Chapter-I
Historical Background
CHAPTER – I

HISTORICAL BACKGROUND

Antiquity and Early History:

The antiquity of Badayun is doubted as it is not found mentioned in any literary or epigraphical record before the 10th century A.D. However, the ancient coins and other things, discovered here, show that a town existed at the same site long before the invasion of muslims in India. Very little is known about the early history of Badayun. According to a stone inscription of Lakhanpala, its first name was Vodamayuta. It was the capital of a Pala dynasty who belonged to the Rashtrakuta clan. It is said that Badayun was founded by an Ahar prince named Buddha in the 10th century A.D and hence called as Buddhagoan. Afterwards it was changed as Bedama or Vedama but Cunningham has recorded its name as

Bedamaya. Some sources tells that Suraj Dhuaj, the prime minister of Mahipal and the Tomar king of Delhi and a reputed Vedic scholar, established here a theological school for popularizing the studies of Vedas and thus the place came to be known as Buddhagaon, Vedamaū or Bedamaū or Bedamaya. This view is supported to some extent by epigraphical records found in Lakhanpur. In 1877 Lamb, the then district magistrate of Badayun, found an inscription at Mandal Darwaza of Badayun fort which has been translated by M.M. Raziuddin Bismil. According to the latter the name of the place, in the light of this inscription, could be identified either as Viddamata or as Vedamotha. The author of Kanz-ut Tawarikh says that a village named Bhadaunlakh was given in donation to a local temple. The word ‘lakh’ perhaps denoting the annual income of the village (one lakh) was dropped, and the word ‘bh’ was replaced by ‘ba’ and thus it

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5 Atkinson, *op.cit.*, p.89.
6 Ibid, p.89 (According to the rules of Sanskrit Grammar ‘b’ and ‘u’ are interchangeable hence the above variations).
8 Bismil, M.M, Raziuddin, *Kanz-ut Tawarikh*, Badayun, Nizami Press, 1907, p.22
9 Ibid., p.27.
came to be called as Badaun.\textsuperscript{10} According to another view the name was derived from Buddhagoan, the village of Buddh, who was Ahar prince, however, Mr Court. propounds the theory that the root of the word Badaun is Budhha, the founder of Budhhism. In this connection he also refers to a another name Badhawan, which is the compound of the world Budha and Awan i.e. stone.\textsuperscript{11} According to Atkinson if Court is correct then the foundation of the town should not be less than 2200 years old.\textsuperscript{12} The variation of the word Badayun are listed below with necessary references :

1. Vodamayuta\textsuperscript{13}
2. Bedamaya\textsuperscript{14}
3. Vidvamota\textsuperscript{15}
4. Viddamota\textsuperscript{16}
5. Vedamotha\textsuperscript{17}
6. Buddhamau\textsuperscript{18}

\textsuperscript{10} Ibid., p.36.
\textsuperscript{11} Atkinson, op.cit., p.89
\textsuperscript{12} Ibid.
\textsuperscript{13} Epigraphica Indica, Vol I, op.cit., pp. 61-66, Fuhrer,op.cit.p.20
\textsuperscript{14} Cunningham, op.cit., p.1, Atkinson, op.cit., p.30.
\textsuperscript{15} Kanz-ut Tawarikh, op.cit., p.30.
\textsuperscript{16} Ibid, p.30
\textsuperscript{17} Ibid, pp.28,29.
\textsuperscript{18} Ibid, pp.24,25.
7. Bedamaū or Vedamaū
8. Bhadaun lahk (bhadan), Badaun or Budaun
9. Buddhagoan
10. Budha-Awan/ Budhawan
11. Badavan

Ancient Period:

The earliest known Aryan people whose territory roughly correspond to the Badayun were Panchalas, who were close to the allies of the Kurus, hence called as Kuru Panchala. They formed one confederate composite state which was ruled by one king. In the Mahabharata age, king Dhrupat reigned over Panchala. In Buddhist literature they are divided into two kingdoms, Northern Panchala and Southern Panchala, having the Ahichhatra and Kampilya as their

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19 Atkinson, op.cit., p.89.
21 Atkinson, op.cit., p.89.
22 Ibid.
In the Adikanda of the Ramayana (Sarga 33) it has been told that the king Brahmadatta used to live in the city of Kampilya. Cunningham identifies Kampilya with Kampil which is situated on the old Ganges between Badayun and Farrukhabad. In post Vedic literature the term ‘Panchala’ has been used to denote the land as well as the people who inhabited it. In that period the Panchala had entered into a friendly alliance with Kurus which lasted for a long time.

