Chapter-VI
Domestic Life
CHAPTER VI

DOMESTIC LIFE

The domestic life is an important aspect of social life of people. The food habits and dress sense of people gives an idea of the social and cultural development of Badayun which has been studied in detail in the following.

The family is the major institution of domestic life; it ranks even above the church and the state. The Indian in this respect are still a "family community". The family tradition in Hindustan has been a primary factor in carrying on the work of organized social life almost since the dawn of history. In course of time it has developed into what is commonly known as the joint family.\(^1\) In the joint family no individual has any property of his own. All the male members enjoy equal rights and they are entitled to receive maintenance grant from the 'Corporcenary property' for themselves their wives and children.\(^2\) The Muslim brought with them

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\(^1\) *Principles of Hindu Law*, op. cit. p.1. The joint and undivided Hindu family is the normal condition of Hindu society. An undivided Hindu family is ordinarily joint, not only in estate, but in food and worship. The joint family system comes first in historical order. The law of inheritance is of later growth.

\(^2\) *The position of Hindus under the Delhi Sultanate*, op. cit., p.191.
their different laws of inheritance and divorce and an entirely different conception of family life.

In one respect Hindu and Muslim society agree, that is in giving a distinct preference to a male over a female. A son is always preferred to a daughter, and among the sons, a preference goes to the first born. Another common feature of both social system in a certain love and regard for parents which is reciprocal, for the parents in their turn are very solicitous and unduly affectionate.

There are many merits and demerits of the joint family system in both social system. Dr. Ashraf rightly remarks “The condition of their life necessarily develop among them all consciousness of mutual responsibility and conviction that without one another they cannot overcome the dangers ones difficulties of life. On the other hand the joint family militates against the development of individuality.

Food and Drink:

With the establishment of the Delhi sultanate in the beginning of the 13th century Muslim emigrants came to India from different countries, representing different cultural traditions and dietary habits.

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3 Life and conditions of the people of Hindustan, op. cit., p.165.
4 Ibid.
5 The position of Hindus under the Delhi Sultanate, op. cit., p.191.
The dishes that gained popularity in the early period of the Delhi Sultanate have survived with new additions through the mughal period upto modern times.

The banquets hosted by the Sultan and nobles on occasions, social, religious and political, had become an institution of great cultural significance. They went a long way to enrich our cultural heritage; new dishes were introduced from time to time and refinement in taste and manners also took place because of them.

The sources for the history of the Lodi and Sur periods shows that the norms and aesthetic standards set by the early Sultans for social gathering and banquets still prevailed and provided a point of cultural reference. A Lodi sultan celebrated the festivals of Id-ul-Fitr and Id-ul-Adha and the death anniversary of the prophet of islam on a great scale and was emulated by his nobles in the capital and the provinces. For instance Miyan Zainuddin, the muqta or governor of Badayun observed the death anniversary of the prophet for twelve days people were served delicious food on each day. Four thousand tankas were spent on food preparation on the first and the last days. While two thousand more for other daily

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expenditure. The poor and the rich people were served with various kinds of food daily.\(^7\)

The *langars* or public kitchens maintained by the sufi saints and other religious minded people for the benefit of the poor, the travellers and visitors to their *Khanqahs*. The evidence contained in the contemporary literature reveals that the rich people considered it an act of piety and virtue to have food cooked for distribution among the poor daily. Sheikh Nizamuddin Auliya is reported to have said that feeding the poor and the destitute had been recommended and praised in all the religions of the world. He also exhorted his followers to make no discrimination against anybody and to feed all irrespective of creed.\(^8\)

**Food of the Commoners:**

The daily food of the common folk, Hindus and Muslim was essentially the same except that meat, a popular dish with the latter, was abhorred by most of the Hindus. Meat was an important item of food with the Muslims.\(^9\) The flesh of goat, pigeon and chicken was taken. According to the author of *Masalik-ul Absar* the general food of the Indians or Muslims contained beef and goat flesh. There was no scarcity of sheep, but

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\(^7\) Ibid., p.122-123.

\(^8\) *Fawaid-ul-Fuad*, op.cit., p. 18.

\(^9\) *Tarikh-i-Firoz Shahi*, op.cit., p.116.
still beef was preferred by the Muslims beef and mutton were sold at the same price that is, six seers for a dirham Sultani. Multan was sold at four seers per dirham sultani. A goose used for meat cost two dirhams hastkani and four fowls could be bought for one hastkani. A well fattened sheep of the first quality was sold at one tanka. Pigeons, sparrows and other birds were sold very cheap. Kababs was one of the favourite dish among the Muslims.

It is interesting to note in this connection that some of the mughal kings did not encourage the eating of meat. They even prohibited the killing of animals on certain days which they regarded as sacred. Humayun gave up the flesh of animals for some months from the date of his start on the compaign for the reconquest of India until his capture of Delhi. He seems to have been of the considered opinion that beef was not

10 It was an Indian coin. It has been mentioned as corresponding to one hast kani. One hast kani was equal to four Sultanis or four dognis or one disham.


12 Life and condition of the people of Hindustan, op. cit., p.219.

13 Ain-i-Akbari, Vol.I, op.cit., p.38, Akbar obstained from meat on Fridays, and subsequently on Sundays, first day of every solar month, whole month of forwarding and the month of Aban in which he was born. The killing of animals was stopped on Sundays by Akbar’s orders.

