A. **ANTIQUITY OF BUDAUN**;

The name of Budaun according to the tradition has about 11 variations. Its etymology may throw some light on its history. It is alleged that Budaun was founded by an Ahar prince named Buddha sometime in the 10th Century A.D. and the place got its name after him as Buddhagāon. Consequently it changed as Bedāmaū or Vedāmaū. However, Cunningham has recorded its name as Bedāmāya. Another tradition tells that Sūradhvaja, who was the Prime Minister of Mahipal, the Tomar King of Delhi and a reputed Vedic Scholar, established here a theological school for propagating the studies of the Vedas and hence

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1. E. Atkinson; op. cit., p.89; H.R. Nevill; op. cit., p.131.

2. Ibid., p.89.


4. E. Atkinson; op. cit., p.89.
the place received its nomenclature as Buddhagāon also known as Vedāmāu or Bedāmāu or Bedāmāya. This hypothesis is supported to some extent from an epigraphic record discovered in Lakhanpur, a suburb of the city. Fuhrer identified the place as Vo-ṃ mayūtā on the basis of this inscription. One more stone inscription was found in 1877 by Mr. Lamb, the then District Magistrate of Budaun, at Mandal Darwāza of the Budaun Fort. It was sent to Calcutta for translation. Maulvi Mohammad Razi-ud-din Bismil read the name Vidāvāmotā in the lines I and II of this inscription. According to him the place could also be identified as Viddāmotā or Vedāmothā.

Whatever is its name, this place was a centre of Vedic study. The author of Kunzuttārikh further states

1. E. Atkinson, op.cit., p.89 (According to the rules of Sanskrit Grammar 'b' and 'v' are interchangeable hence the above variations).
5. Ibid., p.30 (Footnote).
7. Ibid., p.27.
that a village named Bhadāunlakh was given in donation to a local temple and thus the two places Vedāmothā and Bhadāun were combined together. Later on only the latter part of the name remained popular. The word 'Lakh' perhaps denoting the annual revenue income of the village (one lakh coins) was dropped. In due course the word 'bh' was replaced by 'ba' and thus Bhadaun became present 'Budān'. This name was popular even in the Medieval Period. Mullā Abdul Qādir of this place became famous as 'Badāūni'. However, it appears that Budaun was one of the big cities during the thirteenth and fourteenth centuries. The contemporaneous ephigraphic and literary sources refer to the place as 'Khittā-Badāvan'.

However, Atkinson agreeing with Court, ascribes Budaun's early association with Buddhism. Court refers to a new name 'Budhāwan'. It is a compound word Budha + Awan (stone). It signifies the altar of Budha. According to Court "If this is the correct derivation the foundation of

the town cannot be fixed at less than 2200 years.¹

As many as eleven variants of the word 'Budaun' are available. They are listed below with necessary references:


In the suburb of Budaun there is a village Bināwar which is ascribed to Rājā Ben (Vena) a legendary character. Ramganga, a tributary of Ganga, originally flowed by the village which since then has changed its

¹ H. Court, Statistics of Budaun (1952) vide Atkinson, op.cit., p.89.
route leaving a channel behind called Donā which still receives water from Rām Gangā. It is said, that here once existed the hermitage of Dronacharya of the Mahabhārat fame. Dona is perhaps a corrupt form of Drona. It is also alleged that Drona's son Aśvatthāmā was born here. These traditions push the antiquity of the place at least to the Mahābhārata age in the later Vedic period. This fact is corroborated by the finds of the plain and painted Grey Ware from the local ashy deposits popularly alleged to be the remains of the sacrificial (Yajña) fire of King Vena. What is more interesting is that this village also yielded the sherds of the well known Ochre Colour Pottery (O.C.P.) This pushes back the antiquity of the place to the first half of the 2nd millennium B.C.

A small mound which yielded the O.C.P. is associated with Chandra¹ (?), the son of the legendary King

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¹ According to Badayun inscription Chandra was the first King (?) of the Rashtrakuta dynasty. It appears they ruled Kanyakubja upto 1090 A.D. and later on served as foundatory of the Gahadavals till the end of the 12th Century A.D. It also appears that the Rashtrakutas though had Kanyakubja under their control, they ruled from Vodamayuta (Budaun) after the Turks destroyed Kannauj in the first quarter of the 11th Century. It is possible that the earliest settlement of Badaun was associated with 'Chandra' by the Rashtrakutas when they made Vodamayuta (Badaun) their capital. Cf. E.1., Vol.I, pp.61-66, Rekha Jain; Inscriptions of Uttar Pradesh and Surrounding Areas, M.Phil. Dissertation, A.M.U., Aligarh, Part III, Chapter IV.
Vena. It is said that the village got its name Chandrāmau after its founder. The village was later on destroyed by a flood.

