Chapter-IV

Customs and Festivals
CUSTOMS AND FESTIVALS

The customs followed and festivals celebrated by the people form an important aspect of social and cultural life. The customs related to marriage, birth ceremony, death ceremony and other various customs exhibit the rituals and traditions followed by the people in society. The festivals of Hindus were celebrated with pomp which influenced the Muslims who also started celebrating some of their festivals with recreational significance.

Sati:

The practice of Sati dates back to the ancient times. Manu thus makes provisions for a pure and simple life of a widow, and he does not speak about her compulsory death on the funeral pyre of her husband. The death of husband was certainly the greatest tragedy, the saddest calamity in

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1 Sarkar, S.C. *Some Aspects of the Earliest Social History of India*, Patna, Janaki Prakashan, Reprint, 1985, pp.82-83. It has been referred to in the Vedic literature and mentioned in the *puranic* tradition (Ibid, p.186-197), Sen, Surendranath, *Indian Travels of Thevenot and Careri*, Delhi, National Archives of India, 1949, p.250, Careri also calls it an ancient custom.

2 Ojha, P.N. *North Indian Social Life during Mughal Period*, Delhi, Oriental Publisher and Distributers, 1975, p.146.
the life of a Hindu woman. Except certain lower castes, widow remarriage was not allowed among the Hindus.

The life of a Hindu widow was really a tale of frustration and shame, and even her appearance was considered inauspicious on many occasions. The widows generally were deprived of almost all the social and customary privileges enjoyed by the women, and were required to pass their lives in austerities, attended with fasting, vigil and numerous other restrictions.

People believed that the highest virtue for a woman was to become a sati and, therefore if a widow expressed her unwillingness for it, the people began to doubt her fidelity and affection towards her departed husband.

Thus in the majority of cases, the widows realized that it was better for them to become sati than to lead a life of bitterness and continued agony. It was also the question of prestige of the family. The rites

\[3\] Muntakhab-ut Tawarikh, vol.II, op.cit., p.356, Indian Travels, op.cit., p.119, Thevenat holds that the widow remarriage was not possible among the Hindus, ibid., p.256-257, Careri gives a list of certain low castes among the Hindus like the milkman, the gardeners, washerman, the fisherman etc. which allowed their widows to remarry.


connected with sati were performed both with the corpse of the husband and without it. The former case was known as *Sahamarana* (dying in company with or going along with), and in the latter case *Anumarana* (dying in accordance with). The former was preferred and it was more popular.

We find reference of sati in Badayun. It is said that some 900 wives performed sati at the pyre, when Dharmpal the local king of Badayun was killed by Qutub-ud-din Aibak in the battle.\(^6\)

In this connection it is worth mentioning that some of the Sultans of Delhi and Mughal emperor, tried to ban this practice or at least to check it. Ibn Batuta tells us “that the Sultans of Delhi had enacted a law, where by a license had to be procured before burning a widow within the kingdom. Probably the law was designed to discourage the use of compulsion or social pressure to force a widow to burn herself, but in the absence of very strong reasons to the contrary, the license was issued as a matter of course.”\(^7\)

Beyond instituting a system of official permits, the state took no further steps until the reign of Humayun. The Mughal Emperor Humayun

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\(^6\) Nevill, H.R, *op.cit*, p.299.

was the first monarch to think about it. It was a bold step of social reform. Although Akbar could not abolish sati altogether, but he is said to have issued an edict burning compulsion in it, which according to Badaoni runs thus, “if a Hindu woman wished to be burnt with her husband, they should not prevent her; but she should not be forced against her will”. He prohibited the burning of young Hindu widow of tender age on the funeral pyre of their husband if this actual marriage had not been consummated.

Superstition and Some Beliefs:

People of Badayun believed in many superstitions, beliefs and practices. They believed in good and bad omens. Even Firoz Shah Tughlaq believed in augury and he was in habit of consulting the Quran, deriving omen from certain passages. He judged from omens persons who deserved robes and Iqtar. Recitation of the verses from the Quran was supposed to cure snake-bite. A certain line of the Quran was read out on the water thrice and it was considered a good sign if the person suffering from the snake-bite could sip that.

The people of Badayun also believed in lucky and unlucky days. Shaikh Nizamuddin Auliya was once asked to why the people regarded

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9 Ibid.
10 Afif, Shams, Siraj, Tarikh-i-Firozshahi, Calcutta, 1890, p.225.
Wednesday as an auspicious day. He smiled obviously to show his disbelief and said “that most of the saint were born on Wednesday." Last Wednesday of Safar was considered by some to be bad. An instance is cited here. In the house of Alawi a child named Khwaja Muhammad bin Alawi was born at Badayun. The child was said to have been born under the influence of aqrab (sign of scorpion), which was regarded as inauspicious. The man gave his son to a Kanas (sweeper). He brought up the child people spoke to Alawi about his callous attitude. He brought back the child. The child read the Quran and later on became a great saint people after called their pet child Dukhil (the sorrowful now) is their superstitions belief and death may not notice one who was called by so humble an appellation.

There are certain days on which ploughing is forbidden, such as the Nagpanchami or snake feast held on the fifth of the right half of Sawan, and the 15th of the month Kartik. Turning up the soil on such days disturbs seshanaga, the great world serpent and mother earth. But mother earth is also supposed to sleep on six days in every month. The 5th, 7th, 9th, 11th, 21st and 24th, or as others say the 1st, 2nd, 5th, 7th, 10th, 21st, and 24th. On such

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11 Fawaid-ul-Fuad, op. cit., p. 119.
12 Ibid., pp. 243-244.
days it is inadvisable to plough if it can be possibly avoided. The 15 days in the month of Kuar which are devoted to the worship of the Pitri or sainted dead, are also an inauspicious time for agricultural work.\(^\text{14}\)

The people of Badayun also believed in aseb-i-chasm and nazr-i-bad (malignant eye). Amir Hasan Sijzi the author of *Fawaid-ul-Fuad* tells us that once he took a small child with him to Shaikh Nizamuddin Auliya. The child often felt uncomfortable and was cured by the blessing of the great saint. It was believed that nazr-i-bad causes considered harm to persons, especially young ones. People had faith in evil spirits and it was supposed that children suffered under the influence of evil spirits and parents took care and adopted different measures for guarding, their children against evil spirits. They were not allowed to sleep alone in the house.\(^\text{15}\) Thus sometimes the evil spirits were regarded as the cause of all physical pains and diseases.

