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HISTORY OF INDIA-IV (C. 1206-1550)

B.H.I.C.- 107

B.A. History (Hons.) - 3rd Semester

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By: Kshiyama Sagar Meher



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Content

HISTORY OF INDIA-IV (C. 1206-1550)

Question Paper–June-2023 (Solved)	1
Question Paper–December-2022 (Solved)	1
Question Paper–Exam Held in July-2022 (Solved)	1
Question Paper–Exam Held in March-2022 (Solved)	1
Sample Question Paper–1 (Solved)	1

<i>S.No.</i>	<i>Chapterwise Reference Book</i>	<i>Page</i>
--------------	-----------------------------------	-------------

BLOCK-I : INTERPRETING THE DELHI SULTANATE

1. Survey of Sources	1
----------------------------	---

BLOCK-II : POLITICAL FORMATIONS

2. Delhi Sultanate: Consolidation and Expansion	22
3. Evolution of Institutions: Sultan, Nobility and <i>Ulama</i>	31
4. Administrative Structure	41
5. Deccan Kingdoms	51
6. Vijayanagara: Expansion and Consolidation	62
7. Evolution of Institutions: Kingship and the <i>Nayaka</i> System	69
8. Emergence of New Kingdoms in the 15th Century	75

BLOCK-III : SOCIETY AND ECONOMY

9. Land Administration	89
10. Agrarian Classes	94
11. Technology and Society	99
12. Urban Economy and Monetization	105
13. Inland and Oceanic Trade	111

BLOCK-IV : RELIGIOUS IDEAS AND VISUAL CULTURE

14. Bhakti Tradition	118
15. Sufi Tradition	126
16. Vedantic and Sramanic Traditions	136
17. Temples, Mosques and <i>Dargahs</i> : Forms, Contexts and Meanings	142
18. Palaces, Forts, Mausoleums and Public Works: Forms, Contexts and Meanings	149
19. Paintings	156



**Sample Preview
of the
Solved
Sample Question
Papers**

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QUESTION PAPER

June – 2023

(Solved)

**HISTORY OF INDIA-IV
(C. 1206-1550)**

B.H.I.C.-107

Time: 3 Hours]

[Maximum Marks: 100

Note: Attempt any **five** questions. Attempt at least **two** questions from each section. All questions carry equal marks.

SECTION-I

Q. 1. Discuss the importance of Arabic/Persian and Sanskrit inscriptions as an important source to write the history of Delhi Sultanate.

Ans. Ref.: See Chapter-1, Page No. 6, 'Inscriptions'.

Q. 2. Examine the working of the local administration under the Vijaynagar empire.

Ans. Ref.: See Chapter-7, Page No. 69, 'Local Administration Under the Vijaynagar Empire'.

Q. 3. Write a note on the land revenue policy of the Delhi Sultans.

Ans. Ref.: See Chapter-4, Page No. 43, 'Provincial Administration under the Delhi Sultanate'.

Q. 4. Write short notes on the following:

(a) The Mongol Problem

Ans. Ref.: See Chapter-2, Page No. 23, 'The Mongol Problem'.

(ii) The Ulama

Ans. Ref.: See Chapter-3, Page No. 34, 'The Ulama'.

(iii) Postal system of the Delhi Sultans

Ans. Ref.: See Chapter-4, Page No. 48, Q. No. 14.

(iv) The Afaquis and the Deccanis

Ans. Ref.: See Chapter-5, Page No. 58, Q. No. 9.

SECTION-II

Q. 5. Mention various techniques used during the 13-15th centuries to lift the water from wells.

Ans. Ref.: See Chapter-11, Page No. 99, 'Irrigational Devices'.

Q. 6. Discuss the credit and banking practices of the 13-15th centuries in India. In what ways did these practices facilitate the trade during the Sultanate period?

Ans. Ref.: See Chapter-13, Page No. 114, 'Credit, Banking and Trade' and Page No. 115, Q. No. 3 and Q. No. 5.

