CHAPTER-III
SOCIAL CONDITION OF THE SUBAH

The region that constituted Subah Allahabad was a major part of the great alluvial plain of the Gangetic valley and the society was essentially agricultural in its character. It is very difficult to study about the social life and tendencies of the people of 16th and 17th century separately from other parts of Northern India. There were very few specific information regarding the social life of the people of Subah. One has to reconstruct the picture on the basis of indigenous sources of the region and has to comprehend on the basis of general pattern of social life of Northern India. The society was divided into two main sections as Hindu and Muslim. The two communities also influenced each other in many walk of life.

1. Hindu Society:

Religious Beliefs:

The Hindu believed in one infinite God, whom they call some places Parmeshwar or Ishwar. He is all powerful and all wise, creator of the heaven and the earth, who is omnipresent. He created also three perfect beings; one was ‘Brahma’ (a name which signifies penetrating
into all things) the second Vishnu (that is existing in all things) and the third Mahadeva (the mighty lord, Shiva).¹

These three are mighty angels who later on became as God and transformed into an idol. The property of these three are; The Sovereign Brahma, the creator of all things, the angelic Vishnu, their preserver and Mahesh or Shiva. The destroyer of existences attained to this exalted eminence. Gradually many sect within the philosophy of Hindu religion were emerged who started believing in many super power with different name commonly called ‘Devta’, like sun, Moon, Stars, cow, the ape and different monsters.²

(a) Various religious sects

Vaishnava Sect:

There were many sects in Hindu religion the period under review. In which Vaishnava sect was one of the important and popular among masses of the region. The followers of this sect emphasized to worship


Vishnu as God who incarnated time to time as Rama, and Krishna. He is also regarded being true, eternal and beautiful. He dwelt in ‘Vaikuntha’ along with his wife Lakshmi. The Goddess of wealth and prosperity. He was the ideal God of house holders. The Bhakti Saints were in lived and showed toleration towards Vaishnava irrespective to any other. Kabir forbade to meet ‘Shakta’ Brahman in comparison to Vaishnava, even he is of the view that friendly relations can be maintained with ‘Chandalas’ if he is a true devotee of Vishnu. Raidas also applauds the family in which a Vaishnava saint took birth, as fortunate. The general conception of all the Vaishnava sects was that the Guru was entitled to ‘Bhakti’. He was for more than a teacher and preceptor, regarded during the period under review.

Shaiva Sect:

Another sect was Shaiva, the follower of this sect believed in power of God Shiva. Who is also called Shankara, Shambhu, Rudra, Mahadeva. His characteristic is as, a powerful, wrathful and impetus God

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4 Murthy op.cit., pp.11-12.
6 K.G. op.cit., p.49. मेरे सोंगों दोई जना, एक वैण्णी एक राम.- पद-4 सावज बाबा मो गित सिले, वैण्णी मोले वंडाल पद-1। p.53.
7 Santsudhasar, (ed.) Viyogi Hari Varanasi, 1953, होईं तुलित भावन्त भजन ते। आयु तारि तारे कुल दोई॥शब्द -3, p.128.
with generous and bountiful. Whenever a man desire for anything who
was the God to be appealed for its fulfillment. He lived on the Himalaya
with his wife Uma, Parwati or Durga. His vehicle is an ox.\(^9\)

He is represented as having betaken himself to the process of Yoga
or contemplation. It will be seen that the object of worship in Shaivism is
the Linga or Phallus.\(^10\) He has also a character as a healer, he appears as
the lord of medicinal herbs and is called heavenly physician.\(^11\)

This sect had a great impact on the people of the Subah. Kashi
(Banaras) was their centre. The devotees of Shiva carried in his hand an
iron lance as an emblem.\(^12\)

**Jangama:**

The Jangamas worship Shiva in the form of `Linga. There are four
sects among Shivas namely ordinary Shivas mixe Shivas, pure Shivas and
vir Shivas or Lingayats. The priest of Vir Shaivas are called Jangama.
The essential characteristic of which is wearing the emblem on some
parts of dress. Smear their foreheads with *Vibhuti* or ashes, wear
necklace, carry rosaries made of the *Rudravsh* seed. Generally the

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\(^9\) R.G. Bhandarkar *op.cit.*, p.140.
\(^12\) *Ardhkatanak op.cit.*, p.240. अष्ट प्रकति पुजा करें , त्यिह लिङ्ग नाम जपे सी पाआं ; R.G.Bhandarkar, *op.cit.*,
p.103.
members of the sect stain their garments with red ochre.\textsuperscript{13} Lingayata probably arose in twelfth century originated by Basawa. Who was a minister of Bijjala, a kalchuri king who ruled Kalyani from 1156-1157. It was basically a monotheistic system opposed to Brahmanism, Buddhism and Jainism. They believed that their 5 teachers (Panchacharyas) are incarnations of each of the five faces of Lord Shiva. There are five Mathas situated at the birth place of these Acharya, Jangam Bari Math is one of them.

The Jangam Bari Math and the Kedarnath temple of Benaras are prominent seat of this sect. The Jangam Bari Math received land grants from the Mughals time to time.\textsuperscript{14} (see Plates-1-10)

\textbf{Shaktas:}

The Sensual form, in which the Shakti is object of worship was called the school of Shaktas. The worship of Goddess in various forms was the philosophy and ideology of this school who influenced the people of Subah in some extent. The Shaktas sacrifice of animals and even of human beings was fairly common in their place of worship. They use wine for the purpose of ablution, was also in practice. The Goddesses,

\begin{itemize}
\item \textsuperscript{13}K.G. op.cit., p.43. पाणी पूजा वैश्विक कल्याण, भारत मंदिर वैश्विक; Murthy, op.cit., pp.33-35.
\item R.G.Bhandarkar, op.cit., pp.142-146.
\item Murthy, op.cit., pp.135-137.
\item \textsuperscript{14}M.A. Ansari, Administrative Documents of Mughal India, B.R. Publishing Carp., Delhi 1984, p.2. (see Plates-1-10)
\end{itemize}
whom the Shaktas worshiped were called by various names such as Karala, Kali, Chandi, Chamundi and others. The Bhakti saints forbade people to make any relation with them.  

**Nath panthis:**

It is regarded that the propagator of the Nath Panth sect was Adhinath Shiva. The early history of this sect is still in the dark. We have only information that it was given a regular and systematic shape by Gorakhnath who is said to be the propagator of the Kanphata sect. The Kanphata yogis widely traveled in north India. The most important centre of their activities in this region was Kashi (Banaras). Which attracted all those who were interested in religious pursuits.

The followers of Gorakhnath were known as yogis, Gorakhnathis, Darasnias, but commonly Kanphata yogis. They were worshiper of Shakti and Shiva. They used to gather at the temple of Kal Bhairova at Banaras which became the nucleolus of the activities. From early medieval times onwards, Gorakhnath was a well known wonder worker and master yogi of northern and western India. They practiced control of the breath and exercised ‘Hathyoga’. They claim that their sect existed even before the world came into being. Yoga was both a branch of Hindu philosophy and

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18 Briggs *op. cit.*, p.179.
system of physical and mental discipline. "a code of disciplinary practices". It also combined with it the element of devotion based on emotion. They preferred to lived in a secluded place which was congenial to the type of religious life they wanted to lead. The yogis try for both devotion (Bhakti) and liberation (Mukti). They usually emphasized the worship of Shiva. These Gorakhnathis worshiped also nine Nathas and eighty four Sidhaas in addition to Shiva. If seems that they did not have any rigid rules regarding their 'Hathyoga' nor did they have compiled their ideals and principles in the form of religious scriptures. The only center of the followers of this sect in the Subah was Benaras.

**Sidh Practice:**

Some of the saints and ascetics tried to act, claim that they claim, gaining extra ordinary power. By this they create illusion in the minds of people. It shows that people faith in miracles.

**Banwari Panth:**

Swami Ramanand, who lived at Ghazipur laid down the an off shoot traditions of saints. Some of his followers gained popularity among the common people. One of them was Banwri Sahib, who was

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21 K.G., *op.cit.*, p.135, सिद्धांतस्य सर्वत्र नाम सिद्धि पति, पद-146, शत दर्शन संस्कृत पदावर्त अक जीराती सिद्धि पद-11, p.11.

22 Parshuram *op.cit.*, p.476.
responsible for the establishment of Banwri panth. The other sect of the region like Dadupanth, Nanak Panth, Kabir peth etc. were attracting to people in the regions; Delhi, Rajasthan, Punjab western part of Uttar Pradesh. Haryana etc. This sect (Banwri) was fairly popular in the western part of the Subah Allahabad. Banwri Sahib (1542-1605 A.D.) shifted its activities in Delhi from Ghzazipur. After a century, during the time of Yari Sahib and Biru Sahib it became strong with the help of five disciples of Yari sahib, like Keshavdas, Hast Mohammad, Shekhar Shah and Sufi Shah Faqir in Delhi region while fifth Bulla Shah established himself in Bhurkuda in Ghazipur, original seat of the sect and worked here till his demise in 1709 A.D.

The Saints of this sect emphasized mainly on the development of moral life of the individuals. Their utterances were the only source of guidance to the followers. The two disciples of Bulla Shah namely Jagjivandas and Gulal Jagjivăn Das were very liberal in his views than others and finally separated from Sampardaya and found a new group called Satnami.