It is said that the town of Panchala was Ahicchatra where Drona established his capital. According to Cunningham, the history of Ahicchatra goes back to 1430 B.C. The name is written Ahiksetra as well as Ahicchatra means ‘Serpent Umbrella’. According to V.A. Smith the city of Ahicchatra is now in the modern Ramnagar in the

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27 Ibid.

28 Cunningham, *Ancient Geography of India*, Calcutta, Surendranath Majumdar Sastri, R. C. Chakravati, Chatterjee and Co. Ltd. 1924, p.106, See also, law Bimla Churn, *Tribes in Ancient India*, Poona, Bhandarkar Oriental Research Institute, 1943, p.34.


30 *Tribes in Ancient India*, op. cit, p.309.
Barielly district. It was a famous town when Huen Tsang came to India in the 7th century A.D. It is reported that the Panchalas were the descendent of Bharatas and had been named after the five sons of Bhrimyashva, was the fifth in the descendent of Nila, who was the second son of Ajamidha. Bharatas were also nicknamed as the five capable one, their territory also being designated Panchala as it represented the kingdom “For the maintenance of which five capable persons were enough” (Panchalam).

Bharata, the Paurava king is said to have brought the whole of Northern India under his rule and as such held sway over Badayun. Mudgala, the eldest son of Bhrimyashva, found the main branch of the rulers of north Panchala. His great grandson Divodasa, extended the kingdom and united all the five units under him. During the reign of Sudasa (probably fifth in descent from Divodasa) the North

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32 *Ancient Geography of India*, op.cit., p.412.

33 *The Early History of India From 600 B.C. to the Mohammedan Conquest*, op.cit., p.309.

34 Pargiter, F.E. *Ancient Indian Historical Tradition*, Delhi, Motilal Banarsidas, 1965, p.275

Panchala power rose to unprecedented eminence through his victory in the famous battle of ten kings.\textsuperscript{36}

Parishata, the exiled North Panchala claimant, took refuge in Kampilya, the capital of South Panchala when his kingdom was annexed by Ugrayudha. Later on the celebrated Paurava prince, Bhishma killed Ugrayudha and restored Parishata to his ancestral kingdom with Ahicchatra.\textsuperscript{37} Drupada succeeded his father Parishata.\textsuperscript{38} But soon he was defeated by Drona who had been his classmate as well and whom he (Drupada) he once insulted, with the aid of young Pandava and Kaurava princes who were his disciples. Drona kept North Panchala for himself, including Badayun district\textsuperscript{39} and gave South Panchala to Drupada. In the great Mahabharata War, North Panchalas were the staunch supporters of kauravas and once Drona was the supreme commander of Kaurava forces. He was killed in the battle. His son Ashvathama also took part in the battle but known is heard about Panchalas after him.\textsuperscript{40}

\begin{itemize}
\item\textsuperscript{36} \textit{Ancient Indian Historical Tradition}, op.cit., pp. 175-275
\item\textsuperscript{37} \textit{The History and Culture of Indian People}, Vol.I, op.cit., p. 297.
\item\textsuperscript{38} Ibid.
\item\textsuperscript{39} \textit{Tribes in Ancient India}, Op.cit., p. 33.
\item\textsuperscript{40} Ibid, p. 33-34.
\end{itemize}
After the Great War, Mahabharata history of this region sinks into oblivion for a long period except for a brief mention during the time of Mahatma Buddha in the 6th century B.C. Nothing is known about South Panchala in the post-Mahabharata period. The common name Panchala being used for the entire region of which Kampilya was the chief city, which had been the capital of south Panchala, became the centre of Brahminical learning and culture. The Panchalas, were the 3rd in the list of the ten ruling dynasties which flourished at the end Mahabharata war and continued till the time of Nandas. The number of the kings of this dynasty is said to be twenty seven who ruled one after the other. No other information is available about them except this. 41

Panchala figured as the 10th in the list of sixteen premier states (mahajanpadas) of the time of Buddha and Mahavira, and is said to have comprised the region covered by the present districts of Badayun, Bareilly, Farrukhabad and adjoining areas.42

In the middle of the 4th century B.C this region was annexed to the Nanda empire of Magadha43 and after the overthrow of the

Nandas the district became the part of the powerful Mauryan empire but after the death of Asoka in 236 B.C the Mauryan empire crumbled into pieces.

