Introduction
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The range of progress and development in the social and cultural life of people is a prerequisite to comprehend the spirit of the age. The subject of history is not just concerned with the pompous and luxurious living of the royalty but it seeks to study man in relation to his environment irrespective of any social distinction. All men are more or less a product of their environment and their social behaviour, literary and cultural efforts can be understood only with reference to that milieu.

Badayun occupies an unique position in the history of Islamic India. For centuries this city has been a nucleus of learning and literature and a treasure house of culture and civilization. Almost every nook and corner of the country have gained tremendously from the guidance extended buy its (Badayun’s) madrasas and khanqahs. An unimaginable number of students and infinite seekers of spirituality came to this city and upgraded themselves in its literary and mystic environment. Myriads of unfortunate person of Baghdad/Bukhara, Yeman, Mehmara, Ghaznin and Ghaur derived satisfaction in its peaceful, scholarly and spiritual atmosphere.
Contrary to many other cities in north India, the history of the Muslims of Badayun does not begin with the ghurian conquest. Ajmer, Bahraich, Badayun, Qannauj and Nagaur hold a significant place in the history of Muslim settlement in the country. Muslims had settled their colonies in these cities during the reign of Hindu rajas. Although it is amazing to hear but it is a historical fact that during the time between the Ghaznavide invasions and the Ghurian conquests hordes of Muslims crossed the river Ravi, had reached India and settled in different cities and towns. They had confidently formed their cultural institutions unfavourable circumstances could never discourage them. They established their mosques, khanqahs and madrasahs as well. The grave of the mayrs, which still provide spiritual shelter to their visitors, are the best evidence of the Muslim population in Badayun before the ghurian conquest. Mir Mulhim Shahid, Haidar Shahid and Burhan Shahid are like the morning star which disappears after shining for few moments but gives the news of sunrise. To those, who understand the silent signs of history, these graves of martyrs are like the leaders of a natural revolution. These elders with their blood nurtured the garden in which the young boy like Maulana Raziuddin was brought up. When this great son of Badayun, who was born ten years before the battle of Tarain, reached
Baghdad, the greatest seat of learning in the Islamic world at that time, many renounced *ulama* bowed their heads before him.

A new chapter of the history of Badayun began in 1197-98 A.D. when Qutbuddin Aibak conquered and annexed it into Islamic territory. Being completely aware of the geographical situation of Badayun a large cantonment was established there so as to keep a watch on the *rajas* and *zamindars* of vicinity. In a short span of time the army of Badayun earned extensive fame in bravery and became popular for its great strength. In 1205 A.D. when shahabuddin Muhammad Ghauri intended to suppress the rebel tribes of the border particularly khokhars, he took the help of the army of Badayun. The *Taj-ul Maasir* then contains the details of this battle. The enthusiastic and brave soldiers of Badayun killed two hundred thousand (two lakhs) khokhars. It was during the governorship of Iltutmish that Badayun earned more glory and greatness, and it came to known as the best military cantonment in northern India. The best army of the sultanate was either kept in Delhi or Badayun. As a result the governor of Bdayun was held as more revered and powerful in comparison to other governors. The governorship of Badayun was a great honour. Which was conferred upon the most
significant and distinguished personalities of the sultanate. Congratulating
Tajuddin Sanjar Qatlo on his appointment as the governor of Badayun,

Amir Khusrau says:

ای روز گار شه اقتصاع بدايو بیدیت
سنیدی بالا بتراب بالائی گردون یافته

[O’brave man of the king you have obtained the
Iqta ‘of Badayun; you have received the degree
which is above the heaven.]

Wast-ul-Hayat, p.78.

The event which increased the glory and honour of Badayun was
the uprising of Mongols. With the outbreak of the Mongol invasion, large
number of ulema, and eminent people migrated to India. Generally those
who were desirous of name and fame stayed in Delhi as the life in the
capital was really attractive. But those who preferred peace and learning
proceeded towards Badayun. The maternal and paternal grandfathers who
did not like government service and wished to have a peaceful life, made
Badayun their place of residence for instance the father of Shaikh Shahi
came from Yaman and settled in Badayun. Apart from the ulama and
mashaikh from foreign countries, a number of prominent personalities
from various parts of India also settled in Badayun. One of the brothers of Baba Farid Ganj-i-Shahar also took his abode in Badayun.

