



The Political Situation of Badaun during the Mamluk Era (602-689 AH / 1206-1290 AD)

Israa Bassim Mohammed Abbas ^{1*}, Fawaz Zuhlif Jazzae Khalil ²

¹Department of History, College of Education for Humanities, University of Anbar, Ramadi, Iraq.

²Department of History, College of Education for Humanities, University of Anbar, al-Khalidia, Iraq.

Received: 17/2/2023
Revised: 3/5/2023
Accepted: 5/12/2023
Published: 30/12/2023

* Corresponding author:
israaaliraqi3@gmail.com

Citation: Abbas, I. B. M., & Khalil, F. Z. J. (2023). The Political Situation of Badaun during the Mamluk Era (602-689 AH / 1206-1290 AD). *Dirasat: Human and Social Sciences*, 50(6), 202–209.
<https://doi.org/10.35516/hum.v50i6.7052>

Abstract

Objectives: This study aims to shed light on the political situation of the city of Badaun: the extent of its connection with the capital Delhi, the number of rulers who governed it during the Mamluk era (602-689 AH/1206-1290 AD), and its most prominent governors, especially those who later became sultans.

Methods: Relying on Arabic, Persian, Urdu, and English sources and references, the study adopts the historical approach. It is divided into three sections. The first provides background information on the location of Badaun, while the second focuses on the Islamic conquest of Badaun during the Ghurid era (543-612 AH/1148-1215 AD). The third section tackles the political situation of Badaun during the Mamluk era (602-689 AH/1206-1290 AD).

Results: Due to its significance, the city was strongly connected with the capital Delhi. Badaun was ruled by no less than fourteen governors, the first of whom is Qutbuddin Aibak and the last King Baqbak Sargandar. Not only were its rulers considered among the most important governors of India, they were so respected and valued by the sultans of Delhi that some of them became sultans.

Conclusions: Badaun was considered one of the most important fiefdoms, allocated to powerful rulers in the first half of the seventh century AH / thirteenth century AD. Its most prominent governors include Qutbuddin Aibak (the founder of the Mamluk Sultanate), Shams al-Din al-Tamash, Rukn al-Din Firuz Shah, and Ghiyath al-Din Balban, all of whom who assumed the throne of the Sultanate of Delhi.

Keywords: Badaun, conquest, Mamluks, India, the political situation.

الأوضاع السياسية في مدينة بدايون الهندية خلال عصر المماليك (602-689هـ / 1206-1290م)

إسراء باسم محمد عباس ^{1*}، فواز زحلف جزاع خليل ²
¹ قسم التاريخ، كلية التربية للعلوم الإنسانية، جامعة الأنبار، الرمادي، العراق.
² قسم التاريخ، كلية التربية للعلوم الإنسانية، جامعة الأنبار، الخالدية، العراق

ملخص

الأهداف: تهدف الدراسة إلى توضيح الأوضاع السياسية لمدينة بدايون، ومدى ارتباطها بالعاصمة دلهي، وكم والي حكمها خلال عهد المماليك (602-689هـ / 1206-1290م)، ومن هم أبرز ولائها، ومن منهم تسلم عرش السلطنة.

المنهجية: اعتمدت الدراسة على المعلومات التي وفرتها المصادر والمراجع العربية والفارسية والأوردية والإنكليزية، واتبعت الدراسة المنهج التاريخي، وقسمت إلى ثلاث محاور، تضمن المحور الأول المقدمة حول موقع مدينة بدايون وشمل المحور الثاني الفتح الإسلامي لمدينة بدايون خلال العهد الغوري (543-612هـ / 1148-1215م)، أما المحور الثالث فاحتوى على الأوضاع السياسية في مدينة بدايون الهندية خلال عهد المماليك (602-689هـ / 1206-1290م).

النتائج: اكتسبت بدايون مكانة مهمة وارتبطت من الناحية السياسية بالعاصمة دلهي، حكمها ما لا يقل عن أربعة عشر والي، ابتداءً بقبط الدين أيبك وإنهاءً بالملك بقبق سرجاندار، وعدّ ولائها من أهم ولاءة الهند وحظي ولائها بمكانة كبيرة من قبل سلاطين دلهي حتى وصل بعضهم لعرش السلطنة.

الخلاصة: عدت بدايون من أهم الأقطاعات المخصصة للحكام الأقوياء في النصف الأول من القرن السابع الهجري / الثالث عشر الميلادي، وأبرز ولائها هم قبط الدين أيبك مؤسس سلطنة المماليك وشمس الدين التمش وركن الدين فيروز شاه وغيث الدين بلبن الذين تسلموا عرش سلطنة دلهي.

الكلمات الدالة: بدايون، الفتح، مماليك، الهند، الأوضاع السياسية.



© 2023 DSR Publishers/ The University of Jordan.

