

## SULTAN TUGHLAQ REPRESENTED MODERN THINKING IN GIRISH KARNAD'S TUGHLAQ

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### Abstract

The concept of Modernism in literature is changing with passing of time and era by era. And it has very important place in the soil of literature. The thought of modernism suggests transformation, change, implement of new ideas, evolution and development. It depends on logical and rational, progressive and growing new thoughts and tries to achieve a decent standard of living for all people. Any nation and society and its specific cultural phase in which the idea of modernity examine in different section such as traditional thoughts and values, belief against superstition, broadminded views, society growth and thinking and deal with old thoughts and socio cultural values. Mahatma Gandhi was true believers of his nation and believes in India and its modernity which lies in native and traditional thoughts. And it is not merely imitation, borrowed things and adopted material from the other parts of the country.

“The elements of modernity are to be sought in our roots and traditions – in our own realities....”.

- Choudhari, Indranath

Modernity is not the concept which is not directly going to transplanted but it is newly created with present circumstances, past tradition which appropriates to our ancient heritage. Tughlaq' is a second play of Girish Karnad which is originally written in Kannada and after some time it was translated in English by Girish Karnad himself. In this play of Karnad in which Tughlaq identified as modern values and one of the modern thinking monarch which put him one of the visionary idealist of medieval ruler. He was full of intellectual, good planned and project presenter. His real intention was to bring advancement and make something better in his present time. He wanted to create his nation as a Utopia of his time. And because of this purpose he avoided his personal life of as King and other pleasures, joy of life and enjoyments. He was very much ahead in his thinking from his age and people with noble purpose. And with this presentation of Tughlaq and his passionate attitude in enthusiastic manner I which found Karnad

observation and present new scenario for establishment of new society. And with this reason, present play becomes the issue for political critique of the post-Independence decades.

Tughlaq is an ultramodern Muslim ruler of the fourteenth century in India. he has unconventional ideas to bring peace, prosperity, justice, equality and harmony among the people with noble mind set in his empire. And for that purposes he made implication of certain ideas and policies. There were five evolutionary policies of Tughlaq:

- 1) Prayers five times a day and punishment if one fails to do so,
- 2) The provision to raise voice freely even against His Majesty,
- 3) The shifting of the capital from Delhi to Daulatabad,
- 4) Circulation of copper coins along with the silver dinars,
- 5) Liquidating all those coming in the path of his decision

-(Barche, G.D.:1999:74).

Tughlaq believed that there is a Divine force behind prayers and it will help human mind and make him able to stronger in his life and critical situation. And because of that he compelled his people to make prayer and Namaz compulsory and also allow people to read Koran in street. And assign punishment with the fail of it in following. As it is known that prayer is the proper foundation of politics and like Gandhi, Tughlaq makes it spiritualize. And negation of the 'Jizia Tax' for Hindus is one of the shocking decisions which were taken by Tughlaq. He had done this in humanitarian ground and wanted to create a symbol that Hindu and Muslim are equal and communal harmony among them. 'Jizia Tax' was imposed by previous ruler.

“It was tax paid by an unbeliever in an Islamic state for the permission to live. It means substitute money, that is, the price of indulgence”.

Tughlaq is one most readable historical person. In his appearance Greek literature and Zarathustra's principles has played an important role. He was very much aware about the present worlds futile and its materialistic stress. And he was also aware about the human relationship with another human.

“The greatest truth that Karnad has brought out through his Tughlaq is that religious saints cannot wash away fifth from society”.

And because of that he reduced 'Jizia Tax' on Hindus. He mentioned, “**Hindus are also human beings**” (Karnad, Girish:1975(2001):2). And with this mindset, he also ignores the Shariat law which proves him modern devotee of his time. He was a man with great ability of his time with great passion and always ready to learn new things. He established a true court system in his time without and prejudice and discrimination. And because of that he allowed to file a complaint against majesty if you find any guilty or injustice. And with this law, Vishnu Prasad had filed case against Sultan that his land was illegally captured by empire. And then his claim was approved and ordered to compensate him with silver coins. It suggests that Sultan himself committed his guilt. And with this incident, he proved whatever he said. He also proves 'everybody was equal in the eyes of law and it was proved by the act of Vishnu Prasad case. It was great justice incidents and case rarely found in history.

So there is no doubt about Tughlaq impartial nature, especially in his justice. It also reflects with the example when he forgotten the relationship of mother and son and ordered of death of his mother when she was found guilty in murder case of Najib. And this thinking of Tughlaq also found when he shifted his capital from Delhi to Daultabad which was another

drastic decision of Tughlaq; aim behind this to create communal harmony, secularism and for creating great India. these are the major objectives of Tughlaq behind making these decisions.

Once he uttered,

“My Empire is large now and embraces the South and I need a capital which is at its heart. Delhi is too near to border and as you well know its peace is never free from the fear of invaders. But for me the most important factor is that Daulatabad is a city of the Hindus and as the capital it will symbolize the bond between Muslims and Hindus which I wish to develop and strengthen in my kingdom” (Karnad, Girish:1975(2001):3-4).

The present sentences reflects Tughlaq well intention and Ideal thought, moral thinking for making noble and ideal nation and empire without any emotional attachment with the soil. There is no doubt that all his thinking developed under the influence of Al Mutazi’s philosophy and Sadi’s poetry. His thinking and radical changes suggests his ambition of making history and establish new history and reshape and reconstruct it in his new thinking, like Marlow’s Dr. Faustus. Introduction of copper currency is another fine example of Tughlaq unordinary vision. His most surprising rule implementation is found in monetary policy in which he introduces silver dinars and permitted it as same values like copper. Under this rule, he ordered Copper coins has same values and accepted as Gold and Silver coins. In real matter, he wanted to established passionate connection between ruler and common people. But these ideals thought and innovative implication failed very miserably. But it is difficult to avoid his progressive and reformative thinking. On the whole, his novel Monetary Experiment shows his concrete ability and competence to do something new for the people and the state.

So Tughlaq is identified as a great scholar man with innovative ideas. His thinking was enlarged by such great philosopher like Socrates, Plato, Zarathustra, Buddha and Greek literature. So, in his entire life, he just not rely on the religion and political rules but other supreme ideals like peace, justice, truth, equality, prosperity, innovation in people thinking. He also kept away religious leaders in his political matter like Sheikh-Imam-Ud-Din. Sheikh Haider etc. and if they try to involve, either they were imprisoned or killed strategically. Once he firmly says to Sheikh-Imam-Ud-din,

“You propose to unify my people by denying the visions which led Zarathustra or the Buddha ..... I’m sorry. But it can’t be done.” (Karnad, Girish: 1975: 2001: 21).

## CONCLUSION

However, Tughlaq knows the spirit of religion which aims at the transformation of human heart, self-realization and social regeneration. And because of that he wanted to establish ideal state in which mends the people minds towards glow of knowledge light and make them free from their narrow religion thinking. In short, Tughlaq is one of the great Muslim ruler whose innovative and ideal policies like Hindu-Muslim unity, abolition of Jizia-tax, shifting capital from Delhi to Daulatabad, introduction of copper currency, equality before law, freedom of expression, impartial justice and segregation of politics from religion which makes him a believer of modernity and ideal thinker of his time whose visions are influenced by the philosophy of secularism of Buddha.

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