



COURT HISTORAINS

Ziauddin Barani

Ziauddin Barani, also known and spelled as Barni, was a Muslim political thinker when Muhammad Bin Tughlaq and Firoz Shah Tughlaq ruled over Delhi Sultanate. He is best known for his contribution to the historical literature and documenting events of the time.

Life

In 1285, Barni was born into a Muslim family where all men were working in high government posts under the Sultan of Delhi. He belonged to Meerut and Bulandsahar. He had his work cut out for him as his maternal grandfather Husam-ud-Din, was an important officer of Ghiyas ud din Balban and his father Muwayyid-ul-Mulk held the post of naib of Arkali Khan, the son of Jalaluddin Firuz Khalji and his uncle Qazi Ala-ul-Mulk was the Kotwal (police chief) of Delhi during the reign of Ala-ud-Din Khalji.

Barani was a Nadim (boon companion) of Muhammad Bin Tughlaq for seventeen years, surprisingly; he never held a post in the office. During this period he was very close to Amir Khusro, a Sufi musician, poet and scholar. After Tughlaq was deposed, Barani fell out of favour and was sent to exile. During this period, he wrote two pieces covering various aspects of the government, religion, and history; he anticipated that this work would win the new emperor, Firuz Shah Tughluq's heart. This work never got rewarded, and he died poor in 1357.



His gravestone lies in the courtyard of Nizamuddin Auliya's Dargah in Delhi, near the tomb of Amir Khusrau.



Works

Tarikh-e Firuz Shahi (History of Firoz Shah), one of Barani's best works, has been written hearsay evidence and his personal experiences at court. Barani wrote this text in 1357, setting down the duties of the Indian sultan toward Islam. He also wrote Fatawa-e Jahandari (Rulings on Temporal Government), influenced by Sufi mysticism, he expounded a religious philosophy of history that viewed the events in the lives of great men as manifestations of divine providence. According to Barani, the Delhi sultans from Ghiyas al-Din Balban (reigned 1266–87) to Firuz Shah Tughluq (reined from 1351) who had followed his guidelines for the good Islamic ruler had prospered, while those who had deviated from those precepts had failed. The work delves into aspects of religion and government and the meeting of those two, as well as political philosophy.

Religion and temporal government are twins; that is, head of religion and the head of government are twin brothers.
-Ziauddin Barani

Did you know?

Barani is not considered a legitimate source of history by the historians. This is because; he has not used contemporary sources to write his texts. Hence, we get a vague description of Ala-ud-Din Khalji's wars in Chittor, Ranthambhor and Malwa and the Deccan campaigns of Malik Kafur.

Activity: Name 2 more texts written by Ziauddin Barani.

1. _____

2. _____

Activity: Name two medieval historians who depended on Barani's work for writing their texts.

Sources: www.britannica.com, www.revolvy.com,
www.islamicsupremacism.com, www.yourarticlelibrary.com.