This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY-NC) license
<https://creativecommons.org/licenses/by-nc/4.0/>

1: Introduction :Badaun city location

Badaun is located in the continent of Asia within the borders of the Indian state in the Uttar Pradesh prefecture, that located in the west of the country, and in the southwestern part of the Rohill Qhind ancient city. The city is mediated by the Ganges rivers and its tributaries and the Ram Ganga River. It is bordered by the cities of Moradabad and Rampur from the north, while from the northeast it is bordered by the city of Bareilly, from the southeast by the city of Shah Jahanpur, from the south by the city of Farrukhabad and Min Buri, while the city of Aligarh and Bland Shahr border it from the west (Singh.,1986, p.1; Al-Badauni, 2014, p. 30). Badaun lies between latitudes 27°40s and 28°29s N, and longitudes 78°16s and 79°81s E (Singh., 1986, p.1).

2: Section the Islamic Conquest of the Badaun During the Ghurid era 543-612 AH / 1148-1215 AD

The Ghurids 543-612 AH / 1148-1215 AD led jihad campaigns and the conquest of Hindu fortresses and castles during the reign of Sultan Ghiyath al-Din Muhammad 558-599 AH / 1162-1202 AD, They were able to do this by taking advantage of the weakness in the Ghaznavid Emirate's body and eliminating their influence in Khorasan. Ghiyath al-Din appointed his brother Shihab al-Din al-Ghawri as Emir of Ghazna and the country of the Hindus, so it fell to the latter the task of completing the conquest of the Hindu forts and castles (Al-Jawzjani, 2013, 1/383).

In the year 588 AH / 1192 AD, Qutb-ud-din Aybak headed towards Mirat Castle, and completed its conquest, using it as a military base. In the same year, the conquest of Dihli was completed, which constituted an obstacle to the progress of Muslims to the east and north of the Hindu country (Ibn Al-Athir, 1997, 9/197). Qutb-ud-din Aybak decided to make Dehli his present and command headquarters when the nearby citadel of Kol was taken in the year 590 AH / 1193 AD, which secured the city of Dehli (Al-Harawi, 1995, 1/53).

As for the city of Badaun, it is clear that the Hindus regained control of it after the weakness and demise of the Ghaznavid rule. The historian al-Jawzjani mentioned in a narration the reconquest of the city of Badaun during the Ghurid era 543-612 AH / 1148-1215 AD. Where he mentioned while talking about Sultan Shihab al-Din al-Ghuri:

“In the months of the year five hundred and ninety, the sultan came from Ghaznain to Banaris and Kannauj, and at the borders of Gondol he defeated Rajaji Gond. In this conquest, he gained more than three hundred elephants, Under the protection of this just conquering sultan, may he rest in peace. His servant Qutb-ud-din Aybak was victorious, and he conquered all the states of the outskirts of the kingdoms of India. It includes: Nahrwalah and Thankar and Kwalior and Badawon fort. We will write about the history of each one in Al-Futuh Al-Qutbiyyah, God willing.” (Al-Jawzjani, 2013, 1/574).

Al-Harawi also mentioned that Qutb-ud-din Aybak seized Thankar, Kwalior, and Badawon (Al-Harawi, 1995, 1/53). Al-Jawzjani did not mention the conquest of Badaun while talking about the conquests of Qutb-ud-din Aybak, but he mentioned it during his talk about the circle of conquests of Sultan Shihab al-Din al-Ghuri after the conquest of Nahrwalah (Al-Jawzjani, 2013, 1/580, 589-593). This is natural, since Qutb-ud-din Aybak is considered a slave of Sultan Shihab al-Din al-Ghuri. Therefore, the conquests made by Qutb al-Din are attributed to the conquests of Sultan Shihab al-Din al-Ghuri.

Al-Jawzjani mentioned the dates of the conquest of the cities that Qutb-ud-din Aybak conquered, such as Dihli, which was conquered in the year 588 AH / 1192AD Thankar, which was opened in the year 591 AH / 1194AD and Nahrwalah, which was conquered in the year 593 AH / 1196 AD. However, he did not mention the date of the conquest of Badaun (Al-Jawzjani, 2013, 1/589-593). Among the contemporary references to the conquest of Badaun, the history book of Fakhr al-Din Mubarak Shah Marurudhi “Anecdotes of the Conditions of Hind” stands out as the only reference that mentions the history of the conquest of Badaun in the year 594 AH / 1197 AD by Qutb-ud-din Aybak. It is supported by modern references (Fakhr-i Mudabbir, 1927, p. 24). As for Al-Harawi and Firishta, they indicate that the ruler Qutb-ud-din Aybak conquered the city of Badaun in the year 599 AH/1202 AD (Al-Harwi, 1995, 1/53; Firishta, 1829, vol.I, p.197-198).

