Firuz Shah Tughluq at the age of 45 ascended the throne of Delhi after the death of Md. b. Tughluq in 1351 A.D/ 752 A.H. His father Rajab, the Commander-in-chief of the army, having expired when he was of only seven years, Firuz was brought up under the care of his uncle, Ghyasuddin Tughluq who was the ruling monarch at the time. His mother was the daughter of the Rana of Dipalpur in Punjab and belonged to the Bhatti caste. He served Sultan Muhammed Shah Tughluq as Deputy Chief Chamberlain and was titled Naeb Barbek with the command of 12,000 horses by the said Sultan.

His reign stands in sharp contrast to that of his predecessor. He was an administrator, and a reformer rather than a soldier. Thirty seven years of his reign are chiefly marked for his public works and social welfare programmes. No section of society was left uncared for. He is aptly compared to the Roman Emperor Augustus for his "passion for building". (1) He restored ruined villages and founded new towns like Firuzabad, Fathabad, Hisar Firuza, Firuzpur and Jaunpur that deserve special mention. Besides repairing and building mosques, thirty palaces, two hundred caravan sarais, five reservoirs, five hospitals, hundred tombs, ten baths, ten memorial pillars and hundred bridges were constructed.

during his reign. Firuz Shah was also interested in scientific devices. At his instance Tas-i-Gharyal (Bell clock) was constructed of which Afif, the author of Sirat-i-Firuz Shahi and Abul Fazal speak in detail. Mild in nature, the Sultan abolished capital punishments. As a mark of respect to his predecessors, he introduced the names of past kings in the Khutbahs read on Idd and Fridays. In December 1356, he was honoured with a robe of honour and a commission recognising his sovereignty over India from Caliph Al-Mu'tadid in Egypt. His reign was of peace and tranquil. So all arts of peace found suitable flourishing ground during his times.

It is too well-known that state encouragement is of great importance to the literary and intellectual advancement of country. In medieval times when all power was centred in the emperor, his taste for intellectual pursuits mattered much. It was he who was the fountain head of all sustenance supplied to the men of letters and literary endowments. Needless to say, he was imitated by the nobles and courtiers who in their turn, patronised literary personnels and educational institutions. In the case of an emperor lacking in intellectual taste, the whole educational system suffered a set back. In the words of N.N. Law, "emperor's taste was, so to speak, a barometer of the then literary atmosphere" (1)

Of course, there have been exceptions to the rule.

Sultan Firuz Shah was profoundly interested in literary pursuits. His reign is remarkable for the literary works produced in almost branches of learning. His Court was adorned by many literary gems of the time such as Ziauddin Barani, Shams Siraj Afif,

(1) Law N.N: Promotion of learning in India during Muhammedan rule, Preliminary, P. Xlvii.
Maulana Alim Anandpati, Maulana Khwajgi, Quazi Abdul Quadir, Izzuddin Khalid Khani, and Maulana Jalaluddin Rumi (the namesake of the great mystic poet). No branch of study was spared. Books were produced in history, geography, theology, Islamic jurisprudence, philosophy etc. The Sultan was fond of history writing and quite a few historians thronged his court. Numerous historical works were undertaken of which Tarikh-i-Firuz Shahi by Barani, Tarikh-i-Firuz Shahi by Afif, Sirat-i-Firuz Shahi, and Futuhat-i-Firuz Shahi by the royal pen have come down to us. On his way to Kangra, expedition, he happened to pass by the famous temple of Jwalamukhi where he presented a golden parasol to be hung over the idol's head. (1) He ordered some of the 1300 sacred Sanskrit books found there, to be translated into Persian. One of these books dealing with natural science, augury, and divination was rendered into Persian by Izzuddin Khalid Khani and was titled Dalail-i-Firuz Shahi Badauni also mentions some works on prosody, dancing and music translated into Persian. A work on astrology was translated from Sanskrit into Persian and also a work on Veterinary science called Kurrat-ul-Kamal was a translation from Sanskrit original called 'Salotar'. (2)