With the downfall of the Mauryas, the Panchalas of their period, probably ruling over this region as feudatories of the Mauryas, gradually started to regain power but were subsequently weakened by the Feuds who were their own allies and might have been therefore brought under subjugation by the newly risen imperial power of the Sungas.\(^4^4\) Pushyamitra Sunga overthrew Mauryan power and established Sunga dynasty which lasted about hundred years from 187 B.C to 75 B.C. After the Sungas, the Kanva dynasty wielded power from 75 B.C to 30 B.C.\(^4^5\) The subordinate of their region, however, seems to have lasted only for a short period of time because the Sungas power, declined due to the centrifugal forces, received a fillip from the incursions of the Greeks (Demetrius and his lieutenant Menander).\(^4^6\)

\(^{4^4}\) Ibid., p.32-33.


It has been suggested on the basis of Yuga-Purana, a section of Gargi-Samhita, that the viciously valiant Greeks overran the whole Panchala country (Rohilkhand including Badayun) and their was a complete breakdown of administration. Fortunately, the people fought the invading army so ferociously that it went back.

The history of this region from the end of the Kanva rule to the rise of the Guptas is very obscure. References may be made in this connection to a large number of coins found at places like Ahichchatra, Aonla and the Badayun district. According to numismatics evidences discovered from Ahichchatra and the neighbourhood, reveal that at least twenty seven kings ruled over this region more or less independently of any other power. In the beginning of the 1st century B.C a 3rd dynasty came to existence in Panchala consisting of fourteen successive rulers, all having names ending in ‘mitra’ and as such they are, therefore, called Mitra rulers of Panchala. Numismatic evidences found in large number at

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49 Puri, B.N. India in the time of Patanjali, Bombay, S. Ramakrishna, Bharatiya Vidya Bhawan, (2nd ed.) 1968, p.48.
Ahichhatra, Aonla and Badayun,
reveal that these kings flourished between 100 B.C – 200 A.D.

Accordingly, it was during the 2nd to the 6th centuries A.D that the region was ruled over by the rulers of three dynasties, i.e. Mitras, Guptas and Nagas. During the 4th century A.D Guptas established imperial unity in India. The present district of Badayun also shared the fruits of the golden age and contributed much of towards its peace and prosperity. In the Gilgitmanuscripts (written in post-Gupta times) the North Panchala including Badayun has been described as very prosperous, rich in wealth and agricultural products, and a ‘densely populated Janpada’ (country).

In the latter half of the 6th century after the downfall of the Guptas, Badayun appears to have come under the domination of Maukhari king of Kannuaj, and afterwards under Harsha (606-647 A.D). During Harsha’s reign the Chinese pilgrim, Huien Tsang visited

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51 Ibid., p.48.
52 Badaun Gazetteer, op.cit. p21.
Ahichchatra about 635 A.D.\textsuperscript{55} In the second quarter of the 8\textsuperscript{th} century Badayun was ruled by Kannauj kings\textsuperscript{56} but after the capture of Kannauj about 815 A.D by Nagabhanna II, it came under the sway of the rising power of the Gurjar Pratiharas.\textsuperscript{57}

After the raids of the Muslims, Pratihra empire disintegrated particularly by the repeated invasions of Sultan Mahmud of Ghazni. In 1019 A.D Mahmud crossed the Ramganga before advancing upon that city.\textsuperscript{58} Alberuni, who came to India at that time also referred to Panchalas as one of the nine old great kingdoms, adding that the name was not then commonly used.\textsuperscript{59}

In the 2\textsuperscript{nd} quarter of the 11\textsuperscript{th} century, Rashtrakutas established their rule in Badayun. The peace and prosperity of Badayun grew tremendously. Hasan Nizami stated that Badayun, at that time, was "one of the mothers of cities and one of the chiefest country of

\textsuperscript{55} Tripathi, Rama Shankar, \textit{History of Kanauj to the Moslem Conquest}, Delhi, Motilal Banarsidas, 1964, pp.35,52,55.
\textsuperscript{57} \textit{History of Kanauj to the Moslem Conquest}, op.cit., p. 188.
\textsuperscript{58} Ibid., pp.230-233.
\textsuperscript{59} \textit{History of Kanauj to the Moslem Conquest}, op.cit, p.287.
The inscription of Lakhanpala, found at Badayun, gives a list of eleven rulers representing eight generations of the dynasty. The first known king Chandra appears to have been its founder.