It seems that the most correct is what Mubarak Shah mentioned that it was opened in the year 594 AH / 1197 AD. The Harawi regime and Firishta (Astarabadi), who lived in the second half of the 10th century and the beginning of the 11th

century AH/the second half of the 6th century and the beginning of the 7th century AD, provided less accurate information than Mubarak Shah, a historian who lived through the period of its conquest.

With another evidence, Al-Jawzjani further mentions that Muhammad ibn Bakhtiyar al-Khilji declined to be admitted to the Diwan ul-Ard in Ghaznin during the time of Sultan Muizz al-Din Muhammad because, in the owner's opinion, his situation was uninteresting. He then traveled to Hindustan but was turned away by the Diwan-ul-Ard in Delhi once more. He then traveled to Badaun in the employ of Sabbah Salar Hazbar al-Din Hasan Arnab, the district chief of Badaun, who accepted him. Later, he relocated to Awdah, where his heroism and star shone until he was capable of taking Bahar in the year 595 AH/1198 AD (Al-Jawzjani, 2013, 1/598) Until he was able to open Bahar in the year 595 AH / 1198 AD. (Darwish, 2011, pp. 178-179). The conquest of the Bihar region in the year 595 AH / 1198 AD clearly indicates that Bedayun was conquered in the year 594 AH / 1197 AD, a year before Bihar.

After completing the conquest of Badaun, Qutb-ud-din Aybak lived there for about a year, overseeing and organizing its affairs and establishing Islamic rule there. He then handed power of its administration to the Sabbah Salar Hazbar al-Din Hasan Arnab, the commander of his forces (Firishta, d.t., 1/249). Then he returned to Delhi and made it the seat of his rule and began to complete the conquests of the rest of the Indian cities by order of his Sultan Shihab al-Din al-Ghuri. (Ibn al-Athir, 1997, 10/180).

3: The Political Situation In The Badaun City During The Mamluk Era 602-689 AH / 1206-1290 AD

Ghiyath al-Din Mahmud, the son of Ghiyath al-Din Muhammad, seized the throne of the Ghurid emirate after the death of Sultan Shihab al-Din al-Ghuri In the year 602 AH / 1205 AD. As a result of a weakness in the Ghurid emirate's structure, the majority of its rulers started to work for independence from the rule of the Ghurids. An exception is Qutb-ud-din Aybak, who preserved the property of the Ghurids in India and continued to rule it in their name. Sultan Ghiyath al-Din Mahmud rewarded him, so he released him and set him on their property in India (Al-Jawzjani, 2013, 1/592). In the year 602 AH /1205AD Jetro gave him the title of Sultan after sending him the Emirate of the Sultanate from Fayrozkoh (Al-Harawi, 1995, 1/55). Dihli was chosen by Qutb-ud-din Aybak as the capital of his empire and the throne of the Sultanate (Al-Jawzjani, 2013, 1/592).

With this, a new period in Indian history known as the Sultanate started, and the Mamluk state, also referred to as the first Turkish state in India, emerged to administer Muslim property in India (Al-Jawzjani, 2013, 1/589). From a year 602-689 AH / 1206-1290 AD, eleven successive sultans, led by Sultan Qutb-ud-din Aybak, ruled the kingdom (Qureshi, 1944, p.178). The political history of the city of Badaun during the period of the Sultanate was linked to the system of government in the capital, Delhi, and the feudal function played a great importance. As Badaun was a regional city and was considered the mother of cities and one of the most important cities in India (Nizami, 2016, p. 208). As it was considered one of the most important fiefdoms allocated to the powerful rulers in the first half of the 17th century AH / 13th century AD, since the time of al-Mu'izzi and beyond.

In other words, its significance dates back to before the Delhi Sultanate was founded (Nafeesh, 2014, p.31). The Sultans of Delhi appointed the rulers of Badaun during the Sultanate period, and the situation persisted in this way throughout the reigns of all the dynasties that ruled the Delhi Sultanate (Moin Al-Haq, 1966 1/352-). In the year 594 AH/ 1197AD Qutb-ud-din Aybak, who had been the first to rule it since the Ghurid era, managed its affairs and remained there for nearly a year. After that, he assigned Sabbah Salar Hazbar al-Din Hasan Arnab leadership of its administration, and he remained in leadership of it until Qutb-ud-din Aybak reassigned Abu al-Muzaffar Iltutmish to be the ruler of Badaun (Al-Juzjani, 2013, 1/598-620)