A mound by the name of Kushā Kherā in the vicinity of the village Suchauli of Bisauli Tahsil at the left bank of the river Sot, takes us back to the time of Vālmiki the author of the Rāmāyana. It is alleged that Rishi Vālmiki observed penances here and Sītā the wife of Rāma gave birth to her two illustrious sons: Lava and Kusha in the Āshram. The cultural findings belong to the Grey Ware to Northern Black polished Ware phases.

The village Sāndī in the Miaūn block of Dātāganj Tahsil, is of great archaeological importance. According to a local tradition Parashuram observed penances at a mound near the village. The cultural findings and antiquity indicate that the site had been a settlement during Och re Colour Pottery, Kushana and late historic periods.
B. POLITICAL HISTORY

The city of Budaun once formed part of the ancient Panchala Pradesh. The latter included modern Bareilly, Budaun, Etah and the adjoining districts of the Uttar Pradesh. According to the Puranas since this region was divided among the five sons of the King Bhṛṣyaśva it got its name as Pāṇchāla. According to other sources five clans: Krīvi, Turvasu Keśin Śrījaya and Somaka ruled here and therefore was called Pāṇchāla.

However, originally, Pāṇchāla was part of the Kuru-Pāṇchāla confederate - a composite State which in all probability was ruled by one king. During the Mahābhārata period, Pāṇchāla was an independent State under King Drupad. Later on it was divided into two parts viz. the

3. Ibid., p. 2; Singh: op. cit., p. 5.
4. Kāthaka Samhitā X; Vājasenevi Samhitā (Kanya recension) XI, 3, 3; Gopath Brahmā 1.2.9; Satapatha Brāhmaṇa (S. B. E. Vol. XXVI), p. 50; Aitareya Brāhmaṇa, VIII 14; Jaiminiya Upaniṣad Brāhmaṇa; Taittiriya Brāhmaṇa, 18.4.1.2; Brāhadaranyaka Upaniṣad Brāhmaṇa. III 1, 1; Quoted by S. N. Misra: Ancient Indian Republics, (Lucknow, 1976), p. 96.
South Pāñchāla and the North Pāñchāla having Kāmpīlya and Ahicchatra as their capitals respectively.¹ According to Mahābhārata King Hastina, the ruler of Hastinapur, had two sons: Ajāmiddha and Dividhā. Ajāmiddha had three sons: R̐ksa, Nila, and Brhadvasu. While the eldest son R̐ksa continued to rule at Hastinapur, Nila and Brhadvasu founded their own kingdoms of north and south Pāñchālas respectively with their capitals at Ahicchatra and Kampīlya.² The Pāñchāla rulers probably were Chandravanī Kshatriyas.³ Though the vedic literature and the Purānas refer to several kings of the Pāñchāla region, it is not possible to arrange them in chronological order. It is said that the Divodāsa, the son of Vṛdhyaśva, was very powerful king of the north Pāñchāla. After him in the third generation well known Chyavan Pijāvan occupied the throne. Sudās was his son. He was famous for his prowess. He defeated the Paurava King Samvaraṇa of Hastinapur at the bank of Rāvi in the famous battle of ten kings (Dāsārajñyā yuddha).⁴

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4. R̐gveda, VII, 83.8; also See Bajpai, op.cit., p.4.
Sudāsa was succeeded by Sahadeva. It is alleged that Samvarana had defeated Sahadeva or his son Somaka. However, Samvarana regained his kingdom and usurped Uttar Pāṇchāla as well. Later on Kuru the son of Samvarana had conquered the south Pāṇchāla. His successors were known as the Kauravas. There is no mention of any king belonging to north Pāṇchāla after Somaka's son Jantu. During the reign of Janamejaya the King of south Pāṇchāla, Puṣṭata was ruling over the north Pāṇchāla. He was put into trouble by the neighbouring king Ugrāyudha. However, Puṣṭata succeeded in getting back his throne with the help of Bhūṣma. Drupada succeeded Puṣṭata and he became the king of the north as well as of the south Pāṇchāla. However, soon after, as Mahabharata informs us, Droṇāchārya with the help of Arjun defeated him and took over the North Pāṇchāla.

