

right of Muslims to disobey acts contrary to the principles of the *Sharī'ah*.

[See also *Fiqh*.]

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BARANĪ, ḌHIYĀ' AL-DĪN AL-. (1285–1357)

Baranī ranks among the most preeminent political theorists and historians of the Delhi Sultanate (1206–1526) of India. He served as courtier for seventeen years under Muḥammad Ibn Tughluq (r. 1325–1351) but fell into disgrace under that sultan's successor, Firūz Tughluq, spending his final years impoverished and in jail, where he wrote Persian-language treatises on governance and history, drawing from memory. Prominent among his numerous writings was his history of the Delhi Sultanate, *Tārīkh-i Firūz-Shāhī*, which covers the period from Ghiyās al-Dīn Balban (r. 1266–1286) to Firuz Tughluq (r. 1351–1388) and

was intended, in part, to serve as an instructive guide for Delhi's rulers. As a rhetorical device for his works, Baranī puts his own words into the mouths of Muslim rulers such as Balban, 'Alā' al-Dīn Khaljī, and especially Maḥmūd of Ghazna, who is held up by Baranī as the ideal Muslim king. Although Baranī's narrative of events is not always reliable, his history of the sultanate nevertheless upholds the principle of generating historical knowledge based on observable social and political phenomena, in order to discern underlying religious truths and to exalt the achievements of Sunnī Islam.

Baranī's interest in history informed his major effort to reformulate, for conditions in India at the time, the Islamic political tradition in which religion and the state were conceived of as being inextricably bound together. In his *Fatāwā-i Jahāndārī*, Baranī therefore attempts to define the obligations of the sultan to the state as well as to Islam, while simultaneously grappling with one of the most pressing challenges faced by the rulers of Delhi, namely, how Muslim sovereigns were to govern in a society where the majority of subjects were non-Muslims. Baranī makes it clear that he views the imperatives of effective imperial governance—reliance on military force, support of monarchical hierarchy and royal splendor, an unending concern with replenishing the treasury—as unavoidable hindrances to living the life of a pious Muslim in the mold of the first four caliphs, since whose time empires have spread wherein “the appearance and character of Islam have greatly changed.” This conclusion leads Baranī to draw a sharp distinction between the religious injunctions of the *Sharī'ah* on the one hand and the requirements of state or “secular” law (*dawābīṭ*) on the other. State law, the province of kings, defers to political expediency but is nevertheless designed ultimately to protect the religious realm in which *Sharī'ah* holds sway and thereby spread the glory of Islam. In this schema,