Soon after assuming the governorship of Badaun, he had the opportunity to display his bravery and military ability. When he marched with Sultan Shihab al-Din al-Ghuri, who marched to eliminate the rebellion of the Banu Kahukhran who refused to pay the tax, they cut off the road between Ghazni and Lahore and seized some commercial convoys, and Daniel Saheb Ajwadhan joined them in the year 601 AH / 1204 AD, As a result, Shihab al-Din al-Ghawri, accompanied by Qutb-ud-din Aybak's army, summoned Abu al-Muzaffar Iltutmish from Badaun with his army, The Sultan was impressed by the

man's bravery and ordered Qutb-ud-din Aybak to release him, which led to his release while he was in charge of Badaun (Al-Harawi, 1995, 1/54). According to Firishta, Abu al-Muzaffar Iltutmish seized power of Badaun in the year 600 AH/1203 AD, and he ruled Badaun in the Sultanate's name for a further eight years or so (Firishta, d.t., 1/249). Sultan Qutb-ud-din Aybak died in the year 607 AH / 1210AD, after falling from his horse in the field while playing mace, and the horse collapsed on top of him with the saddle pressed against his chest (Al-Jawzjani, 2013, 1/593).

Aram Shah, who was adopted by Qutb-ud-din Aybak, was crowned on the throne of the Sultanate (Al-Sarhandi, 1931, p. 16) in order to maintain security and peace. But he proved his weakness and his inability to preserve the unity of the country. As a number of princes declared their independence during his reign, and he was unable to deter them. This prompted statesmen, including Ali Ismail, the Emir of Justice in Dihli, and the rest of the loyal dignitaries and notables, to send a letter to the ruler of the city of Badaun Iltutmish, calling on him to take over the reins of power in place of Aram Shah in the year 607 AH. /1210A.D, Especially since Iltutmish had previously obtained a book of his emancipation, in addition to the fact that Sultan Qutb-ud-din Aybak considered Iltutmish as his son and had married him to one of his daughters and expressed his desire to make him king on the throne (Al-Jawzjani, 2013, 1/593).

Iltutmish, accompanied by the army of the city of Badaun, advanced towards Dihli. He managed to defeat Aram Shah at the Jovna River, who showed his weakness through resistance. So victory was completed for Iltutmish, and he sat on the throne of Dihli, and he was called Shams Al-Din Iltutmish (Al-Jawzjani, 2013, 1/621; Al-Harawi, 1995, 1/67). At the beginning of his accession to the throne, Shams al-Din Iltutmish was busy facing the rebellions that arose against him, especially by Nasir al-Din Qabaja and Taj al-Din Yilduz. So he neglected the matter of the city of Badaun. Which prompted the Rajputs to take advantage of the opportunity, so Rajaman the Hindu was able to take advantage of the opportunity and regained control of the city of Badaun, so it got out of the control of the Muslims. But Iltutmish, after he had finished with the internal dangers that threatened his throne, went to the city of Badaun and managed to re-conquer it (Al-Jawzjani, 2013, 1/621-628).

As a result, he disregarded the issue with Badaun City. Which caused the Rajputs to seize the chance and regain ownership of the city of Badaun, taking back control of the Muslims' rule. But Iltutmish traveled to the city of Badaun and succeeded in releasing it after he had dealt with the internal threats to his kingship (Al-Jawzjani, 2013, 1/621-628). It should be noted that this event neglected the sources to mention the date of its occurrence, but we believe that it occurred in the first year of Iltutmish assuming the throne of the Sultanate, i.e. the end of the year 607 AH. /1210AD. Even the historian Al-Jawzjani makes the conquest of Badaun one of the first conquests of Sultan Shams ud-Din Iltutmish (Al-Jawzjani, 2013, 1/628).

Once he had regained possession of Badaun, Sultan Shams ud-Din made the king, Taghan, the ruler. King Taghan's policy in Badaun was not well described (Al-Jawzjani, 2013, 1/627). However, one of the most notable incidents was the intimidation that Sultan Shams ud-Din Iltutmish and Taj al-Din Yilduz engaged in. Following Taj al-Din Yilduz's loss in the Battle of Trayn in the year 612 AH / 1215AD, Sultan Shams ud-Din Iltutmish was taken to the city of Badaun to be imprisoned there. He stayed there until he passed away and was buried there (Al-Harawi, 1995, 1/67).

King Taghan continued to rule in Badaun until the year 625 A.H. /1229A.D., when Sultan Shams ud-Din Iltutmish crowned his second son, Rukn-ud-din Firuz, as governor of Badaun while giving him a green umbrella (Al-Harawi, 1995, 1/71) and this was the first responsibility assigned to him. King Hussein al-Ash'ari was appointed as the minister of Rukn-ud-din Firuz in Badaun. After Sultan Shams ud-Din Iltutmish conquered the fortress of Kalior and returned to Dihli, he gave the kingdoms of Lohore, which were the generals of the king, to Rukn-ud-din Firuz (Al-Jawzjani, 1995, 1/630; Al-Harawi, 1995, 1/71).