This division could not survive long as in the great battle of Mahābhārata Droṇa was killed along with many kings. His son Aśvatthāma was punished by the Pāṇḍavas for killing the five sons of Draupati. Subsequently,

Pāñchāla remained under the influence of Parīkṣita, the posthumous son of Abhimanyū, the son of Arjuna. According to the tradition the Nāga tribe rose to power during his reign and its leader killed Parīkṣita and for some time Pāñchāla went under the control of Nāgas.

However, nothing definite is known about the subsequent period. Though the Purāṇas provide a list of twenty seven kings without any detail from the days of the Mahābhārata down to Mahāpadma Nand. The Jain and the Buddhist literature also give some information. According to Jain Vividha Tīrthakalpa Harisena of Pāñchāla was the 10th Universal king (Chakravarti) in the post-Mahābhārata period. Another king Brahmadatta is also mentioned in this text. Mahā Ummagga Jātaka1 refers to one powerful king of Uttar Pāñchāla known as Chulni Brahmadatta. The Rāmāyaṇa and other sources also mention him as an important king; though no reference of him is available in the Buddhist sources, perhaps because he was a non Buddhist. However, these informations do not make the picture clear and the history of Uttar Pāñchāla for a pretty long time remained in dark. But it is evident that even during this period the Panchala were busy in the philosophical studies.

1. Mahā Ummagga Jātaka No.546; Uttaryana Sūtra - Sacred Book of East XVI; Rāmāyaṇa 1.32; Cf. Singh; op.cit.; p.11; Bajpai; op.cit.; p.7.
Buddhist and Jain sources give a list of sixteen Mahā Janapadas in which Pāñchāla is also listed along with its two South and North parts. Soon it became part of Magadhan Empire and it remained so till the Mauryan times. However, Kauṭilya described it as a Republican State.

After the reign of Shālisuka the Mauryan power declined and Pāñchāla also became an independent State along with other parts in about 200 B.C. For a long time many dynasties ruled here and Ahicchatra remained their capital.

According to Gārgī Samhitā the Greeks had invaded the Pāñchāla region. Numismatic evidences indicate that several rulers whose names ended with Gupta, Pāla and Sena ruled here between C. 200 B.C. to 50 B.C. At least three local rulers - Rudra Gupta, Jay Gupta and Dama Gupta have been identified from their coins. They had their link


2- Bajpai, op.cit., p.7; Singh; op.cit., p.12; Arthasastra praises the precious pearls of Ahicchatra Cf. Arthasastra ed. Sham Shastri, p.77.

3- Yuga Purāna Section - Tatah Sāketam ākramya Pāñchālān Mathuranistatha Yavana dushtavikranth prapasyant Kusumadhvajam, Cf. Singh; op.cit.,p.12.
with the Sūngas. However, it appears that the Pānchāla was not under the Kushanas but Ahicchatra was an important Bhukti under the Guptas. According to Zia Ali, Vikramajit the king of Ujjain defeated the Shakas and appointed Samudrapāl as the Governor of Budaun, who had built a fort in 78 A.D. and assumed the title of 'Śālvāhan'. The ruins of his fort in a shape of a mound are found in a superb village of Bisauli Tahsil is called with the name of 'Kot Śālvāhan'. Scholars are not unanimous about the caste of Samudrapāl or Śālvāhan. He was very powerful and follower of Hindu religion, that is why he had built a tunnel for worship and stay of the Sadhus in the village Baroliā. After some time this village became famous as 'Śiddha Baroliā' and later on it changed as Sharah Baroliā. The stone statue, foot prints of Śiddha Bābā and tunnel are still visible in the village Sharah Baroliā.

Samudra Pāl was very ambitious king after some time he killed king Vikramajit and became the ruler of Ujjain, Delhi and Kannauj and appointed his son Chandra

2. Ibid., p.11.
Pāl as the governor of Budaun whose name is mentioned in the inscription collected from the wall of the old fort of Budaun.1

After the Imperial Guptas the history of Ahicchatra is in dark. During the Seventh Century A.D. Pāñchāla region was under the possession of Harshvardhan. As a token of witness a copper plate inscription of about 20 Kg. weight was unearthed on 18th September 1894 from the mound of the village Bāns Kherā in the District Shahjahanpur. It was bestowed by the king Harshvardhan in the honour of two Brāhmans who were great scholars of the Sāmaveda and the Rigveda. It bears their address as village Srimaya Chakra District Gangaurag State Ahicchatra.2 Huien Tsang has also described Ahicchatra as a big city spreading in an area of three miles and Pāñchāla region in 500 miles.3