**Pranami Sect:**

The Pranami sect founded by Keshav Chandra better known as Nijanand (also known as Dev Chand) who was born in Kayastha family of

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23 Ibid., p.492-93.
24 Ibid., pp.379-492.
25 Ibid., pp.549-550
Amarkot on 11th Oct 1581 AD, at the age of 16 years and seven months had studied thoroughly various religious books at Kacheh. He was a disciple of Hari Das Gosain who belongs to Radha vallaba sect.\textsuperscript{26} It is believed that Keshava Chandra received 'Gyan' at the age of forty (40) years. One of his disciple was Mehraj, who was later known as Pran Nath, he carried out his mentor's spiritual mission.\textsuperscript{27} Pran Nath proceeded towards Bundelkhand and met Chattrsal Bundela in a forest near Mau in 1683 AD. He finally settled in Panna and died here in 29th June 1694 AD.\textsuperscript{28}

Pranami believed in one God and were opposed to idol worship but later it appears from the prevalent traditions of their famous temple at Panna that they adopted all the usual practices of idol worshippers.\textsuperscript{29} They have considerably influenced by the teaching of Kabir, Nanak and other saints of South. Pran Nath bitterly criticized the religious blindness of Hindus and Muslims. He wanted to bridge the gulf between their religious beliefs by putting the basic identical ideologies of Vedas and Quran. He opposed the rigid monopoly on religion by Mullah and Pandits and the distinction of castes and creeds. Their philosophy gave considerable influence on the life of the Hindu population in the area of Sarkar

\textsuperscript{26} Ibid, p.429.
\textsuperscript{27} Ibid, p.430.
\textsuperscript{28} Ibid, p.430.
\textsuperscript{29} Ibid, p.537.
Kalinjar. Later on this Socio-religious reform movement spread out whole South-Western part of Subah Allahabad.30

**Jaina Sect:**

Jaina was one of religious section of the society. From the Bhakti verses, we get to know that this community of very conscious to not hurt any human beings, even they used filtered water for drinking.31 They worship ‘Parsvanath’, its Shrine is situated in Banaras. For that they traveled to come Banaras in the Mouth of ‘Chhit’ (April-may) on the day of the full noon. This community was fully indulged in trade and commerce.32

2. **Cast Professions in Rural and Urban areas of Subah:**

Hindus formed the vast majority of the Subha’s population and had different schools of thought of their faith like, Vaishnavits, Shaivaits (Shakt), Nath Sect, etc. According to Shastras the Hindu society was divided into four ‘Varnas’ strictly based on Karma (Actions or deeds) which later on developed into caste on the basis of professions. Which are as follows;

**Brahmanas:**

They were at the top of caste hierarchy and were considered the custodian of learning. They were law makers and maintained high code of

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32 Ardhkathanak *op.cit.*, p.241."पूजा पास सुपास की, कीनी धरिर मन रंग। पद-232.
conduct and lead a pure and pious life. These people were called in Bhakti literature as; Brahman Panday, Pandit and were respected among masses. All the religious rituals were could not be performed without the help of this class. They recite holy scripture, and made discourses among each other on religious topics. But the Bhakti saints criticized them and say that Although they discourse to people to go on right path but they themselves are far away and not perusing scriptural instructions. The Bhakti Saints considered true Brahman/Pandit to those, who made their ultimate object. They were well versed in all religious scriptures, medicinal sciences grammar. Some are very good astronomer familiar with the course of stars.

Kshatriya:

The next to them were the Kshtriyas who were considered as ruling class, the words for them were used as Rajpoot, Thakur or Bhupati (Lord of the land). Their duty were to take care of the society by their valour.

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34 K.G. op.cit., p.102., पड़ि पड़ि पड़ि बैंद बनानी। पद --42.

35 Ibid., p.172. कौ तुम पड़ित आगम जानी, विद्वा व्यक्तरण, तंत्र मंत्र सब औपत्ति जानो , अति तु मरण। पद--248.

Tavernier, II, op.cit., p.142.

Francisco Pelsaert , Jahanigir’s India tr., W.H.Moreland & P. Geye, Cambridge, 1925, p.77.

36 F. Bernier, op.cit., p.325.

Dharam Das, op.cit., p.49. थानुर मंत्र के होन, कर्म बस बांधा हो। शब्द-20/9
Vaishyas:

The Vaishyas were in third position in hierarchy of caste. The word used for them by the contemporary Bhakti saints were; Baniya, Sah, Bais etc. This class was working as trader or merchants, and were expected to manage finance. This business class also lending money, we get information that they changed high interest and sometimes it became very difficult to save from their jaw. Simultaneously their honest behavior and cunningness were also mentioned by these saints. The affluent traders were called Sah or Modi are made as respected word for them. There were a number of references i.e. verses of Kabir that the affluent people concealed money under the earth. The Sadhus saints also received financial assistance from them.

Shudra:

This was fourth in caste hierarchy and considered is low both untouchable or servant class. Who were asked to serve aforesaid three caste by religious scripture. It is very difficult to find how many sub

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37 F. Bernier, op. cit., p.325; Tavernier II, op. cit., p.144.
38 K.G. op.cit., p.36, बेहिं पढ़का प्याज का तेला करता जाई।
39 Ibid., p.42, कबीर पुजि साह कि पुजि साह को, तु जिनि लोगे सबार।
Santsudhasar, I, op.cit., p.36. जोके मोरू राम से ताहि कहा परवाह। पद - 8.
Santsudhasar, op. cit., p.36. सेती नाहि बारी नाहि बनिज ब्यापार नाहि, ऐसा कोई साह नहि जासी कहु माणिशि। पद-2.
castes come in this fourth division except Julaha (weavers) and Chamars (leather workers).\textsuperscript{41}

Above all these Classes, there were menial workers called Dom, Chandal, Malecha, who were regarded as outcast of social hierarchy. They have no any social position.\textsuperscript{42}

The Subah was basically an agricultural society and most of the population lived in villages. A number of people were serving them as their professional skills. These artisans and craftsmen were enjoying separate social status. The element of the unity was retained through their occupational guilds which were of great social significance. At village level they served to each other and at the time of harvest received their payments of the share, instead of cash from the customer. Time to time these artisan also joined local as well as towns that Hat Bazars to sell their productions. These professional were as followed, we get the information from the Bhakti saints verses:

1. Darji - (Tailor),\textsuperscript{43}
2. Kevat (boat seller),\textsuperscript{44}
3. Kumhar, Kohar, (Potter),\textsuperscript{45}
4. Julaha (weaver),\textsuperscript{46}

\textsuperscript{41}Tavernier II, \textit{op.cit.}, pp.144-145.
F. Bernier, \textit{op.cit.}, p.325.
\textsuperscript{42}Santsudhasar, \textit{op.cit.}, p.183.
\textsuperscript{43}Dharam Das \textit{op.cit.}, p.33.
\textsuperscript{44}\textit{Ibid.}, p.77.
\textsuperscript{45}\textit{Ibid.}, p.34.
\textsuperscript{46}\textit{Ibid.}, p.33.
5. Camar, Nalidoz (Leather worker),
6. Teli (Oil Presser),
7. Banjara (Woundener),
8. Kasai, (Butcher),
9. Baniya (Grosser),
10. Dhobi (Washerman),
11. Badahi (carpenter),
12. Tamoli, (betel seller),
13. Lohar (Blacksmith),
14. Kahar, Litters (Planquin carriers),
15. Ganika (Prostitute),

These community held important position in social life of the Subah.

3. Muslim Society:

Religio-social condition:

Islam, means the religion of resignation, submission to the will, the service, the commands of God and the Quran is the first foundation. The

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49 Ibid., p.44.
50 Ibid., p.44.
51 Ibid., p.23.
52 Ibid., p.61.
53 Ibid., p.68.
54 Ibid., p.68.
55 Ibid., p.68.
56 Ibid., p.68.
57 Raidas *op. cit.*, p.31.
Faith is based on Tauhid; the unity of Godhead. The formula of the creed; Kalama-i-Shahadat. ‘La-ila-ha il-lal-lah, Muhammad-ur-Rasolullah’

(There is no God but God, and Muhammad is the apostle of God)

And are the following:

1. Belief in God
2. in His Angels
3. in His scripture (Quran)
4. in His apostles
5. in the resurrection and the Day of Judgement.
6. in God’s absolute decree and pre-destination both of good and evil.

The second practical part consists of precepts and commandments to be obeyed, duties to be fulfilled, and were being performed by the Muslim population of the Subah and the Bhakti saints also talks about it are as follows:

Namaz, Nivaj, (Prayer); is the second of the five foundations or pillars on which Islam is built up. This is a most important duty of every Muslim is frequently enjoined in the Quran (XX, 130, ii-40) The five obligatory prayers, morning, prayer, Noon prayer, After noon prayer, Evening prayer, Night prayer.

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58 Malukdas, Malukdas Ki-Bani, pub., Veledier Printing Works, Allahabad, 1997, लीजी और निमाज

2/4 प.6, संभा निमाज सम्य करि रेटेगे पेरस- 3/2 प.-25,
Roza, (Fasting);\(^59\) The third foundation of Islam is fasting, which consist of total abstinence from food, drink and cohabitation from sunrise to sunset.

Zakat (Alms); The giving of the duty appointed. Alms (tithes, taxes, Zakat) is another five foundations of Islam) It rests on distinct command of the Quran “Perform the prayer and give the alms”. (Surah-ii-40).

Hajj;\(^60\) The pilgrimage to the Kaba, the holy house at Macca is the fifth foundation on which Islam is built up. The performance of this pilgrimage, once at least in his life is incumbent on every Muslim, male and female, who is possibly able to do it. (Sura Xxii-28 ii-153).

The majority of the people had faith in Peer or Sufi saints, Peerimuridi persisted all over Subah,\(^61\) we also get some information about self proclaimed Peers' who made fools of common people.\(^62\) Tomb worship (Dargah) was a common sight during those days.\(^63\) A large number of pilgrims of various communities took part in Urse (death


\(^{60}\) Ibid., मक्का हज यिये मे देखा, पुराना मुसलमान पाया। पद-2/5- p.-6.

\(^{61}\) है बेहें और पीर कहानी, कार उत्तरदेशी लेजन दिलजै। पद-14/6 p.-20.

\(^{62}\) ये सफारी करे, मन नही आवे हाफ। पद-9-p.-29.

\(^{63}\) ता दरगाह मुसलमान डारे बैठा खानिर काशी- शिख-1/5, p.-4.

anniversary of Peer). There were a number of tombs in the Subah where people gathered and celebrate Urs; like, Shah Qasim Qadri at Chunar, Syed Salar Masud Ghazi whose tomb is in Bahraich but has cenotaphs at various places in the Subah, annual faire held in his honors. Another saint at Makanpur (Kanpur) was the tomb of Zinda Shah Madar etc.

The social structure of the Muslim community had been very antithesis of the Hindusim. There is no social division on the basis of birth or race. The prophet did not prescribed the predominance of one class over the others. There is no intermediary between man and God.

“The Islam of Muhammad, recognizes no castes or priesthood, allow no monopoly of spiritual knowledge or special holiness to intervene between man a.d his God”.  

But, when Islam came in this Indian subcontinent, could not escape from the social hierarchical influence based on birth among Hindu society. The new converts to Islam did not change their old environment and revealed their Hindu origin in their religious and social life almost at every turn. Slowly Indian Islam assimilated with the broad features of Hinduism.