**CHART**

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CHANDRA
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VIGRAHAPALADEVA
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BHUVANAPAL
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GOPALA
  ↓
TRIBHUvana
  ↓
MADHAVAPAL
  ↓
DEVAPAL
  ↓
BHIMPAL
  ↓
SURAPAL
  ↓
AMRITPAL
  ↓
LAKHANPAL
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Dhrampala was probably the last ruler of the Rashtrakutas time from whom Muslims succeeded in capturing Badayun district.

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60 *Badaun Gazetteer*, op.cit., p23
Medieval Period:

Badayun was quite popular in the medieval period. Mullah Abdul Qadir, generally known as ‘Badaoni’, belonged to this city. Khidr, son of Nasrullah Kotwal of the district (khitta) of Badayūn, constructed a tomb of Badrud-din Shah Wilayat in 1390 A.D. and inscription of this building refer to this place as Khitta Badayun.

Badayun was the first place in Rohilkhand which came under the Muslim domination. The earliest historical reference is to the invasion by Salar Masud Ghazi, the youthful nephew of Sultan Mahmud of Ghazni. His attack on Badayun, however, appears to be even more legendary than the rest of his stay. The popular account states that in 1028 A.D. Salar Masud took Meerut and then marched towards Kannauj. On his way he stopped at Badayun where the reigning prince refused to pay tribute. With the result the town was besieged and taken.

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63 Ibid.p20.
64 Nevill, H.R. op.cit. pp.132-133.
In 1197-98 A.D. Qutubuddin Aibak, took the city by a night attack and slew the Raja. It is said that during his stay at Badayun Qutubuddin founded a college known as Muizzi Madarasah. In 1202 A.D. he once again visited Badayun after the capture of Kalinjar. The first governor of whom any mention occurs was one Hizabba-ud-din Hasan who was the patron of Muhammad Bakhtiyar Khalji who afterwards became the ruler of Bengal. He was soon succeeded by Iltutmish as the governor of Badayun. When Qutubuddin became the Sultan, he retained Iltutmish at Badayun, which continued in his possession till the accession of Aram Shah in 1210 A.D.

When after Iltutmish, Ruknuddin became the Sultan of Delhi in 1236 A.D., Malik Aizuddin Mohammad Salari was the ‘muqta’ of Badayun and had revolted against the Sultan. According to a tradition, after Iltutmish, Rustam Khan Dakhini was in charge; who

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68 Ibid., 305.
69 Nevill, H.R. p.133.
70 Nizami, K.A. Some Aspects of Religion and Politics in India during the 13th Century, Delhi, Idarah-i-Adabiya-i-Dilli, reprint, 1978,p.137
change the name of Neodhara as Islamnagar. He succeeded his father in 1236 and received a grant of Badayun in 1127-28 A.D. His lieutenant was Ainul Mulk Hussain Ashari. Ruknuddin had built a great mosque at Badayun known as Shamsi Masjid. His character caused dissatisfaction in general and Izzuddin Mohd. Salari, the governor of Badayun revolted against him. In 1239 A.D. Razia was succeeded by Muizuddin Bahram Shah who appointed his Amir-i-Hajib (chamberlain) as the governor of Badayun. Bahram was succeeded in 1242 by Ruknuddin’s son Alauddin Masud. Alauddin appointed Malik Tajuddin Sanjar Kotlak as the governor of Badayun. Tajuddin Sanjar honoured Minhaj-us-Siraj, the author of *Tabaqat-i-Nasir* in the same year. He remained in Badayun in 1248 A.D. up till the succession of Malik Jalal-ud-din.

