

# WOMEN IN INDIAN SOCIETY IN THE EARLY MEDIEVAL PERIOD

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## Abstract

*There was no significant change in the structure of post-Harsha Indian society. Does matter. India's social life remained almost the same as it was in Harshaal. The Brahmins dominated society. He used to perform the work of priest in yagyas, for which he received donations. Apart from this, he also gave education, for which he received agarhar donations. In the Bhoomi-Daan Patra, Brahmins of various gotras are mentioned. Most of the Brahmin receiving donations were well versed in various branches of Vedic literature.*

century. This also confirms this. There are many other examples. What is the status of Kshatriyas in India at this time is not known. By the way, the administration would have been in their hands. It is difficult to say how the "neo-Kshatriya position of Rajput" was in India. As such, Pratiharas and their descendants were mostly general Rajputs. The Pratiharas and Garhwalas ruled Bihar. Whether or not some of their families settled in Bihar is difficult to say.

Like other rulers of India, the chieftains of Bihar began to associate the origin of their dynasty with the sun or the moon to give prestige to their descendants. Based on this Varna system, Brahmins became defenders of religion. Certain dynasties. For example, there is an example of the Vardhan-dynasty moving from Vaishya to regional colors. No knowledge of the status of ordinary Vaishyas. In the 7th-8th century, two forest brothers came to the Hazaribagh region from Ayodhya and started ruling the local people here. Traditionally, Vaishya people did business. There is no mention of Shudras in the writings of the period, but the craftsmen, especially those who used to carve articles on copperplate, are mentioned. An important branch of the Shudras and Vaishyas is mentioned in the Pala articles. Representatives of Teli and possibly Shandikas of

## Paper Identification



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## INTRODUCTION

The Brahmins were a cultured class of society, but not all of them could maintain their character. Some land-donors were extremely greedy. Nalanda and Gaya Tampusatra issued in the name of Samadragapta, which was issued in the 7th-8th

Bihar. According to Havensang, the Vaishyas of Madhya Pradesh used to do agricultural work. Perhaps this is the profession of most Vaishyas of Bihar. Chandals have been mentioned in land donation letters. These people were untouchables, and lived inferior lives.

Many sub-castes existed in this period, which emerged in the Rajput era. All sub-castes were now fully organized. The following grounds resulted in the emergence of various sub-castes in the age-old society. Due to the diversity of sub-castes, there was a lack of political unity in this era. Caused the birth of different sub-castes of the same class of people community divided in small states. Narrowness and hardness were complete in them, such as KaniKubja Brahmin could marry only in Kanyakubja Brahmin. Many subcastes of Brahmins have also been formed on the basis of learning. The description of Pandey, Pathak, Dwivedi, Shukla, Upadhyaya, Agnihotri and Chaturvedi Brahmins is found in the Devi Pal's MandhataTamrapatra. 36 subcastes of Kshatriya Rajputs were born. Vedvyas have been described on many sub-castes of Shudras.

It is noteworthy that Indian society faced many crises. Till now, the courts of Indian religion and society were open to foreigners and found a place in Indian society of many castes and religions. Yavans, Shakas, Pahlavs, Kushans and Huns came to India from time to time as invaders and remained Indians. He accepted Indian religion and became Indian by adopting Indian culture. Not only this, a place was also created for them under the Varna system, but from the beginning of the eighth century Indian society faced an attack by Muslims. The Arabs first attacked Sindh in 712 AD. The spread of Islam was sought by the invaders on the thrust of the sword, but some success was achieved during the time of Mahmud Ghazni in the early 11th century and Mohammad Gori in the late 12th century. By the way, the society of Bihar was also affected by the invasion of Mohammad Gauri.

Later, Bakhtiyar Khilji invaded eastern India and influenced the politics and society here. Perhaps due to this growing threat, Indian society tightened the rules. The door of Indian society was closed to foreigners. The emphasis was on refining the varna and caste purification. In this era, caste rigidity narrowed the ideology of castes. New circumstances were also probably the main reason for this harshness. He tried to protect the culture by tying the members of the society in narrow and rigid rules.