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The region under review had also many castes among Muslims, in which, some had Zamindari rights in different areas. Some are as follows; Syed, Ansari, Rahmatullahi, Saddiqi, Bachgoti, Shaikhzada, Faruki Pathan etc. Among lower classes Julahas (weavers), Naddaf, Benhas (cotton-corder), Hajjam (Barber), faqir (beggar) Darzi, (tailor) The position and condition of lower masses of Muslims were same as Hindu brethren.

4. Social Ceremonies:

The birth of a child, especially a male one is regarded a most significant event in family as well in society. After the birth of a child astrologer were called to prepare or cast a horoscope (Janampatra) of child. The family members started festivities and rejoicing, distributed gifts to rich and poor according to their economic status. Among Muslims the rite of Aqiqah or sacrifice was performed.

The next eventful item in Hindu Society was naming ceremony. It was a general tendency to give name to their children either of the great trinity or the favorite deity. The Muslim commonly give names to their children after the prophet or some Khalifa.

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70 Ibid., p.277.
71 Ashraf *op.cit.*, p.177.
72 Ibid.
Sacred thread ceremony:

It was an important ceremony among upper castes Hindus. This was performed when the male child attained the age of seven to nine years. This ritual was performed with the help of Brahman (Pundits) and was considered the purification of child. The sacred thread was given to him and was expected to start his education, the parents used to make it a festival occasion and made rejoicing according to their financial condition.\(^{73}\)

Hindu Marriage Ceremony:

The marriage was regarded an important social and religious ceremony. Hindus treated it as sacrament which is irrevocable. The marriage age among Hindu masses were generally low. Pelsaert says that the early marriage was prevalent among Hindus.\(^{74}\) Emperor Akbar dislike the early marriage and tried to check this practice as far as possible. Abul Fazl informs “He abhors marriages which take place between men and women before the age of puberty.”\(^{75}\) The business man Banarsidas who reside in Jaunpur get married at the age of nine years,\(^{76}\) usually marriage celebrated during summer when the peasants had crops ready and were free from work in the field. It is very difficult to give a comprehensive

\(^{73}\) Ibid., p.178.

\(^{74}\) Pelsaert op.cit., p.84.

\(^{75}\) Ain-I , op.cit., p.287.

\(^{76}\) Ardh Kathanak, op.cit., p.231, इस अंतर नी बरस को भये बनारसी बाल, पर. -100.
description about marriages but though some literary sources we can assumed the prevalent rites of the marriage.

Generally the negotiation between two families for their children marriages were played by Brahman priest and family barber. The wedding dates was fixed and invitations were set out through the barber or messengers to relatives and friends.\textsuperscript{77}

At the day of wedding, in brides home, a Mandap was constructed with the decoration of flowers, mango leaves hung on the door\textsuperscript{78} when the family members and friends of Bridegroom (Barati)\textsuperscript{79} reached at the door of bride the young girls started reciting wedding songs.\textsuperscript{80} The religious rituals were performed under marriage mandap. The couple had the hems of their garments knotted together,\textsuperscript{81} and the ceremony of circumambulation round the sacred fire took place.\textsuperscript{82} In between, the Prohit (priest) chanted the sacred texts.\textsuperscript{83} After that groom filled vermillion on the forehead of bride and they became husband and wife.\textsuperscript{84}

\begin{itemize}
\item \textsuperscript{77} \textit{Ibid.}, p.231., ताहू पुरोहित आइथो लेनो नाउ साथ।
\item \textsuperscript{78} K.G. \textit{op.cit.}, p.164. पंजना मिली मंडप छोयो................ पद-226.
\item \textsuperscript{79} Dharam Das \textit{op.cit.}, p.47. प्रजन बाराती ब्राह्म आये, गान करो सम्मान हो। शब्द-3.
\item \textsuperscript{80} \textit{Ibid.}, p.46., कनक कलस धरि मंगल गानो। शब्द-17/6.
\item K.G. \textit{op.cit.}, p.87. दुनहे गाहक मंगल धार, पद-1.
\item Dharam Das \textit{op.cit.}, p.47. स्वप्न सुरत के गाढ़ जुरालो, शब्द-18/6.
\item K.G. \textit{op.cit.}, p.165. नाना रंग भावरी फेरी गाढ़ जोरि वाज पतिताई। पद-226.
\item \textsuperscript{82} \textit{Ibid.}, p.87. सरीर सरिल्लो बेदी कारित्त ह्रे बेद उचार, पद-2/1.
\item Dharam Das, \textit{op.cit.}, p.47. तिरण नेपुर मंगलो मोरे बाजा, पिय से मांग भराई हो। शब्द-18/5.
\end{itemize}
After the completion of marriage function bride left her fathers house and went to her husband home. For this purpose, a palanquin was decorated by the bridegroom side which was carried by ‘Kahar’. The marriage ceremony lasted on many days as per the economic conditions of family. If she was not of age due to child marriages, then she detained in the parents house for another five or seven years. This was called Gauna.

Muslims Marriage:

The Muslims marriages were essentially a civil contract based on Shariat (Islamic law). It is called as Nikah (marriage). Muslims generally married at the age of 15 to 18 years old. After the examining the proposal thoroughly, a ring was sent by bridegroom side to the bride. Later on time was fixed for marriage. Sometimes, with the fixation of Mahar (bride price) which has to paid in kind or cash, decided by families.

Once given or promised to the wife. The Mehar could not be taken back. But a women can forgive her claim by not demanding the Mehar.

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85 Ibid., p.44. सत्तागुप्त हौलिया पौवालस, तो चार फुटार . शब्द-3
86 Ibid., p.65. चौहिया पहेली धानि चली है गवनवां , चेलत रहतु अगवनवा साहिं संग साथी हो . शब्द-8/3
आई गवन निगवां .................. पहेले गवनवा ऐतु वाणिज्य तो भेजतान हो . शब्द-4/1,2, p.59.
87 Pelseart op.cit., pp.82,83.
The *Mehar* had always formed an important part in a Muslim marriage according to the status of Groom.\(^9^9\)

At the date of marriage, bridegroom with his relatives and friends goes to the house of bride. The Qazi or Maulvi makes a prayer and registered the names of couple in his diary.\(^9^0\)

**The Last Rites:**

The last rites, after the death of a person performed according to the religious beliefs of the deceased. The dead bodies either buried or cremated. Some of the Hindus threw the dead bodies in the Ganges especially at Banaras, where it was eaten away by the animals. Generally, they cremated the dead bodies near a pond, lake, tank, rives.\(^9^1\) After a few days they give a feast on the thirteenth day to their near relatives and friends.

The Muslims buried their deads, observed the *Siyum* the third day ceremony after the death of an individual, in which friends and relatives of the deceased gathered and recited the Holy Quran for the departed soul, later Sharbat and betel leaves were distributed.\(^9^2\)

5. **Position of Women:**

The position of women in general, the region under review are available in the annals of the period is very scanty. From ancient times

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\(^{9^9}\) Ibid., pp.333-335, Document No.205-206.

\(^{9^0}\) Pelsaert *op.cit.*, pp.82-83.

\(^{9^1}\) Tavernier –II, p.161.

\(^{9^2}\) Ashraf, *op.cit.*, p.185.
women have a dominant role in the domestic affairs but were deprived the privilege of playing an active and constructive role in society.

The birth of female child was looked upon as an unfortunate. They were regarded as subordinate to the male and was always dependent before marriage on her parents after marriage on her husband. The foremost objectives of most unmarried girls was to get a good husband. It is expected to wife for devotional love to her husband, would be dear to the husband in whatever way she lived. \(^{93}\) It is also considered that the path of service to her husband was for the devoted wife also the path of salvation for her. The ideal women in character was regarded as Kaushalya and Sita. Their main duty was always in home, although some of the communities women helped to their male counterparts in economic life also but it was a rare. A good wife must also win the affection of the other family members; mother in law, father in law and elder a younger brother of her husband.\(^{94}\)

Purdah was generally followed by Muslim women and upper well to do section of Hindu family. De Laet says “The Mohammadan women 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”\(^{95}\) Carreri says that “The Mohammadan women do not appear in public, except the

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\(^{93}\) K.G. op.cit., p.133. जौ पे पतिव्रता है नारी , कैसे ही रही सो निवाहि मियारि। पह.-139.

\(^{94}\) Ibid., p.165. पहली नारी सबा कुरत पति , देवर जेड सबनि की प्यारि। पह.-229.

vulgar sort and the lend ones. They cover their heads but their Hair hangs
down behind in several tresses". 96

The Hindu well to do section of women moved on or went out of
their houses a well-guarded litters or palanquins (dolis or palkis), in
covered used,97 while generally Ghoonghat farm of Purdah was prevalent
among them.98

The family life was based on joint family system. It was the duty of
daughter in law to take guidance from mother in Law for his domestic
affairs and obey the elders, live in discipline, work according to the other
family members of the house.99 Some times, the newly married daughter-
in-law in the family had to face bad behaviour started with her.100

The manifestation of atrocities on daughter-in-law by mother and
sister in laws were common. She was liked and also disliked by some
members of family. But she had to lived in the family while bad
behaviour of some of her laws.101 She had to remained very anxious in the
absence of her husband. She feels respectful fear her husband’s elder

96 Carreri op.cit., p.248.
97 Ibid, p.246.
Bernier op.cit., p 372.
2021, VS p.670. चुंगुट युक्त बिचरता सीस. पद्-1180.
99 K.G. op.cit., p.165. पहली खाई आई गई, पीछे गेंहु सगी जबाई, खाया देवर खाया जेट, सब
खाया दुसर का जेट। पद-227.
100 Dharam Das op.cit., p.63. सास दुख सहलो ननद दुख सहलो। K.G. op.cit., p.166.सालु की
dुखी ............. ननद सहली गरब गहली। पद-230.
relatives. Some time she also fears for the bad behaviour of her husband.  

The death of husband in the life of Hindu women was a great tragedy because widow re-marriage was not allowed among Hindus. Their life became full of frustration and shame so that they realized it is better to became _Sati_. De Laet says "when her husband died, the widow of her own free will, leaps upon his pyre and is burnt together with his corps." Bernier described in great details with particular reference to the part played by the Brahman priest.

Pelsaert has also given a detail description of a girl who was going to perform _Sati_. In one of case seen by him, governor has proposed her to give five hundred rupee as allowance. If she will not but the girl was firm on her decision.

