CHAPTER SIX

TARIKH-I-FIRUZ SHAHI (ÀFIF) (C798 A.H./1398 A.D.)

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SECTION-A: LIFE OF THE AUTHOR

Very little is known about Shams Siraj Afif, the author of Tarikh-i-Firuz Shahi except what he tells about himself in his work. He was a descendant of a family residing in Abuhar which according to Dr. Mahdi Husain was a "a dependency of Dipalpur" in those days. (1) Malik Sa'dul Mulk Shihab Afif was the revenue collector of Abuhar during Alauddin’s reign. His grand father Shams-i-Shihab Afif, was born on the same day as Firuz Shah Tughluq. His grand mother was a frequent visitor to the royal harem and was on intimate terms with the queen mother. Firuz Shah often mentioned it in the court. His father Shams Afif held various posts in the Court of Firuz Shah and accompanied him in his expeditions of Bengal, Jajnagar and Nagarkot. He also served as Incharge of the fleet consisting of one thousand boats during the Thatta expedition. As a close associate of the Sultan he once held the post of Shab-Nawis. (2) The author relates many events on first hand authority of his father.

Thus Shams Siraj Afif was a descendant/high-ranking family. He was twelve years old when Firuz Shah had two Asokan Pillars uprooted from Tobra and Meerut and re-installed in the Kushak-i-Shikar in Delhi and Firuzabad in 769 A.H/1367 A.D. (3)

(1) Husain M: Tughluq Dynasty, P. 577.
(2) 'Shab-Nawis' is the Officer required for keeping of the muster roll of the special slaves in attendance on the Sultan, particularly those bound to perform night-duties- Hodivala, Studies, P. 314.
(3) Husain M: Tughluq Dynasty, P. 411.
Hence the year of authors' birth comes to 757 A.H/1356 A.D.
It is evident from his work that he frequently attended the Court and accompanied the Sultan on his hunting excursions.

He was a disciple of Shaikh Qutubuddin Munawar of Hansi, a well-known Sufi saint of the Chishtiya order.

Besides Tarikh-i-Firuz Shahi, which he wrote after the sack of Delhi by Timur, Afif was the author of four other works:

(1) Manaqib-i-Alai — an account of Sultan Khâlji.
(2) Zikr-Kharabi-e-Delhi — an account of the destruction of Delhi at the hands of Timur.
(3) Manaqib Sultan Ghyath-al-din Tughluq — an account of Ghyasuddin Tughluq,
(4) Manaqib Sultan Muhammad — an account of Muhammad -bin Tughluq.

These books are not extant, only casual references to them are found in contemporary literature.

The date of Afif's death is not known.
The book begins as was customary with medieval chroniclers with the glorification of God and the Holy Prophet. The author expresses his wonder at the creation of the two worlds i.e., earth and heaven which are perfect and flawless in their existence. The headship of these two worlds was entrusted to the Holy Prophet Mohammed (Peace Be On Him). The Prophet in his turn entrusted two groups of people with the honour of up-holding this treasure. They were learned men, saints and righteous kings. The author quotes following saying of the Prophet in support of his argument:

\[ \text{A learned man (holder of religious authority) is to his community what a Prophet is to his followers.} \]

A king should possess the qualities of justice, forgiveness, clemency and forbearance. But in order to maintain justice and enforce his authority, a sovereign can not do away with warfare which has been ordained by God:

\[ \text{The fourth point is the ability to conduct warfare and it has been ordained by God.} \]

The king should also exercise power and influence over his people. He should be wise, intelligent, and fully aware of the affairs of state.

Next come victories and achievements. As the religious head ventures to gain victory over the 'self', and teaches us to defeat the body with the power of soul, the king should seek victory in order to extend his territories and expand his power. With
reference to wisdom and statesmanship, which according to the author are the most essential characteristics of a king, the account of the qualities a king should possess, is concluded. The author focuses his attention on the hero of his book and says in the concluding lines that Sultan Firuz Shah possessed all above-mentioned qualities. He ruled over the country with great wisdom and ability for forty years (Firuz Shah ruled for thirty seven years). Here the introduction comes to an end, and the author begins the manaqib of Sultan Firuz Tughluq.
Sultan Firuz Shah ascended the throne on 24th Muharram 752 A.H / 23rd March 1351 A.D, at the age of forty-five years and ruled for thirty seven years and eight months. He was fair-skinned and of medium stature. As a man he was very affectionate and kind-hearted, and possessed good nature and mild temperament. He opined that capital punishments were illogical. That he was an able administrator is evident from the fact that during his rule, the Mongols never dared cross the frontier of Sind.

We are informed that he was very pious and God-fearing man. He forgave even those people who were guilty of misappropriation of the funds in the public treasury or who were found involved in treason. But he never forgave two kinds of accused, i.e. murderers and thieves in general, because according to him they violated the rights of other people. Before Firuz's accession to the throne, four great saints had predicted about his position as a King.

In the following lines the author mentions Maulana Ziauddin Barani. The work of Maulana Barani began from the account of Sultan Ghayath-al-din Balban and culminated with the account of six years of Firuz Shah's reign. Originally he had planned to write the book in one hundred and one chapters. Out of which he could complete only eleven chapters and had postponed the writing of the remaining chapters to a later date. Since Barani's life was cut short and he could not fulfil his promise, the author, Shams Siraj Afif wrote those ninety chapters and classified them into five parts called qisms. Each qism or section consisted of eighteen muq-addimahs (parts).
SECTION - I

PART - I

Firuz Shah was born in the year 709 A.H / 1309 A.D. His father Sipah Salar Rajab was the brother of Ghyath-al-din Tughluq Shah. During the reign of Sultan Alauddin, the three brothers - Tughluq, Rajab and Abu Bakr migrated from Khurasan to Delhi where they attached themselves to the Court of Sultan Alauddin. Observing their talents, Sultan Alauddin granted the governorship of Dipalpur to Tughluq. In his bid to obtain the hand of the daughter of Rana Mal Bhatti, the Raja of Dipalpur, in marriage to his brother Rajab, he sent message to the Raja. Raja did not accept the proposal and consequently the army marched to the villages and demanded immediate payment of annual revenue. The defaulters were subjected to severe punishments. When the young princess came to know the cause of her father's grief, she herself consented to be married to Rajab. Henceforth, she was married to Rajab and her name was changed from Bibi Naila to Bibi Kad-Bano by Ghyath-al-din Tughluq.

Rajab died when Firuz Shah was only seven years old. Firuz Shah had two half-brothers i.e. Malik Qutubuddin and Malik Naeb Barbek, who were born of other queens. After the death of his father Firuz Shah grew up under the care of Sultan Tughluq Shah and learnt the art of politics from Sultan Tughluq Shah and Sultan Muhammed Shah.

PART - II

Firuz Shah had attained the age of fourteen years at the accession of Sultan Tughluq Shah. He served the Sultan during his four and half year's reign. At the close of Sultan Tughluq's rule, kingship
of Delhi passed to Sultan Muhammed Shah. At his accession Firuz Shah was eighteen years old, Sultan Muhammed Shah appointed him Naeb Amir Hajeb (Deputy Chief Chamberlain) and titled him Naeb-Barbek with the command of 12,000 horses.

After the division of the empire of Delhi in four parts by Sultan Muhammed Shah, Firuz Shah was appointed governor over one division so that he may be trained in statesmanship. At the death of Sultan Muhammed Shah, Firuz was forty-five years of age and was fully conversant with political affairs.

PART - III

After Sultan Muhammed had died, Mongol invaders got an opportunity to plunder the cantonment as well as civilian quarters. At that critical time, all Maliks, Khans, learned men and Shaikhs who were present at Thatta consulted amongst themselves and reviewed the situation. Delhi was far away and Mongols were knocking at the door. At this meeting Firuz Shah was unanimously elected Sultan. But the daughter of Sultan Ghyath-al-din. Tughluq and sister of Sultan Muhammed Tughluq took exception to it and claimed that kingship was the right of her son Dawar Malik. However, when nobles and Amirs explained to her the risks that involved wrong selection, she agreed to it and Sultan's Firuz's title 'Naeb-Barbek' was granted to her son, Dawar-Malik.

Afif gives a picturesque description of the coronation ceremony of Firuz Shah Tughluq. Just as, Tatar Khan was about to crown the Sultan, he stopped him for a while. Thereafter, he made abulations, wept, and prayed to God for strength. He wore royal robe and Khilaat over the mourning dress and gave public audience on 24th Muharram in the year 752 A.H/1351 A.D.
PART - IV

The Mongols had assembled in the vicinity of Delhi after plundering the royal encampments. Sultan Firuz Shah had an encounter with them in which Mongols were defeated and took to heels. This was the first victory of Firuz Shah Tughluq.