After Harsha the political condition of North India was disturbed and once again the history of Pāñchāla

3. Ibid., pp.179-80.
particularly of Ahicchatra remained in dark. However, in the beginning of the Ninth Century A.D. the Pratihāras became the rulers of Kannauj. They conquered the North Pāñchāla region as well. Later on the Rāṣhtrakūṭas conquered a major part of Pratihāras in circa Tenth Century A.D. and Ahicchatra by this time once again became independent. It could not enjoy its freedom for a long period and was considerably destroyed during the Eleventh Century perhaps due to constant invasion of Mahmood of Ghazna. An inscription discovered at Lakhanpur in the suburb of the city and belonging to Eleventh Century A.D. indicates that Budaun known as 'Vodā Mayūtā' was then the capital of the Pāñchāla region. This is perhaps the first authentic record though of later date. This inscription gives a geneological list of the following eleven rulers belonging to seven generations.²

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These kings were of Rāṣṭrakūṭa Clan who were related to the Rāṭhore rulers of Kannauj. They had built a great fort here on the ruins of which the major part of the city now exists. Thick walls of burnt bricks as well as some towers can still be seen at places belonging to the old city. The inscription speaks highly about the valour and prowess of these kings of Budaun. During the reign of Madan Pal, the Sixth ruler of the Clan, the Muhammadans invaded the country.

It is also said that Budaun was raided by Syed Salar Masood of Ghazi nephew of king Mahmud of Ghazni. Budaun was under the Hindu dynasty upto 1206 A.D. In 1175 Ajay Pāl was ruling there.¹

In 1196 the town was besiezed and stormed by Kutub-ud-din Aibak the viceroy of Mohd. Ghauri in India; at that time Dharam Pāl was ruling there who was stained in defending the city.² In about 1028 A.D. However, systematic history of the region is available only from 1206 A.D.

THE PRE-MUGHAL PERIOD:

Iltutmish to whom the iqṭā³ Budaun was granted by Qutab-ud-din had built Shamsi Idgah of Budaun some time before 1209 A.D. which can still be seen here in the west of the city.

After Iltutmish when Rukn-ud-din became the king in 1236, Malik Izz-ud-din Mohammad Sālahi was the Muqtā

¹ Atkinson: op. cit., p.90.
² Ibid., p.90.
of Budaun and he had revolted against the King.\(^1\) According to a tradition, after Iltutmish, Rustam Khan Dakhini took over Budaun. He changed the name of Neodhana to Islamnagar.\(^2\) He succeeded his father in 1236 (29 Ramzan 633 A.H. - 6 June 1236) and received a grant of Budaun in 625 A.H. (dated 1227-28 A.D.)\(^3\). His lieutenant was Ain-ul-mulk Husain Ashari.\(^4\) Rukn-ud-din had built a great mosque\(^5\) at Budaun known as Shamai Masjid. His character caused dissatisfaction in general and Izz-ud-din Mohammad Sālārī, the Governor of Budaun revolted against him.\(^6\) In 1239 Razia was succeeded by Muizz-ud-din Bahram Shāh. He ordered his Chamberlain Badr-ud-din Sonkar Kūmāl\(^7\) to proceed to Budaun and to take the charge of governorship of that place. Three years later in 1242 Alā-ud-din Masood Shāh took over the throne from Muizz-ud-din Bahram Shāh. He appointed Malik Tāj-ud-

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3. Minhāj-us-Sirāj, op. cit., p. 32.
7. Ibid., p. 39/(194).
Sanjar Kallugh as the governor of Budaun. At Budaun, Taj-ud-din Sanjar honoured Minhâj-us-Siraj the author of Tabkât-e-Nâsirî. In 1248 Malik Jalâl-ud-dîn took the place of Taj-ud-dîn Sanjar as the governor of Budaun.

Ghiyâs-ud-dîn Balban before becoming the Sultan on Sunday 17 Rabi-ul-Åkhir 649 A.H. (10 July 1251 A.D.) was the governor of Budaun. When Balban became Sultan of Delhi in 1265 he appointed Malik Barbak a 'Sarjândâr' and Jâgîrdâr (?) of four thousand Sâwârs as the governor of Budaun. One day it so happened that Barbak in a fit of drunkenness beat his domestic attendant with scourge and when the king visited Budaun the widow of the deceased complained about this. The king ordered similar punishment for Barbak who was put to death in the presence of the widow by scourge beating. And the 'bârid' who did not send this news to the King was hanged on the Budaun Gate. The King had

3. Ibid., p.135.
4. Ibid., pp.49-87.
passed through Budaun\(^1\) on his way to Delhi in 1279 A.D. crossing Ganga at the ferry near Gunnaur after suppressing the revolt of Tughril Khan of Bengal.