Q. 7. List main popular monotheistic movements of North India and their characteristics.

Ans. Ref.: See Chapter-14, Page No. 119, 'Popular Monotheistic Movement and Vaishnava Bhakti Movement', 'Monotheistic Movements of North India' and Page No. 120, 'Common Characteristic Features'.

Q. 8. Write short notes on the following:

(a) Karkhanas

Ans. Ref.: See Chapter-12, Page No. 109, Q. No. 12.

(b) Canal irrigation and its impact

Ans. Ref.: See Chapter-10, Page No. 94, 'Canal Irrigation and its Impact'.

(c) Mosque architecture

Ans. Ref.: See Chapter-17, Page No. 143, 'Structural Evolution of Mosques'.

(d) Chaurapanchasika (Caurapancasika) style of paintings

Ans. Ref.: See Chapter-19, Page No. 157, 'Caurapancasika Style'.



QUESTION PAPER

December – 2022

(Solved)

HISTORY OF INDIA-IV
(C. 1206-1550)

B.H.I.C.-107

Time: 3 Hours]

[Maximum Marks: 100

Note: Attempt any five questions. Attempt at least two questions from each section. All questions carry equal marks.

SECTION-I

Q. 1. Examine the policies of the Khiljis and Tughlaqs towards the Deccan and South India.

Ans. Ref.: See Chapter-2, Page No. 24, 'Deccan and Southward Expansion' and Page No. 25, 'The South'.

Q. 2. What role did the 'group of forty' (Turkani-Chehalgani) play in the Sultanate politics?

Ans. Ref.: See Chapter-3, Page No. 33, 'Turkan-I-Chihilgani'.

Q. 3. Discuss the relationship between religion and politics in the Vijayanagara Empire.

Ans. Ref.: See Chapter-6, Page No. 64, 'Religion and Politics under the Vijayanagara Empire'.

Q. 4. Write short notes on the following:

(a) Postal system of the Delhi Sultans

Ans. Ref.: See Chapter-4, Page No. 45, 'Postal System'.

Also Add: Ziauddin Barani reports when Alauddin sent an expedition he used to ensure the communication network from the capital to the place where the army was stationed. The first station used to be Tilpat and then every half or one-sixth of a kos a post station was established till the place where the army was besieged. There is only one recorded instance when Malik Kafur was campaigning in Warangal Alauddin could not receive the news for forty long days. In general, otherwise, Sultanate postal system was quite swift. Alauddin came to know about Haji Maula's rebellion within three days. Ibn Battuta praises that the royal post reaches within five days from Sind to Delhi while it takes a normal traveller fifty days to reach. The efficient postal system helped Delhi Sultans to keep strict vigilance over the far-flung areas of the empire.

(ii) The Kingdom of Sindh

Ans. Ref.: See Chapter-8, Page No. 80, 'Sindh'.

(iii) Minhaj-us-Siraj Juzjani

Ans. Ref.: See Chapter-1, Page No. 2, 'Minhaj Siraj Juzjani'.

(iv) Agrarian measures of Muhammad-bin-Tughlaq

Ans. Ref.: See Chapter-9, Page No. 89, 'Agrarian Measure of Muhammad Tughlaq'.

SECTION-II

Q. 5. Discuss the oceanic trading networks between the 13th and 15th centuries.

Ans. Ref.: See Chapter-13, Page No. 112, 'Oceanic Trading Network'.

Q. 6. Examine the factors that led to the rise of Bhakti movement during the 13th-15th centuries.

Ans. Ref.: See Chapter-14, Page No. 119, 'Emergence of Bhakti Movement'.

Q. 7. Discuss the various forms of architecture during the Sultanate period with reference to temples, mosques and dargahs.

Ans. Ref.: See Chapter-17, Page No. 142, 'Temples Construction (1200-1850)', Page No. 143, 'Structural Evolution of Mosques', Page No. 144, 'Dargahs: Social Context and Meaning' and Page No. 145, 'Patterns and Forms of Dargahs'.