14 Akbarnama, Vol.I, op.cit. p.351, when a beef broth and curry was brought before humayun, his words were “oh unfortunate kamran, was this the mode of your existence? Did you feed the the asylum of chastity on the flesh of cows? What! Could you not afford to keep a few goats for her subsistence” see also
a fit food for devout persons. Akbar did not like meat and only took it occasionally to “conform to the spirit of the age” later on according to Badauni, the emperor gave up meat altogether and would not take even garlic and onions.

Hindus also ate meat. Meat eating was allowed on certain occasions. Meat was eaten when it was purified with mantras for the purpose of sacrifice. Sometimes meat was prepared and eaten at the honourable reception of guests. Sometimes meat was eaten after worship of the gods. The ban against meat eating at shradhas was applied to Brahmins. But Alberuni had observed that the Brahmins had abstained from all kinds of meat. He provides a list of animals and birds whose flesh was not eaten by persons of any caste, except the sudras wheat, however, was the primary food of the people of the Badayun, who ate chappatis of wheat or barley flour dipped in a little butter. As Abul Fazl writes, the

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15 Tazkerah-al-Vakiat, op.cit., p.83.
20 Pran Nath Chopra, Some aspect of society and culture during mughal Age (1526-1707), Agra, Shivlal, 1955, p.35.
Staple food of the generality of the people in the morning was limited to jawar or bajra\(^\text{21}\) flour kneaded with brown sugar and water.\(^\text{22}\) The chappatis of the rich made of fine white flour kneaded with 15% ghee\(^\text{23}\) were called roghuni\(^\text{24}\) when mixed with sugar it tasted like plum cake, according to Manrique.\(^\text{25}\) Unlike the hindus\(^\text{26}\) Muhammadans rarely ate puris or luchis. On special occasions white loaves kneaded with milk and butter and seasoned with fennel and poppy seeds were prepared. Sometimes their bread was made of khuskah.\(^\text{27}\)

In *Khair-ul-Majalis* the Malfuzat of Shaikh Nasiruddin Chiragh of Delhi (1356 A.D.) we find that Shaikh Nasruddin Auliya used to break his daily fast after sun-set with a piece of *qurs* (large round and stuffed bread).\(^\text{28}\)

Rice was cooked in different ways. Rice mixed with pulses was prepared and called khichri. Khichri was quite popular among the

\(^{21}\) Ibid., p.35.
\(^{22}\) Ibid.
\(^{24}\) Roghuni is a bread with a great deal of ghee. Manrique fray sebastien (1628-43) travels (ed.) luard and Hosten, Vol.II, Chakluyt, 1927, p.188.
\(^{25}\) Ibid.
\(^{28}\) *Khair-ul-Majalis*, op.cit., pp.10-11.
Muslims. They took it far breakfast like hindus. "They cook" says Ibn Batuta "Munj (moong pulse) with rice and eat it with ghee (clarified butter); this they call kisri, and they breakfast on it every day.\textsuperscript{29} Amir Khusrau mentions different kinds of pulses mong, gram, maash.\textsuperscript{30} Khichri was one of the principal diets with the mashaikh.\textsuperscript{31} Rice mixed with sugar was prepared and called kheer.\textsuperscript{32}

The vegetarian dishes generally meant for Hindus were of a special quality containing a major portion of butter, several species of pulses herbs vegetables and rice particularly birinj\textsuperscript{33} Hindu confined themselves to pulses, curd, butter, and milk\textsuperscript{34} and its several preparations as kheer\textsuperscript{35} and khowa.\textsuperscript{36} Ghee and cheese were also freely used by them\textsuperscript{37} curd or dahi was usually taken at noon.\textsuperscript{38}

\textsuperscript{29} Islamic culture, Vol.59, p.126.
\textsuperscript{31} Siyar-ul-Auliya, op.cit., p.103.
\textsuperscript{32} Fawaid-ul-Fuad, op.cit., p.90-91.
\textsuperscript{33} Birinj means rice cooked with certain vegetables
\textsuperscript{34} Some aspect of Society and Culture during Mughal Age, op.cit., p.36.
\textsuperscript{35} Ibid.
\textsuperscript{36} Ibid.
\textsuperscript{37} Ibid.
\textsuperscript{38} Ibid.
Similarly Muslims prepared rice and aromatic birinjees\textsuperscript{39} and \textit{qabuli, duzd biryan, qimah polao} and pudding of rice mixed with butter and pepper. Sweet dishes consisted of \textit{halwa}, sweetmeats and comfits prepared from refined sugar and \textit{faluda}.\textsuperscript{40} The ordinary Muslim meal consisted of wheat bread, fried bread and chicken.\textsuperscript{41} Hindus as a rule were vegetarians.

**Prohibited Food for Hindus and Muslims:**

In this connection, it will not be out of place to mention here certain kinds of prohibited food for the Hindus as given by Abul Fazl, viz human flesh, beef, horse-flesh, domestic cocks and hens, the parrot, the pigeon, the owl, the vulture, the bustard, the saras, the mynah, the Sarika, the chameleon, the papiha and water fowl, flogs, snakes animals that lived in towns except the goat, certain kind of fish, dried fish or flesh camels milk, maris milk, woman’s milk, milk from the cow in first ten days after calving milk of a cow whose calf had died till she calved again, food touched by the hands of a woman in her courses, anything from the house

\textsuperscript{39} \textit{Ain-i-Akbari, Vol.I, op.cit., pp.59-60.}
\textsuperscript{40} \textit{Some aspect of Society and Culture during Mughal Age, op.cit., p.38.}
\textsuperscript{41} \textit{Life and condition of the people of Hindustan, op.cit., p.219.}
of a courtesan, or a thief, or a singer or dancer, or a hunter, or a eunuch etc.42

