CHAPTER SEVEN

SIRAT-I-FIRUZ SHAHI (C772 A.H/1370 A.D).

SECTION-A. DESCRIPTION OF THE WORK

CHAPTER-I

The Sirat-i-Firuz Shahi (1) begins with a prolongue to God invoking His Grace mercy to enable him to receive the favour, and kindness of Sultan Abul Muzaffar Firuz Shah. He eulogises the Sultan for his victorious campaigns, justice and benevolence; the large heartedness shown towards the tribe of Abatil and a group of Makhazil, (2) who were received with great affection and honour by him though they proved ungrateful later on. They joined hands with the Mongol raiders; were defeated and yet forgiven. But they never became loyal at heart. Their attempts to poison the Sultan were also ignored and they went unpunished. Once a man planned to shoot an arrow at the Sultan when he was separated from his bodyguards in course of hunting. The Sultan sarsing the danger fell to the ground when the man was about to shoot, and cried out that whosoever wanted to kill him, could do so. The man fell down and fainted. After this incident the man lived for fourteen years in the dominion of Firuz Shah who neither punished him nor declared his name to anybody.

(1) The m/s. in the Buhar Section of the National Library, Calcutta bearing No. 167, titled Sirat-i-Firuz Shahi is originally a transcript copy of the Khuda Buksh Library m/s. No. 547 which is a rare copy of Sirat-i-Firuz Shahi, compiled during the reign of Firuz Shah Tughluq by an anonymous writer. The book is divided into four Chapters.

(2) Name of a tribe of Mongol origin.
On another occasion, a man shot an arrow at an animal but incidentally it touched the dress of the Sultan, who forgave him declaring that it came from God and He saved him from some peril.

The author repeats the accession of Firuz Shah and submission of Khan Jahan and Ahmed Ayaz. (1) The very day, news of the death of Taghi, the insurgent who had been active since the times of Sultan Muhammed Shah, reached Delhi. Taghi was originally a slave purchased by Sultan Muhammed Shah Tughluq. By virtue of his intelligence and wisdom he became Superintendent of Police at the Court of Muhammed b. Tughluq (after the assassination of Safdar Malik) and the army officer under Khwaja Jahan Ahmed Ayaz, till he was banished to a prison house in Kambayat (Cambay) as punishment for some fault (not mentioned). (2)

In the meantime Mubarak Haur Yanbal, Jhallu and Qazi Jalal rebelled in Gujrat and plundered the cities and gasbas (small villages). Sultan Muhammed Shah himself marched to Gujrat to crush the rebellion. The insurgents, by that time had reached Kambayat, a trade centre, and plundered it. Taghi who was present there helped the inhabitants in crushing the rebels. As a reward for his services he was pardoned by the Sultan and his pensions were restored. He accompanied the Sultan to Gujrat, wherefrom, on receiving the news of Sultan's arrival, the insurgents had fled to Daulatabad. Alam Malik, the governor of

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(1) S.F.S. (M/s. No.167 in the Buhar Collection of the National Library, Calcutta) Fol. 8b.
(2) Taghi was banished to Yemen as cited by Husain M. Tughluq Dynasty, P. 290.
Daulatabad was ordered to join with his contingent there. But the military fordes of Daulatabad, in defiance of the royal order, joined hands with the insurgents and imprisoned the governor Alam Malik in the fort of Dharagir. They also got hold of Deogir and its neighbouring areas. On receiving this news, the royal army marched to Deogir leaving Tatar Malik incharge of the district of Asawal, for collecting revenues and assisting Shaikh Muizzuddin, the governor of Gujrat. A minor difference caused rift between Taghi and Tatar Malik. Tatar Malik threatened Taghi with dire consequences. Taghi was alarmed and took hold of Patan in Nahrwala and killed Shaikh Muizzuddin, the governor and his family members. At that time the royal army was present at Daulatabad and Sultan Muhammed was busy in crushing the insurgents at Daulatabad and Deogir. The enemies having been defeated, and the Sultan sent half of his army to besiege the forts of Deogir and Dharagir and the other half to encircle the culprits. Deogir was capitulated and the siege of Dharagir was on while the news of Taghi's insurgents and assassination of Muizzuddin reached the Sultan. The Sultan hurried to Gujrat leaving Daulatabad in the hands of some high official.

By that time Taghi had laid a siege to Bahroj (Bahraich). Hearing of Sultan's arrival at Gallisar on the bank of river Narbada, he lifted the siege and retreated to Khambayat.

Sultan Muhammed Shah Tughluq appointed Malik Yusuf Bughra incharge of cavalry to crush Taghis' rebellion. A battle ensued

(1) Tatar Malik wanted the possession of the Arab horse and Gujrati slave girl possessed by Taghi Vide Husain, M: Tughluq Dynasty, P. 290.
between Taghi and Yusuf Bughra at Khambayat in which Yusuf Bughra was killed. Taghi marched to Takalpur, at a distance of twelve Karohs \(^{1}\) from Patan. Sultan himself marched to Takalpur and attacked Taghi. Taghi was defeated. Numerous members from the group of Abatil were defeated and Taghi retreated to Nahrwala Patan. Khizr Yusuf, son of Yusuf Bughra was sent to teach a lesson to Taghi. Khizr Yusuf was at a considerable distance from Patan that Taghi reached there and took shelter with the rebels. Sultan Muhammed Shah resolved to eliminate the high handedness of Taghi and the Sindhis. \(^{2}\) But the Sultan did not live long enough to see his dream come true and the Kingdom passed to the hands of Sultan Firuz Shah.