He held learned men in high esteem and built a separate palace, which was called the palace of grapes, where distinguished learned men of the time were received. (3) His peaceful reign was a great help to him in organising a regular system of education. He repaired and reconstructed old madrasahs founded by his

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(1) The anonymous author of Sirat-i-Firuz Shahi also records the event. f. 43b. Also, T.F.S. Afif, P. 185.
(2) Law: Promotion of learning during Mohamedan rule, Page 70. The work on astrology is said to be existing in the Library of Nawab Jalaluddaulah at Lucknow.
(3) Law: Promotion of Learning during Mohamedan rule, P. 51.
predecessors and founded new ones all over the country. Eminent scholars were deputed to the Madrasahs and provision for public instruction was made to the farthest corner of India where it was lacking. According to Ferishta and Nizamuddin Bakhshi, he founded thirty colleges and teachers of high calibre were appointed in them. (1) Most remarkable of all was Firuzabadi Madrasah. It was a magnificent college, situated within well-planned gardens and was frequently visited by foreign dignitaries. He was well-versed in jurisprudence, the tenets of Shariat, as interpreted by all four schools of thought. He also possessed sound knowledge of astrology and had composed useful treatises with diagrams and sketches on this particular branch of learning. The Sultan was well-qualified in medicine as was his predecessor. He possessed good knowledge of human physiology. The nervous system, as well as various veins and organs of the body were explained by the Sultan thoroughly in oral discussions held at the court. In these discussions, skeletal system, nervous system, structure of brain, heart, liver, kidneys and other organs as well as their functions were dealt with. Sultan knew many cures and many patients were cured by him. People suffering with eye diseases and mental disorders were also cured. (2) The illustrious monarch of the Tughluq dynasty breathed his last in Sept. 1388 A.D, at the age of eighty three after a long reign of 37 years and was buried close to Hauz-i-Khas which had been constructed as a reservoir of water by Alauddin Khalji. The tomb was built by his son Muhammed Shah and still commands a prominent view.

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(2) S.F.S, FF. 180b - 181a.
Firuz had the record of his achievements, designated as Futahat, engraved on the walls of Kushak-i-Shikar, the dome of Kushak-i-Nazul and on the minaret of the stone mansion at Firozabad, probably to save them from the ravages of time. These writings were later collected as Futuhat-i-Firuz Shahi.

The book begins with the words "الله" i.e., one of the name of God and the royal author speaking in first person plural form as was customary with the kings, proceeds to praise the Almighty and offers his benedictions to Him who enabled him, a humble servant of His, Firuz b. Rajab, a slave of Muhammed b. Tughluq, to follow the traditions of the Prophet, to prohibit unlawful acts and to enforce the rules of Shariat. He offers benedictions to the Prophet who eradicated evil practices and superstitions. The Sultan offers salutations to the Companions of the Holy Prophet whose efforts abolished the infidel practises and improved the moral tone of the society. The author continues that God blessed him with numerous bounties including the gift of an empire and by His Divine Grace showered His favours by enabling him to uproot heresy, prohibit un-lawful actions, and eradicate social abuses. After this, Sultan Firuz Shah deals with the steps he undertook for the enforcement of the Shariat and eradication of the abuses.

In the past many evil practices had crept in the process of crime and its relevant punishment. People were subjected to death penalties and disfinguisement which in the opinion of the sultan were unnecessary. Sultan Firuz Shah abolished those crude punishments and death penalties.
The Sultan reintroduced the names and titles of past kings in the Khutbah to be recited on Fridays and Eid days.