It is clear that Rukn-ud-din Firuz remained in his hand in Badaun on the side of Lohore. Where the references did not address the mention of a new personality who took over the state of Badaun during the era of Iltutmish after Blohur was entrusted to Rukn-ud-din Firuz. Sultan Shams ud-Din Iltutmish was elevated to guard the weapons stocks in the city of Badaun during the reign of King Badr al-Din Sanqur al-Roumi from the position of hunting affairs manager (Al-Jawzjani, 2013, 2/34).

References only reported that it took place while Sultan Shams ud-Din Iltutmish was in rule; they did not specify approximately when this was carried out. The princes placed his son Rukn-ud-din Firuz Shah as Delhi's ruler after Sultan Shams ud-Din Iltutmish died in the year 633 AH./ 1235AD During his reign, King Izz al-Din Salari was appointed the ruler of Badaun. But after ascending to the throne of the Sultanate, Sultan Rukn-ud-din Firuz was consumed with enjoyment and obscenity, opening the treasuries' gates and exaggerated in spending the treasury's money in the wrong places. Shah Turkan, his mother, ran the government and abused the harem of Sultan Shams ud-Din Iltutmish. She also gave the order for Qutbuddin, his young son, to be blinded and subsequently killed. Numerous princes from the kingdoms that composed the Sultanate of Dehli became resentful of the Sultan and his mother's position as a result of this. So, they destroyed the stick of submission. King Izz al-Din Salari of Badaun was one of them. Awadh, Hansi, Lekhonti, Multan, as well as the Emir of Lohore, banded together and declared their rebellion against the Sultanate of Rukn-ud-din Firuz, which arrived to repel them. Nizam al-Mulk Muhammad Junaidi, his minister, accompanied King Izz al-Din Salari before they accompanied King Jani and Koji. The conflict in the Punjab could not be resolved by Sultan Rukn-ud-din Firuz. He marched toward Kahram with his soldiers (Al-Jawzjani, 2013, 1/630-632).

A number of commanders and princes left his army when he neared Mansoorpur and Train, went back to Delhi, and swore allegiance to Sultana Radhya 634-637 AH / 1236-1240 AD . She was battling the conflict her stepmother Shah Turkan had inflicted upon her. who was intended to assassinate her and besiege her in the Khan state's palace. Sultana Radhya was able to follow Rukn-ud-din Firuz with the aid of rebel princes and rulers, and the populace stood with her. Shah Turkan was taken into custody by her and imprisoned. Rukn-ud-din Firuz decided to return to Dihli in the year 634 AH/ 1236AD ,as a result. He was arrested along with his mother while Sultana Radhya prepared to meet him. He stayed there until he died, where at period she succeeded to the Sultanate's throne (Al-Jawzjani, 2013, 1:633-634).

King Ikhtiyar al-Din Aitken had performed great services for Sultana Razia at the beginning of her accession to the throne. Which prompted the Sultana to return the favor to him, so she summoned him to the capital, Dihli, and cut him off with Dion. He continued to rule it until he reached the position of Amir al-Hijab. Sultana Radhya gave Iqta' in Badaun in the year 636 AH /1238AD after him to King Badr al-Din Sunqur al-Roumi, and he continued to rule it even after the murder of Sultana Radhya in the year 637 AH /1239AD , and Moez al-Din Bahram Shah ibn Iltutmish 637-639 AH / 1239-1241 AD took over the throne of the Sultanate. So he summoned him and appointed him to the position of Amir al-Hijab (Al-Jawzjani, 2013, 2/32-35).

It is clear that King Badr al-Din Sanqur al-Roumi continued to serve as the governor of Badaun, in addition to being the deputy of the Sultan, as evidenced by what has been mentioned that there was a dispute between him and Minister Khawaja Nizam al-Mulk, which aroused the Sultan's wrath against him and made him not trust him. This prompted King Badr al-Din Sanqur al-Roumi to organize a meeting on Monday, the seventeenth of the month of Safar in the year 639 AH,/ 1241AD , at the instigation of some leaders and senior princes among the people of sedition. They intended to remove the Sultan and replace him with one of his brothers at Sadr al-Malik Taj al- Din home, Din's the man who supervised the kingdoms. They sent to the vizier Nizam al-Mulk to consult him, so inform the Sultan of that. So the Sultan attended secretly with a trusted person, listened to them, stormed the meeting and dispersed them. So King Badr al-Din sent Sunqur al-Rumi to Badaun as a muqat'a on it. As for the rest of the conspirators, he swore to imprison them and ordered them to be trampled under the feet of the elephant (Al-Sarhindi, 1931, p. 30). From this document, it may be assumed that he was still the ruler of Badaun. Particularly given that the references omitted to specify the name of the Badaun governor who was chosen to serve as the sultan's deputy. It is commonly known that in Indian kingdoms, the ruler is not need to live in the city that the sultan chooses for him. We assume that King Badr al-Din Sunqur al-Roumi experienced this because some rulers preferred to live in the capital, Dihli, and select a representative on their own in their domain.