PART - V

Before marching towards Daulatabad in his last days, Muhammed Shah had left a few people in Delhi. They were Malik Kafur, Qutlug Khan and Sultan Firuz. Later on he sent for Firuz and sent back Khwajah Jahan to Delhi from Thatta. After hearing the news of the death of Sultan Muhammed, Khwajah Jahan raised a boy, said to be the son of Sultan Muhammed Shah on the throne of Delhi. Our author doubts its authenticity and writes on the authority of Majlis Ali Kishwar Khan b. Kishlu Khan Bahram Abiyah that after the death of Sultan Muhammed Shah, Malik Tun Tun came to Delhi from Thatta and gave the news of Sultan Muhammed Shah's death. As the whereabouts of Firuz Shah and Tatar Khan were not known it was supposed that both of them were killed in the encounter with Mongols. Due to this misunderstanding Khwajah Jahan enthroned the supposed son of Muhammed Shah and collected twenty thousand people around him in apprehension of any untoward incident. He distributed money lavishly and the treasury was empty. Sultan Muhammed Shah also had spent lavishly in distributing gifts to the people and generous grants.

PART - VI

When Khwajah Jahan came to know of the real situation, he repented his actions. In the meantime rumours reached Firuz Shah that Khwajah Jahan was prepared for war. All Maliks and nobles unanimously declared that Sultan Muhammed had no son and only
a daughter was born to him. Sultan Firuz Shah, full of anxieties and apprehensions reached the province of Multan.

PART - VII
The Sultan marched from Multan to Sarsati (the modern Sirsa) which is at a distance of ninety karohs from Delhi. Common folks hailing from lower strata of society collected among themselves a few lacs of tankas and presented it to the Sultan. Sultan took it as a loan paid the army with this money. He instructed Malik Emadul Mulk Bashir to repay it to them after their arrival at Delhi.

PART - VIII
The people of Multan, Dipalpur and Sarsati including the tribal folk and thirty six petty Rajahs allied with Sultan Firuz. But the alliance of Qawamul Mulk or Khan-Jahan Maqbul was most significant event of all. Qawamul Mulk paid obeisance to the Sultan at Ekdar. On the same day a son was born to Firuz Shah who was named Fath Khan. A city was founded in the very place and was called Fathabad.

PART - IX
When Khwaja Jahan came to know of the alliance of Khan Jahan Qawamul Mulk and Sultan Firuz, he also made up his mind to join the Sultan and marched from Delhi. By that time Sultan had marched to Manzil-Ismail which was at a distance of twenty four Karohs from Delhi. Eighty four years old Khwaja-Jahan paid homage to the Sultan at Dhanswar near Ekrodah. There was no obstacle left in the way of Sultan Firuz Shah to Kingship. As Afif puts it, the prediction of Shaikh Qutubuddin that Delhi itself would reach there, thus came true.
PART-X
Sultan Firuz had an intention to forgive Khwajah Jahan and reinstate him in his old position as Vizier. But all maliks and nobles resented this idea and advised the Sultan to trust him no longer.

So, Khwajah Jahan was sent to Samaneh which was assigned to him as Jagir. While on way to Samaneh, Khwajah Jahan was put to death by one of his friends in accordance with the wishes of Khwajah Jahan.

PART-XI
From Ekrodah Sultan marched to Hansi where he met Shaikh Qutubuddin Munawar. The saint advised the Sultan to abstain from drinking and hunting and subsequently, the Sultan promised to abide by his wishes.

PART - XII
Sultan Firuz Shah had taken Shaikh Nasiruddin Mahmood with him during his expedition to Thatta. So in his return journey Shaikh Nasiruddin Mahmood accompanied the Sultan to Hansi where he met Shaikh Qutubuddin Munawar. These two saints were the disciples of Shaikh Nizamuddin.

PART - XIII
When Sultan Firuz entered Delhi, great rejoicing and merriment was made for twenty one days in Delhi. The city of Firuzabad was not yet built.

PART - XIV
As people of Delhi had fallen victims of frequent famines and pestilences during past years, Sultan bestowed lavish grants upon them, irrespective of any discrimination of caste and creed.

Sultan Muhammed after his return from Daulatabad, had fixed a grant of two crores for reconditioning and reinhabiting
Delhi and its suburbs. Moreover Khwajah Jahan had ordered free distribution of wealth from the royal treasury after the death of Muhammed Shah, when Firuz Shah was absent from Delhi. All this amount including the two crores sanctioned by Muhammed Shah for the rehabilitation of Delhi which lay in the custody of Khwaja-Fakhr-i-Shadi, the treasurer who surrendered the whole amount to Sultan Firuz. But the Sultan, on the advise of Qawamul Mulk, distributed it among the people as money once granted to the people belonged to them.

On the same day Qawamul Mulk was honoured with a parasol and was appointed Chief Minister while Khwajah Husamuddin Junaid was assigned the post of Revenue Officer. In six years' time the Khwajah organised the affairs in such a way that a revenue amounting to six crores and seventy five lac tankas was collected. This was maintained throughout Firuz Shah's reign.

PART-XV

Sultan Firuz Shah allowed increments in the salaries of the officials, according to their respective ranks and positions. Since the time of Alauddin Khalji the practice of granting villages and lands as jagirs had ceased as it was apprehended that the Amirs holding jagirs and powers were prone to raise revolts. Royal servants were paid their salaries in cash. Firuz Shah amended the age-old practice and distributed districts, parganas and villages amongst his office holders.

Afif mentions the order of the Sultan that after the death of an official his property would pass over to his son, or son-in-law or slave or his wife in order of preference.
PART - XVI

Sultan fixed the revenue at the rate of two jitals (chitals) per tanka\(^{(1)}\) and no official dared take more than that. Each commodity was sold at fixed rate in the markets and people were warned against overcharging and high handedness.

PART - XVII

Khudawandzadeh, the daughter of Sultan Ghyath-al-din Tughluq and her husband used to stay in the harem of Sultan Muhammed. Sultan Firuz used to pay courtesy visits to her every Friday after prayer. She also received him very cordially. Both of them sat in the drinking apartment. All this time, Khusrau Malik (the husband of Khudawandzadeh) kept standing and Dawar Malik, the son of Khudawandzadeh sat behind his mother. Khusrau Malik planned a conspiracy to hide his men in the two adjoining rooms with the instructions to pounce upon the Sultan and kill him on receiving a signal from Khudawandzadeh. On the fateful Friday everything was arranged as planned and some men were further posted outside the apartment in case Sultan escaped the men inside.

But when the Sultan came and sat in the apartment, Dawar Malik gave him a signal of danger with the movement of his eyes. Sultan comprehended the danger and left the apartment as soon as he could. Neither the people hidden in the adjoining rooms nor those who were outside could notice him going and he returned to his palace safely. After a deep probe into the episode and finding sufficient evidence of the conspiracy, Sultan Firuz Shah ordered Khudawandzadeh to retire from political activity and fixed pensions for her. Utilising the vast wealth of Khudawandzadeh, Khusrau Khan attempted to raise rebellion but could not succeed. All his

\[^{(1)}\] "The tanka of that time was one tola of minted gold or silver and a silver tanka was equal to fifty jitals of copper coins" Ferishta as cited by Habib and Nizami, Comp. His of Ind. Vol. V, P. 378.
wealth was confiscated and he was exiled. Dawar Malik was instructed to visit the Sultan once a month.

PART-XVIII

In the course of forty years of his reign, Sultan Firuz Shah made twenty one amendments in various fields and took exceptional steps in all directions. (1) Afif does not, however, go in details about the amendments. He mentions each in a word or two.

Sultan also worked out a scientific device named Tas-i-Ghariyala (Bell-clock) which indicated time. Another introduction was the chain of justice hanging at the door of the palace. (2)

(1) All these amendments have been recorded in the royal memoir Futuhat-i-Firuz Shahi and Sirat-i-Firuz Shahi.

(2) It should be noted that Jahangir of the Moghul dynasty is considered to be the first sovereign to introduce the chain of justice but as Afif tells us, it was introduced by Sultan Firuz Shah.
SECTION-II

PART-I

Military achievements of Sultan Firuz begin with the expedition of Lakhnauti. The army consisted of seventy thousand maliks and khans. Khan Jahan stayed at Delhi during the absence of the Sultan in order to take care of the affairs of state. No date has been mentioned.

PART-II

When the Sultan approached Bangaleh (Lakhnauti) he found the army of Sultan Shamsuddin on the bank of river Ganges. Sultan crossed river Kosi with the help of elephants in order to face Shamsuddin, who hearing the news of Sultan's arrival had taken refuge in the fort of Ikdala, deserting the city of Pandua. While crossing the river Sultan allowed Rai Jiaran to carry the royal parasol. Sultan ordered the siege of the fort of Ikdala. Amnesty was granted to those Rajas of Bengal who surrendered and extended their support to the Sultan. After a few days siege Sultan Firuz Shah pretended a flight and moved seven Karohs from the spot towards Delhi. Sultan Shamsuddin, taking it for the flight of Sultan Firuz Shah came out of the fort.