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Ghiyasuddin Balban, before becoming the Sultan of Delhi on Sunday 17th Rabi-ul-Akhir, 649 A.H (10th July 1251 A.D.), was the governor of Badayun. When Balban became the Sultan of Delhi in 1265, he appointed Malik Barbak as the governor of Badayun. But later on Malik Barbak was hanged because of his injustice. In 1280 A.D. Balban again visited Badayun on his way to Delhi crossing Ganges at the ferry near Gunnaur, probably Ramghat and Narora.

In 1289, Jalaluddin Firoz set on the throne of Delhi and became the first Sultan of Khalji dynasty. But within few month of his accession, Malik Chhajju, the nephew of Balban, became rebellious at Kara and marched towards Delhi. Jalaluddin sent his army towards Badayun and defeated Chhajju. However, the latter was pardoned by the Qazi of Badayun.

In 1296 A.D. Sultan Jalaluddin was killed at Kara by his nephew Alauddin who proclaimed himself as the Sultan of Delhi.
Setting out for Delhi, Sultan Alauddin Khalji is reported to have passed through Badayun where he appointed Amir Umar, one of his nephews, as its (Badayun's) governor. However, Amir Umar revolted against the Alauddin Khalji in 1299 A.D. The revolt was suppressed easily and consequently Amir Umar and his brother Mangu Khan, the governor of Awadh, were dealt severely.\(^{85}\) In 1308 A.D. the country (India) was invaded by the Mongols under Ali Beg Gurgan, who occupied the Doab and extended his operations into Badayun and Awadh. But they were overthrown by Malik Kafur who was the army general of Alauddin Khalji.\(^{86}\)

Sultan Firuzshah Tughlaq ascended the throne of Delhi in 1351 A.D. He appointed Saiyid Muhammad as Badayun's governor. But in 1379 A.D. this man was treacherously murdered by Kharag Singh of Katehr. To take the revenge Sultan Firuz converted katehr into a hunting preserve.\(^{87}\) According to Farishta, no one was seen inhabited for six years. Sultan gave Badayun to Malik Qabul.\(^{88}\) During his last visit to this region in 1385 A.D. Firuz Shah Tughlaq

\(^{85}\) Ibid., p.136.
\(^{86}\) Ibid.
\(^{88}\) Ibid., p.118.
built a fort at the distance of seven Kos from Badayun called as Firuzpur. But being the last of the forts built by him, this place became known as Akhirinpur.\textsuperscript{89}

No detail of the governorship of Malik Qabul is available. It was after the death of Firuz Shah Tughlaq that Badayun came in the possession of Nusrat Shah (1394 A.D.).\textsuperscript{90}

During the reign of Mahmud, Mahabat Khan was appointed the governor of Badayun who remained there till the death of the Sultan. After the death of Mahmud in 1412 A.D. Mahabat Khan together with Rai Singh of Katehr joined the forces of Daulat Khan but they failed and hence surrendered to Khizr Khan\textsuperscript{91}. When Khizr Khan became Sultan of Delhi, he sent Taj-ul-Mulk to Badayun to chastise the Hindus. Har Singh fled and later on submitted himself and was pardoned. Har Singh paid tribute for few years but again rebelled in 1418 A.D. he was again defeated and driven towards...
Kumayun hills.\textsuperscript{92} Mahabat remained at Badayun till the death of Khizr Khan in 1421 and the accession of his son Mubarak Shah.\textsuperscript{93}

Mubarak Shah was murdered in 1434 was succeeded by Muhammad grandson of Khizr Khan though the actual ruler was the minister Sarwarul-Mulk. Sarwarul-Mulk’s arrogance created general discontent among the nobles, Allahdad Khan of Sambhal and Ahar Mizan, otherwise called Chaman sent their troops and Sarwar-ul-Mulk besieged Delhi.\textsuperscript{94}

The minister was killed in attempting the life of Sultan who rewarded Chaman with the title of Ghazi-ul-Mulk and the territories of Badayun and Amroha were granted to him.\textsuperscript{95} After Muhammad’s death his son assumed the title of Sultan Alauddin, when went to Badayun in 1447 and got attracted by it. He again came to this city in 1448 and stayed there till his death in 1478. He gave Delhi to Bahlol Lodhi.\textsuperscript{96}