The public women or prostitute called as _Ganika_ also existed in the Subah, and were responsible for the spoiling public morality. A particular area was set apart for them.

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102 K.G. _op. cit._, p.208.

103 De. Laet _op. cit._, p.87.

104 Bernier _op. cit._, pp.306-315.

105 Pelsaert _op. cit._, p.79.

106 K.G. _op. cit._, p.155.

6. Houses:

So far as houses of the Subah is concerned there is little information. It is assumed that the aristocracy, Zamindar and other well to do class of people imitate the pattern of royalty and constructed their own lofty mansions (Havelis) with numerous apartments for different purpose i.e. dressing rooms, bathrooms, retiring room, female apartments besides big courtyard.\(^{108}\) The Hevelis of Hindu nobles or Zamindars were painted walls. Some of the mansions had ‘Khash-Khana’ meant for retreat during hot weather. There were also windows (Khidkis) for fresh air and light.\(^{109}\) These mansions generally built of brick and stones, marble and tiles for decorating purpose. These were brought from Agra, Amber, Multan and Lahore. Some houses attached with them built of clay and straw.\(^{110}\) The houses were well plastered and white washed, Decorated with different kind of furniture, cushions, mattresses, fine carpeted floors etc.\(^{111}\) The merchants built their residence over the warehouses. Bernier writes “..... they are airy, at a distance from the dust and communicate with the terrace roof over the shaps, on which inhabitants sleep at night... the rich merchants have their dwellings elsewhere, to which they retire

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\(^{108}\) Ashraf, \textit{op.cit.}, p.205; S.K. \textit{op.cit.}, p.270.


after the houses of business”\textsuperscript{112} Tavernier says about the houses of Benaras “At Benaras the houses were very well built. The majority of the houses being of brick and cut stone and more lofty than those of other towns of India, but the street were very narrow. Generally the houses were not of more than two story. These houses modest in their appearance as compared to those of the nobles”\textsuperscript{113}

The houses in which poor masses lived generally made of thatched hut,\textsuperscript{114} with mud walls without any cellars and windows. Each hut had only one apartment and had only a single way for air, light and entrance, and without stopping impossible to enter, Joseph Tieffenthler writing about the houses of Jaunpur and Jais, mentions that “the houses of general masses were made of mud but there were also a large number of houses made of brick sand stone.\textsuperscript{115} The floors were pasted with cow dung almost everyday to keep them clean. There were no separate kitchens or bathrooms in the houses. People went to wells (Bawli) pound\textsuperscript{116} or rivers for bathing. There were little privacy in the life of the common people. Pelsaert writes that “these houses are built of mud, thatched roofs

\textsuperscript{112} Bernier, \textit{op.cit.}, p.245.

\textsuperscript{113} Tabernier, \textit{op.cit.}, p.118, W.

\textsuperscript{114} K.G., \textit{op.cit.}, p.52. वैश्वनी की अपरं भीती, नालावल का बड़ा गांव पत्र-30/1.

\textsuperscript{115} Joseph Tijjenthaller, \textit{Description Historical etm Geographical de inde} Berlin-2786-88. pp. 229-239.

\textsuperscript{116} Dharamdas \textit{op.cit.}, p.58, आठ कुंड नव वाली, सोरस पनिहार हैं। शब्द-2.
furniture is little or none, except some earthenware pots to hold water or for cooking....” The houses of better class peasants or of headman of the village were more specious and commodians. They had a platform (chabutra) outside the houses together with an entrance chamber, an inner room, a spacious court yard, a verandah and even a second story, called (Kotha).

The poor lived in so miserable condition, in summer hot, they spent any how depend on one or two sheets in the bitter cold nights, they try to keep warm over little cow dung fires which are lit out side the door.

The essential item or things which were almost every houses kept are;  *Khat Palang* (cot), *Thal* (Plate), *Katora* (Bowl), *Ghara* (Pitcher), *Karachi* (Long spoon), etc.

7. **Food and Drinks:**

As for as food habit of the people is concerned. It has noteworthy difference between Hindus and Muslims depend on socio-economic

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117 Pelsaert *op.cit.*, p.61.


Ashraf *op.cit.*, p.196.

119 Pelsaert *op.cit.*, p.61; K.G. *op.cit.*, p.189, हमती घोटा गांव गढ़, गढ़ गूठर कन्या पाईक आनी! पद-299

120 S.K. *op.cit.*, p.169, हम कक लोग उनक कक खात। पद-6/3.

Dharamdas *op.cit.*, p.58, द्वार भव भव भाव भव भाव, द्वार भव भव भाव भाव. शब्द-4/3.


condition. Although Abul Fazl has given a detail description about well supervised royal kitchen under a sincere officer known as Mir Bakawal or Master of the kitchen. Whatever, varieties of food were prepared in royal kitchen aristocracy as well as well to do classes of society imitate the taste of the items. Some of the dishes are as follows.

**Shirbiranj**: (with milk rice, sugar candy and salt).

**Zardbirinj**: (With rice, Sugar-candy, ghee, almonds, salt, raising, fresh ginger, saffron etc).

**Badinjan**: (containing ghee, onions, ginger and lime juice, pepper, cloves cardmums etc.).

**Khichri**: (containing rice, Mungdal, ghee. Salt etc).

**Duzd Biryani**: (with rice, ghee, meat, salt, cloves, ginger, pepper etc.)

**Qima Polao**: (with rice, meat, ghee, peeled gram, onions salt, fresh ginger, and pepper).

**Qima Shorba**: (with meat rice, ghee, gram).

**Haleem**: (composed of meat, wheat, gram, spices and saffron).

**Kabab**: It was various kinds and was prepared from meat, ghee, salt, fresh ginger, onions peppers cloves etc).

Breads were also different varieties like Buzurg Tanuri, Tunk-e-Tabgi and Chapatti.\(^{125}\)

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\(^{124}\) *Ain-I op.cit.*, p.60.

\(^{125}\) Ibid., p.64.
Pua/Malpua\textsuperscript{126}: (consist of wheat floor, sugar landy, ghee etc.).

Suhari\textsuperscript{127}: (made of wheat floor, sugar candy).

Khurma\textsuperscript{128}: (prepared with wheat flour, sugar candy, boiled in ghee, on very light fire, cut into pieces).

Jalebi\textsuperscript{129}: (Sugar candy, flour ghee, mixed then prepared on light fire five)

Khir\textsuperscript{130}: (Rice floor, sugar, little wa: r).

Sag\textsuperscript{131}: (Made of spinach and other greens with onions, ghee, pepper, cloves etc. and it was most pleasant dish) The varieties of sag were used in their food like; Chavrai, Poi, Sarso, Palak, Bathua.

The vegetables which were used are as follows:

Bhindi, Zamikand, Tarai, Sem, parwar, Kuhru, Karela, Kela, etc.\textsuperscript{132}

The Muslims were non-vegetarian and their upper class enjoyed a variety of nice food. Falseart also refers to the diet of upper class Muslims as “Birinj Ashalia, Polao (yellow, red, green black). Zueyla Dupiaza, roistered meats and various other good courses several on very

\textsuperscript{126} Sur Sagar op.cit., p.394. तीस होई ही ल्याऊँ पुआ. पव-1014.

\textsuperscript{127} Ibid., p.332. धेवर गेभी और सुहारी पव-829.

\textsuperscript{128} Ibid., p.323, अफ खुर्मा सरस सबारे। पव-801.

\textsuperscript{129} Ibid., सुही सरस जलेबी बोली.

\textsuperscript{130} Dharam Das p.25. अभूष भोजन हंसा पच्चे. सबर धुन शी शीर पव-2. K.G. op.cit., p.117., शीर बड़ड़ हूल बड़ड़ सबार। पव-98.

\textsuperscript{131} Sur Sagar-I p.395. नौराइ काल्ला अफ गोरे, सरसो गेभी कैका पालक पव-1014.

\textsuperscript{132} Ibid., p.689. pada – 1831; Ain-I, p.137.
large dishes. With too little butter and too much spices for our taste.\textsuperscript{133} They preferred to eat fried bread and Kabab. The meat was favorite dish of Muslims, they took beef,\textsuperscript{134} mutton, fish, flesh of goats sheep’s and other beast but did not take pork, as religious rules and meat of animals who not slaughtered properly.\textsuperscript{135} Although meat eating was common among Muslims but in certain days the Mughal Kings prohibited the killing of animals which they regarded as sacred.\textsuperscript{136} They rarely ate Puri but preferred Roti (Bread).\textsuperscript{137} The pulse cured butter, oil, milk and its several preparations as Khir a Khowa\textsuperscript{138} were mostly used by the well to do section of society.

The Hindu well to do sections of society were not lag from their Muslim brethren. They were vegetarians which contained like cooked rice, bread, ghee (or butter), milk products, sweat, meats, vegetables & sags of numerous varieties (as mentioned before) but there is also some information that some sections of Hindu society (especially Rajputs)

\textsuperscript{133} Pelsaert \textit{op.cit.}, p.68.
\textsuperscript{134} S.K, \textit{op.cit.}, p.277, सादे गुजर सिंदु परिवार, लुमे कौन है गोवर गाई। यद-197.
\textit{Ashraf op.cit.}, p.220.
\textsuperscript{135} Ibid., p.220.
\textsuperscript{136} Jahangir \textit{Tuzuk-i-Jahangir}, (Memoirs of Jahangir) ed. Roggers & Beveridge vol.I, pub., Low Price Publication Pvt. Ltd., Delhi, p.188.
\textsuperscript{137} S.K. \textit{op.cit.}, p.169. हम कुछ चावल उन कुछ रोटी। पद-3.
\textsuperscript{138} Sursagar \textit{op.cit.}, p.320, हूट वही जल मालन में जो माणों से देवी। पद-794.
\textit{Dharam Das, \textit{op.cit.}}, p.61. सल में हूट करती के लोका। शब्द-4.
were non vegetarians and took meat of animals, birds, and fishes. The fish was the most favorite food for the majority of the.

**Food of the Common People:**

The food of the common people of both the communities generally lacked variety. The condition of common people were not satisfactory. They could hardly afford to spent on rich and dainty dishes but had to satisfied on simple food. Most of the poor peasants started their day with slight breakfast (Chabaina), and then went to their agricultural field. *Khichri*, was most common and popular food for the lower section of society. Wheat was primary food who at chapattis (Roti) of wheat flour; Jwar Bajra flour were also used. They also used great variety of Achars (pickles).