At the accession of Sultan Firuz Shah, Taghi came to the Court of the governor of Gujrat and feigned submission to the Sultan. The nobles and Amirs at Gujrat at once realized his hypocrisy and killed him on the spot. All Malik, nobles, armies and tribal heads submitted to the Sultan and pledged allegiance to him. The Sultan's return to Delhi was marked with joy and affection by the people. He awarded titles and awards to both high and low. All sections of people irrespective of caste and creed celebrated his accession. However, the people from Saghur \(^{3}\) sent petitions to the Sultan informing him of the raid of Sultan Shamsuddin of Lakhnauti on Benaras. They also sent intelligence of his arrival

\(^{1}\) A road measure equal to one-third of a farsakh.
\(^{2}\) The people inhabiting Gujrat and Sindh region.
\(^{3}\) 'Able Saghur' means people living on the frontier of the country.

at Bahraich. Victims of his atrocities had fled from there and sought refuge in the court. Subsequently another petition stating the oppressions and treachery let loose by Shamsuddin on the people of Bengal reached the Sultan. It contained a request to Sultan Firuz Shah to intervene and rescue the people of Bengal from his clutches.

Sultan Firuz Shah made up his mind to march to Bengal and punish Shamsuddin in a befitting manner. The author describes the details of an hunting expedition undertaken during the course of the journey in which nine tigers were hunted. This happened on the 9th Shaaban 770 A.H. / 1370 A.D. The royal forces marched along the bank of River Ganges and its various tributaries till they reached the side of River Kosi where they made a halt. A description of River Kosi has been given. The river was always flooded and unfathomable. Divers and fishermen who tried to explore it had failed.

At the arrival of Sultan Firuz Shah in Bengal, people from all spheres of life came to greet the Sultan. A general amnesty was proclaimed. Hearing the arrival of Sultan, Shamsuddin moved from Pandua, his capital and took refuge in Ikdala. His army consisting of 8000,000 men surrounded Ikdala. But he was defeated badly and 600,000 of his men were killed. The author attributes this success to miraculous assistance provided to the royal army by mysterious soldiers in green helmets. This gives us an insight into the mind of the medieval historian and his way of analysing the causes of victory or defeat in a military campaign. Sultan Shamsuddin took refuge in the fort but the fort was captured the following day. However an appeal for mercy made by captive women caused their
release. City of Pandua was renamed Asadpur. The victory celebrations were over, the Sultan returned to Delhi in the year 754 A.H. / 1353-54 A.D.

Shamsuddin submitted to the Sultan and paid tribute till his death. After his death, his son Sikandar succeeded him. He did not follow the steps of his father and rebelled.

Here a short account of the lineage of Sultan Shamsuddin is given which is as follows:

Malik Pindar Khalji was the son of a freed man who was promoted to the rank of Khan. He was appointed the governor of Bengah and (or?) Bengal. (1) He had a slave named Dinar. Dinar had Alishah as his Sar-Salahdar. (2) Ilyas Haji who was titled Sultan Shamsuddin was one of the servants of Alishah.

However to come to the point, when Sultan became aware of Sikandar's disobedience, he first adopted the ways of admonition but it yielded no fruit. So the Sultan marched to Bengal a second time in the year 759 A.H. / 1359 A.D. Royal forces besieged the fort of Ikdala. Sultan Sikandar was remorseful and agreed to pay tribute as usual. Sultan Firuz Shah was kind enough to forgive his misdeeds and sent numerous presents and valuable gifts including mighty elephants. Sultan in the course of his return journey made a halt at Jaunpur and took part in a hunting expedition.

In the year 762 A.H. / 1361 A.D, the travellers from Jajnagar gave the description of Jajnagar, (3) located beside a river in

(1) Qadr Khan held the governorship of Sonargaon and Lakhnauti. Vide Husain M: Tughluq Dynasty, P. 398.
(2) Salahdar means weapon Keeper, Sar Salahdar literally means head of the weapon keeper, but probably it meant the highest Officer-in-charge of Arms.
Eastern India. They told the Sultan about the queer customs and manners prevailing in Jajnagar. The customs and rituals practised by the people of Jajnagar were quite unfamiliar and unknown to the civilised world, of those times. The people were dark complexioned and they lived under open sky. In the face of any danger, they gathered in large numbers to fight the enemy. The author gives an interesting account of the natural vegetation and the fruits and flowers grown in Jajnagar. (1) Main fruits of Jajnagar were betel-nuts and pomegranate. The shape, taste and the uses of these fruits have been given. (2) The author mentions the temples of Jajnagar and describes the temple of Jaganath to be as famous of Somnath in Western India.

Sultan resolved to lead an expedition to Jajnagar. He made his first halt at Bihar and from there marched to Sekhar, (3) where the Sultan took part in a hunting expedition. A battle followed between the Sultan's forces and the Raja of Sekhar who had thirty six Rajas under his subjugation. Sekhar was captured after a day's fight. Seventy ministers of the state of Sekhar were captured alive while the Raja made an escape. After this victory the royal forces marched towards Jajnagar. In the way they had to traverse dense forests before reaching the city of Tina Bakar in Jajnagar. (4) After achieving victory at Tina Bakar or Tinianagar the royal army marched to Konianagar (modern Jaipur) which was captured. The

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(1) S.F.S. Fol. 30a.
(2) S.F.S. Fol. 30a.
(3) Sekhar or Sekhan which Dr. Riyazul Islam identifies with the Modern Panchet Hill and the Old Panchkot Fortress as cited by Habib & Nizami, Comp. His of Ind. Vol. V, P. 592.
(4) Habib & Nizami gives the name as Tinianagar. For details see Comp. Hist of Ind. Vol. V, P. 592.
royal army marched forward. The Raja of Jajnagar did not apprehend the arrival of the royal forces till they had reached Sarangarh. (1) When he got news he was alarmed and took refuge in the forests. A military contingent was sent to chase the Raja while other divisions were engaged in fighting with the enemies.