There were many superficial taxes and cesses levied on the sale of different commodities. Taxes on vegetables markets, on brokers of the market, on butchery, for supervision of public entertainments, (entertainment tax), on selling flowers, on selling betel leaf, on the sale of foodgrains, (1) on the manufacture of indigo colour, (2) on the sale of fishes, on cotton-carding, on soap-making, on the sale of ropes, on making of oils and ghee, on fried grains, on shops, (3) on gambling, for police service, court fee, tax on potters and brick burners, house tax, (4) tax on grazing cattles and other taxes, (5) were unjust exactions from the public and their complete abolition was ordered. The officials accused of exacting the taxes inspite of royal order, were severely punished. Only five kinds of taxes as prescribed by the divine law were allowed. Those were land tax, tithe, zakat, jizya, tax on heirless property and one fifth of the booty and mines. Four fifth portion of the spoils was ordered to be distributed amongst the army while one fifth was collected in the treasury.

(1) 'Chungi' is the tax collected in kind from every corn-seller. Three and a half handful of corn was taken daily from every shop, for details see N.B. Roy's article in IC, 1941, P.453, f.n. 6.


(3) 'Teh-Bazari' is the tax levied on each shop. Roy: Futuhat(Tr.), IC, P.453, f.n.6.

(4) 'Karahi' means a house or chamber Ibid, f.n. 8.

(5) All these taxes were exempted at the instigation of Makhdoom-i-Jahanlyan, famous saint of Sindh who was held in great esteem by the Sultan. Nizami: Salatin-i-Delhi. PP.416-7.
A group of men called Shiah also named 'Rawafiz' invited people to embrace their creed. Having written pamphlets and brochures on this creed, they had specialised in practising their beliefs. They openly vilified the two Caliphs, Abu Bakr and Omer. All of them were imprisoned and those proved guilty, were severally punished, while others were released after mild punishments and warnings. Literature preaching their ideas were burnt to ashes. Another group of heretics called Mulaheda and Ibahitis(1) also spread immorality amongs the people. It was their practice that they assembled at a fixed place at a fixed night. People brought wine and food with them. They made an idol and asked people to prostrate before it. This was called "worship" by them. They brought with them their mothers, sisters, and wives and whosoever caught hold of the dress of a woman at night, indulged in committing adultery with her. The Sultan ordered their so called spiritual guides to be killed while others were punished. (2) Another mis-believer whose name as Ahmed Bihari was declared God by a group of people in Bihar. He used insulting language in respect of the Prophet and uttered words of infidelity. He along with his close followers was imprisoned and others were made to forsake those ideas. In Delhi a man by the name of Ruku and titled Mehdi claimed himself to be the Mehdi, (3) whose appearance had been predicted by the Prophet. He also wrote a book claiming himself the Prophet of God. Sultan asked the mandate of the learned men

(1) Ibahitis constituted of Qaramatians, Ismailies, and other Shia Sects vide Habib M.(Tr.), Khazain, P.312, Hodivala: Studies, PP.281-283 & 342. I.H. Qureshi identifies Ibahitis with the Dam-Margi Sect of the Hindus,Administration,PP.254-257.

(2) Similar practice is prevalent among the Tantrik Hindus, as one of the secret Tantrik rituals, known as Cakra-Puja, Cf. Kane, History of Dharma Sastra, Vol. 5, Pt.II, PP.1089-1090. See also Hodivala, Studies, P. 342.

(3) Mehdi - The twelfth Imam of the Shiah sect expected to return in order to purify Islam.
of the times i.e., ulemas in this regard. They gave fatwas that
since he had turned a non-believer, and was misguiding the people,
his head should be struck off. Another man from the slaves of
Ain Mahru claimed himself spiritual guide and induced many
people to become his disciples. He sat in an assembly and called
out "I am God" and his disciples responded "Thou art! Thou art!!"
He was also punished and the book which he had composed was burnt
down.

Many practices forbidden in Islam had found their way
into the Muslim society of the times. One of those was that women
in groups riding on palanquins, chariots, carts or on foot
used to throng the holy places or sacred mausoleums of the saints
and dervishes on appointed days. This practice gave rise to
certain irresponsible behaviour on the part of men of questionable
certainty. The women were strictly forbidden to visit the shrines
and it was declared that no women would visit any mausoleum but
only on the penalty of severe punishment.