PART-III

Shamsuddin marched forward with a view of giving a chase to Sultan Firuz Shah who was waiting his arrival at a distance of

(1) For details of the Sultan's journey to Lakhnauti and crossing of River Kosi by the royal forces, See Elliot & Dowson, His of Ind. Vol.III, PP.293-294.

(2) The village of Ikdala in the Dhanjur Pargana of Dinajpur District, it is 23 miles of Pandua in Malda district, 42 miles north of Lakhnauti or Gour and 15 miles west of Ghoraghat on the Malda side of the river Tangan. Ikdala occupied an area of 25 miles, it was enclosed within a broad moat, which was formed by linking up the chiramati and the Buliya rivers by canals" Hodivala,Studies as cited by Habib & Nizami;Comp. His of Ind.Vol.V, PP.583-584, also Husain M: Tughluq Dynasty, P.399.
seven Karohs. Firuz Shah divided his men into three divisions, each consisting of thirty thousand head under the command of Malik Dilan, Malik Husain Nawa and Tatar Khan. Sultan himself dressed in military uniform took active part in the battle-field.

After a fierce battle Shamsuddin fled and Sultan gained victory. Forty seven elephants were captured and three were killed. After the victory Sultan expressed his desire for not retaining the conquered territory. According to him from the earliest times, many kings of Delhi had succeeded in conquering Bengal but none of them was able to establish his sovereignty over Bengal for a long time because the 'land of Bengal was a land of vile people.(1) Before his departure, he changed the name of Ikdala to Azadpur.

PART - IV

In this battle one lakh and eighty thousand men were killed. Sultan wept over their fate and expressed his grief for those people were innocent and it was only for the sake of earning their bread that they had met such fate.

From there the sultan marched to the city of Pandua where Khutbah was read in his name. The city was renamed Tughluqabad. After his arrival at Delhi victory felicitations (fath-namahs) were read for the victory of Lakhnauti.

Sultan Firuz Shah was the first Sultan to use banners and standards in reception ceremonies. The period of his absence from Delhi was eleven months.

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(1) 'Rijab' means "dregs of the society" according to Haim's New English-Persian Dictionary.
PART - V

It is related by the author on the authority of his father that after the victory of Bengal, Sultan Firuz Shah was occupied for two and a half years in building the city of Hissar Firuzah, in place of Laras-i-Buzurg and the Laras-i-Khurd (1) Travellers from Iraq and Khurasan faced acute scarcity of water while passing through the region. They purchased water at the rate of four jitals per pitcher. Observing the hardships of the people, the Sultan made up his mind to found a city there.

For this purpose huge blocks of stone were brought from the mountains and burnt bricks (2) were used in building the city. After the construction of the fort, trenches were dug all around it and a water reservoir was also built inside the fort. The water from the reservoir was passed into the trenches. For years together, water flowing from the reservoir kept the trenches filled. A beautiful palace was also built. Further, to facilitate the supply of water, two canals were dug from the river up to Hissar-Firuzah. The canals were dug from the Jamuna and Sutlej rivers and were eighty karohs long. The land was irrigated by the means of these canals and gardens were laid. The author gives the names of the fruits grown. A few of which are as follows:- Sawa Phal (?), Janheri or Janhi (an Indian Cane) Narang (orange), Sekandrawal (sugar cane), Mishkar-i-Siyah (black sugar cane) and Ponda (a variety of sugar cane). Previously only Kharif harvest, (3)

(1) Elliot & Dowson, call them Great Laras and Little Laras, His of Ind. Vol.III, P. 298.
(2) The word in Bibliotheca Indica edition of T.F.S, Afif is which has no meaning. Elliot & Dowson, used 'Burnt bricks' for it. Vide: His of Ind, Vol.III. P. 299.
(3) Autumnal harvest chiefly of rice.
was grown and it was impossible to cultivate Rabi crop because wheat required water. With the digging of canals, cultivation of both crops was possible. Malik Dilan was appointed governor of Hissar-Firuzah.

PART-VI

After the two cities of Fathabad and Hissar Firuzah were built, Sultan summoned learned men and sought fatwa from them. That in case somebody made barren land cultivable by irrigating it and people utilised the lands for cultivation or any other purpose. Whether the accomplisher of the task was entitled to any sort of gain or profit from the land. They unanimously declared that he possessed the right of realising ten percent of the profit as revenue, from the people who utilised the canals. Revenue was fixed and about two lac tankas were collected from this source. This amount was spent in maintaining royal estates and properties. A separate department was set up where officials were engaged for keeping an account of the income gained from those properties.

During rainy seasons, officers were deputed to the banks of rivers where they inspected the course of rivers and informed the king if there was any possibility of overflow of water and flood. Author's father and uncle were often sent for the purpose. If flood water overflowed the banks, it was a source of pleasure for the Sultan as it helped greatly in cultivation by making the land fertile. In case of any mismanagement, officials concerned were brought to book.

(1) 'Rabi' is the period of spring. The term is also applied to the crops produced during this season, like wheat, gram, peas and arhar.
PART-VII

From Hissar-Firuzah the Sultan travelled to Hansi in order to pay respects to the spiritual guide of the author. Sultan further invited the saint to migrate to Hissar Firuzah and offered to build a Khanqah there. But the saint preferred to stay in Hansi which was his ancestral place.

PART-VIII

When Sultan Firuz planned to found the city of Firuzabad he selected the site on the bank of river Jamuna at a distance of five Karohs from Delhi. Eighteen plots of lands were included in the city of Firuzabad. (1) A palace was built by the Sultan on the place. Eight big mosques and numerous small ones were built. Each of those big mosques could accommodate at least ten thousand men at a time. It was very easy to go from Firuzabad to Delhi and vice-versa. Fare was fixed for every means of transport. (2)

Afif laments the destruction of such a beautiful city at the hands of Mongols.

PART - IX

When Sultan Firuz Shah was busy in the construction of Hissar-Firuzah, Khan-i-Azam Zafar Khan paid homage to the Sultan from Sunar Gaon. Zafar Khan was the son-in-law of Fakhruddin, alias Fakhra, the Sultan of Sunar Gaon, Sultan Shamsuddin had succeeded in killing Sultan Fakhruddin and capturing Sunargaon. At that time Zafar Khan was absent on a tour of the provinces for collecting revenue and inspecting official departments. When he came to know

(1) Elliot & Dowson give the names of all. Vide, Hist. of Ind., Vol. III, P. 303.
(2) Elliot & Dowson, give the rate of each transport, Hist. of Ind., Vol. III, P. 303.
of the happenings at Sunar Gaon, he took alarm and fled to Delhi.

As Sultan Firuz Shah was at the time of Thatta, so Zafar Khan was taken there. Sultan consoled Zafar Khan and assured him of good prospects at Delhi. On the very first day of his arrival Zafar Khan was granted three thousand tankas. Later four lacs of Tankas were bestowed upon him and his associates. But Zafar Khan persisted in taking revenge of the evil done to his father-in-law. Thus on his request, Sultan agreed to march to Sunar Gaon a second time.

PART - X

Sultan marched with a large and well-trained army towards Lakhnauti for a second time. During the expedition an extraordinary incident took place. It so happened that one evening Firuz Shah was busy drinking wine, that Tatar Khan, his general entered the tent. He hurriedly hid the wine-cups beneath the cot but Tatar Khan spied it and expressed his deep displeasure at this. He told the Sultan that he should make a vow never to touch wine again. Sultan agreed to it and promised not to touch wine as long as Tatar Khan remained in the army. After a few days Sultan sent Tatar Khan towards Hissar Firuzah where Mongol was apprehended. The incident hints at the tolerant attitude of the Sultan. He could tolerate admonition from his subordinate, and was great enough to admit his fault. Had there been Alauddin or Balban in his place, Tatar Khan would not have seen the light of day after that.

After the departure of Tatar Khan to Hissar Firuzah, Sultan marched to Jaunpur via Qanauj and Oudh. The city of Jaunpur was
not founded at the time Sultan Firuz laid the foundation of the city of Jaunpur and completed it in six months. The city was named after Sultan Muhammad Shah b. Tughluq Shah alias Jauna and its governorship was assigned to Khwajah Jahan. After six months Sultan reached Bengal. But Shamsuddin having died at the time, his son Sikandar held the throne, who along with his associates had fled to the islands of Ikdala. Sultan Firuz Shah surrounded the Island on all sides. (1)

PART - XI

During the siege Skirmishes on small scale continued. In the meantime the tower of the fort fell down and the army of Bengal ran into the army of Firuz Shah. General Husamuddin asked permission from the Sultan to penetrate into the fort but he was not allowed to do so. At nightfall people of the fort themselves repaired the fallen tower and came out of the fort. A tremendous battle ensued between the two forces.

