

Aspects of the Badaun's social life during the time period (602-1014 A.H.)

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Abstract

Objectives: The study aims to clarify some aspects of social life in the city of Badaun, as it represented an important aspect of the city's civilized history. With its customs and traditions, because its population is divided between Muslims and Hindus, and each has its own customs and traditions.

Methodology: The methodology used in our study is to rely on all the available historical and literary sources, Arabic, Persian, Urdu and English, which requires following the historical approach and focusing on the descriptive and analytical aspects. Hindu and Islamic traditions. The second axis included the custom of sati, which pertains to Indian women, as the people of India used to apply it to widowed women by burning them in order to save them from the shame that might befall them, while the third axis included marriage ceremonies and polygamy. And the fables of Badaun

Conclusion: The community was in Badaun with double customs due to the diversity of its population between Muslims and Hindus, so what is permissible for the Hindus is the habit of Sati to burn women, burn the dead, marry young girls, and special ceremonies and rituals for newborns were forbidden to Muslims and some Muslim sultans tried to limit Hindu customs by enacting laws to prevent them, such as Sultan Jalal al-Din Bigger, but did not succeed in reducing them completely.

Keywords: (customs, traditions, sati, marriage, death, burning, amulets).

1. Introduction

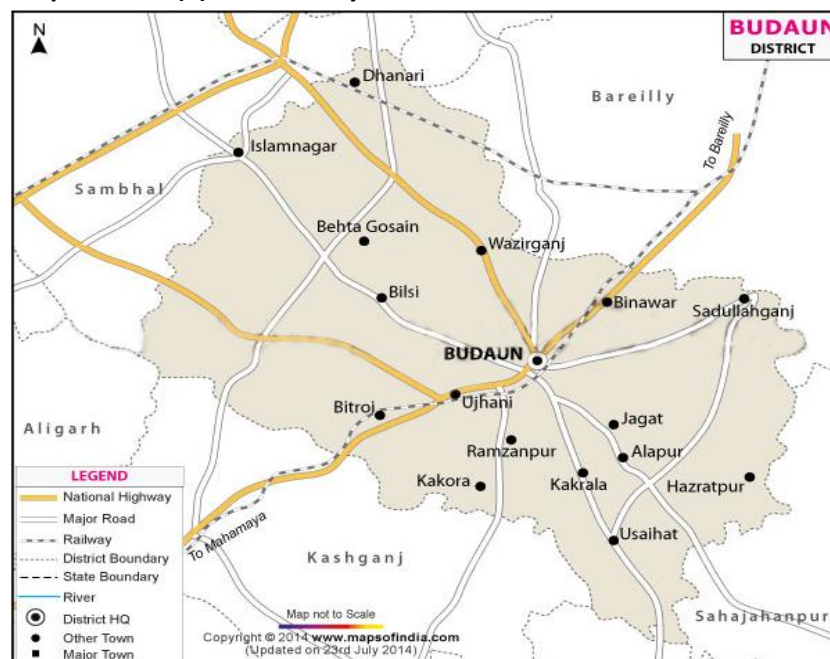
Badaun is located in the continent of Asia within the borders of the Indian state in the Uttar Pradesh prefecture, that located in the west of the country, and in the southwestern part of the Rohill Qhind ancient city(Singh.,1986 , p.1 ,(See map number 1(Badaun society was formed from a caste system. A dual society with distinct customs and traditions existed among the people of the city of Badaun as a

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result of the ethnic and religious variety of its citizens, who were a mix of Hindus and Muslims. Whereas in India in general, and Badaun in particular, customs and traditions played a significant role in social life. The population's practices of superstitions and beliefs, particularly Sati's habit, served to define these customs (Sen, 1949, p.250). The rituals and practices that Indian citizens adhere to include birth ceremonies, funeral ceremonies, marriage rites for Muslims and Hindus, and other conventions and rituals (Pelsaert,1925,p.64; Laet,1974,pp.90-91;Manucci, 1990, vol.III ,P.51-56).