The people of Badayun also believed in incantation. Shaikh Nizamuddin Auliya who also once became victim of incantation which made him sick for two months. A man who was expert in exorcism was called for. He went round the house and started smelling the earth. He dug


a place where signs of magic were found [a figure which looked as if it was made out of mash flour]. The magic was discovered. The man offered to reveal the name of the magicians, but the saint forbade him to do.16

People wore amulets on their arms for healing and averting calamities. It was supposed to have the efficacy of healing diseases.17 Pregnant women used amulets for safe and easy delivery. Males and females of all classes, and religious approached the sufi saints for naqsh (amulets) and tawiz (talisman). Sheikh Nizamuddin Aulia gave tawiz at the instance of his pir and when questioned, he said that naqsh had “Allah Kafi, Allah Safi, Allah Wafi” (all sufficing, all healing and all comprehensive) and some other things. He used to preserve a fallen hair of pir with the latter’s permission and made use of it for curing the ills of some men.18 People wore amulets also to drive away evil spirits.19

Visits to the tombs was a common practice in those days. Sheikh Nizamuddin Auliya was asked by his mother to go to the tomb of a particular saintly martyr to offer fatiyah (prayer for dead) on his grave and

16 Fawaid-ul-Fuad, op.cit., p.178.
18 Ibid., p.63.
19 Ibid.
invoke blessing of the deceased for her recovery from illness, pilgrimages was undertaken to the tomb of pirs and martyrs and saintly personalities to fulfill certain wishes. Women also visited the tomb. Sultan Firoz Shah prohibited the visits of women even in palki or dola to the mausoleum of the saints. The Urs and anniversaries of these saints were celebrated with befitting zeal and joy, and fairs were also held on such occasions in which both the Hindus and Muslims amicably participated. Visits to the tomb of saints were also becoming more and more popular and most of these visitors were female. They spent the whole day in amusements and merry-making and returned to their homes late in the evening.

The people of Badayun also believed in dream and its interpretation. Some instance is cited here. The author of Muntakhab-ut Tawarikh writes about his dream in his book. That a number of apporitars carried me up to the heaven. And in that place there was a book and a tribunal, and the writers were busy, and a number of constables were present (as in a king’s court on earth), and staff in hand kept hurrying

20 Fawaid-ul-Fuad, op.cit., op.cit., p.59.
22 Ibid.
about. And one of the writers taking a leaf in his hand looked at it, and said: "This is not he". At that moment hunger opened my eyes, and so I became conscious of my wondering, and a saying, which I used to hear from the mouths of people in the days of my youth came true; "yea the world of possibilities is wide, but the power of the first cause is predominant, and God is predominant over his works".  

A catastrophic fire broke out in Badayun in which so many Hindus and Muslim burnt out in fire and the numbers were so high and the charred remains were driven to the river where no one could identify who is a Muslim or an infidel. Many tried to escape but were thrown down from the rampants of the fort by the fire into the river. The Hell like fire puts burns and scars on them and the water of the river acted like oil of naptha.

I could see the devastation of the fire from my eyes and can sense treacherous sound of the fire from my ears. Before this catastrophic a half-witted fellow came from the Doab, and took him into my house, and associated with him. He said to me in private, "flee out of this city". I said "why"? He said "A terrible visitation is about to happen to it". But since he was a frequenter of tavernes I did not credid him.

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24 Ibid., pp.138-139.
25 Ibid.
“why do you ask about Badayun and its distracted state, for it is a revelation of the verses about, “The punishment of fire”.

A famous and renowned Sufi of that time Maulana Sirajuddin Tirmizi from Badayun wanted to be buried in Makkah. One night he had a dream in which he saw, many bodies of people were taken out from their burials to other places. He came to know that some of the dead bodies that were brought from for all places had the wish of being buried in Makkah, but who were taken out from their did not deserve to be buried in Makkah were shifted outside the city. So he came back to Badayun and left his wish of being buried in Makkah to Allah.26

Bibi Zulaikha mother of Shaikh Nizamuddin Auliya also persist unique intuition of for seeing the future in her dream. It was by virtue of her intuition that one day her son would earn great fame and honour as a great saint these word came true after her death.27

Qazi Jamal Multani, a great saint of Badayun saw a dream that the Prophet Muhammad making ablution in a mauza (village) of Badayun. When he got up he went to the spot and found it wet.28

28 Fawaid-ul-Fuad, op.cit., p.209.
Above instances shows that people of Badayun and Sufi saints also believed in many superstition and beliefs.

Fasts:

While Islam is not an ascetic religion yet the value of fasting as a discipline and good deed is clearly recognized and it is said that "The very smell of the mouth of a keeper of fast is more agreeable to God than the smell of musk." Penitential fasting was highly commended by Muhammad himself. Every Muslim is obliged to fast during the whole month of Ramzan. The sick infirm, travellers, idiots and young children are however, exempted. The fast was vigorously and strictly observed by the people of Badayun, during the period under review. Sheikh Nizamuddin Auliya had a habit of always keeping fast and did not fell any of the rigours involved there in. During the time of Ramzan or fast

30 Ibid., p.764.
31 Ibid.
32 *Fawaid-ul-Fuad*, op.cit., p.3.
Muslim could not neither drink or smoke nor have intercourse with women.33

From ancient times fasts have been observed with religious fervour in Indian Society.34 The purpose of fasting as a religious, magical or social custom are various. Alberuni describes at length their custom which he declared to be “voluntary and supererogatory” with the Hindus.35 Abul Fazl has written about its 12 different kinds, and enumerates 29 days on which a Hindu was obliged to fast for 24 days every year.36 It includes the anniversaries of the 10 avatars as well as the 11th day of each lunar fast night of every month.37 It was objectionable to anoint oneself with oil, shave or to have sexual intercourse38 playing of games like chaupar or solah etc. was also prohibited.39 It was considered highly meritorious to give alms and sleep on the ground on these days.40

Slavery:

36 Ain-i-Akbari, op.cit.,pp.136-137.
39 Ibid.
40 Ibid.
The slave was at the bottom of the social ladder, but he could rise to the top. Slavery during the period did not form a regular part of productive work as was the case with contemporary European Countries. There was nothing like agrarian serfdom.

Among the Hindus one notices a difference, between an ordinary servant, a hired labourer, a wage earner and a slave. The farmer got wages or allowances or something for his maintenance and were called upon to do neat and clean work and slaves were treated as chattels, and they had to do all kinds of duties, clean and unclean. But in Muslim society, perhaps this distinction did not exist, although one comes across the words *khadim* and *ghulam*. The people in affluent circumstances kept servants and slaves, but the two were hardly distinguishable from each other. Amir Khusrau tells us of *Jarias* and *Khitmatis*, who swept the houses and ground the corn.