**Laddu** : (a wheat flour item mixed with sugar, in round shape).

**Lapsi** : (wheat flour mixed with sugar in liquid form).

**Chach** : (boiled rice water)

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Ralph Fitch, (Early travels) op.cit., p.303.

140 Dharam Das, *op.cit.* p.67, मछली ठारी खाई। पद-2


142 Bermier, *op.cit.* p.249.


144 K.G. *op.cit.*, p.43, खुब खांड है ठीचड़ी, माँझ पड़े दूकू घूं, पेपदा रोटी की, गला कटाये कीण पद-12.

145 Sur Sagar I, p.323, pada 801.


147 Ibid., p.108, pada-12. संताहु माछलन साइया छास्ती चीज़ संसार.
Galka147: (A sweat item)

Kasari148: An item, wheat flour mixed with sugar & dry fruits)

Gud149: (sugar can juice in tight form)

The reserved area for cooking food called chawka/Rasoi. This was rubbed over with cow-dung. No one was allowed to enter with shoes on. They never take meal if any stranger enter in this area. They washed their hands feet and mouth before and after eating. They took their meals in plates, bowls according to their status. While common people take in Pattal. (Made of leaf). At the time of taking food a Hindu generally took off all his clothes except Dhoti or loin cloth (langota) before eating and took his food with right hand. The Brahmans were most particular about all these.

It was very common to chewed betel leaves with arc nuts or Supari and time for changing the ordure of the mouth after taking meals. But most of the people took it throughout day.

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147 K.G. op.cit., p.29, गलका खाए बरजता वद-१६.
148 S.K. op.cit., p.175, गूँगिण्य खवाहि धर् कालाबायी, पत-११/३.
149 Dharam Das op.cit., p.40, सीचे गुड़ धीव से. शब्द-३.
150 Ibid., p.50, चदन पेलाओ आगाना गव मैतिस्य पुराक चीक. शब्द-२.
152 S.K. op.cit., p.94. यक्तु पातिर भरि उरकट कुरकट यक्तु पातिर मिरि पानी।
Ain-III, op.cit., p.325.
Storia III op.cit., p.3.
153 Ibid, p.45.
154 Dharam Das, op.cit., p.61, सजन को शीरा खवाओ किहाजु शब्द-६.
The fruits of different varieties were consumed especially by the well to do section of society of the region under review. These fruits were mostly available in plenty of quantity in different parts of India and were imported area to area where demanded. Like mangoes was most popular and was grown in Bengal.\textsuperscript{155} Gujarat, Malwa,\textsuperscript{156} Punjab, Sylhet; Allahabad was famous for their sweat orange,\textsuperscript{157} Hajipur (a close Distt to Subah) for Jack fruit (Kathal)\textsuperscript{158} and Agra for grapes.\textsuperscript{159} Some of the fruits were also imported from Samarqand, Balkh and Persia. The seasonal fruits such as mangoes, black berries, Banana, oranges, guava, dates, grapes etc. were enjoyed by rich and poor alike.\textsuperscript{160}

People consumed the water from wells, pounds\textsuperscript{161} and small tributary rivers of their respective villages or area. The women used to carry water from these places in their vassals called Ghailia or Ghada\textsuperscript{162} well to do class of society use ice in summer.\textsuperscript{163} The salt peter was used for cooling water.\textsuperscript{164} Hindus take water straight-into their throat without touching the cap to their lips while Muslims did not attach importance to

\textsuperscript{155} Bernier \textit{op.cit.}, p.249.
\textsuperscript{156} \textit{Ain-I, op.cit.}, p.207.
\textsuperscript{157} Ibid., p.169.
\textsuperscript{158} Ibid., p.164.
\textsuperscript{159} Ibid., p.190.
\textsuperscript{160} S.K. \textit{op.cit.}, p.188. नीचे मछै आदु आदु मछजै, नीचा केला पाका भारी। ध-12.
\textsuperscript{161} Dharam Das, \textit{op.cit.}, p.58, आठ धुआ नी बाड़ी झेल पनिहार हो। शब्द-1/2.
\textsuperscript{162} Ibid., p.7. कच्ची माटी के धुआ हो, रस वुंदन सान। शब्द-3/2.
\textsuperscript{163} \textit{Ain-I, op.cit.}, p.56.
\textsuperscript{164} Ibid.
these formalities. People were greatly found of cold drinks, rose water, *sharbat* and lemon juice mixed with ice. But were used by the rich. Mango milkshake, *Lassi* and Lemonade also used in excessive heat.\(^{165}\)

The use of intoxicants was common among people. The poor men drink *Taddy* (Tadi). It was the juice of coconut palm and date trees.\(^{166}\) *Bhang* was another intoxicant commonly used by the poor.\(^{167}\) It kept in a pleasant mood but excessive does would make unconscious, that is why Jahangir prohibited the use of *Bhang* on health reason.\(^{168}\) Wine was prepared from refined sugar by a chemical process\(^{169}\) and it was common among Muslim nobility but Aurangzeb in early years of his reign made efforts to ban any intoxicants.\(^{170}\)

8. Dresses:

The dresses of people in *Gangetic* valley were almost uniform but depend on socio-economic status of the people. Abul Fazl has given a detail description about dresses used by contemporary society particularly dresses worn by aristocracy and upper well to do classes.\(^{171}\) There were

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\(^{165}\) *Ibid*, p.65, Bernier, p.137.


\(^{167}\) K.G. *op.cit.*, p.253., 'भाग मासूली सुरापान, जो जो प्रानी खातिः' पद-101.

\(^{168}\) Tuzuk-i *op.cit.*, p.157.

\(^{169}\) Bernier *op.cit.*, p.253.


less difference between Hindu and Muslims noble class. Mughal Emperors himself were very fond of costumes. The nobles and well to do classes also followed in some extent to royalty. The dresses which were prevalent at that time were; Qiba; a waded coat or loose garments, come down to the ankles: Farghul and Chakman were rain coats, shalwars (drawers) it was of three kinds single double and wadded. The breeches (tight fitting trousers) and shirts. Thevenot described “the breaches of India are commonly cotton cloth; they came down to the mid-leg and some wear them a little longer, so that they reach to ankle. Those who afford rich clothing wear silk breaches, stripped with different colours.” The shirts which was hung over the breaches open from the top to bottom like the coat. The orthodox (Muslim scholars or Ulema) avoided the use of silk, velvets, brocades or Fur and coloured garments due to the instruction of Sheriat (Islamic law). Wearing socks and shoes were particular in order to maintain the ritual purity. The Sufi saints wore Choga (gown) made of woolen materials. They also wore Dastar, Amama, Kullah (cap) on their heads.

172 Ibid., p.95.
173 Thevenot- op.cit., pp.50-51.
174 Ibid., p.50.
175 Ashraf op.cit., pp.175-177, Terry op.cit., pp.201-203.
176 Ain-i, op.cit., p.96.
The Hindu aristocrats or upper class also follow the same as their Muslim brethrens with some little difference like they knot Kachni-pat or Kamar-band (Waist band)\(^\text{177}\) on their Qiba\(^\text{178}\) Pag (Turban)\(^\text{179}\) fine Dhotis\(^\text{180}\) with Chaddar their Shoulder were commonly used. The Kundal\(^\text{181}\) and Tilak\(^\text{182}\) distinguished from their Muslim brethren. The size of Pag comprised usually standard size of seven yards. Bernier described the dress of Kavindracharya, a great Hindu Scholar of the Shahjahan’s time whom he met in Benaras “He wore a white silk scarf tied about his waist and hanging half down the leg, and another tolerably large scarf of real silk which he wears as a cloak on his Shoulder”\(^\text{183}\) such type of dresses of Hindu scholars with good repute must have used while the poor use cotton instead of silk.

**Dresses of the Commoners:**

The common people dresses differed from the upper class. They had to deepened on very few cloths. Babar himself writes in his memoirs “Hindustani ties on a thing called Langota (Loin-cloth), a descent clout which hangs two spans bellow the Naval’. They used cotton Langota ties

\(^{177}\) Ibid.
\(^{178}\) Ibid., p.95.
\(^{179}\) Sur Sagar, op.cit., p.737. फूलनी से लाल पाग । पद-1993; Thevenat-op.cit., p.52.
\(^{180}\) Sur Sagar I, op.cit., p.599, कृ धोली भारी विद्धि कर्मरंट । पद-1602.
\(^{181}\) K.G. op.cit., p.255, कृ कृण कं चन के कु तल बने । पद-4.
\(^{182}\) Dharam Das op.cit., p.47. वा को जितल कागाई हो शब्द-18/2.
\(^{183}\) Bernier op.cit., p.341.
round their waist"\textsuperscript{184} and the second cloth they wear, Dhoti (a single sheet of long cloth below the waist, generally consist 3 ½ Gaz)\textsuperscript{185} Another small peace of cloth as on the shoulder i.e. Cadder, used as garment in day time and night as a bed. In winter they used white wrapper to cover their upper portion called Daghl\textsuperscript{186} Gudri ( A bedding of rags),\textsuperscript{187} Sathri ( a small mat consist of Kusa grass or straws).\textsuperscript{188} These above was used by the poor, Sadhus, yogis. The usual dress of an average Muslim were Payjama and an ordinary shirt. Kulhi or Kulah or Paga (cap-Turban)\textsuperscript{189} were also used by the common people.

**Dress of the Religious Men:**

The dress of the religious men, i.e. Sadhus, Sanyasis, Fakirs, Darvesh and Maulvis differed according to the religion they belong. However Sufi saints, Maulvis and Darvesh were generally a loose flowing gown down to the feet, having long sleeves going beyond the finger tips.

\textsuperscript{184} Baburnama-II, \textit{op.cit.}, p.519, Ain-I \textit{op.cit.}, p.96.
\textsuperscript{185} S.K. \textit{op.cit.}, p.91. गव साठे ते ते गोविंदा किरे पाई नितम. पव-2.
\textsuperscript{186} Ibid., p.92. गुरू संस्मृत तक हुरा सुभवता. पहर्कु नही दबाली दोन न पाला. पप-1
\textsuperscript{187} Sursagar-I, \textit{op.cit.}, p.54. पाट पदवर शिक, गुडी पहराऊँ, पद-166.
\textsuperscript{188} Ibid., p.232. कुस साधारी वैठ तुक आसन, बासर तैनि बिलाए.
\textsuperscript{189} Ibid., p.298. कुल्ली कसालि तिर स्वाम सुमर, तिर कुल्ली, पव परिहिर पैजनी पद-778 Dharam Das – \textit{op.cit.}, p.6. नेकी की कुलाल तिर रिडे वाल-2; Ain-i, \textit{op.cit.}, p.96.
They also used a long sleeved ‘Farji’. Regarding Hindu ascetics, they wore nothing except a small or a red cloth (Langota).