Four months later, King Badr al-Din Sanqur al-Roumi made the decision to leave Badaun and travel to Dihli in order to seek the Sultan's pardon without first getting his consent. Thus, in the year 639 AH, the sultan had Taj al-Din al-Musawi and him both put to death. These incidents altered how many princes and the populace felt about the Sultan and stoked their resentment toward him, which ultimately led to the Sultan's killing (Al-Sarhindi, 1931, p. 30).

Sultan Alaeddin Masoud Shah succeeded Sultan Ibn Rukn-ud-din Firuz Shah as ruler of the Sultanate of Dihli in the years 639–643 AH /1241–1245 AD, following the death of Sultan Muizz al-Din Bahram Shah. After the killing of Sultan Muizz al-Din Bahram Shah in the year 639 AH / 1241 AD, Sultan Alaeddin Masoud Shah took over the throne of the Sultanate of Dihli 639-643 AH / 1241-1245 AD Ibn Rukn-ud-din Firuz Shah. Then the king made Taj al-Din Sanjar Qutluq a ruler of Diwan, and that was in the year 639 AH / 1241 AD. He had a prominent role in confronting the revolutionaries of Kathir in the beginning of the year 640 AH / 1242 AD. So he fought a great fight and got rid of their revolutions. He was the first ruler to take bold measures in fighting the Kathiriya and put an end to them (Al-Jawzjani, 2013, 2/36-37; Al-Harawi, 1995, 1/77).

The famous historian al-Jawzjani travelled through Badaun in the year 640 AH/1241 AD while traveling from Dihli to Lakhonti, and the ruler, Taj al-Din Sanjar Qalq, did a good job of greeting and honoring his followers. For them and the sons of the historian al-Jawzjani, he decreed a stipend. When he returned after five months, he was kind to him and offered him presents up till he handed him a fief inside his debts. But he chose to leave Badaun and head to Lakhonti, so he did. Taj al-Din Sanjar Kutluq, the governor, played a significant part in the construction of university mosques in many locations across Badaun. He also set up pulpits and planned sermons. He also equipped a large army, organized and equipped to deal with every danger. He promised eight thousand knights and a large number of infantry. He decided to march with his army to Layati Kalnajar and Mahouba and seize them, which prompted some princes to hate him and jealousy of him due to the large number of his soldiers, his equipment and equipment, and his strength and courage in leading his army. So they poisoned him in the tanbul food that he ate, and he was afflicted with stomach disease and continued to suffer from it until he died after a period of time (Al-Jawzjani, 2013, 2/37).

After Sultan Alaeddin Masoud Shah deviated from the path of justice, the princes decided to depose him in the year 643 AH / 1245 AD, imprison him, and appoint Nasir ud-Din Mahmud ibn Shams ud-Din Iltutmish in his place. This actually occurred between 1246 and 1263 AD. In the year 644 AH/ 1245 AD, Nasir al-Din was ruling the Sultanate from his residence in Bahraj. In the first three years of his rule, he maintained Badaun's status as it was. He handed King Jalal al-Din the two states of Badaun and Sanbahl in the year 646 AH. /1247AD He left Sinbal for the way to Mount Centaur after suddenly becoming terrified (Al-Jawzjani, 2013, 1/663).

In the year 646 AH /1247AD the Sultan came out of the city of Dihli and appointed the princes on the outskirts - but the name of the ruler who was appointed on Badaun was not mentioned. The same year witnessed the filing of charges against Judge Imad al-Din Shafurqani and his arrest on Friday, the ninth of the month of Dhu al-Hijjah in the year 646 AH /1247AD. He was isolated in the White Palace from the judiciary, and he was sentenced to exile to the city of Badaun (Al-Jawzjani, 2013, 1/664; Jackson, 2003, p. 193). This incident—which was not the first—shows us how significant Badaun is from a political and military point. At the same time, it occasionally locked up some princes in her castle on charges of disobedience and rebellion. Sometimes, we observe that some of the significant individuals in the Sultanate of Dehli utilized the city itself as a location of political exclusion and exile. In the year 649 AH / 1251 AD, Sultan Nasir al-Din Mahmud appointed King Izz al-Din Balban Kishlokhan over Badaun. In the following year, Sultan Nasir al-Din Mahmud marched towards Lahore and Ghazni, taking the road to Ajah and Multan. In this travel, all the kings and khans of the parties gathered in the service of the higher passengers, Qutluq Khan from the state of Beyhana and Kishlu Khan Izz al-Din Balban from Badaun and their decency, and all of them went as far as the borders of Bayah (ALJuzjani, 2013, 1/666-667; 2/52). On Monday of the month of Safar for the year 652 AH /1254AD Sultan Nasir al-Din Mahmud moved to fight the infidels from the Kathir tribes, whose rebellions were repeated and they killed the leader, Radhi al-Malik Izz al-Din Darsti. His killing affected the Sultan, who decided to lead a campaign himself against them. He managed to achieve victory over them and break their thorn. Then he went to Badaun on Thursday, corresponding to the nineteenth of the month of Safar for the year 652 AH /1254AD, and the city of Badaun was adorned with the entry of the Sultan's umbrella and the banners of his procession, and he stayed there for nine days, then returned to metropolitan Dehli (Al-Harawi, 1995, 1/ 80).