Slaves did numerous and varied types of work. Domestic slavery was one of the prevalent feature during the period under consideration. In Badayun, Nizamuddin’s mother, Bibi Zulaikha faced difficulties when her servant fled away. The nature of their household work depended upon

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41 *Society and Culture in Medieval India*, op.cit., p.30.
the economic status of the masters. They were bearers of basins and ewers; they washed the hands of the masters, prepared food and kept plates and dishes.

A slave who supported his master was told by Amir Hasan Sijzi that Maulana Nur Turk had a slave who was engaged in cotton dressing. He gave one dirham daily to his master, Maulana Nur Turk; and that was the means of the latter’s livelihood. We learn of another slave who out of his earning kept two shares for himself and gave one share to his master. The inner sense of equality and of religious brotherhood provided the slaves in many cases with opportunities to rise in the social scale brought them to the very highest position in the state like Shadi Muqri of Badayun, who was a Qari. Shadi Muqri was Hindu slave and became a great pious man and saint.

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44 *Tarikh-i-Firoz Shahi*, op.cit., p.177.
46 *Fawaid-ul-Fuad*, op.cit., p.198-199, *Siyar-ul-Auliya*, op.cit., p.62, *Akbar-ul-Akhyar*, op.cit., p.74. He was one of the notable preachers of the 13th century in India. He elicited praise from Baba Farid Maulana Nur Turk publicly critics the wardly Ulema. Once Sultan Raziah sent some gold to him he struck them lies stick and got the messenger to remove them from his sight.
47 Ibid., p.199.
48 *Khair-ul-Majalis*, op.cit. p.98.
49 *Tazkirat-ul-wasilin*, op.cit., p.103.
In addition there were free persons, who converted in 1377 A.D. a Muslim slave brought his Hindu brother, a free man apparently to have the opportunity of being converted to Islam at the hands of Shaikh Nizamuddin Auliya the latter declined to make the effort. Some of them became the progenitors of ruling dynasties. Like Iltutmish who was a slave and became the Sultan of Delhi. Often talented slaves acquired a position of intimacy with the rulers and finally they themselves occupied important positions in the state.

Birth Ceremony:

Usually the birth of child, particularly that of a son, provided an opportunity for rejoicing in the family and in the court was an occasion for great pomp. A number of tiny cradles were usually prepared in advance to receive the small guest. In the Muslim family immediately after the birth of a child the customary azan was recited in its ear. After the period of ceremonial impurity was over among the Muslims, the rite of Aqiqah or sacrifice was performed. If it was a male child there was a great stir in a

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50 Fawaid-ul-Fuad, op.cit., p.305-08.
51 Khusrau, Amir Kulliyat-i-Khusravi, Aligarh Muslim University, 1926, p.756.
53 Ross, E.Denison, An Alphabetical list of the feasts and holidays of the Hindus and Muhammadans, Calcutta, 1914, p.98.
Hindu home. The father rushed to wash himself with fresh water and to offer prayers to the spirits of his forefathers and the guardian deities of the family.

After that he took out a gold ring, dipped it in butter and honey, and put it in the mouth of the infant. In the meantime pandit was recording the hour and other details about the birth of the child with a view to cast a horoscope (janmapatra). After these preliminaries were finished rejoicings and festivities started the women of course leading them. An offering (nisar, utara) was made for the health of the infant.

Then the eventful question of giving a name to the child was considered. Due consideration was paid to the horoscope of the child and the first letters of the favourite stars. Among Muslims, care was taken to avoid names used by idolaters, simple names such as Ahmad and Ali being recommended.

Usually in the 7th year a Muslim child was circumcise and the occasion was celebrated with great rejoicing and entertainments. The last important ceremony in the life of a Hindu child, if he belonged to the three upper castes of the twice born, was that of upanayana as the tying of the

55 Life and Conditions of the People of Hindustan, op.cit., p.177.
triple sacred thread. This was usually performed at the completion of the ninth year and symbolized the passing of childhood.\textsuperscript{57}

**Marriage:**

The most conspicuous events of domestic life, particularly in a rural community, were naturally the various stages of growth in the life of a person, namely birth, adolescence, puberty and death, together with the various customs elaborated around them. Religious emotion found its best expression in them. Society even judged of the respectability of a person by the amount of care and attention he gave to the fulfillment of these social and religious rites.

There was no fixed limit for the age of marriage both Hindu and Muslims favoured an early age for boys and girls.\textsuperscript{58} The author of *Madanparijata* holds the opinion that the girls should be married at all costs even to unworthy husband before puberty.\textsuperscript{59} If a girl is unable to get married before attaining puberty, she has the choice of selecting her


\textsuperscript{58} Macauliffe, Max Muller *The Sikh Religion*, Vol.I, Delhi Low Price Publicatios, Reprint, 1993, pp.18-19

\textsuperscript{59} *History and Culture of the People*, Vol. VI, op.cit., p.586.
husband (swayamvara) after a short or long period of probation. Pelsaert speaking about the early marriages prevalent among the Hindus writes thus – the Hindus join their children in marriage at the age of only four or five years. Manucci referring to the Hindus, observes thus often their daughters are married even before they have learnt to talk. Abul Fazl also refers to early marriages thus – “In the extensive country of India men are active to form this union at a tender age, and this introduces the leaven of evil. The royal princes it appears, were generally married when they attained the age of 16 or 17 years.

Manucci says that the father and mother do not deliver their daughter to the son-in-law until she has attained puberty. This event is celebrated will all possible solemnity and even greater obscurity. And again it is after this second celebration that the woman is given over to her

60 Ibid, Vol.I,op.cit, p.587. According to religious texts a father is advised to marry his daughter at 8,9,10 of age before she attain puberty.
62 Ibid., p.51.
64 Ibid., Muntakhab-ut-Twarikh, op.cit., p.341, Mogul India II, p.347.
husband and not before.\textsuperscript{66} This ceremony called ‘\textit{Gauna}’ is prevalent in present days.

