concluded here that in the 19th century a number of Iranian visited Europe. They showed great interest and curiosity in the English and their surroundings. They struck much observing many new things in Europe. Their strange experience vividly reflects in their travelogues. European society, custom, polity, manner, habit as excited their
curiosity as British showed their wonder when they came to know that Shah brought harem with him in Europe. James Morier travelling in Iran in 1812 evinced his great amazement finding women with the Iranian delegation to Iran.

In short Persian travelogue writing in the 19th century brought a true collection of information of Iranian life along with the European life. The Iranian reader got acquainted with the Western life from the accounts of these travelogues. They greatly helped those writers who wanted to know the accounts of the European nation, their kingdom, institution, their ways and manners and their administration set up etc. Thus it can be said the delineation of western life reached a remarkable degree of accuracy in the form of Persian travelogue writing.

During the Qajarid period like Iranian European also was very eager to make enquiry about Eastern life. With a result a large number of European travellers visited Iran. Their accounts of travels have been mentioned in the next chapter.
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