The Muslim as a rule abided by the prohibitions of their religion in relations to food, for instance, it is forbidden to take pork and some other flesh foods or eat the flesh of an animal not properly slaughtered. Beyond these limits they were free to cook and eat whatever and whenever they liked. They had very few objections to eating from the hands of other persons except perhaps from the lowest.43 On the other hand stuck to their intricate arrangements of cooking and eating. They generally believed that purity of thought could only be attained by not being seen by others when eating food.44

Prohibition of Wine or Intoxicants:

Wine was a drink forbidden to Muslims by their religion. But wine drinking in convivial parties and in the company of friends appears to have been a common practice during the period under review. Sultan Qutb-ud-din and Iltutmish indulged in such forms of gaiety.45 Balban while a khan,

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43 *Life and Conditions of the people of Hindustan*, op.cit., p.220.
45 *Society and Culture in Medieval India*, op.cit., p.51-52.
used to take wine in the festive assemblies.\(^{46}\) Probably many social groups in Muslim society were victims of the habit of drinking wine. Not only the drunkard and voluptuous Sultan like Kaiqubad and Mubarak Khilji, but also a puritanical and orthodox Sultan like Firoz Shah was not free from addiction to wine.\(^{47}\)

The strict prohibition enforced by almost all Mughal kings was no less a factor in discouraging the use of wine among the people. Severe punishments were inflicted for excessive drinking and disorderly conduct.\(^{48}\) There were three kinds of wines:

1) **Paisht**, it was prepared from rice flour 
2) **Gaudi**, it was prepared from molasses, 
3) **Madhvi**, prepared from honey or from *madhuka* (madhu flowers).

All these three kinds of wines were forbidden to Bráhmans, but the Kshatriya and Vaishyas were allowed to drink *gaudi* and *madhvi* wines according to the commentaries of the Smritis.\(^{49}\)

Bhang was another intoxicant commonly used by the poor,\(^{50}\) who sometimes mixed it with nutmegs and mace,\(^{51}\) whereas the rich added

\(^{46}\) *Tarikh-i-Firoz Shahi*, op.cit., p.46. 
cloves camphor's amber, musk and opium to it.\textsuperscript{52} It kept one in a pleasant mood. tobacco\textsuperscript{53} gained rapid popularity among common people soon after its introduction into India in 1605 by the Portuguese.\textsuperscript{54}

Betel leaf called pan was in most common use throughout India among all classes of people.\textsuperscript{55} The pan consisted of the betel leaf, an areca nut or supari\textsuperscript{56} cut into small pieces, lime water and katha.\textsuperscript{57} The rich added camphor and musk to it and tied both its leaves with a silk thread. There were several species of betel of which the choicest were, Bilhori, kaker, Faiswar, Kapuri, Kapur kant and Bangalah.\textsuperscript{58} Betel leaf necessarily chewed after meals but most of the people went on taking it throughout the day.\textsuperscript{59} Amir Khusrau in \textit{Ijaz-i-Khusravi} has devoted many pages to the virtues of betel leaf offer of betel leaf was a sort of social courtesy. In festive assemblies betel was distributed.\textsuperscript{60} After the dinner betel leaves and hut

\begin{thebibliography}{9}
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\bibitem{51} Ibid.
\bibitem{52} Ibid., Babar was fond of this in to vacant.
\bibitem{53} According to moreland, Tobacco plant was first established in the provinces of Gujrat where the leaf was obtainable in 1613.
\bibitem{54} Manrique, Vol.II, op.cit., p.250.
\bibitem{55} Linschoten, Vol.II, op.cit., p.64.
\bibitem{56} Ibid.
\bibitem{57} \textit{Ain-i-Akbari}, Vol.I, op.cit., pp.52-53.
\bibitem{58} Ibid., Linschoten, Vol.II, op.cit., p.64.
\bibitem{59} Linschoten, Vol.II, op.cit., p.64.
\bibitem{60} \textit{Ijaz-i-Khusravi}, Vol.II, pp.253-267.
\end{thebibliography}
were served. The reason for the popularity of betel leaf among people, poor as well as rich was the belief that it was useful for the stomach, served as a stimulant in laziness, helped arresting the decay of teeth and controlled bad breath. Amir Khusrau tells us that fresh betel leaf was liked to some extent, but the old betel leaf was liked very much.

Table Manner:

Cleanliness was most important, as it is even now, in the preparation and service of food in Hindu kitchens. Bathing was a prerequisite before meals. The travellers did not fail to note that after their morning wash the Hindus would sit down on a piece of mat or fine cloth spread over ground rubbed over with cow-dung and mutter their prayer. Hindus would at the outset apart a small portion of their food as humble homage to the Gods. Akbar also used to put apart the share of the derveshes before he commenced his meal.

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61 Siyar-ul-Auliya, op.cit., p.413-414.
63 Ibid.
64 Some aspects of Society and Culture during the Mughal Age, op.cit., p.39.
65 Jahangir's India, op.cit., p.76.
66 Ibid., p.76.
68 Ibid., Vol.I, pp.33-34.
In case of ordinary people, the leaves of the trees stitched together with rushes (patal) were placed before them to serve as plates. As soon as they had finished their meals the leaves were removed and the ground rubbed afresh. Table manners also required not to use one's left hand to lick the fingers. Wives did not make it a custom to join their husband at table but took meals separately while drinking water, the Hindus would not allow the cup to touch their lips, but would pour water from it straight into their throat from a distance. After dinner they would clean their mouths, hands and feet.