Akbar seems to have disliked early marriages, and he tried to check this practice as far as possible. Akbar wanted the prescribed the age limit at 16 years for males and 14 years for females but he did not succeed in his efforts.\textsuperscript{67} Abul Fazl writes “The abhors marriages which take place between man and woman before the age of puberty. They bring forth no fruit, and his majesty thinks then even hurtful; far after wards, when such a couple ripens into manhood, they dislike having connexion, and their home is desolate.\textsuperscript{68}

Even a hostile critic like Badaoni observes, “Boys were not to marry before the age of 16, nor girls before 14 because the offspring of early marriages in weakly”.\textsuperscript{69} And again, “he forbade girls before 14 and boys before 16 years of age to be married”. And story of the consummation of the Prophet’s marriage with Sidhiqah he utterly abhorred.\textsuperscript{70} Badaoni also refers to the fact that Akbar disliked the idea of

\textsuperscript{66} Ibid.
\textsuperscript{67} \textit{Ain-i-Akbari}, Vol.III,op.cit.,pp.141-143.
\textsuperscript{69} \textit{Muntakhab-ut-Tawarikh}, Vol.II,op.cit., p.306.
\textsuperscript{70} Ibid., p.338, Siddiqah is the title of Ayesha, the daughter of Abu Bakr. The story goes that she was only six years old when she was engaged to the prophet who
old women wishing for a husband; or of a husband marrying a wife older than him by 12 years.

The more orthodox section of the Brahmans among the Hindus followed Manu’s edict that a bridegroom should be older than his bride. Some young men attracted by the wealth of an old ladies. This thing has spread so much that. Akbar had to issue strict orders declaring such marriages illegal. He further laid it down that if a woman happened to be older than 12 years then husband the marriage should be considered as illegal and annulled.

Inter-caste marriage was out of fashion. Marriage generally took place between boys and girls of the same caste, sub-caste or profession.

was then so years of age. The acual marriage took place when she was of nine years.


Ibid., p.405.


This type of marriage was considered to be unlawful as Abul Fazl remarks “If the genealogical lines of either of the paternal, and maternal ancestry write with in fifth degree of ascent, if in the two paternal genealogies they write in any generation, if in the paternal genealogies of both parties consanguinity through female occurs in the 6th generation by mother’s side. See also Indian Travels, op.cit., p.255. Ain-i-Akbari, Vol.III, op.cit., p.143.

Ain-i-Akbari, Vol.III,op.cit.,p.141-143, Abul Fazl refers to these caste marriages thus “In the present Kaliyarga no one choose a wife out of his own caste, say, each of these four (meaning of four main castes) being subdivided castes in marriages only the daughter of their own equals”.
Marriages between near relatives were common among the Muslims.\textsuperscript{77} Akbar, however disliked this custom and thought it highly improper to get into matrimonial alliance with near and dear ones.\textsuperscript{78} Abul Fazl comments, in certain circumstances when it is to be regarded as a “slight evil for a great Good”.\textsuperscript{79} Marriage was more a family question than a personal concern of the marrying couple. A stage was reached in marriage negotiations that when the parents agreed to the wedding of two children, the future of bride and bridegroom. This agreement was celebrated with suitable ceremonies and was called \textit{Tilaka or magni}, that is betrothal ceremony.\textsuperscript{80} After this formal recognition a date was fixed for marriage and elaborated preparation began.

The boys or the girls had the least say in matrimonial matters and the decision of the parents were almost always binding upon them. In the ancient times, particularly among the Hindus, the girls of higher classes and chiefly the princess, were allowed the option of selecting their life

\textsuperscript{77} \textit{Ain-i-Akbari}, Vol.I, op.cit., p.143.
\textsuperscript{78} Ibid.
\textsuperscript{79} \textit{Akbarnama}, Vol.III, op.cit., p.518.
\textsuperscript{80} \textit{Mogul India}, Vol.III, op.cit., p.141-143.
partner. This practice was commonly know as *Swayambara* (or self choice).\(^{81}\)

It seems to have practically died out during the period under review, thus restricting to a very large extent the freedom of girls in matrimonial matters. Akbar appears to have favoured the idea of allowing freedom to the boys and girls in matrimonial matters.

A *mandapa* was constructed in the house of bride. The evening became more lively because the whole population of a town began to join the *Suhag* songs at the bride’s house. When bridegroom arrived in the house of bride, then *Duar Puja* and other ceremonies were performed.\(^{82}\) Probably the father of the bride performed a ceremony signifying the formal gift of his daughter to the bridegroom, known as the ceremony of *Kanyadan*. The couple had the hems of their garments knotted together by the woman to signify their perpetual and inseparable union, this being the ceremony of ‘*Ganth*’. At the end of these came the final ceremony of the ‘seven step’ in circumambulation round the sacred fire. The final step made the bridegroom and the bride husband and wife before God and man is perpetuity.

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\(^{82}\) *Life and condition of the people of Hindustan*, p.147.
Muslim marriages was originally designed as essentially a civil contract between the parties. Beyond a specified degree of prohibition, namely consanguinity and affinity, fosterage and some other cases the Quran gave perfect liberty in choosing a husband or a wife. Persons with in these prohibited degree are called *mahram* or forbidden to one another. All others are called *Na-Mahram* or those with whom marriage is not forbidden.

*Mahr* is one of the most important conditions of the Islamic marriage, so much so that even if it were not mentioned in the marriage contract the husband would still be liable to pay it when it is demanded by the wife. There is however, no limit to the amount of *Mahr*.\(^{83}\)

*Nichhavar* or *nisar* was offered for the health of the married couple. Among the Muslims it consisted sometimes of almonds and sugar candy and the crowd carried home this token of good fortune.\(^{84}\)

**Dowry and Divorce:**

The restriction of caste marriage which might have considerably narrowed the sphere of matrimonial relations, may be regarded as

\(^{83}\) Victor, S. D'souza, *A Islamic culture*, Vol.29, 1955, October – November 4, Unique custom regarding *mahr* (Dowry) observed by certain India Muslims of south India.

\(^{84}\) *Fiqh Firoz Shahi*, p.203, Indian Office, 2987, as cited in *life and condition of the people of hidustan*, op.cit,p.181
important factor responsible for the prevalence of dowry system in the
society, which was more universal amongst the commoners. Generally the
term dowry may be used in two broad sense viz that taken at the time or
prior to the performance of the marriage in form of presents or gifts. In the
first sense it came to be popularly known as ‘pan’ or tilak while in the
second sense it was termed as ‘Jautuka’ or dhej-Dahej also appear to have
been almost universal and popular in our period. Abul Fazl informs us that
Emperor Akbar disapproved of high dowries, although he (the emperor
believed that the fixing up of high dowries was preventive against rash
divorces.\(^85\)

Foreign travellers have referred to this custom.\(^86\) Which had
become a matter of great hardship to the poor.\(^87\) In this connection, it is
interesting to note that the Muslim society, particularly its riches and
higher sections, could not remain altogether unaffected by the system of
dowry. Both Badaoni and Nizamuddin Ahmad refers to the prevalence of
this practice among the high class Muslims.\(^88\)

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\(^{86}\) \textit{Indian Travels}, op.cit., p.248.
\(^{87}\) \textit{The Sikh Religion}, Vol.I, op.cit, p.145.
Marriage in Hindu society is a sacrament and an indispensable tie between the husband and the wife. There was no provision of divorce in Hindu law. Except in the cases of low castes and sudras and this continues even today in many parts of the country. Marriages among the upper class Hindus were indissoluble and such as the cruel hands of death alone could separate a couple from each other.