PART - XII

After a few days fight Sultan Sikandar and his army began to experience acute food shortage so he gave assent to the advise of his ministers for making peace and sent one of them to Sultan Firuz Shah. Sultan agreed to a treaty of peace on condition that Khan-i-Azam Zafar Khan be allowed to sit on the throne of Sunar Goan.

(1) Ikdala was not an island in the true sense of the term. It was a village and occupied an area of 25 miles. It was enclosed with a broad moat, formed by linking up Chramati and Buliyan rivers by canals. It was well guarded by rivers and a thick jungle. Habib & Nizami: Comp. His of Ind. Vol. V, P. 583-584. Husain M. Tughluq Dynasty, P. 399.
This message was conveyed to Sikandar through Haibat Khan. After receiving the consent of Sikandar, the Sultan sent Malik Qabul with ahead gear, eighty thousand tankas and five hundred well-bred horses. Sikandar, highly pleased with this friendly gesture, sent forty elephants to Firuz Shah.

When asked by Sultan Firuz to proceed to Sunar Goan and take the reins of government into his hands, Zafar Khan expressed his desire to stay at Delhi. After a short time, Sultan marched towards Jajnagar from Jaunpur.

PART-XIII
From Jaunpur, the Sultan reached the prosperous city of Jajnagar through Kara and Bihar.

The author's father accompanied the Sultan in this journey. Sultan halted at Banarasi which was favourite dwelling place of the Rajas. At that time Adisar the Raja of Jajnagar had shifted his residence to some other place.

The fort of Banaras extended to an area of thirty Karoohs. Having learnt of the arrival of Sultan Firuz, the Raja fled to the interior regions. His men were captured and some of them took refuge in the mountains. Large number of animals fell into the hands of royal army. In the meantime sultan received information that there were eight elephants present in the adjoining forest.

PART - XIV
Hearing this news Sultan Firuz Shah hurried towards the forest. The author gives a graphic picture of hunting. After a few days, the hunting expedition was over the sultan turned his attention to Jajnagar where the Raja had built magnificent palaces. There
was also a huge idol carved in a single block of stone and was called Jaganath. Sultan carried the idol to Delhi. Raja sent five ministers (1) of his Court to the Sultan to negotiate peace.

However, peace was declared after the Raja sent twenty mighty elephants to the Sultan and agreed to send as many annually. The Sultan returned victoriously from Jajnagar and Lakhnauti and carried seventy three elephants to Delhi. He was absent from Delhi for two years and seven months.

PART - XV

On his return journey from Jajnagar to Delhi the Sultan and his men lost their way in the mountainous range of Hamun on the bank of a great river. According to the author, his father accompanied the Sultan in that journey. For six months they struggled hard but could not find the way. During the period no news reached Khan Jahan at Delhi and he was extremely anxious about the safety of the Sultan and his army. At last at the end of six months a way was found and Sultan ordered each member of the army to write to his family members. A camel was loaded with those letters. The letters were then despatched to Delhi where they were received with great delight. Soon after Sultan and his army returned to Delhi. During his absence from Jajnagar, the Sultan had left a division of army in Kara which was also called back.

PART - XVI

When Sultan reached Delhi people of Delhi were greatly delighted to receive their relatives. Elephants were decorated and paraded in front of the royal parasol.

(1) In Orissa "Patar" means a minister and not a Brahman as Elliot & Dowson put it in His of Ind. Vol. III, P. 314.
The author relates that Sultan Firuz Shah was very much interested in the science of history. As Maulana Ziauddin Barani, the famous historian had died the Sultan expressed his desire that an account of his reign be written by some one suitable for the task. It was his taste for history that caused him to engrave the records of his achievements, in silver on the walls, domes and towers of hunting palaces. The account of his hunting expeditions, beautification programmes, steps taken by him in reforming the existent society as well as administrative machinery of the country were engraved, so that it might remain as a record of his deeds. (1)

The author writes about the character of Firuz Shah that he was a very well-behaved man and was of a sweet disposition.

PART - XVII

After returning from the expedition of Lakhnauti, Sultan was occupied with building palaces. He completed the palaces of Firuzabad and Jandwari. His other engagement included hunting expeditions. Territorial expansion of Sultan Firuz's reign was restricted to the conquests of Lakhnauti, Jajnagar, and Thatta. The people were prosperous and happy. Thirty six lac tankas were annually disbursed, on account of stipends to the 'ulems', 'Shaikhs' and needy people. One hundred lac tankas were fixed as stipends to poor peasants for cultivating the cultivable land. (2)

People practising other religions lived happily in full security of their life and properties. (3)

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(1) This was later published with the title of Futuhat-i-Firuz Shahi.
(3) T.F.S, P. 180.
According to the author people married off their daughters at an early age as they were prosperous and possessed every means to afford the expenditure incurred in a marriage ceremony. Those who could not afford, were given help from the royal treasury. Every child was sent to the Maktab and it was incumbent on him to attain religious as well as secular education, which was available free of charge. The teachers received their salaries from the royal treasury. Trade and commerce was brisk and traders travelled to far off places on a three to four years tour.

PART-XVIII
After returning from the expedition of Lakhnauti, Sultan marched to Daulatabad. In the way, he halted at Bayaneh, but owing to unspecified reasons returned to Delhi and marched from there to Nagarkot. He came across a huge idol place in his way to Nagarkot. The idol named Jwala Mukhi was kept in seclusion from the public eye, when Sultan Firuz neared the place, he specially went to see the idol and put a golden parasol over its head. According to the author Muhammed Shah Tughluq had also put a royal parasol over the head of this idol.

The Sultan marched from there to Nagarkot and besieged the fort of Nagarkot. After six months siege the Raja submitted and came out of the fort. Sultan granted him a robe of honour and a parasol. All this happened prior to his expedition to Thatta. After Thatia expedition the Sultan drew his hands off further conquests. At the time of Sultan's departure from Nagarkot for Delhi, the Raja presented many offerings and valuable gifts.
PART-I

After the expedition of Lakhnauti and Jajnagar, the Sultan attended a hunting expedition in the vicinity of Delhi. A period of four years passed in managing the affairs of state. After this the Sultan made up his mind to march to Thatta.

PART-II

Before venturing upon the expedition of Thatta, the Sultan paid visits to the saints in and around Delhi. The author relates on the authority of his father that 90,000 cavalry and 480 elephants accompanied the Sultan. Since Khan Jahan Malik Tatar Khan had died, Khan Jahan the minister stayed behind at Delhi. In the way the king-halted at Ajodhan and paid respects to the saint Shaikh Fariduddin. In the provinces of Bhakkar and Siwistan, five thousand high ranking officials joined him, who brought with them five thousand boats and ferries which were floated in the river Indus and the king reached Thatta in a few days.

PART-III

Jam, brother of Unnur and Banhbinah (1) were governors of Thatta. Undaunted by large number of enemies the army of Firuz Shah fought bravely. In the course of fighting the provision of foodgrains were exhausted. To add fuel to fire, pestilence befell the horses. Out of ninety thousand horses, not even one forth survived.

PART-IV

Reviewing the situation with pleasure Jam and Banhbinah came out of the fortress with a huge army and took position in front of the royal army. Sultan Firuz observed that there were only a quarter

(1) Elliot & Dowson, give the name as Babinah while the text reads (Banhbinah). T.F.S.A, P. 199. The author of Sirat-i-Firuz Shah gives the name as Banbinah, S.F.S, F. 87.
of horses left and the whole army was suffering from acute
famine conditions. But he did not loose heart and divided his
army into three divisions. The army on the Thatta side was twenty
thousand strong. On the first day the royal army exhibited
exemplary courage and chivalry.

PART - V

When might fell, the Sultan summoned the Khans and Maliks to
an urgent meeting and suggested that they should retreat from
Thatta towards Gujrat as the army was weak and unable to fight.
They accepted the suggestion and at the same hour the Sultan
started his return march from Thatta. Being aware of the Sultan's
march, the army of Thatta followed him and there was one more
round with Zafar Khan, who had been commander of the Bengal division.
In this battle Zafar Khan became victorious and the enemies
returned to Thatta, taking all the vessels with them.

PART - VI

On the return journey Sultan's army faced serious trouble. Grains
were sold at the rate of two tankas per seer. Foodgrains were so
scarce that people ate dead animals and raw hide. They even
boiled old hide in water and devoured it. The guides who were
showing the way added to their misery by misguiding them into a
place called Konchiran. The place was full of saline water and
according to the author even one drop of water was sufficient to
cut the tongue into pieces.