A hunting expedition was arranged, during which Sultan received a petition from the Raja, expressing his submission to the Sultan. His minister Baki and Khan-i-Azam Khaqan-e-Musazzam Ahmed Khan who had been in the service of Sultan Shamsuddin of Bengal, but later had joined the Court of the Raja; submitted to the Sultan. Sultan left Ulugh Azam Ibrahim Akhuh the Officer-in-charge of the royal court (Naeb Barbek) and Bashir Sultani, the minister - in - charge of the army (Arz-i-Nemalik) in Kartas and himself marched to the temple of Jaganath. A description of the temple and its idols follows. (2) According to the author 300,000 silver dinars were spent annually in its free kitchen. The temple was plundered and the idol of Jaganath was destroyed. In the meantime news reached that 100,000 people from Jajnagar had taken refuge in a nearby island. The Sultan marched with his army to the island and surrounded it on all sides. A large number of them were either killed or drowned while the rest were made captives. The royal forces then marched back to their camps and a hunting expedition to Padam Talao was arranged, Padam Talao was said to be the favourite inhabitation of wild elephants. A few elephants

(2) S.F.S, Fol. 39a.
were captured. After which they started their return journey to the capital. In the course of the journey they saw strange animals resembling foxes.

In the month of Shaaban in the year 762 A.H/1360-61 A.D. the royal forces reached Firuzabad accompanied by a large amount of spoils, many elephants and vast treasures. At the same time it was reported that River Saraswati which flowed into Sutlej previously had changed its course towards Samananh and Sunam. Long ago due to differences between two heads of state a dam was constructed on it and its course was changed so as to make it fall into river Sutlej. It is said that at the time of laying the dam, a fierce fighting had ensued between the two rulers. The Sultan made up his mind to demolish the dam so as to make it fall into River Ghakkar and ordered his army to march to the place. The way leading to the place was full of obstacles created by dense forests and hillocks. The Raja of Konnhar (Konniar?) where the dam was situated greeted the Sultan in an appropriate manner and presented valuable gifts and offering to the Sultan. The arrival of the Sultan according to the author was recorded in the contemporary annals by learned Brahmins called Dakhna. The said dam situated near Semona or Seyuna, was 4000 yards long, 400 yards broad, and 200 yards deep. The king stayed there for seven months and built a palace which was named Farhat-Abad. 100,000 men were engaged to demolish the dam. Later 50,000 men from the mountains were engaged to dig a Canal from the river. In the course of digging skeletons of men, horses and elephants were excavated. The human skeletons were of

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(1) S.F.S, Fol. 30b.
(2) S.F.S. Fol. 41b.
abnormal size and the length from ankle to the knee measured three and half yards. (1) According to our authors' opinion they belonged to some ancient tribe or race and those skeletons were proofs that there had been skirmishes and fightings between two groups of people at the time of construction of the dam. (2)

In the meantime news of the rebellion of the Raja of Nagarkot (3) was reported to the Sultan. The father of the Raja was loyal to the Sultan and the Sultan also held him in great favour and affection. His death had brought the succession of his son and the subsequent revolt. Sultan at once marched to the place and besieged the fort of Nagarkot which is regarded by our author as the strongest fort of India. The Raja was defeated (4) and expressed his submission 763 A.H. / 1362 A.D. He, along with other Rajas of Nagarkot and Kubi came to the Court and pledged allegiance to the Sultan. There was a big temple called Jwala Mukhi. Before submission to the Sultan, the Brahmins had wanted to demolish the temple and break the idols so as to make it inaccessible to the invaders. But in the meantime the Raja submitted to the Sultan and they requested the Sultan to leave the temple of Jwala Mukhi undisturbed. The request was granted. (5) The Sultan, ordered