But the Muslims did not attach importance to these formalities. Their kitchen and table manners were quite simple, though not always as clean as those of the Hindus. A dastarkhwan was spread on the floor and dishes arranged thereon. The whole family sat around and partook of the dishes jointly. They started their food with 'Bismillah al Rahman al Rahim' (in the name of God, most merciful). The khilal (dental stick)

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70 Some aspects of Society and Culture during the Mughal age, op.cit., p.40.
71 The Empire of the Great Mogol, op.cit., p.92.
75 Some Aspects of Society and Culture during the Mughal Age, op.cit., p.41.
was to be served after the dinner was over.\textsuperscript{77} No napkins were used and even the procedure of washing was not always adhered to.\textsuperscript{78} The more to do among them used a superior embroidered silken *dastarkhwan*. They sometimes made use of spoons\textsuperscript{79} though it was not the usual custom.\textsuperscript{80}

**Dress Ornaments and Toilets:**

Indian dress is a product of the soil and is eminently suited to the climate and conditions of life in the country. We have different type of dresses for different seasons of the year, and there are different ways of putting them on, specially for women. Aesthetic considerations also have played a significant role in this respect. The costumes, during the period under review, did not differ much materially from their modern counterparts, except of course, in their cuts or designs.\textsuperscript{81} Greater emphasis, in those days was placed on the protective requirements of dressing. There appears to have been no uniformity in matters of dressing among the numerous social and religious groups in India. Except however, in case of

\begin{thebibliography}{99}
\bibitem{77} Hammad bin Imad Kashani, *Ahsan-al-Aqval*, MS, University Collection, Maulana Azad Library, Aligarh, Tasawwuf no.318, f.16a.
\bibitem{78} *Some Aspects of Society and Culture during the mughal age*, op.cit., p.41.
\bibitem{79} Ibid., p.42.
\bibitem{80} *The Empire of the Great Mogol*,op.cit., p.91-92.
\bibitem{81} *North Indian Social life during Mughal Period*, op.cit., p.266.
\end{thebibliography}
the peasants and the poorer classes, who tried their best to cut their dresses requirements to the minimum.

**Dress of the Ascetic People:**

The variety of dresses is nowhere so striking as among the religious classes of the Muslims. The orthodox Muslim wore simple dresses in accordance with the spirit of the *shariat*. They were anxious to wear clothes of simple material like linen and to avoid silk, velvets, brocade or furs and coloured garments. The *ulama* wore a turban and a gown.\(^82\) Their turban was usually of the standard size of seven yards, and if there were any ends, they were thrown at the back. The Hindus used turbans as their head dress and wore a mark called *Tilak* on their forehead. If a Hindu did not wear such a mark on his forehead or a ring in one of his ears there was nothing to distinguish him from a Muslim noble.\(^83\) An orthodox Muslim was very particular in wearing socks and shoes to maintain\(^84\) the ritual purity of his wearing socks and shoes to maintain the ritual purity of his ablutions and did not forgot to recite the proper Quranic

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\(^82\) S.M. Jaffar, *Some Cultural Aspects of Muslim Rule in India*, Delhi, Idarah-i-Adbiyat-i-Delhi, p.174.  
\(^83\) *Life and Condition of the people of Hindustan*, op.cit., p.212.  
\(^84\) *Tarikh-i-Firoz Shahi*, op.cit., p.112.
verse when he washed them. He would not wear any except perhaps as iron ring.\(^{85}\)

In the time of Firoz Shah Tughlaq the *Ulema* tried to pass a law forbidding the Hindus to adopt Muslim style of dresses in view of the fact that the riche section of Hindus had begun to adopt Muslim dresses and it had became very difficult at that time for the Muslims to “safeguard their dress”.\(^{86}\) Dr. K.S. Lal writes “the Muslims all over the country dressed heavily but the Hindus were scantily dressed.”\(^{87}\)

The Brahman and the ascetics were conspicuous for their public appearance and dress. Brahman put a caste mark (tilaka) on his forehead and a dhoti, if possible, trimmed with gold lace. He put a forked stick (or baisakhi) in his hand and sandals, probably studded with pegs of rich metal, on his feet and thus went about the town bestowing his blessings on all and sundry.\(^{88}\)

There was no uniform dress for ascetics or sadhus, jogis of either six. The more democrate carried a deer skin for a robe, but the nobles


\(^{87}\) *The position of Hindus under the Delhi Sultanate*, op.cit., p.208.

spirits disdained such ostentations and vanity. Some ascetics persons contended themselves with a simple lion (langota) and a dried gourd to supply all their needs of clothing and other necessities. The ulama wore dastar, amama, kulah and shuab on their heads aba (long gown) and qaba (a kind of cloak) jubba (a kind of long vest resembling a shirt). This was the dress also of the masahaikh, sufi saints and darveshes. Amir Khusrao has mentioned khulgan (warnoul garments) khirka (religious mendicants cloak made of numerous patches). They wore lungi, mirazi and taqia. In the sufi literature references are also found to dota (a double shirt used in winter) and barani (a kind of overcoat). Only the scholars and the faqirs wear wool. The Sultan, Khan Maliks and other of the military class wear Tataric gowns, Taklawat and Islamic Qabas of Khawarizm backlet in the middle of the body.

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89 Sirkar, Jadunath, Chaitanya's Pilgrimages and Teachings, Calcutta, 1913, p.114.
91 Ibid., Vol.II, op.cit., p.32.
92 Maktubat-i-Do-Sadi, Compiled by Zain Badr Arabi, Lahori, 1904, p.259, as cited in Society and Culture during Medieval India (1206-1556 A.D.), op.cit., p.54.
Dress of the Upper Class:

The upper classes spent lavishly on their dresses. During summer cotton dresses made of *khasa* and *malmal* were used. The nobles and other muslims wore a gown called ‘*Qaba*’ which was usually of white colour. Sometimes printed ‘*Qabas*’ were also worn. Besides this, they put on a shirt (Qamis) in the cold weather.