**Women Dresses:**

The Hindu women wore *sari*, wrapped round the middle part of the body and *Angiya* (a bodice or brassiere) on chest. These were used by the rich and poor alike. A very special cloth was mention in *Ain* in the list of cotton cloth and surdas has also mentioned in his work about *Tansukh Sari*. The work of Jari and Kimkhwab were also prevalent. The women put on *Ghonghat*; the end of a Sari or vail. *Lahanga* or *Ghagra*; a voluminous skirt or petticoat gathered at the waist and extending up to the feet. The *Choli*; bodic is unlike *Angiya*. It is

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191 Ibid., p.177.
192 Sursagar I, op.cit., p.619, अंग पंच रंग सारि, शारि सुरंग चुनी, पद - 642.
193 Dharam Das op.cit., p.69, शारि की अंगिया भई रंगी सरोबर, शब्द - 18/2. चोलिया पहौंर धनि चलि है गनन्य शब्द - 8/3. p.65.
194 Sursagar I, op.cit., p.100, तन्सुख की सारी पद - 2116.
195 Ibid., p.99.
196 Sursagar I, op.cit., p.670, पुंपट मुक्त मिराजत सीस. पद - 2116.
197 Ibid., p.619, पानी जेहरि कला लहङा पद - 1661.
198 Ibid., p.64. चोलिया पहौंर धनि भई अलमाती शब्द - 7/2.
199 Sursagar op.cit., p.776. आणू तेहरि हार चोली बद, पद - 2108.
open at the back and fastened with strings. The Kanchak or blouse, a corset: long to the waist\textsuperscript{199} was considered as fancy dress by the women.

The breaches or Shalwars were made of cotton, silk or brocade as their economic position and were common among Muslim women. The rich women put on Qiba, shirt with half length sleeves\textsuperscript{200} The Muslim women put on white shrouds or burqa, whenever they moved out\textsuperscript{201}. Odhini or Chunri; Dupatta\textsuperscript{202}, a womenic sheet for covering the head of face were used by both Hindu and Muslim ladies. Muslim ladies were generally strict in observing Purdah and used ‘burqa’ complete vail\textsuperscript{203} with eye holes while going out side the house. De Laet records that Mohammadan women do not come out in the public unless they are poor or immodest, they veil their heads, and draw their hair forward in a knot form the back\textsuperscript{204}. It should be also noted that among the Muslims it was regarded a great dishonor of the wives went out without ‘burqa’ allowing their faces to be seen by anyone. It was also contrary to their law\textsuperscript{205}.

\textsuperscript{199} Ibid., p.265, कषि कन्धुकी तिलक लिलाट सोभित हार पद-6-12.
\textsuperscript{200} Thevenot, op.cit., p.53.
\textsuperscript{201} Ain-I op.cit., p.96.
\textsuperscript{202} Ibid., p.101, द्वाराम डास op.cit., p.40, पंच रग पतिक चुनियाम शब्द-1/4.
\textsuperscript{203} Ain-I op.cit., p.96.
\textsuperscript{204} De Laet op.cit., p.80.
\textsuperscript{205} Badauni, II, op.cit., p.405.
Usually the Hindu ladies moved out of their houses unveiled but a milder and less elaborate type of ‘purdah’ generally known as ‘Goonghat’ seems to have been observed in some cases by the Hindu women of the well to do classes. People used soup to wash cloths.

9. Toilet & Ornaments:

It is a human nature to be looked physically attractive and charm full from primitive days. Gradually with time new things/items were developed in the field of toilets and ornaments. The people of the Subah were also fond of it. They get up early in the morning and brushed their teeth with a twig or Datun.

Hindus regarded daily bathing as their religious duty. Those who reside close to the river usually use the running water i.e. Ganga, Jamuna otherwise tank or well. Some of the cities or towns like Allahabad, Benaras Jaunpur had the arrangements of Hammam (usually used by rich people) and it was a good business in every city of the Mughal rule. Men, decorated himself after bathing, the Tilak on their forehead was common.

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206 Sur Sagar, op.cit., p.670. वुभट मुकुट विराजत सीता।
K.G. op.cit., p.162. वुभट कालिया सती न होई पद-296.

207 Thevenat op.cit., p.53; Ashraf op.cit., p.179.

208 K.G. op.cit., p.163. बिंब बिंबा कैसे कपरा कहै?


209 Carreri, op.cit., p.168.
among Hindu,\textsuperscript{210} rich people used perfumed.\textsuperscript{211} The mirror and comb were also used commonly.\textsuperscript{212} The different devices like Kundal; Ear rings, finger ring armlet were used by the people. The quality (gold, silver, iron etc) of these devices differs on the socio-economic status of the person.

Abul Fazl has given the information of twelve items of men’s toilets & ornament such as : (1) Trimming his beard (2) Ablution of his body (3) Drawing the sectarian marks of caste (4) Anointing with perfumes and oil (5) wearing gold ear-rings (6) wearing the Jama fastened on the left side (7) Bearing the Mukuta which is a golden tiara worn on the turban (8) wearing a sword (9) carrying a dagger and tide at the waist (10) wearing a ring on the finger (11) eating betel (12) wearing sandal and shoes.\textsuperscript{213}

Like their male fellows, women were more conscious about the enhancement of physical charm to attract the attention of opposite sex. It was a popular craze for looking younger. If we compare the working women to the ladies of the high social repute, latter had a greater facilities in beautifying and adding to their physical charm. The sixteen constituent\textsuperscript{214} of women toilets which are as follows:

\begin{itemize}
\item \textsuperscript{210} Dharam Das op.cit., p.07. माला तिलक उर्माई के , शब्द-15/1, केसरी तिलक लगाऊँ हो। शब्द-6/1. p.52.
\item \textsuperscript{211} Ibid., p.52. अतर पुणेल नक्कायो सजानी।
\item \textsuperscript{212} Nizamuddin Amad, \textit{Tabagat-i-Akbari} Ed. B., De, II, Calcutta-1931, p.685. Raidas op.cit., p.35. दरपन गयन अगिल अलेप जल। Maluk Das op.cit., p.2, वह अनेकन मुख पर चैने। पद-4/3.
\item \textsuperscript{213} Ain – III op.cit., pp.341-342.
\item \textsuperscript{214} Dharam Das op.cit., p.46, पाये सोहळा गांग भर सेंदूर , नख लिथ सारली लिंगार हो पद-17/8. K.G. op.cit p.133, सोलह स्वगार कहा भयो काये
(1) Bathing (2) Anointing (3) branding the hair (4) Decking the crown of the head with jewels (5) Anointing with sandalwood unguent (6) wearing of various kinds of dresses (7) sectarian marks of castes (8) tinting with lamp back like collyrium (9) wearing ear-rings (10) Adorned with nose rings of pearl and gold (11) wearing ornaments around the neck (12) Decking with garlands of flowers or pearls (13) staining the hand (14) wearing a belt hung with a small bells (15) Decorating the feet with gold ornaments (16) eating betel (pan).

Above all these, they used varieties of cosmetics to look well. Dressing of hair was one of the important thing. Manucci says that “their hair is always dressed, planted and perfumed with scented oil”. The hair was dressed with the help of combs and mirrors. Combs made of metal wood and animals horns. The special weakness of women, staining hands and feet with Hena (mehdi). They applied hena to colour palms, nails and fingertips of hands, soles of feets. Manucci states that “All women in India are in the habit of scenting their hands and feet with a certain earth which they called mehdi. Which colours the hands and feet red in such a way that they look as if they had on gloves”. The Hindu married women put vermilion (Sindoor) on their forehead and in their Mang (partition of their forehead).

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216 Storia II, op.cit., p.341.
217 Tabqat, II, op.cit., p.685.
218 Storia II, op.cit., p.341.
219 Dharam Das op.cit., p.46, पाणे तोहम मांग भर संदूर, शब्द-17/8. K.G. op.cit., p.133.
To adorn themselves, they used flowers of different varieties like, Juni, Chameli, Ketki and wore garlands on neck hair. For the enhancement of their charm to a greater extent, used betel (pan) which not only sweetened their breath but also dyed their lips in red colour.  

The ornaments are the weakness of the women, irrespective of caste and creed. This was not use only for the sake of ornamentation but also used for the intrinsic value and indirect savings. Generally women used the ornament from their childhood.

The ears were pierced at a very early age and ornament were thus (through the pierced holes which grew wider with age. Women used ornaments made of gold, silver, copper ivory and other materials. Some ornaments made of Gold & Silver studded with precious stones called Jarau (inlaid), and it was all time favorite for women.

The varieties of ornaments:

Bazuband (Armlet): This was used to wear upper part of the arm or above the elbow, various type of bazuband were prevalent at that time, inlaid with jewels, diamonds with a bunch of pearls hanging down.