Q. 8. Write short notes on the following:

(a) Canal irrigation and its impact

Ans. Ref.: See Chapter-10, Page No. 94, 'Canal Irrigation and Its Impact'.

(b) Caurapancasika style of paintings

Ans. Ref.: See Chapter-19, Page No. 157, 'Caurapancasika Style'.

(c) Vedantic traditions

Ans. Ref.: See Chapter-16, Page No. 137, 'Vedantic Traditions'.

(d) Suhrawardi Silsilah

Ans. Ref.: See Chapter-15, Page No. 127, 'The Suhrawardi Silsilah'.

Sample Preview of The Chapter

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HISTORY OF INDIA-IV

(C. 1206-1550)

BLOCK-I : INTERPRETING THE DELHI SULTANATE



Survey of Sources

INTRODUCTION

History implies changes. Medieval historians, who focused more on dynastic histories, were aware of the changes that happened from one dynasty over the other. They wrote about the change of ideas, institutions and the relationships among various groups. The Sultanate period saw rich corpus of literature, emergence of new languages like Urdu, the interchange between Persian and Sanskrit, remarkable growth in culture and cultural synthesis. The Hindi works of Muslim writers like: Amir Khusrau and Jayasi and the Bengali Vaishnavite poems composed by Bengali Muslims reflect the cultural synthesis. In this chapter, we will understand: (a) The history of medieval historians, especially Barani; (b) The purpose of their writings, and (c) Their writings that dominated the religious discourse. However, intrigues and administration did not form part of their writings.

CHAPTER AT A GLANCE

ARABIC AND PERSIAN HISTORIC TRADITIONS

The earliest available historical writings of the medieval period were written in Arabic because Arabic was the language of the Islamic world. Arabic historic tradition was more democratic in approach and can truly be called as history of the age because the narratives not just revolved around the story of the rulers, political happenings and camps, but they included the life of the common man. They covered the socio-economic, cultural and religious along with the political and military events.

Another important feature of the Arabic historiography was the chain of narrators, called *isnad*. The tradition of *isnad* evolved and got invented to pen down the Holy *Quran* in its pristine form. In this context, Al-Baladuri's *Futuh-ul Buldan* is classical. He narrated every event with reference to the chain of narrators and every reliable sources.

Al-Masudi (d. 956-57) gave a new dimension to history writing by introducing geography. A great traveller, Masudi visited India and Sri Lanka while penning down his work and mentioned his own travel experiences and geographical knowledge on various regions. Geographical environment was a vital component at the backdrop of history. He linked the geographical facts with human historical developments. He interpreted which became an important component of scientific history. He included cause and effect.

In the 11th century, officers and scholars associated with the court started writing the histories of the rulers and events. That was another dimension to Arabic historiography. The tone and form of Arabic history writing saw changes. The writing included personal biases, jealousies, likes and dislikes of the ruling aristocracy. With this, the history writing tilted towards politics and elites than on common men which is clearly reflected in the writings of Al-Musabbibi (d. 1029) and Al-Qurtubi (d. 1076-77); *History of Andalusia* (Spain). The historiography got royal patronage and Arabic historians became more and more tilted towards dynastic histories, eulogising their patrons deeds paving way to another element, rhetoric. The writings of Al-Utbi (d. 1035) such as *Tarikh-i Yamini* which deals with Subuktigin and Sultan Mahmud of Ghazna shows this. Al-Biruni, who was also associated with the court, followed the old classic Arabic tradition of history writing. Ibn Khaldun's (d. 1404) *Muqaddimah* in the Arab context conceives dynamism of the human society, human associations (*ijtima*) with emphasis on causality. He attributes the spirit of solidarity (*asbiya*) of the clan as the chief factor behind the strength of the rulers/dynasties.

Persian historians focused on the political history and life of the rulers and nobility. They wrote dynastic histories and dedicated their work to the rulers to enhance the value of their works.

