Conclusion
CONCLUSION

The city of Badayun has a long historical background. There are various traditions attached to the origin of the name of Badayun. In ancient times Badayun was ruled by the Hindu dynasties and had a glorious past. It was the first place in Rohilkhand to come under the Muslim domination.

A new chapter started in the history of Badayun with Ghurian conquest and its annexation in the Delhi Sultanate. The contribution of nobles in cultural glory of Badayun begins with it. Iltutmish the lover of learning, created such an atmosphere in Badayun that attached ulema and saints from different parts of Islamic of world many distinguished mystics who entered India subsequent to Shihabuddin’s invasion settled there. similarly the Mongol catastrophe was another contributory factor that led to expansion of mystical atmosphere at Badayun. Sufis and Ulema who came to India in the wake of Mongol onslaught in Central Asia settled at Badayun. Also a large number of pious men from different parts of India itself migrated to India to Badayun. K.A Nizami writes that’ those desirous of fame and honour settled in the capital and those who liked a peaceful, literary and mystics atmosphere turned to Badayun.
Shaikh Nizamuddin Auliya, whose spiritual guidance dominated this country for about half a century, was born and brought up in Badayun. Amir Khusrau the Nightingale of India too, had to submit, for the correction (Islah) in his poetry, to the threshold of Shab-ud-din Mehmara, an old pious poet of Badayun. Maulana Ziauddin Bakshi, who was popularly known throughout the country for his scholarly voice, lies buried in this garden of learning. Khwaja Hasan Sanjari, commonly called as sadi of India, was the product of the same shiraz of India i.e. Badayun. Sufis and Ulema like Shaikh Jalaluddin Tabrizi, Shaikh Shahi, Mu-i-tab, Ali Maula, Maulana Alauddin Usuli etc. Also greatly contributed to the socio-cultural development in the city during the medieval period.

The governorship of Badayun was considered as the first step towards the throne of Delhi. Iltutmish, Ruknuddin, Alauddin Khalji etc. had served such in this area. It appears from the list of governor of Badayun that best persons from amongst the Turk nobles were appointed to this post. Sipah salar (commander) Waziruddin Hasan, Malik Nasiruddin Tughan, Malik Aizuddin Tughral Mughal Khan, Aizuddin Muhammad salari, Malik Ikhtiyaruddin Subuktgin, Badaruddin Saqar Rumi, Tajuddin Sanjar qatlu, Malik Jalaluddin Masud, Kashlu Khan were held among the renowned nobles of their age. Their appointment as the
governor of Badayun undoubtedly reflects the strategic, administrative and political significance.

Amongst the sultans, Iltutmish played an important role in cultural progress of Badayun. He was a patron of learning and Sufi-minded person. He had benefitted from the company of Sufis like Shaikh Shahbuddin Suhrwardi, Khwaja Muinuddin Chisti, Shaikh Ohauddin Kirmani and Qazi Hamiduddin Nagauri in Baghdad and Bukhara. He created such an environment in Badayun that attracted Ulama and Mashaikh from far and near. For instance, having left Multan the central of his spiritual order, Haji Jamal Suhrwardi started to live in Badayun. Shaikh Ahmad Naharwani and other saints felt so deeply attracted to Badayun that they after arriving here, never left this city.

The result of the endeavors of Ulama and sultans was that Badayun turned into a centre of learning and excellence and instruction and guidance. Nizamuddin Auliya used to mention his home town in his gatherings very profoundly and with great love. He used to say:

در بدایون بسیار بذر گیان خفته اندانا

(Many pious people lie buried in Badayun)

He has mentioned in his gatherings Shaikh Shahi Mu-i-tab, Shaikh Abu Bakr Mu-i-Tab, Khawaja Zianuddin Badayuni, Khawaja Aziz
Kotwal, Khwaja Aziz Karki, Khawaja Zainuddin, Maulana Sirajuddin Tirmizi, Khwaja Malik Sadi, Shaikh Ibn Ali, Qazi Kamaluddin Jafari, Hafiz Shadi Muqri etc. Through whose efforts the meetings of guidance and instructions were held in every part of the city. Its whole atmosphere was completely dominated by spiritual songs.

Badayun, during the medieval period reflected a rich culture. Not only was it a great center of intellectual activity but also exhibited magnificent socio-cultural tradition. It showed development and progress in all spheres of socio-cultural life. There was massive amount of development in the field of architecture. There are a abundance of monuments and architectural remains of historical relevance in the district. Majority of them belonging to the ancient period are in the state of decay. While quite a large number of monuments of the early medieval period are still intact. A study of tombs, mosques, hindu temples, tanks (Hauz), forts, wells suggests that there was continuous and progressive building activity conducted both during the ancient as well as medieval period in Badayun.

Amongst the Hindus certain evil practices such as sati was followed. We find reference of sati in Badayun. It is said that some 900 wives performed sati at the pyre, when Dharampal the local king of Badayun was killed by Qutbuddin Aibak in the battle. In this connection
it is worth mentioning that some of the sultans of Delhi and Mughal emperors like Humaiyun and Akbar, tried to ban this practice or at least check it. Both Hindu and Muslim of Badayun believed in many superstition and practices. We have attempted to study social customs related to birth ceremony, marriage, dowry and divorce, polygamy, purdah, death ceremony amongst both Hindu and Muslim people of Badayun. An important aspect of cultural life i.e. festival have also been studied under two separate heads i.e. Hindu festivals and Muslim festivals. Initially the Muslims did not involve in any social festivals. Almost all of their festivals are intensely religious yet, the Muslims due to mutual contact and intercourse with the Hindus were influenced by their tradition. Thus the Muslims also began to attach social and recreational significance to some of their festivals. This became more conspicuous among commoners.

Badayun had its cultural significance as well. Numerous mosques, Madarsas and Khanqas were built which functioned as educational centres. As according to Shaikh Abdul Quddus Gangohi, the attainment of the 'Love of God' was the ultimate aim of all knowledge and action, most of the teachers and scholars, inspite of the liberal grants by some sultans, remained wedded to poverty. The method of discussion in teaching was followed and was not confined to students and teachers
only. The contemporary Ulema also freely participated in the discussion and debates. The greatest invention in the intellectual field was the *Malfuz* and *Qasida* writings which reflect various aspects of social and cultural life in Badayun.

An analysis of the domestic life of the people of Badayun has also been made in which important aspects such as family life, food habits, drinks and housing of the commoners as well as the upper classes have been studied. The dress sense of the people was distinct according to their class and occupation. The costumes and ornaments of men and women were also different and distinct.

Badayun, thus had a glorious past and magnificent culture. For centuries this city has been centre of intellectual activity and a cradle of rich culture and civilization. The strategic importance of the city can also be understood from the keen interest that the sultans and Mughal emperors took in its development and progress. All the people of India and abroad gained immensely from the guidance extended by its Madarsas and Khanqas. As a result of the Ghurian invasion and the Mongol catastrophe the innumerable unfortunate people of Baghdad, Bukhara, Yemen, Mehmara, Ghazni and Ghor shifted to Badayun and lived a content full life in its peaceful, scholarly and spiritual atmosphere. Thus Badayun occupies a unique place in the medieval Indian history.