

[Ziauddin Barani](#) (1285-1357) - Indian jurist, historian, political thinker, writer, companion of Sultan Muhammad b. Tughluq.

[Barani pleads for an all out struggle against Hinduism. Here he discusses whether jizya should be accepted from Hindus:]

Further, if the kings of Islam, despite their royal power and prestige, are content to preserve infidels and infidelity in return for the tribute and the poll-tax, how can effect be given in this world to the following tradition of the Prophet: *"I have been ordered to fight all people until they affirm 'There is no God but Allah'; but when they affirm this, their lives and properties are protected from me, subject to the law of Islam (as between Muslims)."* Bukhari B2 N25, B8 N387

[...]

The Divine object in sending one hundred and twenty four thousand prophets has been to overthrow infidels and infidelity and this has also been the object of early and later Muslim kings. But the succession of prophets has come to an end with our holy Prophet and the liquidation of infidelity through the preachings of prophets is no longer possible. Consequently, the overthrow of infidelity and the disgrace of infidels and polytheists is now only possibly if the king, after all necessary arrangements, concentrates his courage and his high resolve on this one object in order to win the approval of God and the Prophet by establishing the supremacy of the true Faith. But if the king is content merely to take the poll-tax and the tribute from the Hindus, who are worshippers of idols and cow-dung, and the Hindus are able with peace of mine to preserve the customs of infidelity, then, of course, infidelity will not be liquidated, truth will not be establish at the centre and the True Word will not be honored.

[...]

Sons of Mahmud' and kings of Islam! You should with all your royal determination apply yourself to uprooting and disgracing infidels, polytheists, and men of bad dogmas and bad religions, if you wish that you may not have to be ashamed before God and his Prophets and that in your record of life-concerning what you have said and done, the clothes you have worn, and the food you have eaten-they may write good instead of evil. You should consider the enemies of God and His Faith to be your enemies and you should risk your power and authority in overthrowing them, so that you may win the approval of God and the Prophet Mohammad and of all prophets and saints. You should not content yourself merely with levying the poll-tax and the tribute from the infidels and you should not allow infidelity to be preserved in spite of your royal power and authority. You should strive day and night for the degradation of infidelity so that (on the Day of Judgment) you may be raised (from your graves) among the prophets and be blessed with the sight of God for all eternity and "may find a seat among the truthful near the Powerful King of (God)." The majority of religious scholars and wise men of early (Islamic) as well as later time have been sure that if Muslim kings strive with all their might and power and the power of all their supporters on this path, the following objects will be attained:-the true Faith will gain a proper ascendancy over the false creeds; the True Word will be honored; the traditions of infidelity and polytheism will be weakened; Musalmans will be favored and honored; infidels and men of bad faith will be faced with

destitution and disgrace; the orders of the unlawful state and the opposed creeds will be erased; the laws of the shari'at will be enforced on the seventy-two communities; and the enemies of God and the Prophet will be condemned, banished, repudiated and terrorized.

From translation of Barani's *Fatwa-i Jahandari*, ca. 1358-1358 CE, in Mohammed Habib, *The Political Theory of the Delhi Sultanate*. (Andrew Bostom [Legacy of Jihad](#))