When the Sultan beheaded one of the guides as a punishment
for the offence and breach of faith, others confessed their misdeeds.
At the command of the Sultan the army crossed the water and found
themselves in a desert where not a single grain of food was to be found. All of them lost hope and wailed at their fate. For six months no news was received at Delhi. Due to Sultan's absence for such a long time, chaos befell Delhi. But Khan Jahan daily made a round of the city to prevent any untoward incident. He himself issued a farman on behalf of the Sultan in which news of safety of the Sultan was conveyed to the people. For twenty one days merrimaking celebrations were allowed in Delhi on the basis of the fake letter till people became pacified and busied themselves in their daily business.

PART - VII
On the other hand Sultan alongwith his army was suffering at Konchi Ran in adverse circumstances. Thousands of people and animals had died. Being desperate the Sultan made a vow that after Thatta was captured he would not embark on any fresh expedition. There was not even a drop of water to drink. They had no alternative but to pray to God till their prayers were heard and it rained heavily. 'At last a road appeared to them which took them to safety'. The Sultan sent a letter to Delhi informing of his whereabouts. Great rejoicements were made in the capital.

PART - VIII
After coming out of the desert the Sultan marched to Gujrat where he took rest for a while. In those times Malik-ash-Sharq Nizamul Mulk Neknam i.e, Amir Hussain b. Amir Miran, the auditor general was the governor of Gujrat. Sultan was displeased at the negligence of his duties as he failed to send food supplies to the army when it was needed most, causing the army to starve, and suffer greatly. On those grounds, Nizamul Mulk was dismissed.
Soldiers were granted loans from the royal treasury. The revenue collected from Gujrat amounting to two crores of rupees was spent for the welfare of men in the armed forces. After the accomplishments of those tasks, Sultan made up his mind to proceed direct from Gujrat to Thatta and sent a message to this effect to Khan Jahan.

PART - IX

On receipt of the royal farman, Khan Jahan made arrangements for the supply of war equipments and civil supplies to the Sultan in Gujrat, in large proportions. In the meantime Bahram Khan, the son-in-law of Hasan Kanku who held the governorship of Daulatabad, reached at the Court and sought help from the Sultan against his brother-in-law. But the Sultan preferred to start for the Thatta expedition and leaving Daulatabad in the care of Zafar Khan, left for Thatta.

PART - X

When the Sultan started from Gujrat for Thatta, a large number of men from the army went back to their homes and did not present themselves when the second expedition was planned. Some people suggested patrolmen on the stations all along the way who would prevent the soldiers from deserting the army and bring them back. But the Sultan did not accept the suggestion on the plea that it would cause harassment to many innocent people whose names were not on the rolls.

PART - XI

Before venturing on the expedition of Thatta, Sultan paid respects to famous saints of the time and then began his journey. When he reached Thatta, he found the people unaware of his arrival and busy
in their daily chores. As soon as they received the news of the Sultan's arrival, they plundered the villages situated on the bank of River Indus and after crossing the river Indus shut themselves in the fort Gileen (mud forts?). On reaching there, the royal army found the crops dismantled, and took possession of the remaining crops. A large number of people who had been unable to cross the river, were captured and brought to the court. About 4,000 Sindhis were captured and order was issued that they should be kept with due honour and dignity. Three seers of foodgrain per head daily was fixed for them. Munga (a kind of pulse) was sold at the rate of five tankas a maund while maize was sold at the rate of four tankas a maund. Notwithstanding the high price, munga was supplied to them.

PART - XII
On reaching the bank of river Indus the Sultan found that the way to the river was barred by the Sindhis up to a distance, of seventy Karohs. Sultan ordered his men: to proceed towards Delhi and cross the river at the site of Bhakkar. Malik Emadul Mulk and Zafar Khan crossed the river as directed and after a short skirmish they returned and joined the main division.

PART - XIII
Sultan Firduz Shah sent Emadul Mulk to Delhi, for fresh enforcements. Khan Jahan sent for the armies of Badaon, Qannauj, Sandila, Oudh, Jaumpur, Bihar, Tirhut, Mohuba, Chanderi, Dhar, Doab, Samaneh, Diaplpur, Multan, Lahore and other places. Emadul Mulk on his return journey from Delhi, led all those forces to Thatta.

In the meantime severe famine broke out in Thatta. The inhabitants were in great misery due to acute food shortage. Compelled by hunger and thirst men from the enemy's side started crossing the floor and came to the royal camps. At that stage, Jam and Banhbinah thought it wise to make peace with the Sultan.
PART-XIV
Banhbina and Jam sent their men to saint Jalaluddin in Uchch praying him to intervene and negotiate peace between them and the Sultan. The Shaikh came to the camp of the Sultan Firuz and the Sultan proceeded to pay respects to him.

PART-XV
At the time Banhbinah came to surrender before the Sultan, he was engaged in a hunting expedition. So Banhbinah proceeded to the hunting ground to ask forgiveness from the Sultan which was granted immediately. The Sultan received him with much affection and kindness and bestowed a horse on him. Jam followed Banhbinah and touched the feet of the Sultan. On his return from the hunting expedition the Sultan granted robes of honour to both of them.

PART-XVI
After Jam and Banhbinah's surrender the Sultan appointed the son of Jam, and Tamachi, the brother of Banhbinah, governors of Thatta. They presented four lac of tankas to the Sultan and promised to send the same amount annually. After this the Sultan returned with all his army and took Jam and Banhbinah to Delhi. Malik Saifuddin Khuja was appointed to take special care of Jam and Banhbinah which he performed dutifully. On his return journey Sultan made a halt near Multan and paid homage to the shrines of famous saints of Multan.

PART-XVII
The inhabitants of Delhi greeted the Sultan in most befitting manner and great rejoicing way made in every house all over Delhi as a result of the reunion of long separated relatives. Pensions

(1) T.F.S.A, P. 246.
were fixed for the families of those soldiers who had laid their lives in the desert of Konchi Ran. Those who had disobeyed the Sultan in the second expedition and had returned to Delhi from Gujrat, were forgiven and were also granted pensions and jagirs.

Jam and Banhbinah were provided accommodation near the royal palace and the place and named Serai-Thatta. Firuz Shah fixed pensions amounting to two lac tankas for each of them. Sultan made arrangements for their seats on his right hand in the court.

After a few years, Tamachi, the brother of Banhbinah rebelled in Thatta and Sultan sent Jam to repulse him. Jam reached Thatta and sent Tamachi to Delhi. Banhbinah stayed with Sultan Firuz Shah till his death. When Sultan Tughluq Shah ascended the throne he granted parasol to Banhbinah and allowed him to return to Thatta. But Banhbinah died in the way.

PART - XVIII

Sultan Firuz Shah invented a few things which were wonders of the time. One of those things was the clock-bell (Tas-i-Gharyala)\(^{(1)}\). The sound of the gong of this clock was heard from a long distance. The author gives details of the working of the clock. The clock was constructed after Sultan's return from the expedition of Thatta and it was kept in the court room in the palace of Firuzabad.

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\(^{(1)}\) "Tas-i-Ghariyal was a metal cup perforated at the bottom which when put in a tub of water would be filled up and sink after a ghari or twenty four minutes. When this happened the public was informed by the beating of a gong, after every four hours (pass) there was a gajar or double-bearing of the gong. The errors of the metal-cup were corrected by reference to a sun-dial. The cup and its tub, the gong and the sun-dial were put on the top of the gate of the Firuzabad Palace." Habib & Nizami, Comp. His of Ind, Vol.V, P. 599.
SECTION - IV

PART - I.
At the time when Sultan Firuz Tughluq was at Delhi, messages were received from Maabar reporting the death of Qurbat Hasan Kanku and capture of Maabar by Bakan, the mischievous. He plundered the city and set the place to ruins. The people of Maabar pleaded to the Sultan to visit Maabar and save them from the treachery of Bakan. But the Sultan refused to comply with their requests on the plea that his army was exhausted after continuous expeditions and promised them his help later. After a short time the Sultan planned an expedition to Daulatabad but when he spoke to Khan Jahan about it, he did not support the idea and explained to him the futility of such an expedition which was unprovoked and aggressive in nature, as it was attack of an Islamic state on the other. Convinced with the argument, Sultan forsook the idea of invasion of Daulatabad and for the next forty years never thought of another expedition.

PART - II
The Sultan took great pains in establishing an institution of slaves. He instructed his officials to collect such slaves from all over India, and send them to his court. Every year governors of provinces presented to the court handsome horses, magnificent elephants, expensive clothes, gold, silver, camels and arms and armours. But contrary to past practices, the amount equal to the value of their presentations was deducted from the revenue which was due to them for their provinces. This practice continued till Firuz Shah's death.