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221 Ralph Fitch, op.cit., p.107.
222 Storia, III, op.cit., p.40.
224 Sursagar, I., op.cit., p.780. कुछ कंसुकी, हार नीलियन के मुज बाजुबन्द सोहतर pada-1498, Maasir-i-Alamgiri, op.cit., p.324; Ain-III op.cit., p.319.
Mang: It was a chain with golden beads and flowers worn on the head made of gold or silver chain hanging between parting of the hair (Mang) and coming down to the brows ending in a jeweled pendant;\(^{225}\)

Karanphul: It was an ear ornament shaped like the Mangrela flower, get it the Indian meaning of Karanphul.\(^{226}\)

Bali: It was a small ring with a flower in the middle made of gold and was very popular among the ladies of all classes.\(^{227}\)

Churi (Bracelets): Worn ten of twelve in numbers over the wrist up to the elbow.\(^{228}\)

Tada: A hollow circle worn on the arms.\(^{229}\)

Bahu: It was like the Churi but smaller.\(^{230}\)

Gajrah: A bracelet of gold and pearls,\(^{231}\)

Besar: A popular ornament at that time. It was a broad piece of gold. A pearl was attached to it and was hung from the nose by wire.\(^{232}\)

Nath: A nose ornament was popular\(^{233}\)

\(^{225}\) Ain-II op.cit., p.312.
\(^{226}\) Ibid., Ill. Pp.3,12.
\(^{227}\) Thevenot, op.cit., p.53.
\(^{228}\) Ain-III p.313.
\(^{229}\) Ibid., p.344.
\(^{230}\) Ibid.
\(^{231}\) Ibid.
\(^{232}\) Ibid., p.313. Sur Sagar I, op.cit., p.771. नक बेरसरिक दुहिना तथायन को, पट-1475.
\(^{233}\) Ain-III op.cit., pp.312-313.
Laung: It was an ornament for nose also called ‘Kil’ shape of a clove.\textsuperscript{234}

Har: It was a very popular necklace of pearl made to pass through string, interconnected with golden rose also called Mala or Moti har.\textsuperscript{235}

Manikymala: A necklaces made of red or pinkish precious stones.\textsuperscript{236}

Hansuli, Hans or Tang: This ornament was quit heavy and oppressive to wearer a social collar of gold or silver in the shape of moon commonly square in front under the chin for several inches.\textsuperscript{237}

Pahunchi: It was a bracelet consisted of series of strings of shells or small elongated beads, another variety was bracelet solid silver or hallow gold. If was also made of pearls and diamond peace.\textsuperscript{238}

Kara: It was a plain round hallow gold bracelet. It might also be a massive ring of solid silver.\textsuperscript{239}

Kangan: Kangan was a bracelet made of gold, silver copper and surmounted with small nabs.\textsuperscript{240}

\textsuperscript{234} Ibid
\textsuperscript{235} K.G. op.cit., p.56, हरि मोत्या की माला हे चोड़ काचे तामि पद-8. S.K. op.cit., p.160
\textsuperscript{236} Sursagar -I, op.cit., p.771. कठिनिरि, दुलारी, तिलारी पद-1475.
\textsuperscript{237} Ibid., p.619. कठी गुलारी बिराजापि 
\textsuperscript{238} Sur Sagar I, op.cit., p.416. संजीत बाप पहुंचिया पहुँचि 
\textsuperscript{239} Maasir-i-Alamgiri, op.cit., p.327.
\textsuperscript{240} Ibid.

Sur Sagar I, op.cit., p.792. बहुता, कर.वकन, बारुबंद.
Ghungru: It was a round hollow shaped ball-like ornament provided with round stone-chips or other metals which produce sound when the wearer moved about.\textsuperscript{241}

Bichiya (Toe-ring): It was an ornament for the instep shaped like a semi ball.\textsuperscript{242}

Nupur: This ornament had bells attached to a ring, produce music when wearer moved about.\textsuperscript{243}

Payal (anklet): A strip type ornament worn in leg.\textsuperscript{244}

10. Pass-time amusements:

The means of entertainment or amusement were the factors which showed the personal characteristics of the culture of any country or society. There were a number of games in which people took part even during the stay of Emperor or prince in the region on route an especial arrangement were made for sports.

The game of dice or gambling:

We get the reference from many sources about the game of dice or Chaupar in which the principles and practices of game was explained. In this small pieces of stones put on squire lives and the game is played by

\textsuperscript{241} Ibid., p.624. \textsuperscript{242} K.G. op.cit., p.132. \textsuperscript{243} Sursagar I, op.cit., p.625. \textsuperscript{244} K.G. op.cit., p.132.
dice. Every chance have to played with diplomatic thinking. There not writes; "The Gentiles being great lovers of play at dice; there is much gaming .... They are so eager at in Delhi and Benaras, that there is a vast deal of money lost there and many people ruined".

Chess:

This was played by generally kings and aristocrats but common people also take interest in it. It was played on board which was divided into sixty four squares, eight on each of the four sides Manucci writes "All the great men are found of amusing themselves with chess playing, by which as they say, they learn to govern, place and displace, give and take, with discretion, to the glory and gain of their projects".

Kite flying:

The saints symbolized kite flying as spiritual gain. A very clear picture of the activities of kite flying was depicted in verses like; How the wind is helping to fly, piling and pushing etc.

In spite of various tools of kite like thread or yarns and with the help of directions explained by Dharam Das in one of verse, it is like a statue which has its shape that played by God, that shape is like living organism (Kite) played by supreme powers.

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245 K.G. op.cit., p.18- चौपंडि भाभ चौहटे, खेलता सन्त विचार, पता पकड़ प्रेम कामे खेलें पान कबीर पद-31.
246 Tevenat, op.cit., p.67.
247 Storia, II op.cit., p.460.
248 K.G. op.cit., p.117. बिन्नति जाई कागद की गुड़िया । जब सीने पत्तन तबी लग उड़िया ।
249 Santsudasar, op.cit., p.5. कागद के तल पूररा, डोर सहेब हाय ।
**Game of Juggler:**

A special instrument *Dunk* (Drum) played by Juggler to draw attention to them before starting the game. (After a gathering). There games have attraction, people immersed in. The jugglers were so experts in showing the game to people that audience can not feel about the tricks. Looks like so realistic.  

**Hunting:**

Hunting had always been the most important sports of the emperors. Kings and aristocracy. In Tuzuk, Jahangir says that hunting with falcon was the best of all amusement. Carreri writes “they delight very much in hunting and make use of dogs and tame leopards”. Pelseart refers to the pleasures of the game “Hunting with leopards is a remarkable form of sports... Sometimes also but very rarely, the king hunts buck with buck..... They hunt lions, tigers, leopards bucks etc. in a Mughal painting we get reference, prince Saleem is hunting leopard in Allahabad.  

**Chunghan (Polo):**

It is an antique game played in open field with stick seated on horseback for a ball. There are not more than ten players.

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250 Ashraf op.cit., p.247.  
251 Tuzuk. II op.cit., p.60.  
252 Carreri, op.cit., p.246.  
253 Pelsaert op.cit., p.51.  
255 A.N. (Bev) op.cit., p.111; *Ain-I* op.cit., pp.309,310.  
Dharam Das *op.cit.*, p.32. धरामदास ने राजस्थान में प्रमुख केंद्रों का वर्णन किया है।
Wrestling:

It was one of the very common sports, the wrestler were patronized by the kings as well aristocracy.\textsuperscript{256}

11. Contemporary common beliefs a practices:

There were many common beliefs and practices popular in the society of Subah which had a very influential place in the social as well as family life.

Belief in Luck or fortune:

People believe that whatever they do in life, good or bad were predicated before the birth and no change can be made after birth in this life.\textsuperscript{257}

Belief in Rebirth:

People believed that the present condition is the effect of previous birth. The cycle of birth and rebirth will be going on until they get Moksha (Salvation). The cast was also affected by this thought. But this was confined only Hindu masses.\textsuperscript{258}

Believe in Heaven and Hell:

All the religion believed in the philosophy of Heaven and hell on the deeds of the person. This philosophy motivated the masses to do good

\textsuperscript{256} Ain-l \textit{op.cit.}, p.263.

\textsuperscript{257} K.G. \textit{op.cit.}, p.58. जाको जेता निरमया, ताकी तेता होई, रति घटै न तिल बढै, जो सिर कूटी कोई। पर-35/8

\textsuperscript{258} K.G. \textit{op.cit.}, p.140. बंक नालि जे सामि करि रल्लै, तो आवागमन न होई। पर-157.
and abstain from unlawful activities or unsocial work so that they could
got heaven (Bahisht, Swarg). All the Bhakti saints showed fear of hell to
the people.  

**Believe in virtues and Sin:**

This was a believe in the society that all the good works resulted in
virtuous and bad deeds resulted in sin, and this belief is also similar to the
heaven and hell. People considered it that getting the human birth is of
the result of some virtues deeds of past.

**Believe in supernatural power:**

The spirit of the dead regarded as hostile, people believe in Ghost
(Bhoot), devils etc. and used or practice *tantr mantra* (magic) to get rid
off, if any one is affected.

**Belief in Holy Verses, Tantra, mantra and Black Magic:**

People have the faith on black magic, *tantr, mantra*. If any one is
affected from evil spirit, snake bit, poison etc. tried to cure with the help
of above things. Amulets were carried for some kind as preservative to
event the evil eye and scare the demons. *Yantras* or mystic diagrams are

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259 Maluk Das op.cit., p.23. गुप्तनामार तु हुआ सरासर, शेषक बाथ चलाया।पद-6.

Raidas op.cit., p.3. वेकल फिरत योऊ समकर जानी।। पद-4/2.

260 Sur Sagar, I, op.cit., p.49. पाप पुण्य की फल दुसः सुख है, भोग करो जोई हो।पद-151.

Dharam Das op.cit., p.75. नहीं जानि केही पुण्य, प्राण ने मानुष भड़ी (हाथ-4.

261 W. Crook, op.cit., p.235; Maluk Das op.cit., p.8.पूर पूर तेंद वहाँ, देखकर तीने मोर वहाँ। पद-6.

262 Dharam Das op.cit., p.23. जंजा मंत्रा टोटका नहीं जान पद-14/2. Sursagar I, op.cit., हरि
जानत है तंजा मंत्रा, पद-2109. K.G. op.cit., p.12, वर्य भूमण्ड जन बसी, मंत्रा न लगे कोई
thought to be quite as effective in their operations as the mantras or spells. The Amulets were also commonly used by Muslims.\textsuperscript{263}

**Discussion on auspicious moment (Muhurat):**

To start any work or travels, people seek auspicious time (Muhurat) or consult astrologers, the Brahmans have consequently secured a great reputation in this field. This concept is still prevalent now a days in India.\textsuperscript{264}

**Believe in Shagun (an omen) concept:**

There were many symbol of Shagun (an omen) like; barking of dogs indicate the entering of thieves in house or beware the people from thieves.\textsuperscript{265}

**12. Fairs and Festivals:**

The fairs and festivals have a great social importance besides having religious values. The fairs enabled person to meet each other at a common place though living at considerable distance and poor means of communications at that time. The Hindu fairs were held at the sites of sacred rives or at religious centers or at some outstanding temples. The Muslims fairs were generally held in the forms of Urs (death anniversary) at the tombs of Sufis saints in the Subah.

\textsuperscript{263} W. Crook, pp.37,38.; I.A. Zilli, op.cit., pp.396-398.

\textsuperscript{264} Pelsaert op.cit., p.77 ; Maluk Das op.cit, p.18, मने तै इतने भरम गजायो, चलत विदेस विप्र जान पृथके, बिन का वेम्बन लाओ। पद-10/1.