Map number (1) Badaun City Location



2. Custom of Sati

One of the ancient Hindu customs mentioned in the Vedic literature, is the habit of sati, also known as Suttee (Sen,1949, p.250; Sarkar, 1985, pp. 82-83). The word Sati or Siti is derived from the name of the Hindu goddess Sita, who burned herself because of her father Daksha's insult to her husband, the goddess Shiva, as he did not invite him to a feast of food, which He erected it for the Indian goddesses. This word is used to denote a woman's chastity and purity (Sarkar, 1985, pp. 82-83).

where it is prohibited for a widowed lady to remarry, She is offered the option of burning herself alive or continuing to live as an abandoned widow for the rest of her life. They typically opt to set themselves on fire. Because if they don't, they will bring shame upon

themselves and their family (Al-Biruni, 1982, p. 428; Al-Sadati, 1957, 1/43). Between the prayers and applause of her people for her, they did not hesitate to set their own bodies on fire alongside those of their husbands out of vanity, pride, and honor. Without a kid, a woman has a difficult and sad destiny. She would wear coarse clothing and be treated poorly since she would be shunned and hated by her people (Ibn Battuta, 1997, 3/100; Al-Sadati, 1957, 1/43).

Adult women, and those who have children, are excluded from the habit of sati, especially if the boy undertakes to protect his mother and protect her from committing adultery. As for the women of the kings, there was only one option before them, which was burning, whether they were satisfied with it or refused (Al-Biruni, 1982, p. 428-429).

As for the Laws of Manu (Durant, 1988, 3/163-164), he specified a pure and faithful life for women. He did not say anything about this custom. Even the Brahmins strongly rejected this custom at first. But they returned and accepted it until they gave it a religious sanctity that protects it from tampering. They made it linked to the eternal bond of marriage. The woman must remain attached to her husband in his worldly life and his next life after death, according to their belief (Ojha, 1975, p. 146; Durant, 1988, 182/3). This is known as the absolute ownership of the husband. The Rajputs were also known for another practice that was related to sati and was known as Johor. which mandates the husband sacrifice his wife before to engage in fighting out of concern that they could end up captured by the adversaries. These traditions were practiced widely throughout Badaun and all of India. in particular during the Mughal era. Sultan Akbar tried to stop an Indian bride from setting herself on fire with her fiancé's body, and the Brahmins begged her to support the Sultan's hope, but she insisted on the sacrifice and stepped into the flame of the fire that devoured her. The Muslim sultans made every effort to put an end to this practice. Medieval Indian women were convinced of this custom and were satisfied with it. With the influence of the strength of her belief and faith in the hope that she will return to union with her husband in the afterlife (Durant, 1988, 3/182-183).

Both the husband's body and without it were used in the sati ceremony. This condition is referred to as Sahamarana if the body is found. Whereas the practice of the habit of sati is a renewal of the marriage contract, love, and connection to her husband in the afterlife, the wife used to perfume, adorn, and wear her marriage clothes. This custom was more common than the second case, which was known as Anumarana, and this case did not require the presence of the husband's corpse. This habit can be practiced by an anormana, not only the wife, but any person who loved the deceased person or one of his relatives. The custom of sati is generally performed in the

presence of an audience. In Badaun, specifically, 900 Hindu women set themselves ablaze after the king of Badaun, Dharmpal, was killed by Qutb-ud-din Aybak during his conquest of Badaun in the year 594 AH /1197A.D. (Nevill, 1907, p.299).

Ibn Battuta spoke of his witnessing of three women who burned themselves, as they stayed for three days after the death of their husbands in joy and celebration, eating and drinking, as if they were bidding farewell to life and women coming to them. On the fourth day, she wears the best clothes, perfumes, adorns herself, rides a mare, and carries a coconut nut in her right hand, and a mirror with which she looks at her face in her left hand. Her family, relatives, and Brahmins also join her, with drums, trumpets, and horns in their hands. People were sending peace with them to their deceased families. They walked for three miles, and entered a place thick with trees and water. Among the trees, three domes. In each dome there is an idol made of stones. Between these domes there is a water tank over which the shadows and trees condensed. Like a spot from the bottom of hell. They used to enter these cisterns, stripped of their clothes and jewelry, and gave them as alms. Then they put on coarse cotton clothes, and the fire is near the cistern. The Brahmins added it with galangal oil, and with them were fifteen men carrying bundles of fine wood, and ten men carrying bundles of coarse wood. The men used to cover the fire with a quilt so that the woman would not be surprised by the sight of the fire and she would not back down from her decision. Ibn Battuta confirms that he saw one of them approached the quilt and took it from their hands, and said to them, Do you fear me by fire? I know it's a burning fire. She set herself on fire. The men put wood on top of it so that she does not come out. The voices and noise rose, and Ibn Battuta almost fainted and fell from his horse for this incident had it not been for some of his companions holding him (Ibn Battuta, 1997, 3/100-101).