The custom of divorce prevailed in Muslim society. The Muslim law and custom allowed divorce conditional as is the case even today.

In Islam a man is permitted to divorce his wife at his own will or her will. Divorce and remarriage of widows have been practiced in the Muslim society. A divorced wife can marry three months after the divorce and a widow four months and ten days after the death of her husband. But in the Hindu society there was no provision of remarriage or widow marriage and divorce.

**Polygamy:**

Polygamy was a practice prevalent both among the Hindus and the Muslims especially belonging to the richer section of the society. The

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89 *Life and condition of the people of hindustan*, op.cit, p.134 fn.
90 *Ain-i-Akbari*, op.cit, pp.141-142
common man, whether he was a Hindu or a Muslim, could not marry more than one woman and his wife usually had no rivals in her home. Only the rich and the well-to-do sections of the society, and more particularly those among the Muslims, could manage to enjoy polygamy life with all its pleasure and pains.

Among the high class Muslims, this evil of polygamy was more prevalent than among their Hindu counterparts. According to the orthodox sunni traditions the Muslims, could marry four women at a time, of course marry more than 4 according to the Multan (and not according to the Nikah) system of marriages. Both Delaet and pelsaert refer in details to the prevalence of this practice among the Muslims.

Akbar, though polygamous himself appears to have been opposed to polygamy for the general populace. Abul Fazl writes “nor his majesty approve of every one marrying more than one wife; for this ruins a man’s health and disturbs of peace of home.” Badaoni also refers to the introductions of a custom by the emperor for checking polygamy thus –

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"That people should not have more than one legal wife, unless he had no child. In any other case the rule should be one man and one woman."^96

Inspite of this appears that polygamy continued to exist among the aristocratic and well to do classes, both Hindu and Muslims.

**Purdah:**

The term purdah means a curtain or something to screen off; popularly, it applies to the veil. When applied to a woman the term signifies her seclusion. A girl begins to observe this seclusion when she approaches the age of puberty, or slightly earlier, and then adheres to the custom throughout the prime of her life, until she is past the age of child bearing.

Purdah was generally observed by the Muslim women, and also by some sections of the Hindu women, particularly belonging to the upper and well to do classes. The Muslim women observed purdah with greater rigidity than the Hindu ones. De lact writes that "The Mohammedan woman do not come out into public unless they are poor or immodest; they veil their heads and draw their hair forward in a knot from the back".\(^97\) Thevnot referring to purdah among the Muslim women writes thus - "If

^97 The Empire of the great Moghal, op.cit., p.81.
these Indian women be idolaters they go barefaced and if Mohammadan women do not appear in public except only the vulgar sort and the lend ones. They cover their heads but their hair hangs down behind in several tresses. According to Manucci “among the Mohammadans it was great dishonour for a family when a wife is compelled to uncover herself”.

Women of poor families among the Muslims simply used Burqa. In villages women belonging to the families of poor peasants, artisans and manual labour were so much burdened with domestic and farm work that they had no time even for recreation. They moved their head dress slightly over their face, when they passed by an unknown man.

In the Hindu society the women of higher sections also observed purdah. A middle and less elaborated form of purdah commonly known as ‘Ghoonghat’ seems to have been observed by the Hindu woman of the well to do classes. S.M. Jaffar regards the observance of purdah as a religious duty for Hindu women. He has cited the example of sita and Drawpati from the religions texts, he tries to explain that the discarding of

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100 *Life and condition of the people of Hindustan*, op.cit., p.139.
101 *North Indian Social Life during Mughal Period*, op.cit., p.122.
purdah was condemned in Hindu society,\textsuperscript{102} and that the Hindu ladies were provided with separate enclosures with elaborate coverings to witness public functions.\textsuperscript{103} The learned scholar is not inclined to believe that the system of purdah became prevalent in Hindu society after the Muslim conquest of India.\textsuperscript{104} It may be true that the purdah to some extent was a symbol of nobility,\textsuperscript{105} but it had no religious basis as suggested by him.

Purdah is a measure of responsibility among higher classes so that the higher the rank “The smaller and higher are widows and the more secluded the women”.\textsuperscript{106} A respectable lady therefore went about in closed litters (dolis) and accompanied by male attendants.\textsuperscript{107} Poor or non

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\textsuperscript{102} Jaffar, S.M. Some cultural aspects of Muslim rule in India, Delhi, Idrah-i-Adabiyat-i- Delli, 1972, p.200.
\textsuperscript{103} Ibid., p.200.
\textsuperscript{104} Ibid., p.201, accepts the remarks of N.C. Mehta “It is of course untrue that islam brought the purdah into this country seclusion of women can be traced in all ancient communities and it was particularly among the aristocracy during the palmy days of Hindu civilization. Indian Muslims followed the custom of the country and adopted the prevailing hallmark of gentility”. Article on purdah the leader, Allahabad, May 1928, see also N.N. Law, Ancient Hindu polity, Delhi, Indian Press, Reprint, 1975, p.144.
\textsuperscript{105} Bana, Harshacharita, ed. Vidyasagar, Calcutta, 1892 Act I scene 3, R. Sharma Sastry, Kautilya’s Arthasastra Mysore, 1929, p.188.
\textsuperscript{106} Elizabeth, Cooper The Harem and the Purdah, London, 1915, p.121.
\end{flushright}
aristocratic women probably went about "wrapped up in a long garment covering their heads, or what is now known as Burqa."\textsuperscript{108}

The purdah system was prevalent among the Muslim ladies of the Sultanate as well as mughal periods. Mohammad bin Tughlaq and Firoz Shah Tughlaq were very particular about this practice being observed by the ladies in his kingdom. When Sultan Mohammad bin Tughlaq used to enter the palace he used to send information through eunuchs, so that the women might veil themselves and hide from the Sultan.\textsuperscript{109} Firoz Shah forbade the free mixing of men and women even on special occasions. He prohibited the visits of women even in palki or dola to the mausoleum of the saints.\textsuperscript{110} Amir Khusrau enjoined upon women to observe purdah. Sikandar lodi restricted the freedom of women.