(1) S.F.AS.Fol. 42a.
(2) Sir Wolsely Haig writes "The records of the reign have led to the discovery of the fossil bones of sixty-four general of mammals which lived at the foot of the Himalayas in Pilocene (Siwalik) times"....Camb. Hist. of Ind.,Vol.III, P.179.
(3) Nagarkot-Kangra was one of the strongest fort of medieval India. According to Ain-i-Akbari Nagarkot was a city situated on hill, its fort is called "Kangra", Comp. His of Ind.,Vol.V, P.594.
(4) The Sultan nor his army entered the fort. The suzerainty of Delhi was recognised and the Rai retained the authority his ancestors had exercised. For details See Comp. His of India, Vol.V, P. 595.
(5) S.F.S, Fol. 43b.
the release of the captives and re-established the Raja in his kingdom. After proper celebration of victory including a hunting expedition, the Sultan marched to Hissar Firuza and from there to the West to crush the rebellious people of Sind who had made the island of Damrila, their headquarters. Sultan Muhammed b. Tughluq had intended to venture upon this task but his sudden death did not allow him to carry out his plans. Since then they had gathered considerable strength. Sultan landed at the island with his force and besieged the fort. The leaders of this mischievous group were Alauddin Jam Juna and Sadr-ud-din Banh-bina. After besieging the fort of Damrila, the Sultan stationed his men in the eastern part of Sind for a distance of thirty Karohs. Thereafter the army was ordered to charge from all directions. The author gives details of the arrangement of army, their movements, which are very accurate and to the point. The royal army was about to win when Banhbina sent petitions pleading forgiveness and requested amnesty. Sultan forgave them and Banhbina sent his daughter, and sons with precious presents and valuable gifts to the Court. The Sultan honoured them by granting robes of honour. The Sultan ordered a return journey to Gujrat. No sooner had he reached Gujrat then he came to know that Jam and Banhbina had only played foul with the Sultan and after his departure had renewed their rebellion. The Sultan was very angry at the breach of faith as he had to undertake a difficult journey to reach the island. Acute shortage of foodgrains was the foremost hindrance. Secondly the army was completely exhausted and tired. Severe famine had set in the army. The army returned to Gujrat where poll-tax was collected and was spent in buying foodgrains for the
army and equipping it with fresh weapons. Then the Sultan turned his attention to chastise the mischievous group. He surrounded them on all sides and posted a large military garrison in Sindh. On the southern coast, naval force from Kambayat and Sommat was assigned to check enemies from escaping to the island. Further enforcements were summoned from Delhi. In the meantime Sultan halted at Ghazipur which was founded by the late Sultan, Ghyath-ul-din Tughluq. The fort of Ghazipur was renovated as it had been devastated by the rebels of Sindh. During this time differences arose among the insurgent groups and some of them submitted to the Sultan. They were received with affection. Later their chiefs also submitted to the Sultan. Sultan welcomed them to the court and assigned governorship and jagirs of the neighbouring places. They accompanied the Sultan to Delhi and received favourable treatment from him.

A description of the birds of prey such as falcons and eagles, their manner of hunting and loyalty to the owners are given. (1) Their various ailments and symptoms are given. This gives an intelligent reading and is a matter of great interest for ornithologists. The author also discusses the pet animals like the hunting dogs. In the course of this discussion, the author mentions a manual on hunting "Shikar-namah-e-Firuz Shahi", written by Sultan Firuz Shah Tughluq (2) and recommends this book to the animal lovers for consultation when seeking remedies for the ailments of their animals. The book is said to contain

(1) S.F.S, Fol. 49a - 50a.
(2) Ibid, Fol. 52a.
descriptions of various animal diseases, their symptoms and
their successful remedies. With the discussion on bigger animals;
Chapter I comes to an end. (1)

CHAPTER-II

Second Chapter is an appreciation of Sultan Firuz Shah Tughluq's sense of justice, his benevolence, elemency and aversion
to blood-shed. In past millions of people had been victims of
king's anger. After this the author proceeds to describe anger,
its effect on human countenance. Anger originates in the mind.
The author proceeds to discuss anger with reference to Imam Ghazali's
famous work 'Ihya-ul-Ulum'. He classifies it into three stages,
narrates its bad effect on human minds and suggests remedies and
steps to control one's anger. (2)

However, for a long time the people were subjected to
rigorous imprisonment, disfigurment of bodies by branding it with
hot iron rods, hanging the criminals upside down and such other
cruel practices. These degrading punishments continued till 732
A.H. With the accession of Sultan Firuz Shah the people were
relieved of these miseries. Instead of punishments and degradations
they were honoured with robes of honour and bounties.

Another great step taken by the Sultan in regard to public
welfare was to lift taxes exacted from the poor people on various
pretexts. These taxes included taxes levied on poor shop-keepers
who sold commodities of everyday-use. The Sultan strictly ordered
that no tax except the poll-tax, land tax, zakat, (3) tax
on heirless properties, (4) the tithe, and the fifth part of

(1) Chapter II opens on Fol, 53a.
(2) S.F.S, F.53a.
(3) A prescribed Muslim charity of 2½ percent on income, including
income possible from unused capital.
(4) 'Tarkat' are said to be taxes imposed on heirless property.
the spoils should be taken from the public. Previously only one fifth of the spoils was distributed among the army and remaining four fifth went to the treasury. But Firuz Shah ordered one fifth of the spoils to be sent to the treasury and the remaining four fifth to be distributed among the army as dictated by the Shariat. Previously names and titles of the past Sultans were removed from the 'Khutbah' (Holy Sermon) with their death. But from now on, those names were re-included in the Khutbah.

Firuz Shah Tughluq banned all sects which had sprang up among the Muslims and whose practises were against the spirit of Islam. The people who promised to forsake those beliefs and practices, were not punished. The Sultan ordered their books to be burnt and banished those who rigidly stuck to their beliefs. During this time a group called Ihahitis (1) had arisen in Delhi. They had strange beliefs and practised unusual customs. A "Fatwa" was issued by the Ulemas for their complete annihilation. They were erased from the land by massacre while some were ordered to leave the country.

It became known to the Sultan that the properties and lands of some people had become public properties and those who were rightful owners were being deprived of their lawful benefits from the lands. Sultan ordered that if any claimant proved his rights to a property or a piece of land, the said property should be transferred to him and his rights should be established over it. He would have to pay poor-tax only. With the enforcement of this order a large number of people recovered their properties.