The Khiljis rose to power in 1289 and Jalal-ud-din Firuz took the throne of Delhi as the first king of this dynasty. In his reign Malik Chhajju, the nephew of Balban, rebelled at Kara. The king marched towards Kol and Budaun.\(^2\) Malik Chhajju was defeated by the second son of Sultan Jalal-ud-din near Budaun. However, he was pardoned by the qazi of Budaun who was the leader of the rebellions.\(^3\)

In 1296 Ala-ud-din the nephew and son-in-law of Jalal-ud-din, murdered the king and usurped the throne. In the course of his march from Kara to Delhi he visited Budaun and reinforced with fresh levies. He appointed one of his nephews, Amir Umar as the governor of Budaun. However, Amir Umar revolted\(^4\) against the king in 1299.

\(^1\) Zia-ud-din Barni; \(\text{Tārikh-e-Fīrozshāhī}\) (Hindi tr.) by Rizvi; Adi Turk Kalin Bharat (Aligarh, 1956), p.198 (107); Atkinson; op.cit., p.95; Tarikh-i-Fīrozshāhī (Dowson's Elliot III 121) "Ferry of Ghanur" are the words of the originals.

\(^2\) Yahyā bin Ahmad bin Abdullah Sarhindi; \(\text{Tārikh-e-Mubārak Shāhī}\) (Calcutta, 1931), p.63 (Hindi tr.) by Rizvi; Khilji Kalin Bharat (1200-1320) Aligarh, 1955 p.219; Atkinson; Ibid., p.95.

\(^3\) Zia-ud-din Barni; op.cit. (Hindi tr.) by Rizvi; Khilji Kālin Bhārat (1290-1320), p.23.

\(^4\) Atkinson; op.cit., pp.95-96.
The revolt was suppressed easily and consequently Amir Umar and his brother Mangu Khan, the governor of Oudh, were dealt with severely. Their eyes were taken out with knives like slices of a melon.

In 1308 the Mongols invaded India under the leadership of Ali Beg Gurgon with an army of 30,000 men. He pitched his camp in the vicinity of Oudh and Budaun to conquer the country. However, the luck did not favour him. Malik Kafur, the army general of Alā-ud-dīn Khilji attacked on the Mongols and killed a large number of soldiers. The Chief could escape death only after embracing Islam.

During Alā-ud-dīn's reign Syed Tāj-ud-dīn, a former Qāzī of Oudh was reappointed as Qāzī of Budaun.

3. Ibid., p. 96.
What happened at Budaun during the reign of Mubarak Shâh and Nasir-ud-din Khusro Shâh (1316-1320), the two last kings of the Khilji dynasty, is not known.

In 720 Hijri (1320 A.D.) Ghâzi Ghayâs-un-din Tughlaq became the Sultan of Delhi with the consent of the great Maliks and Amirs.¹

In 721 Hijri (A.D. 1321) the king sent his son Mohammad Jûnâ Khan, also known as Ulugh Khan to conquer Arangal (Vârangal) and Tilang. The amirs of Budaun,² Chanderi, Oudh etc. went with him.

Famous saint Hazrat Nizâmud-dîn Auliâ lived in Budaun during the reign of Ghâyâs-ud-dîn Tughlaq. Mohammad bin Tughlaq was the disciple of the saint and as prince he used to visit him every day.

It is said that one day the saint in an estatic fit bestowed on the prince the throne of Delhi. Subsequently the prince made a plan for the death of his father

² Ibid., p.351 (395B); Farishta; Târikh-e-Farishta, Part I (p.131) (Hindi tr.) by S.A.A. Nizvî; Tughlaq Kâlin Bharat, Part I (130-5) (Aligarh, 1956), p.20.
and he succeeded in his efforts in 1325. He had appointed the son of a dancing master as the governor of Budaun. In A.H. 729 (A.D. 1328-29) Turmasharīn, a Mangol leader and the brother of Qutulugh Khawajā the king of Khurāsān, came to India and killed a large number of people at Lahore, Samana and Indari to Budaun.