When during the early century of the Mughal period the city, Badayun maintained its grace and glory. It served as an important centre of learning. Great scholars shifted to Badayun and made it their home. Thus life in Badayun reflected a rich socio-cultural heritage. The renowned historian of Akbar’s age, Abdul Qadir Badaoni is the best example of the scholars of Mughal period who belonged to Badayun. His scholarly pursuits enhanced the literary and cultural environment of the city.

Thus Badayun held a significant strategic position from the geographical point of view. Consequently it developed into one of the most important cities of the sultanate reflecting a rich cultural heritage and efflorescence. A detailed study of the socio-cultural life of Badayun can enable one to understand it’s pivotal role as a centre of learning and it’s social and cultural progress and development. Hence the study of socio-cultural life of Badayun specially from Qutbuddin Aibak, 1206 A.D. to Akbar, 1605 A.D. assumes immense importance.

In the preparation of the present thesis entitled “Socio-cultural Life in Medieval Badayun 1206 A.D. – 1605, both primary and secondary
sources have been utilized. Persian and Sanskrit works have been utilized and the modern works in Urdu and English have also not be neglected.

Before proceeding further it is essential at this moment to make a brief survey of our source material. Persian books of both the early medieval period such as Minhajuddin Siraj Tuzjani’s *Tabaqat-i-Nasiri* Zainuddin Barani’s *Tarikh-i-Firoz Shahi*, Shams Siraj Afif’s *Tarikh-i-Firoz Shahi* and sources of the later medieval period such as Badaoni’s *Muntakhab-ut Tawarikh*, Nizamuddin Ahmad’s *Tabaqat-i-Akbari*, Farishta’s *Tarikh-i-Farishta* Abul Fazl’s *Ain-i-Akbari*, Yahya Sirhindi’s *Tarikh-i-Mubarakshahi*, Gulbadan begum’s *Humayun Nama*, Abdulla’s *Tarikh-i-Daudi*, have been referred to describe the socio-cultural life of Badayun during the medieval period.

Amir Khusrau’s works constitute a veritable source of information for the social and cultural history of Medieval India. Thus Amir Khusrau’s works such as *Nuh Sipihr*, *Ijaz-i-Khusravi*, *Kulliyat-i-Khusravi*, *Qiran-us-Sadain* have been utilized to describe the life in Badayun and to enhance information on the development and progress in medieval Badayun.

The hagiological literature plays a significant role in providing information on the political, economic, social, cultural scenario of any
The hagiological literature comprising the *Malfuzat* and *Tazkira* of the sultanate period is very informative as regards the social and cultural life of the period in review have also been studied. Thus the *malfuzat* such as *Fawaid-ud-Fuad* and the *Khair-ul-Majalis* and *Tazkiras* such as *Siyar-ul-Arifin* and *Akhbar-ul-Akhyar* have been fully utilized to create a proper picture of the socio-cultural life of medieval Badayun. Other sources such as the travellers accounts, modern sources in Urdu and English, journals, Bulletins and Reports, Gazetteers, and published articles have been referred to, while discussing various aspects in the present thesis.

**Objectives of the Study:**

This thesis proposes to study the following aspects and questions:

a) This thesis proposes to study, the position of Badayun before and after the establishment of the Muslim rule in the 12th century.

b) What kind of architectural developments took place in Badayun during the period under review?

c) This thesis attempts to study the contribution of Ulama, scholars, poets and Sufis in making Badayun one of the most significant centre of learning of Medieval India.
d) What were the customs and festivals of the people (Hindu and Muslim both) of Badayun.

e) An attempt has been made to describe the literary activities and educational development in Badayun.

f) One of the aims is also to examine the domestic life of the people of Badayun.

g) Another purpose is to understand whether the socio-cultural life of Badayun had a positive impact on the socio-cultural status of the Indian sub-continent.

Thus an attempt has been made in the following pages to present a brief account of the socio-cultural life of medieval Badayun from the time of Qutb-ud-din Aibak (1206 A.D.) to Akbar's period (1605 A.D.) The period thus covers four centuries of the muslim rule in the country.