The Sultans of Delhi and some Mughal emperors also tried to prevent this habit. The sultans of Delhi enacted a law prohibiting the burning of women without permission from the sultan. The purpose of the license was to verify that women were not obliged to burn themselves. Many women did not want to burn themselves, but were forced to do so for fear of the harm they would be subjected to, humiliation, and being accused of not being faithful to their husbands (Ibn Battuta, 1997, 3/100; Ashraf, 1959, P191).

Besides the licenses for burning, the sultans took no further step towards the custom of sati. To the era of the Mughal Emperor Nasir al-Din Humayun (937-962 AH / 1531-1556 AD). He was the first emperor to think about banning this habit. The sultans before him did not take any bold steps for social reform by banning this habit. Emperor Akbar (963-1014 AH / 1556-1605 AD) also tried to follow in

the footsteps of Emperor Humayun in preventing this custom. However, he was successful only in enacting a decree stipulating that widows should not be compelled to burn themselves. Especially after the funeral of a Hindu man was banned from the pyre, and a young woman, the fiancée of the deceased, set herself on fire. Although their marriage did not actually take place, and despite his attempts to prevent her. He enacted a law that included a text: If a woman wants to burn herself with her husband, she should not be prevented from doing so, but she should not be forced to burn herself (Badaoni, 1865, vol.II, p.376).

3. Marriage Ceremonies and Polygamy

One of the social customs that the city witnessed was the marriage ceremony. They did not have a fixed age limit for marriage, but in general, Hindus and Muslims preferred to marry girls and boys at an early age (Macauliffe, 1993, vol.I.PP.18-19). A girl has the right to choose her husband through the practice of svayamvara. It is a practice, spread in ancient India, that gives a girl of marriageable age the right to choose her desired husband from among a number of suitors at an auspicious time and place. News is broadcast to the world, and kings send messengers to outer lands if the girl is a princess. But if the girl was from the general public, then they arranged for the general news of the local community. After conducting the ritual practice of Svayamvara on the appointed day and place, the girl chooses her husband from among a group of suitors. Marriage ceremonies are held after a short or long period, according to the girl's attainment of marriageable age (Asiatic, 1859, pp31-32).

Hindus used to arrange their children's marriages from the age of four to five years, thus their daughters were married at a very young age when they were youngsters before they even started to talk, according to Manucci (Manucci, 1990, Vol.III, PP.50-51).

The Indians joined the marriage of their daughters at an early and young age, which is very bad because of the bad social consequences it entails.(Allami, 1886, Vol.III., p.518). Manucci further says that if a girl hasn't reached marriageable age, the father and mother keep her instead, and a public initial ceremony is done on this occasion. The daughter lives with her father until she is old enough to get married (Manucci, 1990, vol.III, p.51-56).

A second ceremony known as Gauna is performed whenever a person reaches marriageable age. It is seen as a crucial ceremony for the legal consummation of marriage. The girl is then given to her husband, and this tradition is still practiced today (Manucci, 1990, vol.III, p.51-56).

In India, most princes and kings were wed between the ages of sixteen and seventeen (Allami, 1886, Vol.III., p.518; Manucci, 1990, vol.II, p.347).

Early marriages infuriated Mughal Emperor Akbar, Males should be able to marry at age 16 and females at age 14, according to his wishes. Because of the difficulties this decision faced, he was unable to make it into a legislation that would really be followed. When a guy enters puberty, he may despise this marriage while he is in poverty, according to Akbar, who thought early marriage between a girl and a boy would be fruitless (Allami, 1881, Vol. I, p. 143; Vol. III, pp. 141–143).

The historian Badauni also condemned young marriages and emphasized that males should not marry before the age of 16, and females should not marry before the age of 14, since such marriages before these ages are unsuccessful and result in poor progeny (Badauni,1865, Vol.II.,P.306).

Akbar hated the idea of marrying older women, especially if she was 12 years older than the man (Badauni, 1865, Vol.II., p.356, p.405). A section of the Brahmin Hindus applied the law of Manu, which states that the groom must be older than the bride (Muller, 1975, Vol.XXV, p.344).

During Akbar's era, most of the young men were attracted to marrying older women, hoping for their wealth. Which Akbar hated and rejected. He decreed that all marriages to women 12 years older than the groom be deemed illegal and annulled (Badauni, 1865, Vol.II., p.356).

Marriage was always between the girl and the groom of the same social sub-class. It is also common among Muslims to marry relatives. Emperor Akbar was also not satisfied with the issue of consanguineous marriage (Allami, 1881, Vol.III, p.141-143; Sen 1949, p.255).