Firoz Shāh sat on the throne of Delhi on 24 Muharram in A.H. 752. In A.H. 781 (A.D. 1379-80) he got the news that Syed Mohammad, the governor of Budaun and his brother Syed Alā-ud-dīn were murdered by Kharkū, a mugaddam of Kather. Next year in A.H. 782 (A.D. 1380-81) the king marched towards Kather and destroyed the whole region. Kharkū fled away towards the Kumāū hills and Sultan Firoz Shāh appointed Malik Qubool Khan as Iqtadar of Budaun. In A.H. 787 (A.D. 1385-86) Sultan Firoz Shah


4. Atkinson: op.cit., p.98; Mohammad Bihamed Khani: (Eng. tr.) by M. Zaki; op.cit., p.23 n5.
made a fortress at Beoli situated at a distance of 7 Kos (14 miles) from Budaun and named the place Firogspur. However, the people called it pure Akhrin. ¹

There still exists a mohalla Qaboolpura after the name of governor. ² After the death of Firoz Shah Tughlaq in A.D. 1388, the princes of the Tughlaq Dynasty got themselves entangled in capturing the throne. This provided an opportunity to the governors of difference provinces to increase their powers. ³

Khizr Khan (A.D. 1414-1421) established Sayyid dynasty in Delhi and bore the epithet of Rāyāte Ālā. During his reign the governor of Budaun made himself independent at Budaun. He opposed the king throughout. In A.H. 820 (A.D. 1418-19) Khizr Khan proceeded towards Budaun and crossed Ganga near Patiyālī. Mahābat Khan

3. Ibid., p.138.
4. Yahyā Bin Ahmad op.cit., p.198 (Hindi tr.) by Rizvi; Uttar Taimūr Kālin Bhārat, p.19; Ibid., p.26 (200); Khwaja Nizam-ud-dīn Ahmad Vide (Hindi tr.) by Rizvi; Uttar Taimūr Kālin Bhārat, p.66.
remained inside the fort and fought for six months. In the meantime the king got a news of a revolt at Delhi and he returned immediately to the capital to suppress it. However, Mahabat Khan surrendered himself to Mubarak Shah when the latter entered the Kathar provinces in A.H. 826 (1422-23) and was forgiven.

Mubarak Shah was murdered in A.D. 1434 and Mohammad Shah, the grand son of Khizr Khan succeeded him at Delhi. In his reign Chaman, who held Budaun made conspiracy against the King. An army was sent to suppress the rebellions but the leader of the army joined hands with the rebellions. However, after sometime Chaman patched up his differences with Mohammad Shah and in return once again got the province of Budaun as well as that of Anolā.

In A.D. 1445 Mohammad Shah died and his son Alā-ud-din Alam Shah became the Sultan of Delhi. In A.D. 1447 (A.H. 851) Alā-ud-din went to Budaun. He loved the place very much that ultimately he settled here sometime in A.D. 1448 and felt himself satisfied with this small province and left the dominion of Delhi.

He is said to have founded Alâpur, now a town. One of his sons, Haider¹ was the founder of Mohalla Mirân Sarâî and Sayyadpurâ. Both have now turned into ruins.

Sultan Alâ-ud-din's mother Makhdoomah Jâhân died at Budaun and was buried in a tomb situated on the road to Shekhûpur beyond Mirân Sarâî. It bears an Arabic inscription according to which the tomb was built by Alâ-ud-din Alam Shâh in A.D. 1472. When Alâ-ud-din left Delhi and settled at Budaun, Hamid Khan the Wazir-e-mamalik invited a Lodi Malik Baholol to reign over Delhi. Baholol accepted the offer and with the consent of Alaud-din became the king of Delhi in A.D. 1451.²

In A.H. 883 (A.D. 1483-84) when Sultan Alâ-ud-din died, Husain Shâh Shârkhî, the ruler of Jaunpur went to Budaun to pay his condolence. He took the advantage

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¹-Atkinson, op.cit., p.100.
of the situation and usurped the province of Budaun from the son of Sultan Ala-ud-din. After some time Bahlol Lodi attacked Jaunpur and defeated Husain Shah. Subsequently he visited Budaun and gave it to prince Khan Jahan Lodi who was an old and trustworthy officer. He appointed his own faithful nobles as Muqtas in the Vilayats and Khittas from Budaun to Oudh and Jaunpur.

Sikandar Lodi succeeded his father Bahlol Lodi after his death in A.D. 1488. He was opposed by his brother Barbak who was driven to Budaun. Ultimately, Barbak surrendered himself after a brief siege.

After the death of Khan Jahan Lodi, Mian Zain-ud-din became the governor of Budaun. However, the revenue of the fief was divided between Zain-un-din and his brother Mian Zabar-uddin who lived in Delhi.