In this manner, countless slaves were brought to Delhi. They were sent in groups to separate provinces. Those who stayed
in Delhi had fixed salaries ranging from 10 to 100 tankas,
They were trained in various branches of learning and skill.
Their number was so large that a special cell was opened to deal
exclusively with their affairs. Sultan Alauddin had collected
50,000 slaves but the number far exceeded during the times of
Sultan Firuz Shah.

PART - III

The Caliph sent robe of honour to the Sultan (date not given).
The robe consisted of three pieces, one for the Sultan, and the
other two for Prince Fath Khan and Khan Jahan. The Sultan was
addressed as Sayyad-us-Salatin by the Caliph.

PART - IV

There were three courts in the palace where the Sultan gave
audience. They were as follows:

(1) The Court of Gilin (Sehan-i-Gilin). It was reserved
    for Khans, nobles, milks, respectable citizens, and a
    few distinguished men of letters.

(2) The palace with wooden gallery. It was meant for most
    important and distinguished people.

(3) The Court in the centre. It was meant for common people.

When the Sultan left Delhi and took up his dwellings in
Firuzabad, he used to appear in the Court at an interval of two
or three days.

The author gives details of the seating arrangements
in the court and the dress which was compulsory worn in the court.
The narrative is a pen-picture of the court and how it was held
in those days.
PART - V.

People were prosperous and happy during the reign of Firuz Shah Tughluq. Every malik (1) possessed gardens, lands, and jagirs of his own. Foodgrains were abundant and cheap. The people belonging to all social classes were happy and well-to-do and the Sultan was popular among them.

PART - VI

The author stresses on the point that the reign of Sultan Firuz Shah was one of great abundance and prosperity. For forty years people remained completely safe from famines and pestilences. Wheat was sold at the rate of eight jitals per maund. Gram and barley were sold at four jitals per maund in Delhi. From mt Sakroda and Kharla up to Kol, not a single deserted village was found. In the area of Doab, there were fifty two inhabited villages and same number of villages were humming with activities outside doab.

The Sultan was very fond of growing gardens and had laid about twelve thousand gardens in the vicinity of Delhi. Grapes of all varieties were grown in those gardens and were sold at the rate of one jitals per seer. Revenue collected from the gardens alone amounted to one lac eighty thousand tankas.

Revenue collection from Doab and Delhi amounted to eighty lac tankas and six crores eighty five lac tankas respectively. Officials were paid generously and they enjoyed great privileges. This is evident from the fact that at the death of Malik Shaheen Shahana fifty lac tankas in cash was found in his house besides valuable articles and expensive furniture.

(1) Malik was second highest rank given to officers. It was lower than Khans but higher than Amirs Vide Habib & Nizami: Comp. His of Ind. Vol. V, Glossary, P. 1167.
PART - VII
The army consisted of eighty thousand cavalry in addition to slaves all of whom possessed well-bred horses.

PART - VIII
The author narrates an anecdote about Firuz Tughluq and Malik Ishaque (the son of Emadul Mulk, who had served as Diwan as substitute of his father who had grown too old to serve).

Malik Ishaque suggested that all officials who had become old should be replaced by young men who were more energetic and active. But his suggestion was turned down by the Sultan who said that when God did not stop food to old and feeble, how dared he, a humble slave of God, do that.

PART - IX
After his expedition to Thatta, the Sultan paid frequent visits to Delhi and its neighbourhood. In Delhi there were two stone monuments said to be present since the time of Panduas. One of the towers was situated in the district of Tobra, at the foot of a mountain in the provinces of Salaura and Khizrabad. The other stood in the vicinity of Meerut. Sultan had them removed from there and erected one besides the Juma mosque at Firuzabad and the other in the hunting palace. It was generally believed that the two towers belonged to Bhim, mythological character of the Hindus. The author narrates in detail how the towers were dug out and brought to Delhi. He also gives description of the towers which is complete in specific details. (1) A few lines in Hindusthani script were found inscribed at the foot of those towers. The Sultan summoned Brahmans and Pandits but nobody was able to decipher it. Some people, however

(1) S.F.S. gives details of the digging and transplanatation process of the towers, complete with 13 illustrations (MS, Bankipore Oriental Library), out of which 6 have been reproduced by Mahdi Husain: Tughluq Dynasty PP. 414-419.
claimed that the writing was decipherable and it prophesised
that none but an emperor named Sultan Firuz would be able to remove
the monuments.

**PART - X**

The Sultan was very fond of hunting and hunted all kinds of large
animals such as lions, tigers and even smaller ones.

The author gives details of the forests of India and the
animals found in those forests. The description of hunting is also
given. The Sultan also tried his hand on fishing in the river.

**PART - XI**

The Sultan possessed fine taste for architecture. He founded
many mosques, mausoleums, palaces, cities and ports. Cities of
Hissar-Firozah and Fathabad were founded by him. Beside those twin
cities, he also laid the foundation of the cities of Firuzabad,
Harni Khirs, Tughluqpur Kasna, Tughluqpur Muluk Makut (1) and
Jaunpur. The palaces included were those in Firuzabad, and Jaunpur,
Kushak-i-Nuzul, Kushaki-Shikar, Kushak-i-Band Fath Khan and that of
Salaura. Dams included those of Fath Khan, Malja (where sacred water
of Zamzam was split), Mahpalpur, Shukr Khan, Salaura, Sehpanah,
and Wazirabad. He also built one hundred and twenty Khanqahs for
the comforts of common people and travellers. The Khanqahs were
maintained at the expense of royal treasury. The tombs of past
kings and sultans were also repaired and renovated.

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PART - XII
While back in Delhi from his hunting excursions, Sultan Firuz Shah issued orders to the Kotwal-i-Mamalik Malik Naek that each unemployed man in Delhi, should be provided with job according to his respective skill. Those who were literate were employed in the Court.

PART - XIII
Administration was conducted through thirty six departments, which were divided into stipendary and non-stipendary. The stipendary were supplied with daily allowances of food and rations and were called "Ratibi". Daily expenditure on the rations amounted to one lac sixty thousand tankas. The Ratibi departments included elephant stables, inn, kitchen, tavern, sama kaneh, camels stables, repository of drinking water and likewise.

The non-stipendary workhouses consisted of wardrobe, government house or court, Farrash Khaneh, and pantry. Amirs and nobles were appointed as heads of those offices. The author's father and uncle also held the headship of the Amal Khaneh (court, government house), pantry, and elephants' stable for some time.

PART-XIV
Sultan Firuz Shah issued coins of various denominations in gold and silver, coins valuing thirty eight tankas, mohrs valuing twenty five, twentyfour, twelve, ten, eight, six tankas and of one jital denomination were struck. For carrying out trades smoothly, coins of smaller denomination such as half and quarter jitals which were called Adha and Sigha respectively were also circulated.
PART - XV

The Sultan set up a charity fund, out of which money was given to poor parents for marrying off their daughters. Honest and reliable persons were in charge of the poor fund who made enquiries if the applicant was genuinely in need of such grant. A hospital was also set up for the sick. Renowned and experienced doctors and surgeons were appointed in the hospital to take care of the patients where food and medicine was supplied free of charge. Revenue collected from several villages amounting to 36 lac tankas was donated to the poor fund and hospital. About 4200 men were employed in those institutions who drew their salaries from the poor fund.

PART - XVI

On festivals like Id, Shab-e-Barat and Nauroz great rejoicing and celebrations were made. Firuz Shah kept awake for most part of the preceding night of Id-day. On Id day the palace was decorated most beautifully and the Sultan gave public audience. A vivid description of the arrangement and decoration of the palace is given. Singers and dancers sang and danced in the court and Sultan Firuz Shah attended the Id prayer with all his courtiers and nobles.

On the night of Shab-e-Barat beautiful and elaborate fireworks were displayed in the palace. Firuzabad palace was illuminated with lamps. Musical instruments such as Dhol (drum), Shehnai and Bher were played but Sultan seldom attended those celebrations.

PART - XVII

Every Friday, after prayers, the Sultan summoned groups of singers, wrestlers, story tellers and other entertainers and enjoyed their feasts. They were lavishly awarded by the Sultan.
PART - XVIII

The Sultan invented many novel objects, besides the clock and the two iron 'Deq-dola' (1) He built a big dome which was called Gumbad-i-Saped i.e. white dome. When servants and attendants were busy in cleaning and arranging the royal apartments, the Sultan rested in the white dome. He also made out of iron, two butts used by archers in hunting each weighing more than two maunds, and also supervised the construction of two giant drums and Astrolabes (2)

(1) 'Deq-dola' were "a couple of large-sized revolving cauldrons of iron, in each of which ten fat sheep could be cooked", Husain M: Tughluq Dynasty, P. 424.