A group of Hindus of Marmak and idol-worshippers who had
been enrolled as Zimmis and had agreed to pay Jizya, and in return
their families and properties were guaranteed protection, had
built new temples in the city and its neighbouring places. As
building of new temples was not permitted in the shariat, these

(1) 'Az Mullah-zadgan Ain Mahru' - Elliot & Dowson translate as
'one of the pupils of Ain Mahru (His of Ind. Vol.III, p. 379).
N.B. Roy translates" one of the sons of Ain-Mahru's teachers'
(JC, Vol. XV, Oct, 1941, P. 456). S.A. Rashid in his tr. simply
writes "Another man from the Mullah-Zadahs of Ain-Mahru"
(Futuhat, Aligarh, 1954). K.A. Nizami interprets the piece as
'one of the slaves of Ainul Mulk Mahru' (Nizami, Salatin"Dehli,
P.42 6) which seems more convincing.

(2) 'Gardoon' or 'Gardoonah' literally means a vehicle, a carriage,
coach, chariot, or a cart. Vide Haim, New English Persian
Dictionary.
temples were brought down. The leaders who were misleading others were killed. Other people guilty of minor offences were mildly punished till the abomination completely subsided. (1)

One of those temples was built at Malwa (2) adjacent to a tank which was called 'Kund'. Thousands of Hindu men and women assembled there on appointed dates. The men went there well equipped with military weapons and their families followed them in palanquin and chariots. There they performed idol-worship. People in such large members assembled there that a sort of a market sprang up in the vicinity and business was brisk during the period. Even some muslims thronged these places along with the Hindus. When Sultan Firuz Shah learnt this, he himself visited the place and ordered the leaders to be killed. The said temple was demolished and a mosque was built in its place. The place was inhabited and the two districts were named Tughluqpur and Salarpur. (3) The newly built temple at Salehpur was also demolished and the mischief created by those people was abominated. One more temple was built at Gohana, (4) where Hindus assembled and performed idol worship. They were brought before the Sultan. People who were found guilty were ordered to be put to death before the palace and their

(1) 14th century A.D. witnessed a period of decay in the social conditions of Indian people. Disregard for moral values, superstitions, and tomb-worship had found their way in the society. Sects like Ibahitis added fuel to fire. Hindu society was no better. "Temples were no real centres of devoutness and religiousness but house of Satan". (Ishwar Topa: Politics in Pre-Moghul Times, P.246-247). These were the issues which prompted Firuz Shah to demolish some temples and impose ban on some sects of Muslims. (Nizami K.A: Salatin-Delhi, P. 390).

(2) Hodivala identifies it with Malja or Malcha in the vicinity of Delhi (Studies, P.343). N.B.Roy Opines, that Malah was a place in Lucknow Sarkar (IC, Oct. 1941, P. 457, f.n. 1). I wonder why the word cannot be read as Malwa, the ancient city of India in Sind.

(3) N.B.Roy give the name as Sadlapur both in the text (JRASB, 1941, P.76), and translation (IC, Oct, 1941, P. 457).

(4) Gohana is fifty miles north west of Delhi and 20 miles north of Rohtak (N.B.Roy: IC: Oct, 1941,P.457, f.n. 4).
misdeeds were made known to the general public. Their sacred books were burnt to ashes. (1) In this way, others were warned.

It has been an established practice that gold and silver vessels were used at the royal table and the sword belt and quiver were ornamented with gold. Gold and silver vessels were cast aside from the royal table. Handles of the arms belonging to the Sultan were made of the bones of the animals hunted by him. It was also custom that robes of honour were embroidered and beautiful pictures of animated objects were painted on these as well as on utensils, steads, saddles, reins of horses, collars of their mounts, censurs of aloe-wood, drinking pots, cups, jugs, bowls, tents, screens, thrones, chairs, and all other instruments and articles. It was ordered that all those carvings and drawings should be removed. Only those paintings or drawings were allowed as were permissible by the shariat. The drawings and paintings on the walls of the royal palace were erased out. The Sultan ordered that embroidery on dresses should not exceed the breadth of four fingers.