Ibrahim Lodi succeeded Sikandar Lodi at Delhi in A.D. 1517. Due to his mis-administration many provinces including Budaun revolted against him and probably these formed part of an eastern kingdom established by Dariya

Khan Lohāni. 1

The first battle of Pānīpat in 1526, not only ended the Lodi dynasty but also closed a chapter of Delhi sultanate. A new era started with the advent of the Mughals, and Babar became the first ruler. However, no worthwhile account is available about Budaun of his time rather until the death of Shershah since in A.D. 1555. Though Humayun took over the kingship of Delhi after the death of his father in A.D. 1530, misfortune followed him. Ultimately, Shershah Suri defeated him and he remained in exile for fifteen years (from 1540 to A.D. 1555). Humayun could recapture the throne of Delhi only after the death of Shershah. He appointed Ali Quli and Kanwar Diwan as governors of Sambhal and Budaun respectively. The two governors were not in good terms and soon after Ali Quli, the governor of Sambhal attacked over Kanwar Diwan and took over Budaun. The soldiers of Ali Quli Khan set fire to the city and Kanwar Diwan was killed by Ali Quli Khan. Though Humayun disliked this personal war, he failed to take any step against Ali Quli Khan. Kanwar's body was buried at Budaun which

remained a place of pilgrimage, for many years, particularly for the people belonging to the lower classes.¹

When Akbar (A.D. 1556-1605) became the king of Delhi, he appointed Qasim Ali Khan Baqqal as governor of Budaun. It became a 'Sarkar'² in A.D. 1596 and administrative units (Parganas) of Kāṅṭh and Gолā were included in it. A mint³ for copper coinage was established here. A great fire broke out here in A.D. 1517 during the time of Qasim Ali Khan which destroyed the city completely. Mulla Abdul Qadir Budauni was an eye witness of this tragic incident.⁴ At a later date the infamous Shah Khūbū better known as Qutub-ud-din Chisti, the foster brother of Jahangir, lived at Budaun. When Jahangir ascended the throne of Delhi after the death of Akbar in A.D. 1605 Khūbū was appointed the governor of Bihar. According to tradition Jahangir appointed one Nswab Parid Khan as the governor of Budaun whose tomb can still be seen at Sheikhupur in the suburb of Budaun.

¹ Tabakāt -e-Akbarî (Elliott, V), p.239; Mohammad Karims Memories; Muntakhibut-tarikh; Erskines Babar-Humayun Nama Bk VII (which cit-es Farishta and Akbar nāmā as well as the authorities already mentioned) vide tr. by Atkinson; op.cit., p.103.

² Æne Akbarî, Vide Eng. tr. by Atkinson; op.cit., p.104.

³ Ibid., p.104.

Shahjahan's reign witnessed the decline of Budaun. He gave no importance to this place and shifted the head quarters of the local government to Bareilly. However, during his reign one after the other three governors viz. Abdullah Khan, Nanak Chand and Nazar Mohd. Khan respectively were appointed at Budaun. Nazar Mohd. Khan had built a masonry bridge over the river Sot in A.D. 1632. It was reconstructed by the Rohillas later on.

Aurangzeb was busy in the wars of Deccan. He could not pay much attention towards administration. In A.D. 1657 the son of Manik Chand Raja Makrand Roy became the governor of Bareilly. In his time Budaun and Sambhal were united under its old name as Kather.

In 1679 Mohammad Rafi Kathers and Jangharas revolted and when Aurangzeb died in A.D. 1707 there was complete anarchy in Rohelkhand. During the reign of later Mughals Budaun remained completely neglected.

During the reign of Mohammad Shah the Nawab of Farrukhabad Mohammad Khan Bangash conquered the South

2. Ibid., p.105.
Eastern part of district Budaun in A.D. 1719 and subsequently Ali Mohammad the Rohilla leader and the adopted son of Daud Khan conquered the remaining part of the district. The fortress of Bangarh now in the form of a vast mound, was built by Ali Mohammad.

In A.D. 1741 Mohammad Shah ordered Raja Harnand Khatri, the governor of Moradabad and Abdunnabi, the governor of Bareilly to remove the Rohillas from the power but Ali Mohammad defeated them and he was recognised as the governor of Kather holding the north part of Budaun. Later on Mohammad Shah at the instance of Nawab Wazir of Oudh attacked Ali Mohammad who was captured and imprisoned for six months at Delhi. Subsequently he (Ali Mohammad) was appointed as the Governor of Sarhind.