Types of marriages and matrimonial patterns took traditional forms. Interracial marriage was also prevalent to a large extent. Examples of both Anlom and Pratilom marriages were Avant SandariChauhanvanshi Kshatriya, wife of Raja Shekhar, a Brahmin poet who met in this era. It is mentioned in the Rajatarangini that Sangramraj married his daughter Lodika to a Brahmin named Prem, the president of Vidamath. It is known from Kathasaritasagar that Ashokadatta Brahmana married Kshatriya princess. According to Alberuni, a man could marry a lower Varna than himself, but it also says that Brahmins never married a woman of their inferior varna. Contrary to this statement of Alberuni, the former medieval commentators have allowed the Brahmins to marry a daughter of inferior varna. In the light of these evidences, it can be said that Anulom marriage was prevalent in the Indian society in the pre-medieval era. As far as inverse marriage is concerned, Alberuni has condemned it.

**Purpose of the research:** The main objective of the research is to clarify the real situation of ancient medieval Indian society. Because the status of a woman in society is respect, the real worship of society. Woman is a mirror of the progress and degradation of the society.

**Research hypothesis:**

1. In medieval times, the level of society was divided into several parts.

2. On the basis of social status, the status of women in different castes and classes was different.
3. Women were in a state of conflict in the western north parts of India. While in South India, the woman was in a safe position.

**Importance of research:** The importance of this essay is also in contemporary times because by doing so much of the condition of women in the ancient Mughal period and medieval society at the present time, we can improve the conditions of women by continuing the movement of women empowerment.

**Research method and statistics:** In preparing the presented research paper, we have had to read various ancient historical literature. Its research is taken from the same texts of fact. Thus its figures are historical.

**Research area:** The research area of the essay presented has been towards women of different castes and sections of the entire medieval society. An attempt has been made to interpret the woman as a whole.

**Analysis:**

The situation in the pre-medieval period was respectable. There was a lack of ritualism in him. In fact, the prevalence of the curtain occurred after the establishment of the political influence of Muslims in India or the people of India mimicked the prevailing curtain system. Curtain prevails in Abhijas category. The women of the ordinary class did not curtain anything because they had to work in the fields for risk.

There was no lack of education among the women of this era, which means that women did not live with education. Such women have also been informed that they were educated like men. Many Vidushi are also discussed in this or that. Avanti Sundari, wife of Sanskrit poet Rajasekhar, was a poet and critic herself. Jagadguru Shankaracharya preached Adaita Vedanta. He had to make an argument with the then philosophers, in which he had to discuss with the great philosopher of India, Mandan Mishra. Mishra

was a great scholar of philosophy of philosophy. In the debate between these two great philosophers, Mandan Mishra's wife Bharti played a decisive role. Bharati herself was a female student and a philosopher. That is, women could get the highest education in India. It is possible that Katipat women were studying medical weapons as well, but the provision of a treatise on medical science is also found by a woman.

It seems that the girls of the royal family were given proper education. They were not only taught administrative details, but were also given strategic education. The operation of arms and riding was also taught. Many queens ruled efficiently in this era. The son of Queen Vijay Mahadevi was called as Gangadat, as the queen swam in the Ganges when he was in the womb. Women of ordinary Kshatriya families also knew how to operate weapons. In the time of crisis, the women of the village used to come forward to protect their home, family and village and sometimes they had to wash their hands from life. It is known from the records that such heroines were honored by the government. Maratha and Rajput queens were adept at wielding swords.

What kind of role did queens or Rajput girls play in administrative work, it is only through archival and literary sources. Even before this era, there are examples of queens like Nayanika Kumari Devi and Prabhavati Gupta who ruled Ira. This tradition remained in the post-Harsha period also. In many dynasties of northern and south India, there is evidence of assigning administrative work to women, ie both queens and princesses. Information related to the administrative work of both the Pala-dynasty princesses is less, but on the contrary more information is available about the Pratiharaic queens, as this dynasty also bears the name of the Mahadevis on the seals, due to which many verses are found in the Kavsangrahas. It was probably the queen of Rajabhoja.

The situation of the Chauhan queens was even better. She could also issue coins in her own name.