After five months had passed, news reached the Sultan that some of the princes had embarked on disobedience, such as Arslan Khan, Batkhan Aybak, Khataei, and Ghag Khan, the greatest of Nakur in the areas of Taberhanda, in agreement

with King Jalaluddin. So the Sultan headed from Dihli to Berhanda, in agreement with Jalal ad-Din. When he approached Hansi, the disobedient went to Kahram and Keithal, but they were besieged in the end, and reconciliation was concluded between them and the Sultan after the covenant, oath, and loyalty to him. So the Sultan Malik Jalal delegated the government of Lahore, and assigned Badaun to Imad al-Din Rayhan, and that was in the month of Shawwal of the year 652 AH /1254AD, and then the Sultan returned to Dihli (Al-Jawzjani, 2013, 1/670; Al-Harawi, 1995, 1/80-81).

In the year 653 AH /1255AD, a battle took place between King Buktum Rukni and King Qutlugh Khan on the borders of the city of Badaun. So the sultan al-Malik ordered Qutlugh Khan to proceed from Awdah to the Iqta' of Baharij, but he did not carry out the order. So the Sultan al-Malik sent Rukni to fight him, and Rukni was martyred on the borders of Badaun. So the Sultan himself went out to discipline him, and when the Sultan's army arrived, the king, Qutlugh Khan, fled, and the army could not catch him. But after a while he returned and declared allegiance and obedience while offering many spoils (Al-Jawzjani, 2013, 1/ 672)

In the year 654 AH /1256AD King Taj al-Din appointed Sanjar Tarkhan as a deputy Al-Sarhindi mentions that he appointed an agent of Dar, (Al-Sarhindi, 1931, p. 37) in the capital of the King of Islam, Delhi. Badaun belonged to him, meaning that he ruled over it (Al-Jawzjani, 2013, 2/40; Al-Sarhindi, 1931, p. 37). This clearly indicates that the residence of King Taj al-Din Sanjar Tarkhan was in Dehli and not inside Badaun, and it is more likely that he appointed a deputy to oversee the affairs of Badaun directly. But the sources did not mention his name; Evidenced by what al-Jawzjani mentioned in the same text that Qutlugh Khan, when he set out with the Indian army from Oudh to Badaun, King Taj al-Din Sanjar Tarkhan went out with King Yaktam Rukni from Dihli to push the Indian army out of Dihli. Although this happened in the year 653 AH / 1255AD it clearly indicates that Badaun was affiliated with King Taj al-Din Sanjar Tarkhan since 653 AH/1255AD. being in the year 652AH / 1254AD, Imad al-Din Rayhan was its governor (Al-Jawzjani, 2013, 2/40).

Following Tarkhan Khan's apostasy in front of the Fatlag Khan-led Indian army, he returned to Dehli and accepted the state of Awdah that had been designated for him (Al-Jawzjani, 2013, 2/40). The references did not mention the names of the governors of Badaun or their fate after him until the reign of Sultan Ghiyath al-Din Balban. In the years 662-684 AH /1263-1285 AD, Sultan Ghiyathuddin Balban succeeded to the throne of the Sultanate of Delhi. He announced Gyuterh Nasiri's amnesty at the Badaun Gate to start the year 664 A.H./ 1265AD (Al-Harawi, 1995, 1/85-86). He informed Sultan Ghiyath al-Din Balban about the unrest among the Kathar people, their control, and the ruler of the city of Badaun and his rulers' incapacity to keep power. The sultan immediately returned from Kanbal and Bitali to Dihli, as his return was celebrated, but he was busy thinking to suppress the rebellions and calm the situation in the area around Badaun and its neighboring areas.