In 1748 when Ahmad Shah Abdàll invaded India, Ali Mohammad once again got a chance to regain his dominion. After some time he died and was buried at Anola. He was succeeded by his third son Sadullah Khan.

Nawab Wazir of Oudh directed Qaim Khan of Farrukhabad to take possession of Rohilkhand but the

1. Imperial Gazetteer of India, op. cit., p.35; E. Atkinson, op. cit., p.105.
2. Ibid., p.107.
Rohillas defeated him in A.D. 1748 at a place between Dauri and Rasulpur villages lying at a short distance from southern part of Budaun and overtook the whole district under their charge which they divided among themselves. Fateh Khan Khānsāmah the steward of Ali Mohammad took the charge of Budaun proper and Usehat, Hafiz Rahmat got Salimpur, Abdūllāh Khan got Ujhānī and Sahaswān, Sardan Khan Bakshi got Koṭ and the remaining district went to Dunde Khan. However, the victory of Rohillas did not last long. Nawab Wazir with the help of Marāṯās drove away the Rohillas at least for some months to the Kumāūn foot-hills. With the advent of Mohammad Shah Durrani in A.D. 1752 two sons of Ali Mohammad were released. From A.D. 1752 onwards once again we find little relevant to Budaun. In A.D. 1761 Abdūllāh Khan died at Ujhānī and his son Nasrullāh Khan succeeded him. Till 1769 Budaun remained peaceful and the Rohillas prepared themselves to face the Marathas. Dunde Shah after his death at Bisauli in 1770 was succeeded by his two sons - Mohībullāh and Fatēhullāh. When the Marāṯās attacked at various places of Rohelkhand, some rulers of Budaun fled away towards Pilibhit.

In 1772 Hafiz Rahmat sought assistance from
Shujā-ud-daul-ah of Oudh and made a treaty to rebuff the Marathas. Hafiz Rahmat also agreed to pay rupees 40 lacs to the Marāṭhās. The treaty was countersigned on 15 June, 1772 by Sir Robert Barkar. Subsequently Marathas withdrew for some time. In the mean time Sardar Khan of Kot died at Aonlā and a quarrel took place between his two sons Ahmad and Mir Mohammad for the division of the pargana. Hafiz Rahmat took the side of Ahmad and Mir Mohammad was arrested at the bank of Sot. After some time Hafiz Rahmat's son Ināyat Khan also revolted against his father. However, he was defeated but was excused and Salimpur was given to him.

Hafiz Rahmat since could not pay the promised money of forty lacks to the Marāṭhās the latter attacked over Ahmad Khan and defeated him. Hafiz Rahmat once again met Shujā-ud-daul-ah and became successful against Holker. Shortly after the retreat of Marathas, Fateh Khan died and his son Azim Khan took over the possession of the two parganas of Budaun and Usehat. This was not liked by his brother Irshidād Ahmad of Aonlā and he fought against him and took possession of Budaun.

Later on he took his father's title and became known as "Khānsāmah". Ahmad Khan got the possession of Kot after paying two lacks of rupees to the Marathas.

Shujāud-daul-ah asked for the money from Hafiz Rahmat for which an agreement was made and when the latter refused to pay Nawab wazir Shujāud-daul-ah attacked over Rohelkhand and Hafiz Rahmat was killed in the battle of Miranpur Katrā in April 1774. Irshidad and Ahmad flew to hills above Bijnaur and the whole Rohelkhand went under the possession of Shujāud-daul-ah since then Budaun remained under Oudh about 27 years. As usual various governors looked after the local administration.

Khwājā Āftāb Khan was the governor of Budaun in 1774. Rājā Kundan Lal occupied the position till A.D. 1780. Subsequently Khwājā Ain-ud-dīn and Rājā Jagannāth were the governors in 1780-81, Rājā Bhagwān Das in 1787, Mehdī Ali Khan from A.D. 1787 to 1794 and the last Nazim of Budaun was Husain Ali Khan, who remained in power till A.D. 1798. Ultimately Budaun fell in the hands of the British rule in A.D. 1801.

In 1801 Nawab Wazir of Oudh had made various treaties with British Company. The arrears of this
subsidy had reached an amount which he was not able to pay that is why he agreed to surrender Rohilkhand. Thus Budaun became under the rule of East India Company. During their reign except administrative changes and settlements of land revenue no event of historical importance occurred.

The mutiny of 1857 cannot be said to have come upon Budaun like a thief in night but the lawlessness of the district itself was the premonitory sign of rebellions. More than year of blood shed and crime ended the rebellion in Budaun since 1858 there have been no disturbance of any moment in the district.

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