Another work of public welfare was to build mosques, madrasahs, khanqahs for the benefit of learned men, shaikhs, pious people, -314-

(1) The Sultan does not clarify the misdeeds. The author of Sirat-i-Firuz Shahi is also silent on this point. Following piece gives some idea of the reasons behind the demolition of temples and killings of Hindu leaders & Muslim Pirs. "The Futuhat-i-Firuz Shahi gives an elaborate account of these temples. Hindus and Mussalmans used to visit the festivals in connection with these temples. Women folk also frequented these places of worship. Promiscuous meetings of men and women led to public scandal and depravity of morals. 'Gratification of sexual lust', remarks Firuz in his Futuhat-i-Firuz Shahi, 'Characterized the life of the people (Hindu and Muslim) during the temple festivals'. These temples were no real centres of devoutness and religiousness but houses of Satan. Motives which spurred Firuz to action were mixed - Islamic and public decency and decorum, was Firuz justified in putting a stop to such public corruption as a man? This question has to be decided in the light of the idea of public welfare. As facts were, he did not give vent to frantic outbursts of a fanatic, but his controlled behaviour and action proved the ulterior motive in the suppression of public vice. The Firuzian India did not see a general demolition of temples, which were protected under the status of Zimmiship "Topi: I: Politics in Pre-Mughul Times, P. 247)."
and mendicants. Canals were dug, gardens were laid and lands were granted for public welfare works. Appropriate grants were fixed for these institutions. The details of which, as the sultan records have given in the Waqf Nameh. (1)

Buildings and constructions founded by past kings which had been dilapidated under pressure of time were renovated and repaired thoroughly. Those constructions were the following:

1. Jama Masjid of Delhi, founded by Sultan Muizzuddin Md. Sam, was restored in such a way that it appeared as if freshly built.

2. The tomb of Sultan Muizzuddin Md. Sam was also repaired and instead of timber, sandal wood was used for its doors, brackets and staircases. (2)

3. The mineret of Sultan Muizzuddin Sam which had been struck by lighting.

4. The Shamsi tank: The flow of water into which was stopped by some mischievous people. Water was restored into it and the mischief-makers were punished.

5. The tank of Allauddin Khalji which had dried up and people had dug wells into it. They sold water drawn from the well. Sultan Firuz Shah ordered for its re-excavation and to be refilled with water.

(1) Sirat-i-Firuz Shahi refers to this 'waqfnameh' or deed of endowments. It contained details of the mosques, madrasahs, khanqahs and other institutions to which grants were endowed. It also recorded various kinds of grants made for multiple purposes. This deed was sent to the Caliph in Egypt and approved by him, was brought back to Delhi (S.F.S, ff.291-292).

(2) 'The tomb of Muizzuddin Md. Sam at Delhi', it is probably the error of the copyist as Muizzuddin was assassinated at the place of Danyak when he who en-route to Ghazni after a victorious battle with Khokhars at Lahore 602 A.H / 1206 A.D).
6. The madrasah founded by Sultan Iltutmish and his tomb were renovated. The doors were built with sandalwood.

7. The masoleum of Sultan Muizzuddin, son of Sultan Shamsuddin in Malikpur had been completely levelled to the ground. This was built anew at the same site.

8. The tomb of Sultan Ruknuddin, son of Sultan Shamsuddin at Malikpur was renovated. A new dome was added to it and a khanqah was also built there.

9. The tomb of Sultan Jalaluddin was also repaired and the door was built anew.

10. The tomb of Sultan Alauddin, Khizr Khan, Shaadi Khan, Farid Khan, Sultan Shihabuddin, Sikander Khan, Muhammed Khan, Uthman Khan, and of their descendants were rebuilt.

11. The masoleum of Shaikh Nizamuddin Auliya was also repaired and new construction were added to it. The doors and windows were made of sandalwood and golden chandeliers were hung on all four sides with gold chains.