\textsuperscript{92} Ibid., p.188.
\textsuperscript{95} Ibid., p.146-147.
\textsuperscript{96} \textit{Badaun Gazetteer} op.cit, p.29.
After Bahlol Lodi’s death his eldest son Sikander Lodi ascended the throne of the Delhi Sultanate in 1488, but he was opposed by his brother Barbak Shah. Sikandar defeated Barbak Shah near Kannauj and compelled him to take shelter in Badayun. After the death of Sikandar Lodi his son Ibrahim Lodi became the Sultan of Delhi in 1517 A.D. His behaviour was stern and he had open disregard of old nobility, that led to general discontent. Consequently, at the time of Babur’s invasion the country beyond the Ganga came in the possession of refractory chieftains. However, it remained in possession of Afghans till the final overthrow of their power in 1526 A.D. with the hands of Zahiruddin Babur who founded the Mughal Empire in India by proclaiming himself the first Mughal Emperor of Hindustan. In 1528 A.D. Babur regained Awadh and Lucknow and probably took possession of the entire Rohilkhand including Badayun.

In 1530, Humayun succeeded Babur, but during the ten years of his reign nothing is heard about Badayun. After his defeat by Sher

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97 Ibid.
98 Ibid.
99 For the details of Babur’s invasion see his autobiography Babur Nama.
100 Badayun Gazetteer, op.cit. p29
Shah and his flight to Lahore it is recorded that Nasir Khan was incharge of Sambhal but he was replaced by Isa Khan Kalkapur because of his tyrannous behaviour. But how long Isa Khan held charge is not known. At the death of Islam Shah in 1553 the governor was Yahya Khan, who espoused the cause of Ibrahim, one of the three rival Sultan. Adil Khan sent a force to crush the confederacy of Ibrahim and Yahya, which was not succeeded. However, Yahya was defeated by Sikander Suri at Agra and again in the same vicinity by a Hindu General. It appears that during the troublous days of Adil’s reign one Qambar Diwana sized Badayun together with Sambhal and a considerable portion of Doab. According to a version, he was given the government of Badayun by Humayun in 1553. Humayun on recovery of Delhi held Qambar as governor of Badayun. Qambar’s ambitions prompted him to make a military demonstration against the domain of his neighbourhood and in return Ali Quli Khan invaded Badayun and besieged the fort. Qambar was captured while attempting to escape, and was put to death by Ali Quli Khan. His body was buried at Badayun and for many years lower classes make

101 Sarwani, Abbas Khan, Tarikh-i- Sher Shahi, Elliot and Dowson, Vol. IV, Lowprice publications, Reprint, 2001, pp. 383-384

102 Kanz-ut Tawarikh, op. cit, p. 240.

pilgrimages to his tomb. After the death of Qambar, Mir Murtuza a protege of Ali Quli Khan succeeded to the government of Badayun.\(^{104}\)

It is rather surprising that the history of Badayun remains almost obscure throughout the reign of Akbar especially as one of the greatest historian of the day, Abdul Qadir Badaoni, was a native of that place. It could be due to the fact that Badayun relapsed into insignificant event occurred to attract the attention of the chronicler. The government does not appear to have attached much importance probably because the district was within the easy reach of the capital. Badayun itself was one of Akbar’s mint city for the coinage of copper only. Only two governors, of whom anything is mentioned were Qasim Ali Khan Baggat and Shaikh Qutb-ud-din Chisti, a grandson of the famous Shaikh Salim of Fatehpur Sikri. Qasim Ali Khan was also a poet and composed verse with the pen-name ‘Attari’. During his rule in 1572 a great fire brokeout in Badaun when immense number of its inhabitants lost their lives.\(^{105}\) The fire also destroyed the portion of the great mosque, of which the dome collapsed, which was repaired by Qutb-udd-din’s son.\(^{106}\) The next year there occurred a small

\(^{104}\) Ibid., p.243.
\(^{105}\) Ibid., p.216.
\(^{106}\) Ibid., pp.245-246.
outbreak of insurgency in the district. Husain Khan Tukriya, governor of Kant and Gola, was sent there to repress the rising.\textsuperscript{107} It also appears that after this event both Kanth and Gola were included in the Sarkar of Badayun.

Thus, we see that history of Badayun remains obscure for a considerable period after the death of Akbar in 1605. The contemporary historians rarely mention Badayun in their annals and concentrate mainly upon the events occurring around the capital or on the outlying confines of the empire.

\textsuperscript{107} Nevill, H.R op.cit.p.142