POLITICAL CHRONICLES:

DELHI SULTANATE

The historiography during the Sultanate period was largely written in Persian. Hasan Nizami's *Taj-ul Ma'asir* and *Faldll' – i Mudabbir's Adab-ul Harb wa Shuja'at* were among the earliest of such writings.

Hasan Nizami

Sadrudin Hasan Nizami's work *Taj-ul Ma'asir*, considered as the first official history, covers the period from 1191-92, when the Delhi Sultanate was established, to 1229 CE. Hasan's craftsmanship in developing the *Fath Namas*, particularly *Laldmauti*, was praised by Barani who believes he became a model for dabirs (scribes). Hasan had deep impact of Arabic tradition and particularly influenced by his time's great Khwarizmian scholar Rashid Vatvat. Hasan's account is full of rhetoric which Amir Khusrau and Abul Fazl emulated.

Hasan was the son of Nizami Aruzi Samarqandi, a great scholar and friend of the most notable figure of Persia Umar Khayyam. Hasan's spiritual mentor was Muhammad Ali Kufi. After Aibak invited scholars to write the achievements of Shihabuddin Ghori, Muizzuddin Muhammad Bin Sam, Hasan got the chance to write, but Aibak's sudden demise and the transfer of capital from Lahore to Delhi by Illutmish put stress on him. He could cover up to 1229, but he did not include Illutmish in his account. He admired Aibak for his generosity towards immigrants.

Hasan mainly focused on Aibak's military achievements. However, his account did not cover any events between 1197 to 1202. He also did not mention Chinghiz Khan's arrival up to Indus and its impact on India politics. Hasan also did not mention the conquest of Bengal (capture of Nadia) by Bakhtiyar Khalji and his military expedition against Tibet. It means that in Shihabuddin's vision there were three centres independent of each other and Aibak was not made the sole charge of his Indian possessions.

Minhaj-us Siraj Juzjani

Minhaj-us Siraj Juzjani's *Tabaqat-i-Nasiri*, categorised as 'dynastic' history, dedicated to Sultan Nasiruddin Mahmud, is written in *tafaqat* style. *Tabaqa* means 'layer'; which is used in defining generation, class, race and political order. The book is divided into twenty-three *tabaqa* and each *tabaqa* is divided into chapters and sub-sections.

Minhaj's family had close ties with the ruling houses of Ghor and Ghazna. He took part in campaigns against Mongols in 1220s. In 1227, Minhaj left for India via Ghaznin and Banian and reached Uchch by boat. He was appointed by Qubacha as the principal of Firuzi Madrasa at Uchch and qazi-i lashkar of the forces of his son. In 1227, Minhaj came to Delhi with Illutmish

when the latter annexed Multan. At Delhi, he was appointed as *imam*, *qazi* and *khatib*. He was made *imam*, *qazi*, and *khatib* of Gwalior in 1231 after its seizure by Illutmish. In 1237, he was made the principal of Nasiriah Madrasa. After Illutmish's death, his involvement in active politics of the court affected his fortunes. During Raziya's reign, he was removed from his posts in Gwalior. In 1241, he was made chief *qazi* of Delhi by Muizzuddin. Wazir Muhazzabuddin got him attacked at Jama Masjid, but he escaped unhurt. After Imaduddin Raihan's rise in power, he again lost his job. After Balban rose to power in 1255 he regained his office of qazi-ul quzzat and qaziship of Delhi, which he held till his death. His Friday sermons were very popular. His Friday sermons were attended by even Shaikh Nizamuddin Auliya.

Minhaj's writings were influenced by his fluctuating fortunes and his active participation in politics. Once he was exiled for two years as he openly sided with Sultan Muizzuddin Bahram Shah. *Tabaqa* 1-4 covered Adam to Prophet and Caliphs of Islam. After that, each *tabaqa* dealt with a dynasty. *Tabaqa* 5-6 included the history of pre-Islamic Iran and Yemen. From the seventh *tabaqa*, the history of the ruling dynasties of Iran and Central Asia were mentioned. *Tabaqa* 8-10 had Safavids, Samanids, and Daylamites (Buwahids). *Tabaqa* 16-19 had Shansbani dynasty of Ghor. After Nasiruddin Mahmud's reign, it became an annual chronicle. The last *tabaqa* had the rise of Mongol power under Chinghiz Khan and his successors. *Tabaqa* is extremely exhaustive, but it focuses on narration of political events.