\textsuperscript{265} K..G. op.cit., p.95. दक्षिण कूट जब सुनहा भूमा तब हम सुगन सिपाल पद-20.

Sur Sagar I, p.383. निकसब सहजु मले नही लाए। पद-988.
Fairs at Allahabad:

Allahabad or Prayag an important religious centre of northern India was situated on the confluence of the rivers Ganga, Jamuna and invisible saraswati. The Hindus regarded a sacred place and the king of shrines. During the month of Magh (January - February) a large number of pilgrims from almost every corner of India gathered here. It was a huge gathering about four or five lakhs of Hindus every year and participated in bathing ceremony for one month.

It was a common belief among the Hindus that one who would die at Prayag by committing suicide at the confluence of the two rivers, specially during the month of Magh would be gratified in his next birth. Such a death was considered auspicious and holy.

At Allahabad pilgrims came different places, speak different languages, attired in different dresses, observing different social practices, holding divergent religious opinions and subscribing to socially conflicting ideas and beliefs gathered at the banks of the rivers Ganges and Jamuna.

There was an Akshybat or the imperishable banyan tree, within the fort of Allahabad. People had different belief related to this, though

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266 Ain-II, op.cit., p.169.
268 Ain, III op.cit., p.335.
269 Dharm Das op.cit., p.47. लिंकेने ने नीर मगावो अक्ष्य वृक्ष कै डार हो। पद-18/4.
Abul Fazl has not mention about such a tree. It is said that Jahangir ordered it to be cut down and got a cauldron of iron fixed on that spot. But the tree grew again and shattered all obstructions.\(^{270}\)

The pilgrims who came to Allahabad, got their head and beared shaved before they took bath in the Ganges. After the bath they offered *Tarpan* or *Pindan* to their ancestors for peace of their souls.\(^{271}\)

A large number of persons including the *Sadhus*, *Yogis* and Sanyasis gathered at Allahabad to spend their time in meditation, prayers and religious discussions.\(^{272}\) A toll tax was levied by the imperial government on the pilgrims in second half of the 17th century such taxed were abolished by Akbar. Manuci says that every pilgrims who came to take bath in the Ganges, had to pay a toll tax of six and a quarter rupees.\(^{273}\) A non pilgrim also had to pay about half a rupee.\(^{274}\)

**Fairs at Banaras:**

The other important religious centre of the Subah was Banaras or Varansi situated between two rivers ‘*Barna*’ and ‘*Asi*’\(^{275}\) It was also

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\(^{272}\) K.T., op.cit., pp. 28, 29; Thevenat *op.cit.*, p.93.

\(^{273}\) K.T. op.cit., p.28-28; storia, II, op.cit p.82.


called Kashi in ancient scriptures. There was a large and celebrated temple of Vishwnath i.e. 'the lord of universe'. It was a place of worship since the hoary past. Pilgrims who came to Benaras offered flowers, rice and Candan powder to mother Ganges. They also offered ‘Aarti’ (lamp made of pure ghee and cotton) to the Ganges. In old age, Hindus came and settled at Benaras for they preferred to die there because they considered that such a death would lead them to salvation. They drink the water of Ganges for they believed it was their sins. The water of Ganges ‘never became bad’ and engenders no vermin.

At the famous temple of ‘Bem Madhav’, a large fair was held on the occasion of ‘Shivratri’. If was celebrated with much religious fervor by the friends and thousands of devotees assembled to worship the lord Shankar. According to Peter Mundy there were a large number of devotees of Shakti at Banaras, who worshiped kali with great zeal and enthusiasm.

Giving his general observation Ralph Fitch says that Banaras was a great town many fair houses were seen beside the river, most of whom were temples. In these temples were placed images, made of stone and

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276 K.T. op.cit., p.28
278 Tavernier, I, op.cit., p.320.
279 Ibid., p.231.
280 Peter Mundy–II, op.cit., p.175.
wood, some like lions, leopards and monkeys, some like men and women and peacocks and some like the devil. With four armors and four hands. A large number of pilgrims used together in these temples and offered worship.\textsuperscript{281}

Fitch has also mentioned some social practices at Benaras. According to him the ‘Pandas’ (priests) who sat at the Ghat of Ganges applied Chandan Tilak while enchanting Mantras upon the forehead of the pilgrims after the latter had taken their bath.\textsuperscript{282} When the devotees visited the temples, the Pujaris supplied them ‘Churnamrit’. He further mentioned that Benaras “the wives here do burn with their husband when they die, if they will not, their head be Shaven and never any account is made for them afterwards.\textsuperscript{283}

The Hindus who visited Banaras mostly offered “Gaudan”. Fitch has given an eye witness account of Gaudan offered by the Hindus at Benaras after their marriage. He says “when they be married the man and women come to the water side, and there is an old man which they call a Brahman, i.e. a priest (Brahman) a cow and a calf, of a cow with calf. Then the man and women, cow and calf and the old man goes into the water together and they give the old man a white cloth of four yards long, and a basket cross bound with diners things in it. The cloth he laieth upon

\textsuperscript{281} Ralph Fitch \textit{op.cit.}, pp.103-4.
\textsuperscript{282} Ibid. p.20.
\textsuperscript{283} Ibid, pp.107-108.
the back of the cow, and then he taken the cow by the end of the tail, and recite certain words: and she hath a copper or a brass pot full of water, and the man do hold his hand by the old man's hand, and the wives hand by her husbands and all have the cow by tail and they poured water out of the pat upon the cows tail, and it runneth through all their hands, and then the old man doeth tie him and her together by their clothes: which done, they go round about the cow & calf, and they give some what to the poor which be always there, and to the Brahman or priest they give the cow and calf...."  

When the ceremonies were over they went into the temple and worshiped their deity, and finally returned rejoicing to their homes.

Describing the social practices of Hindus at Banaras, Jospeph Tieffenthaler says that at Benaras there was a very common practice of committing suicide by putting their necks on the edge of an iron rod. It was in the reign of Aurangzeb that this iron was removed and the practice was forbidden but it could not be completely abolished.  

About the Muslim fairs at Banaras, Tavernier writes "About five hundred paces from the town in a north-western dissection, there is a mosque where you see several Mohammedan tombs, of which some are of a very beautiful design. It attracted a large number of pious and religious Muslims."

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284 Ibid., pp.118-119.
285 Tieffenthier op.cit., p.229.
286 Tavernier, I, op.cit., pp.118-119.
In Allahabad, Sultan Khusro was regarded as martyr and occupied a great position in heaven. People from different town such as Burhanpur, Sirounj, Agra Allahabad, both Hindus and Moslems in vast numbers went in procession every Thursday with flags, pipes and drums to his worship, he was accepted as true ‘Peer’ or saint.\(^{287}\)

As for as Hindu festivals are concerned of Subah, there were two big festivals celebrated all over Subah as well India.

**Holi:** It was a very popular festival generally observed in northern India specially in the region Mathura and Benaras where the myth of Krishna & Ram has been localized. Holi fire is lit. Handful of red powder mixed with glistening tale were thrown about on each other.\(^{288}\)

**Diwali:** Diwali, feast of lamps, which is performed on the last day of the dark fortnight in the mouth of ‘Kartik’ every one burns a lamp out side the house on that night and prayed for prosperity.\(^{289}\) It is observed in honor of Lakshmi the Goddes of wealth & good luck.\(^{290}\)

The Muslims had too few festivals of their own, *Id-ul-Azha* or *Id-i-Qurban*, the festival of sacrifice was the most important it was held on

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\(^{287}\) Pelsaert, op.cit., pp.70-71.


\(^{289}\) W. Crook *op.cit.*, pp.205-206.

\(^{290}\) Carreri, *op.cit.*, p.264.
the tenth Zil-Hijja the twelfth month of the Muslim calendar. A
congregational prayer was held and after returning from Idgah the site of
Sacrifice performed.

The second important festival of Muslims is Id-i-Hilal. After the
fast of whole month Ramzan, came Id-ul-Fitr or Id-i-Hilal. This day is
depend on the appearance of the moon and could be delayed by one day
if the moon did not come out as expected. In this day, people were
obliged to wear new dresses and meet each other with affection,
performed prayer of Id in Idgah.\textsuperscript{291}

13. Languages:

The Subah had a rich heritage of literature and arts. A number of
saint-poets enriched the Subah with their writings in their regional
languages. The main purpose of their writing was to communicate their
ideas to the masses. They preferred to write in the languages of people.
The important languages spoken were Bhojpuri, Awadhi and Bagheli. The
languages occupied important position in the literary development of the
Subah.

Awadhi:

One of the important language of the region was Awadhi. The term
Awadhi appears to denote the language of Awadh, but a practical survey
has revealed that it was not confined to that province only. It extended far

\textsuperscript{291} Pelsaert op.cit, p.73.
beyond it and covered partly the Sarkars of Kurrah, Allahabad, Jaunpur Chunnar, Kara Manikpur. It had a long history of its origin. The famous epic ‘Ram Charitmanas’ was written in Awadhi by Tulsidas. He had borrowed the plot of his epic from Valmikis *Ramyna* and *Adhyatm Ramayan*. Another famous work written in Awadhi in this Subah was Padmawat by Malik Mohd. Jaisi. It was a romantic poem of considerable interest and philosophical allegory runs through out the work.

**Bagheli:**

This was not linguistically different from Awadhi and was treated as one of its dialects. It was spoken mainly in the Bandogarh region of Subah. It was originally styled after the name of the tribe of the hereditary chiefs of the land-the Baghelas. Bagheli spoken in Sarkar Kalingar and in some parts of Sarkar Chunar.

**Bhojpuri:**

The third important language spoken in the Subah was Bhojpuri. It is said that it derived its name from Bhojpur a *Pargana* in sarkar Rohtas Subah Bihar. It was spoken in Sarkar Banaras, Ghazipur, Jaunpur and

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Chunar for Banaras was the centre of its poets. Basically it was spoken and lacked written literature.\textsuperscript{296}

The constant association of the Turks, Afghan and the Mughals had also influenced the Hindi literature to a great extent. The Turki and Persian words entered in the languages used in the Subah and gradually merged into them.\textsuperscript{297}

\textsuperscript{296} Hindi Bhasha Aur, \textit{op.cit.}, p.67.

\textsuperscript{297} Ibid., p.70.