He gave the heart, in particular, the command to prepare his army. He told that he was heading to the mountainside rather than Badaun so he could go hunting. Consequently, he departed the city of Dihli with the army, which consisted of 5,000 knights and carried the regal tent. After two days of travel, they arrived at the Kathr-Kink crossing on the third day. He then entered the state of Kathr, ordering his forces to rush in, burn the area, destroy it, and kill every man in sight. Only women and children were spared, and even boys who reached the age of eight or nine are killed. He remained in Kathar for a little while during which time the dead began to gather in every town and forest until their odor became unbearable. From the time of Ghiyath al-Din Balban and his successors until the time of the Khiljis 689-720 AH / 1290-1320 AD, there was no uprising in Kathar, and the city of Badaun and its rulers were saved from their peril (Al-Barani, d.t., pp. 68-69)

Sultan Ghiyath al-Din Balban was characterized by firmness. From that, when the prince of Badaun Malik Baqqaq Sargandar was drunk, he committed a sin, as a servant of his bed was whipped to death. When Sultan Ghiyath al-Din Bilban passed by in Badaun, the servant's wife complained to him, so the Sultan ordered the ruler of Badaun to be flogged to death in the presence of the servant's widow. He also issued an order to hang all the spies who were working in the Diwan al-Barid in Badaun at the Badaun Gate for their failure to convey the incident to the Sultan (Al-Barani, D.T, p. 40, p. 48).

Sultan Ghiyath al-Din Balban visited the city of Badaun again in the year 677 AH / 1278 AD Ziauddin Barani mentions the rebellion that occurred within the years 683-684 AH / 1284-1285 AD, (al-Barani, d.t, 1/125) when he was returning from Bengal after he had eliminated the Tughrul's Rebellion (Al-Harawi, 1995, 1/92). He passed through the city of Badaun

and then returned to Delhi (Al-Barani, d.t., 1/125). During this period, Badaun remained a quiet and safe place and was considered the most important city in the state of Kathir. Politically, Badaun was of great importance as the seat of a vast state after the founding of the Delhi Sultanate. To put an end to the zamindars, he established a military station at Badaun (Nizami, 1965, p. 41) and the best forces of India remained in Delhi, Badaun and Multan. Its ruler was considered one of the most important governors of India, and he enjoyed a great position by the Sultan in Delhi. It is noted that a number of rulers of Badaun later rose and sat on the throne of the Sultanate (Khusrau, 1927, p.42).

The final Mamluk sultan, Muizz al-Din Kayqubad, ruled for around five years 684-689 AH / 1285-1290 AD (Al-Harawi, 1995, 1/99), and throughout his rule, neither the name of the ruler nor the city of Badaun were referenced in relation to political events.

References

- Al-Barani, Z. (n.d). *Tarikh-i-Firoz Shahi*. Calcutta.
- Al-Harawi, N. (1995). *Tabaqat Akbari Muslims in India from the Arab Conquest to British Colonization*. Egypt: The Egyptian General Book Organization.
- Al-Jawzjani, O. (2013). *Tabqat Nasseri*. (1st ed.). Cairo: National Center for Translation and Publishing.
- Al-Sirhindi, Y. (1931). *The history of Mubarak Shahi*. Calcutta: Pitts Mission Press.
- Darwish, A. (2011). *The Ghurian Emirate in the East a study of its political and civilized conditions 543-612 AH*. (1st ed.). Jordan: Dar Alam al-Thaqafah.
- Fakhr-i Mudabbir, F. (1927). *The history of Fakhr al-Din Mubarak Shah Marurudhi, the rarest conditions of India*. London.
- Firishta, M. (n.d). Gulshan Ibrahim, known for his history of Firishta, correction, commentary. Isfahan: Ghimiya Center for Computer Research.
- Ferishta, M. (1928). *History of the Rise of the Mahomedan Power In India Till the Year A.D. 1612*. London: M.II.A.S. Longman.
- Ibn al-Athir, H. (1997). *The Complete History*. (1st ed.). Beirut: Dar Al-Kitab Al-Arabi.
- Jackson, P. (2003). *The Sultanate of Delhi a political and military history*. (1st ed.). Obeikan: Al-Fahd National Library.
- Khusrau, A. (1927). *Khazain-ul-Futuh*. Aligarh.
- Al-Haq, M. (1966). *Al-Sayyid, History of India and Pakistan: An ancient era and the Sultanate of Dehli*. Karachi: Moin Al-Maarif Circle.
- Nizami, T. (2016). *Taj al-Maathir*. (1st ed.). New Delhi: National Council for the Promotion of the Urdu Language.
- Nizami, K. (1965). *History of Articles*. Delhi.
- Qureshi, H. (1944). *The Administration of the sultanate of Delhi*. Delhi.
- Singh, B. (1986). *Gazetteer of India Uttar Pradesh District Badaun*. Lucknow.
- Al-Badauni, I. (2014). *Contributions of Scholars to the Badaun Region in the Development of Arabic Language and Literature During the Third and Fourteenth Centuries of Hijrah*. Unpublished PhD Thesis in Arabic Literature, Aligarh Islamic University. India.
- Nafeesh, M. (2014). *Politico-Cultural History Of Badaun (1206-1526 A.D)*. An unpublished doctoral thesis, University Aligarh, Indai.