Amir Khusrau

Amir Khusrau (1253-1325) was a poet-historian. Khusrau's five *masnavis* (poetical works) were important source of history. Khusrau's *Khazain-ul Futuh* has crucial information on Alauddin Khalji's reign. Khusrau did not document the past totally and focused on events of social and political importance. By inventing new genres, writing history both in prose and verse, he widened the scope of Indo-Persian historiography. Khusrau shifted the focus of his history writings from battles, conquests and court intrigues to socio-cultural life of the period which was missing in early Persian writings. He is verbose with poetic imagination and full of rhetorics. He lacks in chronological sequences. Khusrau was a prolific writer and had written plethora of poetic literature. *Khamsa* is one of his important works.

He was a devout sufi, according to Barani, who had met him while he was in his youth. He was fond of *sama* (sufi musical gatherings); and one of the most favourite disciple (*murid*) of Shaikh Nizamuddin Auliya. he was also called as Sadi-i Hindustan by Amir

Hasan Sijzi. Khusrau's father Saifuddin Lachin, a Turkish slave from Central Asia, died when he was just seven year old (1260-61). So he was brought up by his maternal grandfather Imad-ul Mulk at Delhi. Imad-ul Mulk was a petty slave amir of Iltutmish. Imad-ul mulk became a trusted amir of Balban and held the post of *ariz-i shikra* (officer incharge of royal falcons). After Imad-ul Mulk's death in 1273, Khusrau joined Balban's nephew Kishlu Khan (Malik Chhajju). However, Khusrau's showed his best talent under the Khaljis. He was made *nadim-i khass* (chief courtier) by Jalaluddin Khalji.

Khusrau writings included *Qiran-us Sadain (masnavi)*, *Deval Rani Khizr Khan (Ashiqa; masnavi)*, *Nuh Sipahr*, *Ijaz-i Khusrawi (masnavi)*, *Khazainul Futuh* or *Tarikh-i Alai* and *Tughlaq Nama (masnavi)*. He wrote on historical matters not by his choice but not the instruction of the reigning Sultans. He wrote *Qiran-us Sadain* at the request of Sultan Kaiqubad. Khusrau was asked to avoid certain uncomfortable facts of the reigning monarch. His *Khazain-ul Futuh* did not talk about the brutal murder by Alauddin Khalji of his uncle and father-in-law Jalauddin Khalji. His *Qiran-us Sadain (masnavi)* described the meeting of Sultan Kaiqubad (son) and Bughra Khan (father) and his march from Delhi to Awadh. *Sadain* described the vibrant cultural life of Delhi, which Khusrau believed surpassed Bukhara and Ghazana in importance. It mentioned various building structures of Delhi, court life and convivial parties.

Khusrau's *Miftah-ul Futuh (Masnavi)* wrote about Jalauddin Khalji's accession and his military achievements. Khusrau praised Jalauddin as a commander and a human being; fond of men of literature. He also called *Jalal* as a successful warrior against Mongols. He wrote about Sultan's four major clashes against Turkish noble *Aitmar (Surkha)* and *Aitmar (Kachhan)*; Malik Chhajju, governor of Kara; against Ranthambhore. Khusrau mentioned the siege of Ranthambhore and gave the graphic account of the topography of the region.

Khusrau's writings achieved peak in Alauddin Khalji's reign. He started writing in prose. His creative genius is reflected in his writings – *Khazain-ul Futuh* or *Tarikh-i Alai*, *Deval Rani Khizr Khan (Ashiqa)*, and *Nuh Sipahr*.