The mughal emperors were very much interested in devising new fashions and designs in their dresses. Humayun invented several kinds of garments particularly the one called *ulbageha* the *taj-i-izzat* for himself he had different garments for each day. Emperor Akbar for example, who had a highly inflated conception of aesthetics, had employed expert tailors and workmen to improve the styles of costumes, and to design new cuts and varieties in the imperial wardrobe. He paid much attention to various stuffs, for example Irani, European and Mongolian articles of dressings and he had himself acquired in a short time a theoretical and practical

95 Qanun-i-Humayuni, Calcutta, 1940, p.72.
97 Ibid.
99 Ibid., pp.68-69.
knowledge of these. Akbar wore gaudy and colourful dresses, beautifully embroidered in gold. He adorned himself with ornaments, pearls and jewelry. Abul Fazl gives a detailed description of the garments which Akbar used to wear along with their technical names.

The Muslim aristocrat also spent extravagantly on their dresses and wore generally dressed in their splendid apparel. They wore embroidered robe. They had separate robes for winter and summer during summer people preferred to put on white garments fine muslin. They also wore *shalwars* drawers and breeches or tight fitting trousers. According to Abul Fazl the *shalwars* were of three kinds single, double and wadded and were made of all kinds of stuffs.

The shirt, which was worn chiefly by the upper and middle classes, hung over the braches, and was open from the top to bottom like the

100 Ibid.
103 *North Indian Social life during Mughal Period*, op.cit., p.21.
104 *Society and Culture in Medieval India*, op.cit., p.101.
105 *Ain-i-Akbari*, Vol.I, op.cit., p.69, Abul Fazl also refers to other varieties of costly dresses of the omrah e.g. the *Chiras, Fawtas* and *Dupattas* etc.
106 *North Indian Social life during Mughal Period*, op.cit., p.21.
coat.\(^{108}\) They are being very much convenient for a hot country like ours. In the winter season they wore over their shirt an "Arkaluk" (Bandi) quilted with cotton and pinked and its external covering was generally made of a painted stuff called "Schile or chhit"\(^{109}\) over this garment was worn a loose fitting coat called the \(Qaba.\)\(^{110}\) The aristocrate hindus also wore \(Qaba.\)\(^{111}\) Fine \(dhotis\) with \(chaddars\) on the shoulders were very commonly used by the well to do hindus.\(^{112}\) In the winter season the rich people carried on the upper parts of their bodies shawls of very fine woolen fabrics of different attractive colours. It was also very popular fashion among the well to do classes to tie one's waist a broad scarf of girdle.\(^ {113}\)

A considerable degree of respectability and honour came to be associated with the wearing of the head dresses, like a turban or a cap, the well to do classes, both among the hindus and muslims. Turban had also become popular among the Muslim noblemen and thus were usually white and round shaped.\(^ {114}\) A good deal of references to the use of pag (turban)

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\(^{108}\) \textit{Indian Travels}, op.cit., pp.50-51.
\(^{109}\) Ibid., p.51.
\(^{110}\) \textit{Ain-i-Akbari}, Vol.I, op.cit., p.66.
\(^{112}\) Ibid.
\(^{113}\) Ibid.
\(^{114}\) \textit{Indian Travels}, op.cit., p.52.
among the Hindu upper classes, are available is the literary as well as other contemporary sources.\textsuperscript{115}

On the whole, we find that the Hindu aristocracy, almost as a rule, followed the Muslim nobility in their dresses. It was really very difficult to distinguish a Hindu nobleman from a Muslim aristocrat, if the former removed the \textit{tilak} from his forehead, or some of the distinctive ornaments for example the \textit{kundal} (earring).\textsuperscript{116}

\textbf{Dress of the Common People:}

The middle class and common people wore very simple dresses. The dress of the commoners differed almost radically from that of the aristocracy workmen, peasants and labourers contented themselves with a cotton \textit{langota} tied round the waist and reaching down to their knees. A dhoti and another small piece of cloth on the shoulders, serving in the daytime as a garment and at night as a bed\textsuperscript{117} were considered to constitute a sufficient and respectable dress for an average Hindu. The usual dress of an average Muslim\textsuperscript{118} appears to have been a \textit{payjamah} (Ijar) or ordinary shirt, a cap on his shaved head. The biting cold of the wintry nights must

\textsuperscript{116} \textit{North Indian Social Life during Mughal Period}, op.cit., p.23.
\textsuperscript{117} Storia, Vol.III, op.cit., p.38.
\textsuperscript{118} \textit{North Indian Social Life during Mughal Period}, op.cit., p.26.
have been very trying for the commoners in the absence of necessary
winter clothing. In such circumstances, they had no alternative left but to
warm themselves by sitting around a burning fire.\textsuperscript{119} The poor people also
put turbans to protect their head from heat or cold.