Sultan Firuz Shah Tughluq was a great patron of education and learning. He set up a large number of madrasahs where various

branches of theology, grammar, philosophy, medicine, mathematics and calligraphy were taught. To promote literacy among the people, scholarships and stipends were fixed for meritorious students. The Sultan also founded Khanqahs and fixed considerable grants from the royal treasury to them. In those Khanqahs, travellers, poormen, and dervishes took shelter. They were provided with food and lodging and were given provision for journey when leaving. In the same manner, in the army camp free food was provided to all and sundry. All kinds of house-hold objects, necessary for a kitchen were to be found there. The author gives a long list of kitchen equipments. Sultan was very fond of visiting masoleums and tombs of saints and mystics. He was frequent visitor to the tomb of his mother.

Another remarkable work done by the Sultan was to transfer the pensions, jagirs, ranks and posts held by a noble of the Court to his descendants or heirs. After his death. As for example, when Khan Jahan died, his eldest son was titled Khan Jahan by the Sultan and was honoured with the same status and parasol. He was granted all jagirs, properties, elephants and treasures that his father had held. Moreover some subordinate officials such as Chamberlain (Hajib) - judicial assistant (Wakildar), Chief Chamberlain, head of the royal bodyguards, Lexicographer (Farhang?), Officer-in-charge of the royal tents, (Sar Pardahdar) master of the horse, Officer-in-charge of the muster, equipments of soldiers and their horses, and the head of the Police were under his charge. The grants which had been fixed by him to certain madrasahs and educational institutions were not discontinued.
During the Kingship of the late Sultan, Mohammed b. Tughluq, some mischievous people had misled the Sultan and provoked his anger against some people for whom they had held some personal grudge. The Sultan had punished them with the penalty of death or disfigurment. Sultan Firuz Shah made amends for the actions of the late Sultan by paying large amount of money to their heirs, granting them jagirs and fixing pensions for them. When they were completely satisfied Sultan secured letters of forgiveness and satisfaction from them and preserved those in a wooden box, kept at the head of the tomb of Sultan Muhammad b. Tughluq. (1)

According to our author, those letters were present at the time of his writing the book.

The author proceeds to describe the buildings constructed by the Sultan. Many Khanqahs, mosques, palaces and bridges built by past kings which were in dilapidated conditions were repaired and renovated. Among such constructions, Hauzi-Sultan built by Sultan Shamsuddin Iltutmish, Hauz-i-Khudawand Khwajah in Delhi, the minaret of the Delhi mosque built by Sultan Muizzuddin; Md. Sam were remarkable. Sultan also ordered digging of canals in drier regions of the country. Due to the digging of canals the regions where not a drop of water was available overflowed with abundant and pure water. Pisciculture was introduced in those canals. Bridges were constructed across the canals. As water was in abundance, barren lands were converted into cultivable lands. The author gives a list of fruits, vegetables and grains grown in those areas. The whole country was adorned with orchards and flowers gardens. In every city mosques were

(1) S.F.S., F. 74b.
built which provided free food to the poor. All such expenditure was borne by the royal treasury.

During the reign of Sultan Firuz Shah Tughluq, many non-Muslims embraced Islam. They were exempted from paying the poll-tax\(^{(1)}\) and arrangements were made for teaching them the tenets of Islam. The author discusses the fundamental tenets of Islam which are compulsory for a neo-Muslims to learn.

Sultan promoted all officials in the military to higher grades and higher ranks and honoured them with rewards and laurels. Granting the parasol and elephants was the usual practice of the Sultan. Among numerous qualities of the Sultan, humility was most significant. He talked affectionately to the people, who called on him and was a great devotee of dervishes and saints. The author describes some miracles performed by various saints.

Strong palaces surrounded by high walls were built. Sarais or guest houses were set in various places to provide shelter to the travellers and way-farers. Shops selling essential commodities were situated on both sides of the thoroughfares. The palace of Firuzabad, founded on the bank of river Jamuna. Firuza Palace in Hauz-i-Mubarak Khan, the hunting palace on the mountain between Firuza palace and Firuzabad Palace, the Jama Mosque known as Masjid-i-Jahan Panah, Jama mosque of Firuzabad and the golden minaret were also built.\(^{(2)}\) The author gives a short description of all these constructions. The golden minaret was a stone-pillar discovered in the district of Tobra near mt. Sarmur where the Sultan went on an hunting.

(1) The Capitation Tax of Jizya levied by Muhammadan rulers upon subjects who are of a different faith but claim protection. He who pays a Capitation tax and obtains protection from the Muhammadan State is called a Zimmi vide "Hughes": Dictionary of Islam, P. 248.

(2) S.F.S, 96b.

(3) Tobra was the name of a village in the Siwalik hills. It has been identified with the modern Topra between Ambala and Sirsa, eighteen miles to the south of Sadhora and twenty two miles to the south west of Khizrabad. Vide Hussain M: Tughluq Dynasty, P.411, f.n.4.
expedition after the conquest of Sind. On this pillar were written letters, which remained undeciphered despite of best efforts by the learned men of the times. The author tells on the authority of past historians that the pillar was 4000 years old and was situated on the site of a ruined temple. From another 294 years old writing, which was deciphered, it was known that one Sambal Chauhan had come beside river Sarsati for offering prayers and had seen the strange pillars situated there. Sultan Firuz Shah had the pillar dug out from there and fixed in front of the Jama masjid, Firuzabad beside river Jamuna. It was very tall pillar and human mind was at a loss to understand its construction. The extraction work of the said pillar started in Muharram in the year 769 A.H. The author gives an accurate account of its extraction and re-fixation in front of Jama Masjid with the help of mighty elephants on Wednesday, the 10th Safar in the year 769 A.H. The author also gives details of canals dug by Sultan Firuz Shah, their sites and the rivers in which they fell.