Khazain-ul Futuh or *Tarikh-i Alai* largely described Alauddin's Deccan campaigns. He also mentioned Alauddin's building construction activities (*Siri*), repair works (Jama Masjid and Hauz-i Sultani), his price control measures, establishment of Dar-ul Adl, a cloth market, proclamation on prohibition, ban on prostitutes, prevailing peace and safety of roads for travellers. He termed his price control measures as a 'public welfare'.

Ziauddin Barani

Ziauddin Barani's primary works are: *Tarikh-i Firuzshahi* and *Fatawa-i Jahandari* and *Sahifa-i Nat-i Muhammadi*. Barani gives an account on Alauddin's price control measures and his various construction activities such as fortification of Siri wall, Jami Mosque, several cities and towns and Hauz Khas. Barani disliked for Alauddin for showing disregard for Sharia in dealing with punishments, but praised the progress of the Sultanate under him and particularly that of Delhi, its bazaars and trade. Barani, who served as nadim (counsellor/courtier) for seventeen years under Muhammad bin Tughlaq, did not blame him for his father's death and emphasized upon his innocence and called it an accidental death. He praised Tughlaq and called him 'Sultan-i Sa'id, (pious ruler) and a *shahid* (martyr).

Barani praised him as a genius in military leadership, learning and generosity. He also mentioned his great literary pursuits, his interest in the rational sciences and his fondness for philosophers and rationalists. Barani mentioned that Tughlaq was a great supporter of reason. Thus, he did not hesitate killing pious and religious minded/orthodox Muslims, *ulama*, *Mashaikhs* and *Saiyyids*. He called Tughlaq as a pious Muslim performing five times prayers. On the failure of his policies, he mentioned the failures were not because of his lack of faith in Islam instead because the people were not willing to cooperate for the implementation of his progressive policies.

Thakkar Pheru

Thakkar Pheru, a 14th century Shrimal Jain from Kannana in Gujarat, was Alauddin Khalji's coin, gems, and metal specialist. He became the incharge of the royal mint during Qutbuddin Mubarak Khalji. He continued to hold the post till the reign of Ghiyasuddin Tughlaq. He wrote several books in Prakrit in the craft of gems and metals. He wrote it for his son Hempal. *Dravya Pariksha* (on metals and coins) and *Ratna Pariksha* (on gem stones) are the most important works. *Dravya Pariksha* has four chapters and 149 *gathas*. It mentions how to prepare alloys *tridhatu* (copper, silver and gold); *dvidhatu* (copper and silver) and purify them; methods of casting coins; purification of metals and alloys for casting silver/gold coins along with required shapes and weights. It illustrates the actual working of the mints, coin-casts, weights and measures. His another work, *Dhatupatti*, mentions the origin, purification and smelting of metals. Bhugarbha Prakash deals with different kinds of soils and tells how one can identify the availability of a particular metal by the taste of soil. Another valuable work *Ratna Prakash*, which has 132 *gathas*, discusses various types of precious stones and pearls – their origin, size, colour, luster, specific

4 / NEERAJ : HISTORY OF INDIA-IV (C. 1206-1550)

qualities, evaluation, their medicinal value, even their units of weighing (from *rai* to *taank*). His *Vastu Sar* is a work on architectural techniques. It mentions how to lay foundations, various types of structures, placement of rooms, designs and directions of windows. Thus, his works are extremely important to understand the highly technical aspects, the coinage and the architectural techniques.

Isami

Isami's *Futuh-us Salatin* was the only versified history written in the medieval period. Its narration is plain and simple without any rhetorics. Isami mixes historical facts with fiction.

Isami was from a family of administrators who worked early Turkish Sultans. His ancestor Fakhr-ul Mulk Isami, who came from Baghdad to Multan and thence to Delhi, was wazir of Delhi. Isami's grandfather Izzuddin was sipah salar of Balban's army. Isami was brought up by his grandfather Izzuddin. Isami's grandfather died during Muhammad Tughlaq's exodus from Delhi to Daulatabad.