Marriage was more of a matter for the entire family than for just the bride and groom. The parents are the ones that establish the marriage contract for their children from a young age and arrange an engagement ceremony. These rituals were known as Tilaka or Magni, which means betrothal rituals. They are officially recognized during this ceremony, and a wedding date is also established. Then plans are made for the wedding. We see that the bride and groom did not have complete freedom to voice their opinions when they were young. In the past, especially among the Hindus, they were required to follow their parents' orders and carry out their decisions. The princesses in Hindu culture, with the exception of the upper castes, had some degree of flexibility in selecting their life partner. It was

known as swayambara , self-selection (Allami, 1881, Vol.III, p.141-143).

It appears that during the Middle Ages, females' ability to select their husbands was gradually limited. However, Emperor Akbar thought that giving the girl and the boy independence in their marriage was a better option. In the bride's home, a mandapa is constructed, which is a balcony-like platform formed like a crown and embellished with flowers. The festivities on their wedding night were more animated. As the citizens of Mahalla attend the bride's home, they sing Sohag songs to welcome the wedding. When the bride's home welcomes the groom, Durga Puja and other rites are performed (Ashraf, 1959, p.147).

As a present to his daughter and the groom, the bride's father also conducts the Kanyadan ceremony. The bride tied the sides of the couple's clothing from below. It is a significant ritual for them that signifies their ongoing, unbreakable relationship. Ganth is the name of this weather. The process of circumambulation around the holy fire, the seventh stage in the marriage ceremony, is carried out by the husband and the bride behind him, whose clothing are connected to each other. Thus, they will always have God and people as witnesses against them (Noori, 2009, p.161).

As for the Muslims, the marriage took place through a legal marriage contract between the two parties, and both parties, the groom and the bride, had the right to choose their life partner without coercion, with the exception of incest, according to what the Holy Qur'an mentioned in the Almighty saying:

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأَخْتِ وَأُمَّهَاتُكُمْ اللَّاتِي أَرْضَعْتَكُمْ وَأَخَوَاتُكُمْ مِنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمْ اللَّاتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَخَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا { (23 Surah Al-Ansa , verse no)

The Holy Quran gave complete freedom to both parties in choosing a life partner. The dowry was considered one of the most important conditions for an Islamic marriage, even if it was not mentioned in the marriage contract. The husband remains obligated to pay it to his wife even if she does not demand it, and no specific limit is set for the dowry (Victor, 1955, 29).

Dowries imposed restrictions on caste marriages and marital relationships. It was obtained prior to marriage and delivered by the husband to the bride in the form of cash or presents. In India, dowries were typical, and Emperor Akbar disapproved of the expensive dowries that some young men couldn't pay. He also thought that setting hefty dowries prevented hasty divorces (Allami, 1881, Vol.I, p.141-143).

Travelers who visited India referred to the issue of dowries that burdened the poor (Sen 1949, p.248; Macauliffe, 1993, Vol.I, p.145). Al-Badauni pointed out that the wealth of Islamic society, especially the upper classes, was affected by the dowry system (Badauni, 1865, Vol.II., p.341, Vol.III, p.60).

Hindu society views marriage as an unbreakable spiritual link between the couple that is kept secret (Ashraf, 1959, p.134). Hindu law did not provide a divorce provision (Allami, 1881, Vol.I, pp.141-142). Aside from the lowest classes and the Shudras (Sen 1949, p.67; Ashraf, 1959, p.134). The only way a couple could be split up in the higher classes was through death (Noori, 2009, p.164). The Islamic civilization, on the other hand, permitted conditional divorce (Badauni,1865, Vol.III.,P.59 ; Sen 1949, P. 152). A man was allowed to marry a widow after completing her waiting period of four months and ten days. A divorced woman can remarry after her waiting period of three months has passed. The customs of the Muslims in Badaun were in contrast to the customs of the Hindus, who forbade divorce and remarriage of widows and divorced women (Noori, 2009, p.164).

Nishavar or Nassar is served, and it is a food served for the health of the married couple. It consists of almonds, sweets and sugar that bear a symbol of good luck (Ashraf, 1959, p.181)

Although Emperor Akbar was distinguished by his polygamy, he was against polygamy for the common people. Because that makes the man lose his health and disturb his life with many problems that prevail in his house (Allami, 1881, Vol..I, pp.142-143). Badauni mentioned in his talk about the introduction of Emperor Akbar that he "approved the custom of verifying polygamy, and therefore a man should not legally have more than one wife. Unless he does not have a child, then he is entitled to marry another. Otherwise, more than one woman is not allowed." (Badauni, 1865, Vol.II., p.356).