(2) Astrolabe or Asturlab is the name of several astro-nomical instruments, which can be reduced to three fundamental types according as they present the projection of the celestial sphere as a plane or the projection of this projection on a straight line, or the sphere itself without any projection. For details See Encyclopaedia of Islam (Leyden 1913), Ic, Jan. 1935, PP.221-231 and Ic, July 1946, PP.267-281. S.F.S, gives greater details of the astrolabes constructed by Firuz Shah. F. 161ab.
Sultan Firuz Shah was a disciple of Shaikhul-Islam Shaikh Alauddin, grandson of Shaikhul Islam Shaikh Fariduddin. During his reign he visited every saint present at Delhi at one time or other. In the year 776 A.H. the Sultan marched to Bahraich and paid respects to the tomb of Masud Ghazi. There he shaved his head as was done by the Prophet during his last days.

The Sultan abolished such practices as were not permissible in the Shariat. He forbade drawing of pictures of animate objects on palace walls and eating from gold and silver utensils. He also forbade drawing of human figures and pictures on the standards and flags. He himself took to eating from stone and mud utensils. Imposition of superficial taxes as are considered illegal and contrary to shariat were abolished. There were many such practices prevalent among the officials who exacted taxes from the traders on various pretexts. The Sultan banned those practices. All these reforms were introduced in the year 777 A.H.

The author mentions the episode of burning alive of an idol-worshipper in the court. It was said that he had forcibly converted a Muslim woman to idol-worshipping. (1)

During the reign of the preceding Sultans, Jizya or poll-tax was not levied upon the Brahmans. Sultan Firuz Shah issued orders

(2) Jizya has two meanings (a) in the literature of the Delhi Sultanate: Any tax which is not Khiraj or land tax, (b) in the Shariat: a personal and yearly tax on non-Muslims', Vide Habib & Nizami: Comp.His of Ind.Vol.V,Glossary, P.1165.
that they also should pay the Jizya. This gave rise to serious resentment among the Brahmans who protested on the grounds that none of their ancestors had paid Jizya. They considered it below their dignity to pay Jizya and preferred to commit suicide. The Sultan, however did not change his orders and ultimately at the pursuasion of Hindus belonging to other castes who agreed to pay Jizya on their behalf, the Brahmans withdrew their protests.

**PART - V**

The author describes a few unusual happenings during the time of Firuz Shah. These include the description of some animals that were born with queer shape and form.

**PART-VI**

Under this heading, the author tells about Khan-i-Azam Tatar Khan. He was originally a Turk and was brought up by Sultan Ghyath-al-din Tughluq and was named Tatar Malik-as-Sultan. At the death of Sultan Ghyath-al-din Tughluq he was of tender age but during the reign of Md. Tughluq he grew up to be a young chivalrous man. He captured many places and achieved many victories. During the reign of Firuz Shah he was adorned with the title of Tatar Khan and was granted a special parasol. He always sat at the right hand of the Sultan and was one of the close associates of the Sultan. He was fond of religious discourses and enjoyed the company of great Ulemas and Shaikhs. He had compiled a commentary on the Quran which was called after his name, 'Tafsir Tatar Khani' and arranged a book on 'fatwa' in thirty volumes.

**PART - VII**

Khan Jahan or Khusrau Jahan Maqbul's previous name was Kunnu and he hailed from Tilang. Formerly he was attached to the Court
of Tilang but after the defeat of the Raja, Khan Jahan also accompanied him to Delhi. The Raja died in the way and Khan Jahan surrendered to the Sultan and embraced Islam.

Observing his manifold qualities the Sultan appointed him Deputy Chief Minister of Delhi. Notwithstanding the fact that he as the only illiterate minister in the Court, he was very wise and sensible. Before being appointed, the Prime Minister of Delhi, he had been titled Qawamal Mulk and had been granted the governorship of Multan. He was strict disciplinarian and his subordinates held him in great awe and esteem.

When after the death of Muhammed Tughluq, Khwaja Jahan, the Prime Minister had raised a boy on the throne, he had left Delhi and joined hands with Firuz Shah. He was very able and honest administrator and disposed of his duties with great efficiency. On every second or third day he visited in and around Delhi. During Sultan's absence he acted as his Deputy. The author relates a few anecdotes relating Khan Jahan. In the year 770 A.H. Khan Jahan died at the age of eighty years and was buried at the feet of Shaikhul Islam Shaikh Nizamuddin.

After Khan Jahan, his son Jumanshah who held the title of Khan Jahan b. Khan Jahan was appointed Vizier. Later on during the last days of Sultan Firuz dissension arose between Khan Jahan b. Khan and Prince Md. Khan b. Firuz which according to the author, has been mentioned in detail in the account of Sultan Md. b. Firuz. (1)

PART - VIII

was Malik-ash-Sharq Malik Naeb Barbek/on intimate terms with the Sultan. His sons also had been favoured with titles. During the

(1) The account of Sultan Md. b. Firuz is missing in the edited text of Tarikh-i-Firuz Shahi (Afif), Bibliotheca Indica Edition.
Sultan's absence on a hunting excursion, Malik Naeb Barbek stayed in the capital with Khan Jahan. The Malik had been granted various jagirs and land. The author narrates a few anecdotes depicting Malik Barbek's compassionate nature and commendable behaviour.

**PART - IX**

Malik Emadul Mulk was known as Bashir and was said to be a slave of Sultan Firuz. He was held in great love and esteem by the Sultan and exercised great influence over him. Five thousand soldiers were under his command. A considerable number of districts and parganas were assigned to him. His wealth crossed the crore figure which became a point of serious controversy and conflict at a later date during the reign of Md. Shah b. Firuz Shah. It is said that he had accumulated seventy crore tankas.

When Malik Emadul Mulk grew old and feeble and was no longer able to accompany the Sultan on hunting excursions he used to stay back in Delhi. In his last days Malik Emadul Mulk requested the Sultan to set him free which was done accordingly. Emadul Mulk himself set about four thousand of his slaves free. After a short time he died leaving behind twelve crores tankas out of which nine crores were refunded in the royal treasury and remaining three crores were distributed amongst his son Malik Ishaque, his sons-in-law, his wives, adopted sons, and slaves. Malik Ishaque was appointed Emadul Mulk in his place.

**PART - X**

Malik Sayyedul Hejab was called 'Maaroof'. He and his father Khwajah Wahid Qureshi were among the disciples of Sheikh Nizamuddin and the saint had titled him 'Maaroof'.
He was a man of piety and performed pilgrimage more than once, Sultan Firuz titled him Malik Sayyedul-Hejab. He shielded many persons from royal wrath. Who so ever appealed to him for a favour, he recommended his case to the Sultan and provided him with some means of living. He died before the Sultan had died.

PART-XI

Malik Shamsuddin Abu Raja was the brother of Malik Majeer Abu Raja. They owed their titles to the tribe of Abu Raja who hailed from upcountry. Malik Shamsuddin Abu Raja was very wise man and a poet. He held the post of minister in the court of Firuz Shah. Later he was appointed the governor of Samaneh. But after Malik Qabul’s successful conspiracy for the dismissal of Malik Shamsuddin from the governorship of Samaneh, he was appointed the Governor of Gujrat.

A little later, he was dismissed from the governorship of the same and ultimately came back to Delhi where he enjoyed the favour of the Sultan and accompanied him in his hunting excursions. The title of Ziaul Mulk was bestowed on him Sultan appointed him the Chairman of the public treasury and kept him in his company. But, Malik Shamsuddin utilised the favours for his vile aims, spoke ills to the Sultan about other nobles and maliks and exacted bribes.

Malik Shamsuddin had compiled a diwan and dedicated it to the Sultan. He was a self-centred man and never spoke good of any one. Once he complained to the Sultan against the ministers of the state and charged them with a conspiracy to kill him. The Sultan enquired of Khan Jahan about it, who promised to take care that no harm was done to Shamsuddin. The author narrates an incident when Shamsuddin spoke harshly to Khwajah Husamuddin Janaidi in the court.
The saint was aggrieved and prayed to God that he might not have occasion to come to the Court again. It so happened that the saint died the same night. He was a man of great piety and maintained a saintly character throughout his life. He was one of the disciples of Shaikh Ruknuddin.

The author eulogises the Sultan that he was a great compassionate and forgiving king. He never punished any official with exception to the Qazi of Mahuba.

