

ZIYAUDDIN BARANI(PART-2)

जियाउद्दीन बरनी (भाग-2)

M.A.(HISTORY) SEM-3 CC:10

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HIS WRITINGS (लेखनी)

Barani was an eminent scholar and had written numerous valuable books. The two most well known his works are *Tarikh-i-Firozshahi* and *Fatwa-i-Jahandari*, which provide valuable information about the history of that period. He completed his work *Tarikh-i-Firozshahi* in 1357 and dedicated to the ruling sovereign *Firozshah*. His other historical work *Fatwa-i-Jahandari* which he completed after *Tarikh-i-Firozshahi* analyses the qualities, virtues and talents that a good monarch should possess. He also describes the principles of administration and ideals of government and illustrates them by examples from the history of Iran and other Muslim countries. Barani held that his work was superior to the work of earlier writers.

HIS WRITINGS (लेखनी)

Barani, the first Indian Muslim to compose a history of India as well as connected with the ruling circles of Delhi. As an eye witness of some events and with easy access to the court he had ample opportunity of knowing the accurate details.

Barani was the historian who always deals with the king and his administrative success and failures. As professor John Dowson welcome the approach of Barani rather than earlier Muslim writers. He says 'yet has a care for matters besides the interests of his religion and them warlike exploits of the sovereign representatives of his faith'. He freely criticize the action and characters of the kings and great men of the time dealing out his praises and censures in no uncertain terms.

HIS WRITINGS (लेखनी)

Apart from the above two famous eminent writings, he wrote many other valuable books on various subjects

- (1) *Sanai-i- Muhammadi*
- (2) *Salat-i- Kabir*
- (3) *Enayatnamah-i-Elahi*
- (4) *Maasir-i-Saadat*
- (5) *Hasrat Namah*
- (6) *Tarikh-i-Barmikia*

HIS WRITINGS (लेखनी)

Sana-i-Muhammadi deals with the prophet Muhammad and his life. The character and concept of one God is highly explained in the books. Barani was the great followers of Muslim traditions. He is the believer of Sunni Muslim rather than shia. He desires to regulate all the administrative system and rules on the basis of Sunni Qaeda. The rules and regulations that were against the Hindus keeping mind the administrative benefits were supported by Barani.

HIS WRITINGS (लेखनी)

The another valuable work *Fatwa-i- Jahandari* is written during his last years in exile from court. Indeed the work from the reverse and obverse of the same ideological coin. Barani writes both works in order to educate Muslim Sultans in particular, the Sultans of Delhi in their duty towards Islam.

In *Fatwa-i- Jahandari* , Barani states that religion and kingship these two delegated powers cannot be combined in the person of a king. Kings must not abuse the dignity conferred upon them by God and employ their office for the satisfaction whether of their own worldly desires highly religious aspirations, a ruler cannot lay claim to be the deputy and shadow of God upon earth.

HIS WRITINGS (लेखनी)

Barani states that the Sultan and Kings must employ power in the protection and maintenance of Islam or in the achievement of a state of social peace and order in which Islam can flourish. Thus a true Muslim Sultan is one who confers the *Sharia* who suppresses unorthodox and who abuse the infidel particularly the Hindu infidel. He should moreover dispense strict justice and appoint only pious Muslim to office.

Taikh-i- Firozshahi and Fatwa-i- Jahandari, both the writings reflects the ideology and concept of society of Barani. In real sense Barani never thought his heydays and always be remained in fantasy world.

HIS WRITINGS (लेखनी)

He was companion of most renowned scholars of his time like *Ghazali*, *Razi* and also was much influenced by the personality of *Shaikh Nizamuddin Auliya*, *Amir Khusrau* and *Amir Hasan Sijzi* and were his close friends. They could not leave without each other. He himself stated that “*They could not live without my company and I without theirs.*” The influence of these scholars were in mind and as he was the great follower of the Iranian culture and administration that’s why he himself provoked the Sultan and the king to follow the *Sharia* and limitations of the Islamic laws .

The social descriptions are not much found in his writings. He always explained the administrative system of a ruler.

HIS WRITINGS (लेखनी)

He advocates that a ruler must have follow the *Quran* of Islam and had not extend the improvement of common man and low born people. He begins to hate the low born and philosophers and opposes the extension of educational facilities to the common man. By these conflicting views Dr. P. Hardy says that Barani treats history as a branch of theology and sees the past as a battle ground between good and evils.

Fatwa-i-Jahndari was the writing just after the completion of Tarikh-i-Firoz Shahi. It is the book of ideal political code which he would like to Muslim king to follow.

HIS WRITINGS (लेखनी)

This book describes certain principles of administration and significant ideas of government. The book reveals the explanations and reason of the creation of the world and the teaching of Prophet.

This book like a *Kautilya's Arthasastra* in which the whole of administrative tips are mentioned. The Sultan and the King should must follow the traditions as found in the book of Barani or Kautilya.

HIS WRITINGS (लेखनी)

Ziauddin Barani was expert in history writings and had opened a very wide way for the writers, He advocates the measures that should must follow a ruler at the time of ruling. He along with the administrative tips also had great faith over the valuable gift of God and his messenger Prophet Muhammad. Apart from these Barani had explained the economic, social, and political customs of the different rulers. The economic policy that he initiated in the Fatwa-i- Jahandari is the same as followed by Sultan Alauddin Khalji. He desired that the prices of articles of consumption should be fixed by

HIS WRITINGS (लेखनी)



the state authorities. None should be allowed to sale articles at higher rates than those fixed by the state. The market inspector should be appointed to enforce the market tariff rigidly.

He also accepts that the market control policy cheapened the articles but not removed out the poorness of the people.

Barani briefly narrates the social and economic reforms of the Sultan, the revenue regulations, assessment and collection of revenue, methods of realization of taxes market conditions etc. He gives descriptions of some important Madarsas, contemporary official historians, scholars, poets, medical men, saints, Philosophers, astronomers etc. He refers frequently to the articles of daily life, dresses, foods, drinks, fruits etc. All throws light on the social and economic conditions of the people in the fourteenth Century.

HIS WRITINGS (लेखनी)

Many wonderful things were invented by Sultan Firoz in the course of his reign and among the most wonderful was the *Tas-i-ghariyal* (Marking time and hours of prayers). It was placed on the top of the darbar of the khushk in Firozabad.

Market policy was wonderful as compared to Alauddin Khalji. There was not found scarcity during his forty years reign. Grains were in hoard, appropriate system was introduced to improve the quality of cultivation. No heavy taxation system was prevalent.

HIS WRITINGS (लेखनी)

Barani explained the hospitality work of Firoz Tughlaq. *Diwan-i-Khairat* was established for the promotion of and to help at the time of crisis. The second was the *Sihat-Khana* (Hospital) for the relief of the sick and afflicted whether natives or strangers. The foods, medicines were supplied at the expense of the treasury.

Barani advocated about the festivals that were prevalent during the reign of Firoz Tughlaq. Sultan used to keep the *Eids*, the *Shab-e-barat* and *Nauroz (New year day)* as public festivals.

(To be continued)