A special emphasis has been laid in the work, on the salient features of social and cultural life which took place in Medieval Badayun chiefly as a result of the Islamic impact on Indian life and thought. The repetition of well known facts has as far as possible been avoided, but when for the sake of continuity of the narrative it seemed essential to refer to them, this has been done with great brevity. Due caution, however, has been taken not to leave out anything of real importance, in
the present thesis, care has been taken to utilize all the original source material and published works within our reach.

This thesis has been divided into six chapters.

**Chapter-I**  
**Historical Background:**

The first chapter deals with the antiquity and origin of Badayun. There is no mention of Badayun in any literary or epigraphical record before the 10\(^{th}\) century A.D. But the evidence of ancient coins and of other things discovered here shows that some earlier town on the same site existed long before the invasion of Muslims in India. The origin of the name Badayun and traditions attached to it have been discussed in detail. The political history of Badayun has been investigated by which we realized that originally it was a territory ruled by Hindu dynasties. Although Muslims were living in Badayun before the Muslim invasions, it became a prominent and popular centre of learning and Muslim culture after the Ghurian conquest and Badayun’s annexation in the Delhi Sultanate.
Chapter-II
Ulema, Scholar, Poets and Sufis:

History of Badayun would be meaningless if the socio-cultural life of the district is ignored. It was a prominent centre of Muslim culture during medieval period. A new chapter began in the history of Badayun with Ghurian conquest and it's annexation in the Delhi Sultanate. The contribution of nobles in cultural glory of Badayun begins with it which attracted the ulema and saints from different parts of Islamic world, many eminent mystics who entered India subsequent to Shihabuddin’s invasion settled there. Distinguished saints like Shaikh Fathullah, Shaikh Waji-uddin and Khwaja Ali Bukhari lived and died there and the tomb of Miran Mulhim Shahid is the most popular in Badayun.

Similarly Mongol havoc 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. This chapter presents the rich contribution of ulema, Sufis, poets and scholars in making Badayun a magnificent centre of learning.
Chapter-III
Architectural Development:

There is an abundance of monuments and architectural remains of historical relevance in Badayun district majority of them belong to the ancient period and are in a state of deploration while a major number of monuments of the early medieval and medieval periods are still intact.

This chapter surveys the architectural monuments of Badayun in which the monuments are divided and studied under two headings i.e. (a) Those located in the main city (b) Those situated in the near by or adjacent areas of Badayun. A detailed information on the different monuments such as tombs, mosques, tanks (hauz), hindu temples, forts and wells has been collected and presented.

Chapter-IV
Custom and Festivals:

This chapter studies the customs and festivals of both Hindu and Muslim people of Badayun. Customs such as sati, superstition birth ceremony, marriage, dowry and divorce, polygamy, purdah, death ceremony, both Hindu and Muslim festivals have been studied. This chapter discusses in detail the customs followed and festivals celebrated by the people of Badayun.
Chapter-V
Education and Literary Activities:

Badayun had its own cultural significance. Despite the political upheavals it developed as a centre of Muslim culture. Numerous mosques madrasas and khanqahs were built. Eminent scholars, poets and mystics from India and abroad settled there. During the early period when the Mongol storm had uprooted many Muslim families who sought shelter in India turned to this region and Badayun became a famous centre of learning and culture. This chapter reviews the literary activities and educational development in Badayun.

Chapter-VI
Domestic Life:

This chapter traces the domestic life of the people in Badayun. It has attempted to study the food habits, dress sense, costumes and ornaments of the commones and upper classes separately. The costumes and ornaments of men and women have also been dealt with separately. This chapter has thus enabled to give a clear picture of social life of Badayun.

In the conclusion an attempt has been made to analyse the positive role of the Sufis and scholars in making Badayun a rich cultural
centre. The significance of Badayun from the political, geographical and social point of view has been reflected. The contribution of several scholars and governors of Badayun and their consequent connection with the Delhi sultanate has also been reviewed.

The thesis also comprises an extensive bibliography of both published and unpublished contemporary, semi contemporary and other works utilized in its preparation.