Despite the decision of Emperor Akbar, it was not applied in general to everyone. The aristocratic classes in Indian society, including Muslims and Hindus, continued to marry more than one woman.

4. Birth Ceremonies

When a new baby was born into the family, especially if it was a boy, Indians used to express their excitement and gladness. If the newborn belonged to a prince, sultan, or emperor, they would exaggeratedly celebrate the event in their royal courts and exhibit delight in its purest form. The parents used to arrange more than one little cradle before the baby was born (Khusrau, 1926, p.756). Muslims used to utter the call to prayer in a newborn's ear just after delivery (Sikandar, 1961,

p.211). They also want to avoid using the names of polytheists and instead rely on simple names like Ahmed and Ali (Ashraf, 1959, p.177).

Similar to the aqeeqah, or the slaughter of a sheep as an aqeeqah for a baby, male or female (Ross, 1914, p.98). Muslims circumcise their children when they turn seven, and this event is marked by a large ceremony (Allami, 1877, Vol.I, p.248).

Hindus, when a male is born, the father rushes to wash with pure water and pray to the spirits of his ancestors and family gods in the temple. Then the father puts a golden ring or a golden spoon and dips it in butter and honey and puts it in the child's mouth. Then he would spell the words for him three times in his right ear (Allami,1881, Vol..III, p.147-148). They would bring an astrologer priest who would record the Janmapatra. It is a document in which he notes the hour and date of birth of the child and other details of his horoscope. The naming of the Hindu child is based on Vedic astrology. Based on the star of his birth and the positions of the planets, his name is chosen. The Hindus offer nisar, utara in order to ensure the health of the child, and women are the ones who arrange the celebration of the newborn (Ashraf, 1959, p.177).

At the age of nine, Hindus of the three upper castes Brahmins, Kshatriyas, and Vashias perform the ritual of rebirth of a child. They contend that a person goes through four phases of life, each with its own set of obligations and objectives. The child transitions from the life of childhood into the spiritual life known as upnayana during the first of these stages, called brahmacharya. where a Hindu Guru is responsible for the child's life and the boy accepts the duties that are placed in his charge. The master guru imitates his little pupil by crossing a holy thread over his left shoulder and across his chest. The boy studies sacred epics, traditional writings, and the Sanskrit language during this period (Allami, 1881, Vol..III, p.147-148; Ross, 1914, p.61; Bushrui and Masoudi, 2012, pp. 206-207).

5. Beliefs and Myths of Badaun

Due to their belief in good and bad omens, the Badaun people created a variety of beliefs and superstitions. Sultan Firuz Shah Tughlaq was an omen believer. He frequently consulted the Holy Qur'an, and he held particular passages of the Qur'an in high regard. He used to differentiate between people based on whether they were wearing robes and Iqtar (Afif, 1890, p.225). Muslims in Badaun believed in the healing of a person who had been bitten by a snake bite. As some verses of the Holy Qur'an are read over water three times, and the person who has been bitten by a snake drinks it, and he is cured of his illness (Noori, 2009, p.143).

The people of Badaun believed in lucky and unlucky days. They even once asked Sheikh Nizam al-Din Awliya al-Badauni why Wednesday is considered a lucky and happy day for people. His response was with a smile that showed his lack of belief in these beliefs, and he replied, "On Wednesday, most of the Muslim imam were born on it" (Sijzi, 1894, p.119).

Wednesday of the month of Safar was considered a bad day, as it was the day on which a child was born in the house of an Alawi named Khawaja Muhammad bin Alawi in Badaun. He stated that he was born under the influence of a scorpion sting, which was considered inauspicious. So the father of the child gave his son to a sweeper who raised him. Which prompted people to talk about the extent of the father's cruelty. He returned the child who became a reader of the Holy Quran. Then he became one of the famous imam in India, (Sijzi, 1894 , p.243-244; Rashid, 1969, p.83) that child who was called the intruder of grief (Sen, 1917, p.101).