The Sultan was very soft-hearted and was very kind to animals and birds. It is said that when the palace of Firuzabad was being constructed, a wild tree obstructed the construction. The masons suggested to fell it. But the Sultan did not allow it to be felled because a crow had built its nest on the tree. The author himself witnessed the tree inside the palace.

Sultan also founded a hospital where expert and qualified medical men were appointed and medicines were provided free of charge. The author mentions some diseases and their cure. The hospital was named Shifa-khana-e-Firuz Shah(Firuz Shahi Hospital). (1) S.F.S., F. 124a.
In addition to free medicines, suitable diets were also supplied to the patients. Sultan also set up an institution of charity which provided financial aid to the needy and deserving applicants.

The author says that as the Sultan was kind and affectionate his sons were obedient to him. The author gives series of maxims in regard to obedience to parents, their rights and duties, and duties of their children towards them and related a few anecdotes regarding the rights of parents on their children. Another remarkably wise step of the Sultan was to give retirement to all officials who had served the Court for long. They were provided with old age pensions as well as lands and jagirs in consideration of their merits and periods of service in order to enable them to pass their remaining days comfortably. If the retiring official had a son, he was appointed in his place. The author concludes the Chapter with a note of repentence for the actions which amount to sins and hopes for being forgiven by the Almighty God.

CHAPTER - III

The author tells us about the letters of cognizance received by Firuz Shah from the Caliph in Baghdad from time to time. The author discusses the institution of Caliphate and declares the Abbasids to be the rightful Caliphs. He further quotes authorities on Imamate and requisite qualities of an Imam and discusses the rights and duties of the people towards their sovereign and vice-versa. The genealogical tree of the reigning Caliph Al-Mutawakkil has been given. The Caliph Al-Mutawakkil had sent the letters of cognizance to Sultan Muizzuddin Md. Sam and Shamsuddin Iltutmish. Thereafter, no Sultan had received the honour till Md. b.Tughluq

(1) Chapter III begins on fp 140a.
convinced of the authority of the Caliph, sent Hajl Rajab Barqa to Egypt in the year 744 A.H. and consequently was honoured with robe of honour, letter of cognizance and sword in the year 745 A.H. This practice continued till Sultan Md. b. Tughluq's death and after him Sultan Firuz Shah also received this honour regularly. The author gives a gist of each letter sent by Caliph Al-Mutawakkil to the Sultan, and gives the name of the bearer and date.

Sultan's military campaigns were no less successful. Our author indulges in praises of the Sultan and quotes long poems eulogising the Sultan. The Sultan excelled in clemency and exercised such power that even Cossacks, who were notorious for looting the traders, killing people and plundering villages, were transformed completely and most dreaded men were converted into peace-loving citizens.

The author draws a pen-picture of the chaotic conditions and political disturbances prevailing in some countries of the world of mind people who had no peace and no security of life migrated from these places to Delhi where they showed their skill in penmanship by writing qasidas depicting their helplessness and expressing the hope for favourable circumstances in the new atmosphere. The author quotes a poem as specimen. Sultan Firuz Shah patronized them and provided them with what they prayed for. They consequently prospered under his patronage.

Another most remarkable feature of Firuz Shahi reign was that during the tenure of his kingship the country never experienced a famine or scarcity of foodgrains. Food grains were available in open markets in abundance. Sultan also had the honour of keeping the hair of the Holy Prophet in his custody. Revenue collected from the garden, bridges, palaces, tanks or any other public construction was reserved for public welfare.
It deals with the educational qualifications of the Sultan. Sultan was well-versed in all branches of theology such as jurisprudence, and the tenets of Shariat according to all four orthodox schools of theology. In addition to his religious knowledge he was a good statesman and possessed administrative abilities. Sultan Firuz Shah possessed very sound knowledge of astrology and had composed useful treatises and astrolabes on this particular branch. One of his treatises was named Dalail-Firuz Shahi translated into Persian from original Hindusthani work. Another book written by Firuz Shah was Shikar-Namaeh Fath Khan which dealt with twelve signs of Zodiac and their effects on hunting. According to the author they should be considered while fixing time for hunting. Another three books were also written on the movement of stars, on philosophy, and a translation. The construction of astrolabes were his special activity. He constructed two astrolabes in silver, projecting seven spheres, representing north and south zone. Another astrolabe constructed in gold was named Asturlab-i-Firuz Shahi and was fixed on the minaret of Firuzabad.

(1) Chapter IV begins on f. 158a.
(2) S.F.S., f. 160b.
(3) Ibid, f. 161 a,b.
(4) Astrolabe or Asturlab is the name of several astronomical instruments which can be reduced to three fundamental types according as they represent the projection of the celestial sphere on 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.

A comprehensive work of Arabic Kitab Al-Amal Bil Asturlab by Abdur Rahman b. Umar as-Sufi (d.376 A.H/986 A.D) dealing with the Construction of astrolabe has been recently published by the Osmania University, Hyderabad with English Introduction.
The astrolabes first originated in Alexandaria during the reign of Alexander the Great. But those astrolabes had only the Northern hemisphere projected in them. While those astrolabes represented both southern and northern hemispheres. The author gives details of the astrolabe, degrees and points presented in the instrument, the movement of stars and their positions throughout the year as represented in it and the signs of zodiac and their respective movement. Important cities of the world and their distance in degrees were also given. These astrolabes were open to all for study in the royal library.