12. The tomb of Malik Tajuddin Kafuri, Prime Minister of Sultan Alauddin was also rebuilt as time had razed it to the ground.

13. In the royal graveyard, new doors from sandalwood were made and screens from the curtain of Kaaba were hung over the masoleums of previous sultans. Regular endowments were fixed for maintenance and repairs.

14. In the same manner, Jahan Panah the foundation of which had been laid by Md. Shah Tughluq whom the author remembers with great love and admiration, was also completed.
15. All forts and fortifications built by past-sultans were rebuilt and repaired.

16. Lands and jagirs were endowed to the madrasahs, masoleums and tombs of Sultan and Shaikhs built in the past, in order to keep them well-maintained. Where previous grants were insufficient, an increase in grants was made.

17. Hospitals were founded for the care of public health. Qualified physicians were appointed in the hospitals. Medicines and appropriate diet were supplied to the patients free of charge.

Sultan took extensive care to win the hearts of those people who bore grievances to Md. Shah Tughluq. As some of their relatives had been killed by the order of the late Sultan or they had suffered mutilations. All such persons were paid compensation till they had no grudge left in their hearts. Letters of forgiveness were taken from them and were kept sealed in a wooden box at the head of the tomb of Sultan Muhammed b. Tughluq in the royal burial ground. The lands and jagirs of people which had been confiscated and had passed into the control of the exchequer were restored to their rightful owners after proper investigation and proof.

Sultan issued orders that whosoever embraced Islam, was exempted from paying jizya. (1) As a result of this proclamation groups of Hindus embraced Islam. They were accordingly exempted from paying jizya and were honoured with robes and rewards.

(1) 'Jizya' in the capitation tax levied by Muhammedan rulers upon subjects who profess a different faith but claim protection of their persons and property. It is founded upon a direct injunction of the Quran. He who pays the capitation tax and obtains protection from the Islamic state is called a 'Zimmi' Vide Hughes, Dictionary of Islam, P. 248, Cf. Habib & Nizami: Comp. His of Ind. Vol.V, P. 578.
In order to ensure peace and security of the people
Sultan Firuz Shah ordered that no unlawful or illegal exaction
of private property or from any trader or rich man should be
allowed. This constituted a great step towards winning people's
favour. The Sultan quotes following quotrain:-

Tr: Seek good name, as the treasure of munificence.
Is hundred times better than the treasury of wealth.
One encomium weighs higher than several store of riches;
One blessing out weighs hundreds ass-loads of bounties.

The Sultan thanks God for bestowing love and devotion in
him for his subjects. Superannuated Government Officers were
permitted to retire from their services with comfortable pensions
to pass their days in peace and prayers. Sons of the deceased
officers were appointed in their places. The recognition of his
imperial authority at Delhi by the Abbasid Caliph at Baghdad;
came as the cherished pleasure of his life. He was also titled
'Sayyed-us-salatin' i.e. the king of kings by the Caliph. The
Caliph sent him robes, standard, ring, sword, scarf and foot prints
of the prophet as presents, including the mandate conveying plenary
authority.

The author concludes the account with thanks giving to God
and expects the readers to judge his actions and hopes that they
would find them good and sincere in the interest of the people.
He directs them to act in the same manner and pleads them to pray
for his peace.

(1) Futuhat, P. 17.
SECTION-CLANGUAGE AND STYLE

The language employed in the Futuhat is very simple and straightforward. The royal author avoids unnecessary play of words and exaggerated details. The clarity of thought and his effective rendering it into plain language convey an air of sincerity. The style free from verbosity, is penetrating and simple. It is also devoid of extravagant maxims and quotations which are a common feature of the literary compositions of the period. The subject has been frankly dealt with in an outspoken manner. The author does not indulge in personal anecdotes and tales of the past. Stray words of indigenous origin have crept in as for example Palki (Palanquin), mandawi (market place), Dola (Palanquin), Ghariyal (clock) etc.