Additionally, the Hindus forbade plowing on other days, such as Naga Panchami, the snake festival. On the 15th day of the 8th month of the Hindu calendar, Kartik, which falls in the months of October and November. Raising the soil, in their opinion, upsets both the universe and the earth snake Sishanga. Every month, on the fifth, seventh, ninth, eleventh 5th, 7th, 9th, 11th, 21st and 24th, Mother Earth is meant to sleep for six days. Some people refer to the 1st, 2nd, 5th, 7th, 10th, 21st and 24th day. It is not recommended to plow the land on these days for Hindus. Likewise, the fifteen days devoted to the worship of Petri or the dead saint are also among the inauspicious days during which agricultural work is done (Crooke, 1968, Vol.II) , p.293).

As the people of the city believe in the existence of envy, Amir Hassan Sajzi tells us that once he accompanied a young child of Sheikh Nizam al-Din Awliya, the child became clear that he was disturbed and uncomfortable. But Sheikh Nizam al-Din Awliya treated him with the blessed ruqyah and he improved. They believed in the existence of a look of envy for children that causes their illness. They believed in evil spirits that often harm children. So they used to keep their kids safe by not letting them sleep alone in the house. They believed that evil spirits are the cause of pain and physical illness (Shoaib, 1895, p.131).

They also believed in the existence of sorcery, to the extent that Sheikh Nizam al-Din Awliya himself was exposed to sorcery. He fell ill for two months, so they summoned a man who was expert in sorcery and exorcism, so he went around his house and smelled the ground and dug it. He found signs of sorcery buried in it, and the man wanted to mention the name of the sorcerer, but Sheikh Nizam al-Din Awliya prevented him (Sijzi, 1894, p.178).

Amulets (talismans) were worn to ward off illness and safeguard against mishaps. They think amulets are useful in protecting them from harm and curing their illnesses (Sijzi, 1894, p.63; Khurd, 1884, p.78, p.430; Jamali, 1893, P.52). For a safe and simple childbirth, pregnant women also wear amulets. The Sufi saints were also contacted by men and women from many social groups who wanted to benefit from their holiness and get a talisman that would keep them safe from harm.

Sheikh Nizam al-Din Awliya was counted as the most famous of the Sufi sheikhs in Badaun. It was known about him that people loved him, visited him, and sought blessings with his knowledge, religion, and asceticism, and took spells from him to protect them from all evil (Sijzi, 1894, p.63).

Visits to the shrines of saints, sheikhs, and mystics were frequent throughout the city. where people read Surah Al-Fatihah and ask them for blessings. At the sacred sites, they offer prayers for the recovery of their patients and the accomplishment of specific desires. Even ladies used to attend and beg for their wishes to be granted; the visit was not just for males (Sijzi, 1894, p.59; Roy, 1941, Vol.VII, p.64). During his rule, Sultan Firuz Shah forbade Muslim women from entering cemeteries and sacred sites. Additionally, there were special events to honor the saints by hosting exhibits in which both Muslims and Hindus participated together (Roy, 1941, Vol.VII, p.64, p.74-75).

They believed in dreams and visions and their interpretation, and they also believed in the predictions made by some people. Al-Badauni narrates (Al-Badauni, 1865, Vol.II., p.138-139) that a deranged man came to Al-Badauni, and they took him into his house, and he told them to flee from this city. When they asked him why? He replied that a terrifying disaster would happen. Badauni stated that he did not care about his words because his mind was deranged, but fate surprised them with the occurrence of a fire inside the city, in which large numbers of the city's Muslim and Hindu population were burned. A number of residents tried to escape and threw themselves into the Kanak River from inside the city fort. So what was predicted by the deranged man was fulfilled, according to what Al-Badauni mentioned.

Maulana Siraj al-Din al-Tirmzi, a well-known Sufi imam from Badaun, was also eager to travel to Mecca. He had a dream there that some of the deceased had been relocated. He understood the dream to be about those of the deceased being taken to Badaun who had desired in their lifetimes to be buried in Mecca. Moreover, he want to be buried at Mecca (Sijzi, 1894 , p.216; Badauni, 1945, p.80-85).

Bibi Zulaikha, the mother of Sheikh Nizam al-Din Awliya, used to see a luminous fire as if it were a glowing light in her dream. This vision was repeated, and she interpreted that her son would attain great fame

and honor as a saint and a clergyman. Her vision was indeed fulfilled, but after her death (Khurd, 1884, p.152-153). Likewise, Judge Jamal Al-Multani, one of the sheikhs of Badaun, saw that the Prophet Muhammad,)Peace be upon him(, performed ablution in the village of Moza in Badaun, and when he went to that place, he found it wet. (Sijzi, 1894, p.209). These are some examples of what was believed and believed by the people of Badaun, especially the Sufis among them.

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