Sultan Firuz Shah was also well-qualified in medicine. He had studied human anatomy in great detail. The nervous system as well as various veins and organs of the body viz. heart, brain, stomach, liver, kidneys and their functions had been discussed by the Sultan in his book on medicine. (1) The Sultan was also acquainted with the remedies for various diseases and had cured many patients. Even people suffering from eye-diseases and mental disorders were cured by the Sultan. The author gives the names of medicines prescribed for various diseases by Sultan Firuz Shah Tughluq viz. for various abnormalities of the body as well as hair diseases. (2) All these prescriptions have been mentioned in Kitab-e-Tib-i-Firuz Shahi written by Sultan Firuz Shah. (3) Diets have also been suggested for the patients in the book in a very systematic order. All sorts of medicines were easily available to the needy persons from the royal dispensary. The work comes to an end with a poem summing up the qualities for Firuz Shah Tughluq. (4) The date of its compilation has been given as 772 A.H. by the author. (1) S.F.S. f. 180 a,b. (2) Ibid, ff. 181a - 190b. (3) A m/s. copy of the work No.1607 (ff.127v-143v) is present in the Library of the Asiatic Society of Bengal, Calcutta. (4) S.F.S., Fol. 189a.
The style of Sirat-i-Firuz Shahi does not very much differ from the style of in vogue during the period. It is characterized by the general features of Persian literature, written in complex, floral and ornate style. The reader has to strain his attention to derive the meaning of the text which is interspersed with frequent quotations from the Holy Quran. The book is written in semi-prose style, studded with literary gems from famous classical poets mostly Saadi's. The style is eloquent and abounds in beautiful dictions, high sounding expressions, appropriate maxims, sweet rhymes and apt metaphors. "Its unapproachable standard of rhetorical excellence and of historic art give to the work a high position in Persian literature. In ornateness of diction the work has hardly any equal, every page being embellished with the choicest flowers that tropical gardens of Arabic and Persian languages could provide". (1)

The literary merit of the book, judged from the medieval standard of Persian literature is par excellence. The work is ornate but not to the degree of Taj-ul-Maathir. It is not as plain as Futuhat, either. Its' pleasant style between the two extremes makes refreshing reading.

Strangely enough, not a single word of indigenous origin is found in the book, whereas words of Hindi origin have been frequently used in the contemporary works of Barani and Afif. Even Futuhat-i-Firuz Shahi is not devoid of those. Sirat is written in chaste Persian. The author's pen flows with full vigour and captivates readers' interest all through. According to Prof. N.B. Roy

"a singular feature of the work which gives it a distinctive
place in Persian literature is that though it is written in prose,
in places it reads like verse". (1) A specimen of the language
follows:

(1) N.B. Roy; Jajnagar Expedition of Sultan Firuz Shah JRASB

(2) S.F.S. FF. 30-31.

(3) Ibid, FF. 30a – 31a.
SECTION-C    CRITICAL ESTIMATE

Sirat-i-Firuz Shahi is a work of considerable merit not only for the information it provides in respect of the military campaigns of Firuz Shah Tughluq but for the light it throws on the administration, reforms, promotion of learning and advancement of culture during the reign of Firuz Shah Tughluq. It is contemporary record of events by an anonymous author and tallies so much so with the Futuhat-i-Firuz Shahi written by the Sultan himself that "it may be called a bigger edition of the Futuhat-i-Firuz Shahi". (1) This leads some scholars to speculate that Firuz Shah himself was the author of Sirat-i-Firuz Shahi and it was at his dictation that the book was compiled while the preface was added later by some one else. Thus according to them, the credit goes to Firuz Shah for its authorship. (2) Others are of opinion that it was composed by an unknown author at the dictates of Firuz Shah Tughluq. Their opinion is based on the following couplet:-

This opinion is more convincing. (3)

One of the numerous translation work from Sanskrit into Persian undertaken at the behest of Sultan Firuz Shah Tughluq is the Persian version of the Brihat-Samhita of Varahami-Hira. The translator is styled as Abdul Aziz Shams Bhanuri, and is told to be the author of Tawarikh-i-Firuz Shahi. This leads Ethe to

(1) Hussain M: Tughluq Dynasty, P. 579.
conclude that the translator is no other than Shams Siraj Afif. (1) As far as evidence goes, Siraj Afif is never known to be acquainted with astronomy and mathematics, the knowledge of which must have been indispensable for the translator of Brihat-Samhita. Hence the translator's Tawarikh-i-Firuz Shahi appears to be a work other than that of Shams Siraj Afif. It is quite possible that the work referred to may be Sirat-i-Firuz Shahi. (2)

The author of Sirat-i-Firuz Shahi whose name is not known, appears to have been an engineer and mathematician well-versed in astronomy. His account of the two Asokan Pillars and their transplantation is accompanied by drawings, diagrams and technical details of the mechanical devices used in the process. It would have been possible for him to translate the Brihat-Samhita of the great Hindu Polymath Varahamihira. If this assumption is taken to be true, the puzzle of the authorship of Sirat-i-Firuz Shahi is solved and Abdul Aziz Shams Bhanuri may be accepted as the author of Sirat-i-Firuz Shahi.