\textbf{Men’s Toilets and Ornaments:}

Beauty has always had its admirers. The spirit of self appreciation
and self realization is embedded in the very nature of human beings. Men,
especially of the higher classes, practiced various devices to enhance their
physical charm and attractiveness. It was almost a universal craze to took
younger than one’s actual age, and hair dyes\textsuperscript{120} seems to have been freely
used in order to blacken hairs. Dying wasma (prepared out of Indigo or
other ingredients) in order to paint the head or beard) was much in use in
medieval times. Wasma and khizab have been mentioned by Amir Khusrau
and others in their works.\textsuperscript{121} The orthodox Muslim and Sufi influences
both encouraged a greater care of physical adornments. The beard of the
theologian and his long and flowing locks of hair were greater fields for
diversion than the feminine faces of the nobles and other rich people of

\begin{footnotes}
\footnote{119}{Ibid.}
\footnote{120}{J.A.S.B., Vol.I,op.cit., p.279fn.}
\footnote{121}{Ijaz-i-Khusravi, Vol.III, op.cit., p.33.}
\end{footnotes}
which the prophet had once disapproved. The combing hairs and the use of rich scents and fine dresses deemed to be indispensable signs of respectability and high social status. Hasan Nizami tells us about the use of perfumes like *mushk amber*, *itr* (a kind of perfume) *ud* (yellow wood) and *argaja* (the name of perfume) of a yellowish colour compounded of several ingredients. We also learn about the massaging of the feet with oil comb was used. The Sufis ported the hair of the head. The syeds and ulamas used to have a particular kind of ringlet as lock of hair.

Elaborate arrangements were made for the both toilet. The hindus usually applied seassum oil to their head and washed it with fuller’s earth before a bath. They deemed it to be their religious duty to bath in the early morning usually in the running water of a river or a tank. *Collyrium* (Kajal) was used for the eye in order to enhance their radiance. It was a common practice among Hindus to put a *tilaka* (sandal mark) on their forehead, especially when they went out of their houses. Pan or betel leaf

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122 *Life and condition of the people of Hindustan*, op.cit., p.215.
124 *Society and Culture in Medieval India*, op.cit., p.56.
126 *Society and Culture in Medieval India*, op.cit., p.56.
127 Ibid., p.33.
128 *Travels in India in the 17th century*, op.cit., p.447.
was used in order to redden their teeth and lips and to make them look attractive.\(^{129}\)

The use of soap was known to India from the earliest times.\(^{130}\) The medieval Persian literature also makes frequent mention of *sabun* which was used both for washing the body and cleaning the clothes.\(^{131}\) Some sufi saints used clay to clean the hair.\(^{132}\) The Muslims are obliged to make frequent ablution and prayers, writing about the cleanliness of the orientalists, in general, Grose observes thus “one must do the orientalists in general the justice to allow, that none are more studious of the cleanliness and suppleness of the body than they are.”\(^{133}\)

It was a common practice among the people to brush and cleanse their teeth and tongue every morning soon after leaving their beds, with the help of a *Datun*\(^ {134}\) and other devices. This practice strengthened their gums

\(^{129}\) *North Indian Social Life during Mughal Period*, op.cit., pp.32-33.

\(^{130}\) *Society and Culture in Medieval India*, op.cit., p.55.


\(^{132}\) *Khwan-i-Pur Niamat*, compiled by Zain Badr Arabi MSS in Possession of Shah Taqi Hsan Balkhi, Alamganj, Patna, p.105, as cited in *Society and Culture in Medieval India (1206-1556)*, op.cit., p.55.


\(^{134}\) *North Indian Social Life during Mughal Period*, op.cit., pp.32-33.
and teeth to such an extent that even men of hundred years of age had their teeth intact.\textsuperscript{135} Badaoni refers to the use of toothpicks\textsuperscript{136} for cleansing teeth.

Moustaches\textsuperscript{137} were popular both among the Hindus and the Muslims, although the former kept them long and the latter trimmed them in the middle and at the two ends. The Hindus generally kept long hairs on their heads while the Muslim normally shaved them.\textsuperscript{138} The orthodox Muslims kept long beard which normally reached their chest, whereas very few among the Hindus kept small beards.

The love of ornaments prompted by vanity is inherited in the human race. A primitive instinct is to make one's persons more beautiful and imposing by ornamental jewellery is not worn only for the purpose of attracting attention, but it satisfies the desire not less deep rooted in humanity of establishing a distinctive mark of sex rank and dignity. The Hindus were more fond of the ornaments than the Muslims. It was a craze with the latter to put on amulets of varied designs. High class Hindus on the other hand, adorned themselves with kundals.\textsuperscript{139} In the ears, fingers

\begin{flushleft}
\textsuperscript{135} Ibid.
\textsuperscript{137} North Indian Social Life during Mughal Period, op.cit., p.33.
\textsuperscript{138} Indian Travels, op.cit., p.52.
\textsuperscript{139} North Indian Social Life during Mughal Period, op.cit., p.35.
\end{flushleft}
rings\textsuperscript{140} and armlets\textsuperscript{141} in laid with precious stones of various colours. This is a common belief of the Hindus, that at least a speck of gold must be worn upon one’s person to ensure ceremonial purity, but for the Muslims these stones and settings has a magic religious significance.\textsuperscript{142} Muslims would inscribe on their amulets in Arabic characters the names of the most high as Hindus draw and venerate the \textit{swastika}. Muslim were usually against it, except that some of them put on amulets. Hindus, on the other hand, adorned themselves with ear and finger sings.\textsuperscript{143}

Ornaments were usually made of gold or silver, but who could not afford them, had no alternative but to content themselves with less costly metals other substances.\textsuperscript{144} The goldsmiths had good business and were always busy in designing new and beautiful patterns.\textsuperscript{145} Emperor Akbar for example was master of a huge treasure consisting of various kinds of rubies, diamonds, pearls and other precious stones.\textsuperscript{146}