On the whole, however purdah might have considerably hampered the progress of women, both Hindu and Muslim during the period under review. It had become one of the potent factors responsible for their subordination to men in the society.


\textsuperscript{109} Barani, Ziya-ud-din, Tarikh-i-Firoz Shahi, (ed.) Saiyid Ahmad Khan, Calcutta, Asiatic Society of Bengal, 1862, p.506.

Death Ceremony:

A person's death was the turning point of his life, when, although he did not cease to exist, he passed from one life into another. On the occasion of deaths certain customs and practices, were observed by both Hindu and Muslim societies. Those customs and ceremonies which were not approved by the sharia or shara, observed by the Muslims. For instance, after having performed the prescribed rites, betel leaves, sharbat food and sweets were carried to the graveyard with the bier, and were distributed after the burial. The Quran was recited, fatiha was performed, and it means allowed some endowment was created for the spiritual benefits of the dead, and this custom is prevent even today.

On the death of their dearest and nearest people tore their garments into pieces and wore black mourning dress. When Qutb-ud-din Aibak heard the news of the death of his sovereign, the Ghori Sultan, he put off his cap and the gorgeous robe from his head and body. Hasan Nizami tells us that on this occasion people tore their garments into pieces (para-para kardand). They wore (the black mourning dress of the Abbassids. The Teeja or Siwum ceremony was observed on the third day. On siyum, the

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garments of the daily wear (jama-i-bad rozi) became (blue) like the water of the Nile. On this occasion sweets and betel leaves were distributed by the descendants of the deceased. It was a very costly ceremony and Sultan Bahlol Lodi had to restrict the custom to the distribution of flowers and sprinkling of rose water only,\(^{113}\) when a monarch died a chart was spread over the bier\(^{114}\) and his death was officially mourned for 3 days.\(^{115}\)

When the news of the total death of Khan-i-Shahid the eldest son of Balban was communicated to his old father, he tore off his garments and threw dust on his head.\(^{116}\) Yahya Sirhindi tells us that the Sultan observed funeral ceremonies for 3 days.\(^{117}\) Amir Khurd tells us that when Shaikh Nizamuddin Auliya died, Amir Khusrau was in Lakhnauti. He left Lakhnauti for Ghiyaspur. He made his face black and tore off his garments.\(^{118}\)

As a token of courtesy the relatives and friends visited the house of the deceased to express their sorrow to the bereaved family and in some cases even the non-Muslim also joined the Muslims in the custom known


\(^{114}\) *Tarikh-i-Mubarak Shahi*, op.cit., p.119.

\(^{115}\) Ibid., p.155.

\(^{116}\) *Tarikh-i-Firozshahi*, op.cit., p.129.

\(^{117}\) *Tarikh-i-Mubarak Shahi*, op.cit., p.51.

as pursa or Taziyat.\textsuperscript{119} In the same manner the ceremony of chihlum was observed.\textsuperscript{120}

The widow mourned the death of her husband according to the law for four months and 10 days and during this period abstained from Zinat (makeup)

Unlike Muslims on the occasion of deaths certain customs and rituals were practiced and prevalent at that time. When a Hindu was about to die, people hastened to lay his body on the floor, the pundits began chanting mantras and the near relations distributing gifts to the poor and needy, to ease the passage of his soul into the next world. The floor had been plastered with cowdung and covered with kusa grass, over which the crops was laid, with the head resting in a northerly and the feet in a southerly direction, the face downwards. If sacred Ganges water was available, some drops were poured over the corpse; a cow was offered or a gift to a Brahman, some leaves of tulsi were put over the dead man’s chest and the caste-mark on his forehead. After these preparations, the body was put on a bier and war ready for disposal.\textsuperscript{121}

\textsuperscript{119} Tarikh-i-Khan Jahani, op.cit., p.158.
\textsuperscript{120} Humayun Nama, op.cit., p.31-33.
\textsuperscript{121} Ain-i-Akbari, Vol.III, op.cit., p.152.
In the period of review, the burning of Hindus dead bodies appears to be universally popular. The sons, brother, friends and pupils of the deceased shaved their heads. After the cremation, the bones were collected in a newer or a deer skin and sent to be thrown if possible into the Ganges.

The widow mourned the death of her husband. On his occasion the Hindu custom of wearing a white sari also prevailed in some families. Many superstitions, rites were performed before and after the removal of the corpse from the house, to make sure that the spirit of the dead man did not return. For about ten days the house was considered to be ceremonially impure. On the 13th day, the soul was sufficiently invigorated to undertake the journey.

At different intervals during the course of one year, sraddha ceremonies helped to provide it with further sustenance until at last the soul of the deceased had assumed another body and was re-incashated in the world according to karma the law of the deed.

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Festivals:

This part of the chapter deals with the festival of Badayun city. I have divided these festivals into two parts.

1. Festivals celebrated by Hindus

2. Festivals celebrated by Muslims

Hindu Festivals:

The festivals (teohars) of the Hindus were, indeed, numerous occurring in almost all important periods of the year. They fell normally in those seasons in which the peasants had been enjoying comparative leisure, and thus they could find ample time to take part in such festivals. Ruling dynasties have come and gone, calamities and disasters have occurred and have been forgotten; people have suffered and groaned, but the local and general festivals have abided and have always been observed with enthusiasm and gaiety. The introduction of new cults and religious faiths have not changed the character of these popular festivals. It is difficult to describe all the local and general festivals. A few of these sprang into special prominence which they maintain even today. The most popular festivals were Basant Panchami, Holi, Dusshera, Dipavali, Sivratri and other connected with the various incidents of the life of Krishna.

\[125\] Life and Conditions of the People of Hindustan, op.cit., p.237.
Basant Panchami:

The Basant Panchami festival was the harbinger of spring and occurred in the month of magha. It was the forerunner of spring, and was famous for melodious songs, letting folk dances, and the throwing of colour powders (Abir and Gulal etc.). The worship of lord Shiva (Mahadeva) was performed, on this occasions with great devotion and enthusiasm, by men and women, old and young alike.

Holi:

It fell on the last day of the month of phalguna (February-March) and the celebrations continued generally for two or three days. It was as today, a very important festival of the Hindus. Its celebration was characterized by huge bonfires, by popular songs and dances of Rama, Krishna and their spouses and by throwing red powder with coloured water upon everybody, including even the passerby.