Queen Karpoor Devi of Someshwar took over the reins of the kingdom as the guardian of her grandson Prithviraj III. Records indicate that queens were given separate land in the form of women-money in the Chauhan state. Hence, an article dated 1143 A.D. mentions that Queen TihunakGiras used to use a village as 'New Village'. PB Udgav is of the view that sometimes in addition to grass land, queens went to 100 for their income.

The queens of the King of Garhwal were called ordinary women, while the chief queen was called Pat Mahishi and Maharani of Agra. The mention of donating land by these queens has also been found in copper letters. Whether or not she paid any kind of land in administrative work is difficult to say. It has been mentioned in 2 articles of Madan Pal that Yuvraj Govind Chandra had taken permission from former ministers of land donation, priests and King Mata Kajahan Devi. However, this can be considered as a sign of women's participation in administration.

In the history of the Kakatiya dynasty, there is also an example of beautifying a woman ta throne. Near 97, after sitting on the throne of his son Rudramba, he ruled efficiently under the name of Rudra Mahadevi for nearly 40 years. Contemporary foreign travelerMarpocolo has greatly admired his ability.

AttarakalanLakhka considered women unreliable. Agni Purana and Nithikavakyamrit have disqualified women as heirs of the throne. Agnipuran advises kings not to trust queens, especially those who have letters. At the same time it considers the nomination of the head maestro necessary for the consecration of the king. Somdev Suri also distrusts women, but also advises the king not to offend queens.

Marriage was usually arranged by the parents and completed by the Prajapatya method. There are sporadic examples of other types of marriages as well. In the Rajput family, the girl had the right to choose bridesmaids. For this his swayamvara was organized.

That is, the prince was invited to marry the princess. Garhwal Naresh Jai Chand organized a swayamvar for the marriage of his daughter Sanyogita. By this time the widow remarriage had ceased. Sannyas was ideal for him. Widows lived a life of legalism, which was of fasting and worship. Sati-practice had become very popular during this period. The practice of sati was particularly prevalent among Rajputs. It was called Jauhar. When the Rajput chieftains and soldiers went to the battlefield and there was hope of defeat, the Rajput women used to do Jauhar, that is, they collectively entered the fire. At the root of this practice was a sense of protection of women from foreigners.

Devadasi was very popular in Rajput era in South India. These girls lived in temples and performed singing and dancing in front of the gods. Devas and maids were proficient in the playing arts. Dance was also used to entertain the common people. She also donated a large amount, as she was prosperous | Some devadasis used to spend a few days living the life of a dancer and then reside at home. Muslim travelers have also indicated adultery pervading the Devadasis. The practice of this practice in Kashmir has been confirmed by Kalhan. In the famous temple of Somnath, 500 dancers were appointed to perform music to the deity day and night. In the tenth century, when the Chola King Rajaraja built the temple at Tanjore, about 400 dancers were appointed to serve the deity. Altekar is of the view that the appointment of these dancers in the temple caused a deterioration in the moral and spiritual environment. Some people do not have a darshan-darshan, but a love with the dancers, according to Kuttinintham. Such a situation was opposed by the famous Vishwanath Brahmins of Banaras, but it is known by the kings and the elite. In a 10th century article from Rajputana, he instructed that the practice of the dancers appointed by him should be stopped.

**Conclusion:**

In the period under consideration, women were completely dependent on men. According to Venus Niti Shastra, the work of women is to assist in the work of men and also to help in the work of agriculture and storage. According to the Goddess Lakshmi house and science God, the husband had to pay equal attention to the expenses of the marriage to the former wife. The woman could not sell her husband's property. By the way, women were respected a lot in society. Mother was the most respected. Kshemendra considered Mata's place above Guru. He could never be disobeyed. According to Lakshmi, the son may be guilty of killing his father Raja, teach Shudra and receive money from him or sacrifice for him or 'leave' as a sinner of feticide, but he may be his mother even if he is by the society He cannot leave without being exhausted. Chandeshwar instructs the service and obedience of both parents, irrespective of the parent or society.

Some scholars believe that the situation of women improved in the tenth and eleventh centuries. In particular, their property rights were improved. Ballalasan has mentioned in his Dansagar the property rights of father's sister, aunt and grandmother. In this context he receives support of his idea from Vishnudharmottara. The lower class of society, whose women also worked for a living. Was not in a position to impose restrictions on women.

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