\textsuperscript{140} \textit{Ain-i-Akbari}, Vol.III, op.cit., p.44, Indian Travels, op.cit., p.53.
\textsuperscript{141} \textit{North Indian Social Life in Mughal Period}, op.cit., p.35.
\textsuperscript{142} \textit{Some Aspect of Society and Culture during the Mughal Age}, op.cit., p.23.
\textsuperscript{143} Ibid., p.28.
\textsuperscript{144} \textit{North Indian Social Life during Mughal Period}, op.cit., pp.34-35.
\textsuperscript{145} Ibid.
\textsuperscript{146} \textit{Ain-i-Akbari}, Vol.I, op.cit., p.15.
Before concluding our study of men’s toilets and ornaments, it is desirable to refer the famous 12 items of masculine decoration or mentioned by Abul Fazl thus:-

1)Trimming his head
2)Ablution of his body
3)Drawing the sectorial marks of caste
4)Anointing with perfumes and oil
5)Wearing gold ear rings
6)Wearing the jama fastened on the left side
7)Wearing the mukuta which is a golden tiara worn on the turban
8)Wearing a sword
9)Carrying a dagger and the like at the waist
10)Wearing a ring on the finger
11)Eating betel
12)Wearing sandals or shoes.\(^{147}\)

**Women’s Costume:**

Ladies had not many varieties of dresses. The common apparel of the women folk was a piece of cloth called sari wrapped round the waist and thrown over the head and an angiya or a small jacket covering the

The sari which was almost in general use was of different colours viz., white, yellow, blue, black etc. and in the cases of woman of well to do classes, it was normally made fine stuffs, decorated with numerous attractive prints or designs. The women generally threw one half of their saris on the shoulders or the head when speaking to a person of position. Thevenot, refers to the Hindu women thus, from the waste down wards this wrap themselves up in a piece of cloth or staff, that covers them to the feet like a petticoat; and that cloth in cut in such a manner, that they make one end of it reach up to their head behind their back. The ladies of the higher classes mostly wore such superfine saris of muslin and other thin cotton or silken fabrics or their skin was something visible.

The other variety, which was more popular, consisted of a lahanga or a long and very loose skirt, a chola and an angiya as in the former case with a rupatia or a long scarf which was sometimes thrown over to cover the head. The Ghaghara was popular more especially among the muslim

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148 Ibid., p.144.
149 North Indian Social Life during Mughal Period, op.cit., p.27.
151 Indian Travels, op.cit., p.53.
153 Life and Conditions of the people of Hindustan, op.cit., p.213.
women. Abul Fazl also refers to the use of payjamas by the high class ladies.\footnote{\textit{Ain-i-Akbari}, Vol.III, op.cit., p.144.}

The average costume of the muslim women consisted of a sheet of cloth called chadar, veilnaqab, lungi trousers called surawil in Arabic and izar in Persian, pairahan a kind of loose waist shirt or shift shalwar; maqna. Amir Khusrau has mentioned paicha-i-shalwar, khaustak-i-izar, nigana dotah barani, kulah, dastar.\footnote{\textit{North Indian Social Life during Mughal Period}, op.cit., pp.27-28.} The Muslim ladies were distinguished mainly by their shalwars (breeches) and shirts with half length sleeves.\footnote{\textit{Indian Travels}, op.cit., p.53.} The rest of the arm was profusely adorned with numerous precious stones and ornaments.\footnote{Ibid., p.53.} The shalwars was made of all kinds of stuffs,\footnote{\textit{Ain-i-Akbari}, Vol.I, op.cit., p.96.} cotton, silk or brocade according to the socio-economic status of their earner. The aristocratic ladies wore Qabas of line kashmiri wool\footnote{Storia, Vol.II, op.cit., p.318.} during the cold weather, and some of them also used kashmiri shawls of the finest texture which could be passed through a small finger ring.\footnote{Ibid.} Muslim ladies of the upper classes usually wore loose drawers a shirt and a long scarf together with the usual veil or shroud. It may be
added that blue was the colour of mourning and except under specified cases, women avoided wearing dresses of that colour for every day use.\footnote{161}{Life and Conditions of the people of Hindustan, op.cit., p.217.}

In other respects women were fond of bright colours and of prints or drawings on the cloth.\footnote{162}{Ijaz-i-Khusravi, Vol.IV, op.cit., p.274.} Poor women moved about without shoes of varied designs and colours and sometimes, they were profusely adorned with costly silver and golden aristic designs.\footnote{163}{Indian Travels, op.cit., p.52.} Muhammedan ladies were generally very strict in the observance of purdah and they put on burqas whenever they moved out of their houses; but the Hindu ladies generally went out unveiled and in some cases, of course they observed ghoonghat.\footnote{164}{Ibid., p.53.}

Women's Toilets and Ornaments:

Women in general were more particular about their toilets and ornaments than men. To decorate the various parts of the body ornaments were used. They spent a major portion of their time, if not the whole of it, in enhancing their physical charm and cultivating graceful looks, not without due effect. The wearing of ornaments on almost every limb from head to foot, was a special weakness of the feminine sex in Hindustan as it
is even now to a certain extent.\textsuperscript{165} Abul Fazl gives us a detailed list of sixteen constituents of women’s toilets viz. bathing, anointing with oil, braiding the hair, decking the crown of the head with jewels; anointing with sandal wood unguent; wearing of various kinds of dresses; sectarial marks of caste and often decked with pearls and golden ornaments, tinting with lamp black like collyrium; wearing earrings; adorning with nose rings of pearls, and gold; wearing ornaments around the neck; decking with garlands of flowers or pearls, staining the hands; wearing a belt hung with a small bells; decorating the feet with gold ornaments, eating pan (betel) and finally blandishments and artfulness.\textsuperscript{166}