Isami's account started from Sultan Mahmud of Ghazna (999-1030) up to 1350, a history of 350 years, which he dedicated to the founder Bahmanid Sultan Alauddin Bahman Shah. He described Mahmud as an ideal Sultan. In his account, Mahmud's invasion of north India heralded laying down of the Islamic Sultanate while in similar manner Alauddin Bahman Shah's account symbolized the beginning of the Islamic Sultanate in the south.

Isami compared Muhammad Tughlaq with a Yezid and a Pharaoh. Thus, he legitimized the claims of the nascent Bahmani rule and its rebellion against Muhammad Tughlaq.

Isami is poor in recording dates and at times dates are wrongly given. He did not aim to present a chronological account of a particular Sultan, but he aimed at providing an overall impressionistic account of the period. Despite his misogynist remarks about Raziya, he mentioned that Raziya had the confidence and popular support of the masses in Delhi and substantiated it by the political developments during her reign.

Isami also provided some exclusive information. For example, Isami mentioned that Sultan Nasiruddin Mahmud was not the son of Iltutmish but was his grandson. No historian has mentioned this. Isami also wrote that Balban poisoned Sultan Nasiruddin Mahmud and Qutbuddin Hasan Ghuri's murder was committed at the instance of Balban.

Shams Siraj Afif

Shams Siraj Afif was from an aristocratic family of Delhi. His grandfather Malik S'ad-ul Mulk Shihab Afif was an *amaldar* (revenue official) under Ghazi

Malik (Ghiyasuddin Tughlaq) at Divalpur. Afif's father Siraj, foster brother of Firuz Tughlaq, served as *Shab-nawis-i khawassan* (keeper of the muster roll of the Sultan's slaves performing night duty) and in the *diwan-i wizarat*.

Afif's Tarikh-i Firuz Shahi, compiled towards the close of the fourteenth century, gives an account of Firuz Shah Tughlaq's reign. It has five *qisms* (parts) and each with 18 *muqadimas* (chapters). The 4 *muqadimas* (15th *muqadima* partially available) of the fifth *qisms* did not survive. His work is more like a *sufi tazkira* (biography).

He attributes the historical events 'to the influence of holy men'. For him, Timur's invasion is an 'Inscrutability of the Divine Will which allows calamity to descend upon the people of Delhi'. Afif wrote that it was because of the barakat (blessings) of the sufi saint Hansi was left untouched by Timur.

Afif aimed to present the 'golden age of the Sultanate' before Timur's devastation.

Afif was criticised by Hardy who says that 'he does not interpret the past in such a way as to teach specific ethical principles and courses of action. The past is a spectacle of true religion, not a school of true religion'. However, Iqtidar Husain Siddiqui argues that it is free from 'hagiographical embroidery' and is 'historical'.

In chronology and exact dates, Afif looks often weak. He perhaps compiled Tarikh after Timur's destruction as he laments over the devastation after Timur's attack. Afif tries to analyse the causes of the defeat of the Delhi Sultans at the hands of Timur in 1398.

An exclusive information that Afif provided was about Muhammad bin Tughlaq's sister's son Dawar Khan's claim to the throne. Afif criticized Firuz Tughlaq's policy of introducing grant of small iqtas to soldiers and army commanders in lieu of cash salaries and making it hereditary.

Afif's gave details of buildings, gardens and canals constructed by Firuz. Afif gave a detailed description of Rajabwah and Ulugh Khani canals stretching up to his newly built town Hissar Firuza and connecting it to the prosperity of the region.

He also mentioned Firuz's philanthropic activities, particularly *shifakhana* (both for animals and humans) with free medicines and food. He also mentioned Firuz's interests in astrology and his establishment of astrolabes and *tasgharial* (water clock with gong). Afif also gave reference of the total revenues of the Sultanate during Firuz's reign.

Afif also gave details of the working of administration under Firuz Shah Tughlaq including corruption. He is also critical of Abu Raja's appointment at *diwan-i wizarat*; his misbehaviour with the wazir, and blamed him for taking bribes.