Holi was infact a festival of great popular rejoicing of intense mirth and gaiety on a masscale, when the teeming millions especially in the rural areas, forgot the miseries of their lives, at least for a few days.

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127 Ibid.
Shivaratri:

In Ain-i-Akbari Abul Fazl mention that this festival of Shivratri falls on the night of 14th day of phalguna month.\textsuperscript{129} It was celebrated by the commoners with fireworks and various kinds of amusements, whereas the more religious minded people observed it with night vigil and constant prayers.

Ramnavami\textsuperscript{130}:

The birth of Rama lord fell on the 9th day of the Shukla Paksha in the month of chaitrer (March-April). It was also a most popular festival among the Hindu society.

Raksha Bandhan\textsuperscript{131}:

A special festival of Brahmans, was the Raksha Bandhana which occurred on the last day of the month of Shravana (July-August). On this festival rakhis (strings or cords of silk thread), sometimes decorated with jewels and pearls, were fastened on the right wrist of the rich and respectable people by Brahmans, for which they got handsome presents. These Rakhis were also tied round the wrists of young men or brother by the sisters, as the case may be, as a token of their love and affection.

\textsuperscript{129} Ibid., p.150.
\textsuperscript{130} Ibid., p.148.
\textsuperscript{131} Ibid., p.148-149.
Vijaya Dashmi or Dushera\textsuperscript{132}:

*Dashera* was very popular with the *Khsatriyas* and all agricultural classes. The festival occurred on the 10\textsuperscript{th} of *Jaistha* now also called *Vijayadashmi* and the favourite *raivite* goddess Durga was worshipped by the above-mentioned classes. Another important feature of this festival was the worship by the people of their tools and implements pertaining by to their respective trade profession. This continues even today.\textsuperscript{133}

Dipavali\textsuperscript{134}:

It fell on the last day of the *Krishnapakha* in the month or *kartika* (October-November) the festival of lamps was one of the most popular and colourful festival of the Hindus. It is appropriately designated as ‘the festival of lights’. Once in a year the spirits of the sainted dead were permitted to return to their earthly homes and familiar surroundings to fraternize with the mortals of this earth. The relations were naturally happy to give the spirits of their forefathers a cheerful welcome. A large number of wick lamps were lighted, both inside and outside every Hindu home,

\textsuperscript{132} Ibid.
\textsuperscript{133} Ibid.
\textsuperscript{134} Ibid., p.149-150.
temple or any other public building. The whole place looked like a flood of illuminations.\textsuperscript{135}

It was the most popular festival of the \textit{vaisya} or bankers and other commercial classes. Everybody was anxious to divine his luck for the coming year. Gambling was therefore universally resorted to as a magical means of tracing fortune.\textsuperscript{136}

The solar and lunar eclipses, from time to time, were also celebrated by the Hindus with great rejoicings. On these occasions men and women and children took their both in the holy Ganges the Jamuna or any other sacred river and made pilgrimages to holy places.\textsuperscript{137} On the whole, these pilgrimages must have been pleasant and romantic in those days of arduous travelling and dangers on the road.\textsuperscript{138}

\textbf{Govardhan:}

It is a purely rural feast. The woman on a platform outside the house, make a little but of mud and images of Gauri and Ganesa; there they place the parched grain which the girls offered on the night of the Diwali

\textsuperscript{135} \textit{The popular religion and folklore of Northern India}, op.cit., p.295.


\textsuperscript{137} \textit{Ain-i-Akbari}, Vol.III, op.cit., p.149-150, Abul Fazl gives us a list of holy rivers of the Hindus. It contain 28 names.

\textsuperscript{138} \textit{The History of India, As Told by its own Historians}, Elliot and Dowson, Vol.I, Delhi, Low Price Publications, Reprint 2001, p.274.
near it they lay some throng grass, wave a rice pounder rounder the hut, and invoke blessings on their relations and friends. The Emperor Akbar, we are told used to join in this festival.\textsuperscript{139}

Immediately following this festival is the Bhaiyya Duj or “Brother Second”,\textsuperscript{140} when sisters make a mark on the foreheads of their brothers and cause them to eat five grains of gram. These must be swallowed whole, not chewed, and bring length of days. The sister then makes her brother sit facing the east, and feeds him with sweet meats, in return for which he gives her a present.\textsuperscript{141}

\textbf{Muslim Festival:}

Speaking from the orthodox point of views, the Muslim life has little room for any kind of social festivals large numbers make the pilgrimage to Makkah and others attend the Id prayers. Almost all of their festival are intensely religious yet, the Muslim could not remain unaffected by the Indian environment and traditions after centuries of mutual contact and intercourse.\textsuperscript{142} Thus, the Muslim also began to attach social and


\textsuperscript{140} Ibid., p.296.

\textsuperscript{141} Ibid.

recreations significance to some of their festivals. This became more conspicuous among commoners.

**Muharram:**

*Muharram* is the first month of the Islamic calendar. This month is of special significance to the Muslims, especially for shia’s. Muharram is the anniversary of Imam Hussain the second grandson of Prophet Mohamad, whose death at Karbala is one of the most tragic events in the history of Islam. Minhaj says that during the first ten days of Muharram a discourse (Tajkir) was delivered daily.\(^{143}\)

The fast of the 10\(^{th}\) of *Ashura* and the use of collyrium on that day have been referred to in general places by Amir Khusrau.\(^{144}\) This practice was confined to the orthodox sunni Muslims and is observed by some of them even now. The author of *Basatin-ul-uns* tells that “on the 10\(^{th}\) of Muharram people celebrated the mourning anniversary of the martyred grandson of the Prophet by throwing black dust on their heads and putting on robes of mourning on the body.\(^{145}\)


\(^{144}\) Ibid., p.328.

Taziyas (or imitation mosoluems of the martyrs of karbala) were brought out in procession. On such occasions, Muslim cried bitterly by way of mourning, and also exhibited special kinds of physical feasts in which even the Hindus participated from time to time, most of these features of the festival continue even today. Ibn Batuta says that on the 10th muharram he distributed a hundred mounds of flour and an equal amount of meat to the poor and indigents. Food was offered to bless the soul of Hazrat Imam Husain.

Bara Wafat:

It is celebrated in the month of Rabi-ul-Awwal. Prophet Muhammad is believed by a large section of the Muslims to have been born on the 12th of Rabi-ul-Awwal. It was also the day of Prophet’s death. On this occasion poor and needy people were fed. This festival also known as Id milad-un-nabi.