The important feature of the work is that one can almost feel the royal author speaking out his mind in all sincerity and honesty. As Prof. N.B. Roy puts it, "though centuries have rolled away, the sultan's words still ring in our ears." (1)

It is doubted whether the work is a compilation of the Sultan himself or it is one of the numerous works undertaken by the munshis of his court. But the very style and tone of the text leave no doubt to the point. The Sultan never discloses his identity and speaking in a very humble way always calls himself "Banda-i-miskin" i.e, a poor slave of God. Yet his writing in first person plural form bears ample testimony to the fact that the writer is no less than a royal personage. Speaking in the

plural form was a prerogative of eastern kings and their
descendants, while a commoner was supposed to use the first
person singular form.

A specimen of the language follows:

(1) Futuhat, p. 5-6.
SECTION-D. CRITICAL ESTIMATE OF FUTUHAT-I-FIRUZ SHAHI

The early years of Sultan Firuz Shah's reign have been recorded by Ziauddin Barani in his Tarikh-i-Firuz Shahi. As the death of Ziauddin Barani did not permit him to write any further, the Sultan himself took up the task of recording his achievements in the small brochure called 'Futuhat-i-Firuz Shahi'.

The subject matter of Futuhat is closely followed by the anonymous author of Sirat-i-Firuz Shahi and also by Afif to the extent, Afif deals with the social and economic reforms of Firuz Shah Tughluq. Futuhat-i-Firuz Shahi is a pamphlet discussing Firuz Shah's achievements in a very systematic and methodical order by his own pen. It is a mirror reflecting the benevolence, clemency and good sense of Firuz Shah, his endeavours to perform his duties well as is incumbent upon a ruler towards his subject.

In the concluding passage of Futuhat, Firuz Shah states that "he had two objects in mind while writing the book. First was to express his gratitude to God for his Blessing. Second to make men who wish to be good, acquainted with the proper course that the king himself had pursued". (1)

According to Agha Mahdi Husain the Futuhat - "being a true picture of his mind, ideology and deeds...helps the reader also to understand his foibles particularly his distorted view of Islam, resulting in his bigotry, demolition of idol houses and persecution of Muslim dissenters.(2) " It also gives an idea how the Sultan was swept along the currents of reaction and was exploited by the ulema who headed the reaction " (3) Futuhat in fact,

(2) Husain M. Tughluq Dynasty, P. 577.
(3) Ibid.
gives an account of temples and the mode of worship in them, various vices and evil practices carried in the name of worship. 'As facts were he did not give vent to frantic outbursts of a fanatic, but his controlled behaviour and action proved the ulterior motive in the suppression of public vice". (1) Futuhat gives its readers an insight into the mind of its author, his actions and the ulterior motives behind them.

The Futuhat deals with Firuz's achievement in the sphere of administrative and humanitarian reforms. It records the extent of influence the orthodox ulema had on Firuz shah's mind. After Muhammad's death we find Firuz taking serious steps against idol worshippers as well as Shias and non-Islamic sects, which had flourished during Muhammad's liberal rule. According to Dr. Ishwari Prashad "Futuhat records how in everything Sultan reverted to the Quranic formulae. It is a valuable commentary upon Sultan Muhammad's reign and indirectly furnishes much evidence of his broad-mindedness and unorthodox policy." (2)

The small work has great historical value. It presents Sultan's works of public utility and throws light on his keen interest in the welfare of his subjects. It recollects Sultan's efforts towards attaining perfection in his capacity of a king and sovereign authority and in the words of N.E.Roy, his "manifold exertions in the path of righteousness as he conceived it." (3) The chief peculiarity of the work is in that it records the innermost thoughts of the Sultan, his earnest desire to be his best in all his actions and the motivating forces of sincerity and honesty. The utility and usefulness, of the small brochure is indeed great and every time the work is read, it opens fresh avenues of thoughts to us.

(1) Topa.I; Politics in Pre-Moghul Times, P.247, f.n.1.
(2) Prashad. I: His of QaraMnah Turks, P. 352.
(3) Victories, IC, Oct, 1941, P. 450.