It is a rare worth written in 772 A.H./137 A.D. and though the author does not give his name, it appears from his highly eulogistic tone that he was attached to the Court of Firuz Shah Tughluq and basked under the sun of his favour. When the author wrote his work only eighteen years from the reign of Muhammad b. Tughluq had passed. This may lead us to the conclusion

(2) Page and Quaraishi: Memoir No. 52, Archaeological Survey of India, 1937, as cited by Hodivala: Studies, PP.130-131.
that he records his own experiences at the Court and what was reported to him by eye-witnesses.

He speaks of Muhammed's mild policy towards the Hindu and non-sunni sects, his tolerance, and great abilities of head and heart. He also supplies information about the fiscal policy of the Sultan in the course of his narration and provides the readers with many useful material of historical interest which have not been recorded in the contemporary annals. Not even Barani records the revolt of Qazi Jalal. Attempts at the assassination of Firuz Shah have been mentioned by the author of Sirat while all other sources are silent about it. The author draws a pen-picture of the arrangement of army their movements and graphic details of the expedition against Jam and Banhbinah.

The development of history in Orissa during the Sultanate period is shrouded in the mist of oblivion, Firuz Shah's invasion to Jajnagar (Orissa) would not have been the light of day if the author of Sirat-i-Firuz Shah had not mentioned it in details. Afif makes a casual mention of the Jajnagar expedition while Barani does not mention it at all.

The author gives interesting descriptions of the inhabitants of Jajnagar, their dresses, customs, weapons, their mode of living as well as the flora and fauna of the place. (1) He also gives details of the occupation of the people which was mainly agriculture and growing of fruits. The kinds of fruits grown and their varieties have, also been discussed. (2) These descriptions provide great relief amidst monotonous accounts of military expeditions and conquests.

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(1) S.F.S. Fol. 30a.
(2) Ibid, F. 30a.
The beauty of the temple of Jaganath and the vast amount of wealth contained therein finds appropriate place in the work.\(^1\) The two Asokan pillars transplanted from Tobra and Mirath to Firuzabad have been brought into the lime light. The author gives an unique account of the process through which the pillars were dug out of their original place, taken to the proposed sites and transplanted there and supports it with illustrations depicting the whole procedure.\(^2\)

Sirat-i-Firuz Shahi is a record of all-round development during the reign of Firuz Shah. How was the waste land recovered and cultivated, irrigation facilities extended through the chain work of canals, gardens laid, madrasahs founded, men of learning patronised, literary works in all branches of learning encouraged, and scientific research undertaken, make interesting reading.

Sirat adds new dimensions to the personality of Firuz Shah Tughluq. It acquaints us with his manifold qualities, his ingenuity and skill, his quest for knowledge, his devotion to saints and dervishes and last but not least his love for hunting. Sometimes he appears as a physician prescribing medicines for physical disorders of human beings as well as of animals and birds.\(^3\) Sometimes we find him as an expert in astronomy supervising the construction of astrolabes.\(^4\) Firuz Shah emerges in various capacities as an able administrator, a military chief directing courses of war and an inventor inventing arms for use in war and in peace (hunting).

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\(^1\) Jajnagar expedition, S.F.S, ff. 30a-39b.

\(^2\) The unique ms of Sirat, at the Oriental Library, Bankipore contains thirteen illustrations depicting the transplantation of the pillars. Six of these have been reproduced in A.M. Hussains' Tughluq Dynasty, PP. 414-419.

\(^3\) The author mentions Tibb-i-Firuz Shah - a book on medicine written by Firuz Shah. S.F.S, Fol. 91a.

\(^4\) S.F.S. ff. 161a-161b.
Sirat gives details of the buildings of Firuz Shah Tughluq, their structure and stability. He is also credited with setting up of the Diwan-i-Risalat (1) and the Diwan-i-Qaza (2) by our author.

Almost all historians and scholars of medieval Indian history have unanimously hailed Sirat-i-Firuz Shahi as the most monumental informative account of the Tughluq period. The treatment of history in Sirat lends it a distinctive character and raises it above the general standard of historical works of the Sultanate period which deal mostly with the military achievements of the rulers.

There are, no doubt, some shortcomings. As far example dates of important events viz. Firuz Shah's encounter with the Mongols and placing of a boy on the throne of Delhi by Ahmad Ayaz are missing. But the good points far outweigh the short-comings and we may safely conclude that Sirat-i-Firuz Shahi "constitutes a source of first rate importance for the history of the reign of Sultan Firuz Shah of Tughluq Dynasty."(3) Maulavi Hidayet Hussain ex-principal of Calcutta Madrasah strongly recommended for a translation to be made of the text and the text published for

(1) The term Resalat suggests foreign and diplomatic correspondence and as such must have been a kind of foreign office in close touch with ambassadors and envoys sent to and received from foreign patentees" Vide Habibullah: Foundation, P. 239.

(2) Diwan-i-Qaza is the judiciary department presided over by the Qazi Mamalik or Chief Justice of the kingdom. The Qazi also held the Office of the Shaikhul Islam in-charge of the ecclesiastical affairs. In the late capacity he was known as Sadr-i-Jahan or Sadrus-Sudur. Ibid.

"it will be of great interest to the students of Indian History". (1) Unfortunately the work does not find a place in Elliott's History of India as told by its own historians. The work is, indeed, indispensable for the students of medieval Indian History and specially for the period of Firuz Shah Tughluq's reign.

(1) Hedayat Hussain: Note on a history of Firuz Shah, JRASB, NS (10), 1914, P. XCVIII.