Shab-i-Barat:

Also known as lailat-ul-Barat (night of forgiveness of sins). The night of the prophet’s ascent to heaven is celebrated on the 14th of Shaban,

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147 Ibid., p.143.
148 Ibid., p.142-143.
the 8th Arabic month. People believed that on this night the lives and fortunes of the mortals for the coming year are registered in heaven.¹⁴⁹ Some religious enthusiasts spent the whole night of Shab-i-Barat in offering special prayers and reading the holy book and other formulae.¹⁵⁰

Muslim prepared stew, curds, sweetmeat, etc. in the name of their deceased relations on 13th Shaban either during the day or in the evening and offer fatiha over some portion of these dishes.¹⁵¹ Sweets and presents were exchanged.¹⁵²

The actual festival is celebrated on the evening of the 14th shaban.¹⁵³ The Muslim during the period under review illuminated their houses and shops and displayed fireworks.¹⁵⁴ Sultan Firoz Shah Tughlaq celebrated the festival for four days. He used to collect loads of fire-works and crackers. During the night of the 15th Shaban gifts were sent to houses

¹⁴⁹ Ibid.
¹⁵¹ Sharif, Jafar Qanun-i-Islam or Islam in India, translated by G.N. Herklot’s Revised by Crooke’s, Oxford Press, 1921, p. 203-204.
¹⁵² Indian Travels op. cit., p. 44.
¹⁵³ Qanun-i-Islam, op. cit., p. 203-204.
¹⁵⁴ Indian Travels, op. cit., p. 44.
of charity and other charitable institutions. Abul Fazl compares this festival to the Hindu festival of Dipavali (the feast of lamps).

**Id-ul-Fitr:**

The most popular and celebrated festival was *Id* which marked the end of the fast of the month of Ramzan. Minhaj tells us that when the month of Ramzan came a discourse was delivered daily.

To the Muslims *Id* was the day of rejoicing. They used scent. But its celebration depends upon their pecuniary conditions. On the mourning of the Id, Muslims performed careful ablutions, or both, after which they dressed themselves, exchanged daily dishes and visits and wished each other good luck. In the morning they assembled in the *Idgah* to offer prayer. It was usual to make presents called *Idi* on the day of this solemn festival. After the prayer people used to visit the

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155 *Life and Condition of the People of Hindustan*, op.cit., p.242.
156 *Tabaqat-i-Nasiri*, op.cit.p.175.
157 *Fawaid-ul-Fuad*, op.cit., p.113.
159 *Khair-ul-Majalis*, op.cit., p.75-76.
161 *Jahangir’s India*, op.cit., p.73.
houses of saints. They were served halwa (sweets) people also visited tombs. On this occasion poems were recited.

Abdullah informs us that on Id day, the 10th Muharram and anniversaries of Prophet's death, there was a standing orders of Sultan Sikandar Lodi to draw up a list of the names of the prisoners and deliver it to the sultan. He wrote with his own hand the orders of release against the names of the persons confined on the score of revenue transactions. Abul Fazl also refers to the celebrations of Id under Akbar. This festival appears to have been observed by all Muslim, rich and poor alike.

**Id-ul-Zuha:**

Id-ul-Zuha or Id-ul-Azha or Id-ul-Qurban or Bakra Id, falling on the 10th of Zil hijjah, the 12th month of the Muslim calendar, has always been an important festival of the Muslims. It is a festival held in commemoration of Prophet Abraham offering his second son Ismail who

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164 Ibid., p.250.
165 Khair-ul-Majalis, op.cit., p.213.
166 Fawaid-ul-Fuad, op.cit., p.127.
167 Ibid., p.127.
171 Ibid.
miraculously escaped the atonement through a dumba (a kind of sheep with a thick tail). The sacrifice of a quadruped, such as a goat, a sheep or even a cow, perfect in all parts, made on this occasion is in commemoration of the ram (memory) which “redeemed Ismail when his father Abraham was already to make him a sacrifice”, or an offering to God.\textsuperscript{172}

The people who could offer it, performed the same ceremony at their homes by solemnly killing a ram or a goat in memory of the ram offered for Ismail.\textsuperscript{173} They also cooked stew, sweetmeats, and griddle cake and offered \textit{fatiha} in the name of their deceased relatives.\textsuperscript{174}

The Holy Quran says “It is not their meat nor their blood that reaches God, it is your piety that reaches him. He has made them (animal) subject to you that you may glorify God for his guidance and proclaim the good news to all who do right”. We are told of the killing animals by Sultan Mohammad Tughlaq.\textsuperscript{175} References are also found to fasting in the month of \textit{Rajab}.\textsuperscript{176}

\textsuperscript{172} \textit{Travels in India in the Seventeenth Century}, op.cit., p.306.


\textsuperscript{174} \textit{Qanun-i-Islam}, op.cit., p.214.

\textsuperscript{175} \textit{Rehla}, op.cit.,pp.61-62.

\textsuperscript{176} \textit{Khair-ul-Majalis}, op.cit., p.71.
**Nauroz:**

*Nauroz,*¹¹⁷ as the new year’s day, the greatest national festival during the period under review was borrowed from the Persians.¹¹⁸ It was a spring festival. Amir Khusrau has made mention of the celebration of the spring season in rose garden.¹¹⁹ It falls on the 1ˢᵗ *Farwardin* the first month of the Persian year (20ᵗʰ March or 21ˢᵗ March) when the sun enters the sign Aries.¹²⁰ It marks the advent of the spring in India.¹²¹ The mughal extended the period of its celebration to 19ᵗʰ days¹²² (from the 1ˢᵗ *Farwardin* to 19ᵗʰ *Farwardin*) as against twelve in Iran.

It was mainly an aristocratic festival, continued to the monarch, the nobility and other higher sections of the society. The first and last days were considered most auspicious when “much money and numerous things


¹¹⁸ Its history and antiquity dates back to the day of Jamshid of “The seven signed up” who is said to have fixed the Persian Calendar.


¹²² Ibid.
are given away as presents”. According to Afif great care was taken for the celebration of Nauroz.

In the preceding pages a detailed study of the customs and festivals celebrated by the people of Badayun has been conducted which shows the enthusiastic attitude and active role of the people in Badayun.

The customs followed by the people of Badayun reflect their superstitions beliefs and their rituals. The festivals of both Hindus and Muslims showcase the communal harmony in the society and the peace loving attitude of the people.

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184 Tarikh-i-Firozshahi, op.cit., p.360.