Amir Khusrau mentions in \textit{Ijaz-i-Khusravi} of \textit{gulguna} and \textit{ghaza} (red colour with which women painted their face) and \textit{supaida} (hair powder) which may be taken as articles of cosmetics. The body was adorned with cosmetics and scented lotion\textsuperscript{167} women put black dots on their check as a protection against evil eyes.\textsuperscript{168} Heena was used to give red colour to hands and feet.\textsuperscript{169} The forehead was adorned with a beauty

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\item[\textsuperscript{165}] \textit{Life and Condition of the people of Hindustan}, op.cit., p.217.
\item[\textsuperscript{166}] \textit{Ain-i-Akbari}, Vol.III, op.cit., p.144.
\item[\textsuperscript{167}] \textit{Society and Culture in Medieval India}, op.cit., p.55-56.
\item[\textsuperscript{169}] \textit{Society and Culture in Medieval India}, op.cit., p.55-56.
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Among articles of physical decoration we may mention the use of antinomy for the eyes, vermillion for making the parting of the hair, musk for the breast and betel leaves for the lips, dentifrice for the teeth, a certain black powder for the eyebrows and the caste mark for a hindu maiden. Henna (lawsonia alba) had timely come to their aid and its use soon became universal and popular.

The long hair was common among both sexes long hair was considered a mark of beauty girls upto the age of twelve years kept only a small tail of hairs and made it into a roll on one side of the head, like that of small boys.

Women through the age have always exhibited a special weakness for a variety of ornaments, and it continues even today in some form or the other. To a woman in Hindustan, Suhag or married life signified the use of ornaments all over the body. In the case of widowhood alone, she threw away her ornaments and jewellery and wiped out the scarlet line of vermilion from her head.

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170 Ibid., p.56.
171 *Life and Condition of the people of Hindustan*, op.cit., p.216.
172 Ibid.
175 *Life and Condition of the People of Hindustan*, op.cit., p.217.
It is difficult to emulate the variety of ornaments which were used for the head, arms, nose, ears, fingers, neck, waist, thighs and feet.\textsuperscript{176} Abul Fazl mentions\textsuperscript{177} different types of ornaments, either plain or studded with jewels, for adorning the various feminine limbs.

Among the important head ornaments mentions may be made of the following.\textsuperscript{178}

1) \textit{Sisphul} – a ornament for the head resembling the marigold

2) \textit{Mang} – worn on the parting of the hair to enhance its beauty.

3) \textit{Kotbilabar} – worn on the forehead and consisting of fine bands with long centre drop.

4) \textit{Sekra} (Shikhara) – seven or more strings of pearls linked to studs and hung from the forehead in such a manner as to conceal the face.

5) \textit{Bindul} – meant for the forehead

6) \textit{Sinthi} – it consisted of three gold strings two of which sun from ears end, joined at the centre by another which went straight along the hair parting.

The \textit{Guluband} was an ornament of gold worn round the neck. \textit{Guluband} consist off live or seven rose shaped buttons of gold, strung on to silk, and worn round the neck and hair necklace of strings of pearls inter

\textsuperscript{176} Ibid., pp.216-217.

\textsuperscript{177} \textit{Ain-i-Akbari}, Vol.III, op.cit., pp.144-145.

\textsuperscript{178} Ibid., p.144.
Hansuli and Kanthi mali were two popular forms of necklaces. Nose like other parts of the body richly adorned with a variety of ornaments for example phuli (like a bud, the stalk of which was attached to the rose), Nath (a golden circle with a ruby between two pearls or other jewels. It was worn in the hostril) laung (an ornament for the bared nostril in the shape of a clove). Earrings were used by men and women kundal was usually made of gold, silver or copper, and it hung down from the ear almost touching the shoulders.

Female arms, wrists and fingers likewise were richly decorated with different types of ornaments like Bazuband (armlet) Tada (a hallow circle worn on the arms) Gajrah (a bracelet of gold and pearls) kangan (another form of bracelet) churis (bracelets worn ten or twelve

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179 Ibid.
180 North Indian Social Life during Mughal Period, op.cit., p.43.
181 Ibid.
183 Ibid., p.144-145.
184 North Indian Social life during Mughal Period, op.cit., p.41.
185 Travels in India in the 17th century, op.cit., p.334.
187 Ibid.
188 Ibid.
189 Ibid.
in number, over the wrist upto the elbow) *Bahu*$^{191}$ (was like the *churi* but was smaller) different types of finger rings like *Anguthi*, *mudrika* or *Anguri*$^{192}$ were worn to adorn the fingers, normally one for each.

*Kati-mekhala*$^{193}$ (a golden belt, highly decorative) was the main ornament of the waist. Three gold rings called *jehar*$^{194}$ served an ankle ornament *Poli*$^{195}$ (called *khalkhal* in Arabic) was a very popular leg-ornament of the ladies. Both the *bank* (triangular and square) and *Bichhawah* (shaped half a bell) were ornaments to adorn the instep.$^{196}$ *Anwal*$^{197}$ is the important leg-ornament. Thus the legs of the high-class ladies, like other limbs of thus bodies were also loaded with different kinds of valuable ornaments.$^{198}$

In the preceding pages a through study of the food habits, dress and ornaments of the people of Badayun has been done. The dress and ornaments of men and women has been separately studied. The domestic

$^{190}$ Ibid.
$^{191}$ Ibid.
$^{192}$ Ibid.
$^{193}$ Ibid.
$^{194}$ Ibid.
$^{195}$ Ibid.
$^{196}$ Ibid.
$^{197}$ Ibid.
life of Badayun is an important aspect which has enabled us to derive at a proper analysis of socio-cultural development of Badayun.