Malik Shamsuddin's growing power posed a threat to the security of all attached with the court. He also interfered with the affairs of departmental offices and exercised such influence over the governors, that they on entering Delhi, first visited him and then came to the Sultan. After thus attaining a stronghold over the Sultan and officials, he took bribes freely, blackmailed the officials and exacted money from them. Ultimately maliks and nobles decided unanimously to inform the Sultan of his mal-practices. The task of informing the Sultan was entrusted to Malik Abdullah who held two parganas and who had been treated badly by Shamsuddin. On a suitable occasion Malik Abdullah informed the Sultan of the high-handedness of Malik Shamsuddin and other officials also confirmed the report.

After examining the documents and files, it was found that he had borrowed from the state 90,000 tankas during his governorship of Gujrat and it was lying unpaid since then. He had also misappropriated money from the royal treasury. The author gives an eye witness account of how the following day Abu Raja was arrested and he confessed his crimes. His property was
confiscated and he was exiled to the desert of Nihalistan.
During the reign of Md. Shah b. Firuz Shah he was brought back to Delhi where after a short time he died. He had remained Vizier for three years and his death occurred in 789 A.H.

PART - XII

The reign of Firuz Shah was very peaceful and from his accession to the year 777 A.H. not a single disturbance occurred. In the year 778 A.H. when Sultan was engaged in a hunting excursion in Katbar, news of the death of Prince Fath Khan reached him. Sultan out once returned and was greatly aggrieved by this tragedy. In the year 781 A.H. the Sultan again led a hunting expedition to Etawa and Tilai. This year witnessed the death of many maliks and nobles. In the year 782 A.H. Shamsuddin Damaghani raised sedition in Gujrat and in the year 783 A.H. Abu Raja was given compulsory retirement. The chaos continued up to the year 785 A.H. In the year 786 A.H. the Sultan fell ill, In 789 A.H. a battle was fought between Prince Muhammed Khan and Khan Jahan. In the year 790 A.H. the Sultan died.

Shamsuddin Damaghani was a relative of Zafar Khan who was appointed governor of Gujrat after Zafar Khan's death. After reaching Gujrat, Shamsuddin yielded to his greed and did not send a single coin out of the revenue collected from Gujrat. He tortured the people of Gujrat. Being angry at his misdeeds, the Amirs of Gujrat conspired together, beheaded him and sent his head to the Sultan.

Sultan Firuz Shah was averse to blood-shed. The author narrates two anecdotes to this effect.
PART-XIV

When the Sultan's life neared its end, he engaged himself in three things. His chief concern were the prisoners. After each hunting excursion, he summoned the prisoners and enquired about their well-being. Whosoever was not guilty of a serious offence was released. His second pre-occupation was to repair and build the mosques. His third concern was to administer justice to the oppressed people.

PART-XV

Sultan had intimate terms with the saint Sayyid Jalaluddin Bukhari who came frequently from Uchch to visit the Sultan. At their last meeting the saint stayed a little longer than usual in Delhi. At the time of departure, the saint told the Sultan that both of them had attained a ripe age and advised the Sultan not to go far from Delhi.

The account ends abruptly on page 516 of the Bibliotheca Indica Edition. The Editor gives a footnote that no manuscript of the work carried the account any further. Last three muqaddimahs of the fifth Qism are missing.

(1) The last chapter of Tarikh-i-Firuz Shahi was deliberately destroyed during Timur's invasion or by early Moghul rulers for it was a violent attack' on Timur. In most volumes this chapter was found torn or missing. Vide Habib: Khazain Preface, P. XI, f.n. 1.
The language is simple and lucid. The author does not make any attempt to show off his literary skill by using far-fetched similies and imaginative metaphors and by means of complex sentences and play of words.

Shams Siraj Afif is the first historian of the Sultanate period who divides his book into chapters and sub-chapters presenting it to the readers in a systematic and methodical form. The style is plain but here and there exuberances of eloquence have been introduced. Quotations from Persian and Arabic are scattered here and there, but in no way make any obstacle in the process of history. Occasionally the author uses words of Hindusthani origin. Those are the following:- Chuna (Limestone); Patar (minister); Katghara (cage); Kahar (Palanquin-bearer); Dola (Palanquin); Dhol (Drum); Chowki (Station); Dulmul Shudan (dismantled); Khichri (a mixed dish made of rice and pulse); Pag (turban); Samdhiyan (In-laws); Chhajja (cornice); Palki (Palanquin); Chodol, jungle, pan (betel-leaf); Kahur, Kahrak, Bigul (Trumpets); tana (branch); Bharkar, Tanbul (betel-leaf); Pagree (turban); Akhal (cultivable land) etc. Names of fruits of purely Indian origin have been given. As for example Sewaphal, Ponda (a kind of sugar cane), Janheri Narang (orange), Sikandrawal (sugarcane) etc.

The author has a better idea of the method and unlike his brother historians has arranged the matter under appropriate headings. In some places beautiful descriptions of hunting excursions have been given. The author's pen works wonder and draws a pen-picture of events, before the reader's eyes. As for example the king and his army getting lost in Konchi Ran, their wanderings in the desert and ultimately finding the way have been
Described with picturesque details. The scenes of defeat of the Raja of Jajnagar in the battle, his appearance on the fortress with folded hands as a sign of surrender, the waving of handkerchief by Firuz Shah, centuries later, become alive before our eyes which is no less than a miracle of Afif's pen.

A picturesque description of a hunting excursion of Sultan Firuz Shah in the forest of Jajnagar follows, which is good specimen of Afif's language and style:-
Tarikh-i-Firuz Shahi of Shams Siraj Afif deals exclusively with the account of Firuz Shah Tughluq. Exact date of its composition is not known but it is presumed to have been written in the period just after Timur's invasion. It is written in the form of monograph presenting vivid account of Firuz Shah's reign (1351 - 1388 A.D).

The book is rich in details of the society and culture prevailing in those times and in the words of Dr. Mahdi Husain "may be regarded as a sort of compendium of life in Hindusthan in the later half of the 14th century." (1) Prof. A.L. Srivastava regards it as "a first rate authority on the reign of Firuz Tughluq". To quote a more critical, Prof. Dowson "Shams Siraj Afif enters more than usual into administrative details and devotes some chapters to the condition of the common people----a matter of utmost indifference to Muhammedan authors in general. (3)

Elliot recognises its worth and assigns a place superior to all historical works. He compares it to Ain-i-Akbari as the author narrates "an ample account of this Akbar of his time, and making due allowance for the prevalent spirit of eulogium and exaggeration it not only raises in us a respect for the virtues and munificence of Firuz and for the benevolence of his character, as shown by his canals and structures for public accommodation, but gives us altogether a better view of the internal condition of India under a Muhammedan sovereign than is presented to us in any other work, except Ayin-i-Akbari." (4)

The author writes in different vein from others writers of the time who wrote history on the 'born, ruled, died', formula.

(1) Husain M: Tughluq Dynasty, PP. 577-578.
(2) The Sultanate, P. 548.
(3) Elliot & Dowson: His of Ind. Vol. III, P. 269.
(4) Elliot & Dowson: His of Ind. Vol. III, PP. 269-270.
The book throws ample light on the culture of the times, the mode of hunting, the journeys and expeditions undertaken by the Sultan, deployment of army, victory celebrations, musical instruments used in those times, irrigation system and cultivation of crops. Indian flora and fauna, system of education, public works and other administrative details do not escape Afif's attention.

The author gives an estimate of Sultan/Shah's character, his ideologies and trend of thought which closely tallies with two other contemporary accounts i.e. Sirat-i-Firuz Shahi and Futuhat-i-Firuz Shahi, by the royal pen. Afif's Tarikh-i-Firuz Shahi is important source book not only for the reign of Sultan Firuz Shah Tughluq but also for his predecessor. Unlike Barani, the author does not indulge in delivering admonitions to the Sultan and dictating codes of conduct to him in regard to statesmanship. Nevertheless, on occasions Afif is unable to resist the urge to boast of the orthodoxy of his patron and in order to present him as a 'true muslim' he justifies the immolation of a Brahman by Firuz Shah, though he contradicts his own statement by speaking of the religious freedom enjoyed by Hindus, in the following lines:

(2) T.F.S.A., P. 180.
(3) A non-Muslim subject of a Muslim government, who for the payment of a poll or capitation tax, enjoys security of his person and property in a Muhammedan Country" Hughes : Dictionary of Islam, P. 710.
The author also mentions that Sultan Firuz Shah Tughluq and his predecessor Md. Tughluq put golden parasols over the head of the idol Jwala-Mukhi in the temple in the way of Nagarkot. (1)

To sum up, though the work has attracted lesser notice than the work bearing the same title by Maulana Zia-ud-din Barani, it has been widely utilised by historians both medieval and modern. The author furnishes accurate dates for the events he describes. On the whole he is impartial and trustworthy as his narrative is not motivated by any hope of reward or fear of punishment. His writing is generally free from flattery and exaggeration.

(1) T.F.S.A, P. 185.