

## Inconsistency Between Women and Masculine Approach: A Perspective of Gender Identity in Medieval Indian Society

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### Abstract

'Women and gender studies' has become a part of social science since 19<sup>th</sup> century, when the right of liberty and equality was strongly emphasised to subdue the long-term disparity on masculine and feminine identity. The notion of discrimination on the issue of gender is actually a psychological factor which human being learns from various socio-cultural forces. It has two reasons; one is to regard the males as physically and mentally strong rather than females, and another is to refute them to be a part of human resource through the traditional treatment of only with a capability of bearing child. Now such consideration simply inherited by each and every civilization of the world except few instances of tribal kingdoms where matriarchal culture prevailed. During our period of study, we have numerous cases to trace the contradiction between manliness and the enforcement over the feminine gender. Of course, we have genius lady figures of that age such as -*Raziya Sultana*, *Nurjahan*, *Mumtaz Mahal*, *Jahanara* and *Zebunnisa*. But on the basis of historical method of generalization we have an aspect where insufficient data provides incessant conclusion for a particular fact. That's why, following few such examples we should not determine the overall status of women as quietly good. In this paper, therefore, I shall try to define the patriarchal dominance over the women and nature of gender dissension in both psychological and social sphere of contemporary society.

**Key words:** Women; Gender; Medieval; Sultanate; Mughal

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If we sought to project the characteristic of gender dimension then we should understand a proper overview about how discriminately girls and boys had been treated and the attempts of manly intention. *Amir Khusrau*, a prominent scholar of Delhi Sultanate, afflicted for the birth of his daughter, 'I wish you were not born and if you were, it would have been better if you had been a boy' (Khusrau, 1918). Such differences start from the days of birth, as girls were always unwelcomed in medieval society. When a boy was born in a family the Muslims dressed them like girls to forgo the evil eyes of peoples (Sharma, 2016). The ostentatious festive moods mostly appeared in royal house after a boy child but not for girls. However, emperor Akbar challenged this custom by celebrating the birth of his grand-daughter (daughter of Jahangir). As the convention for succeeding the throne absolutely directed to princes, therefore, it was common expectation for rulers to have a boy child. That is discernible from *Akbarnama* and *Tuzuk-i-Jahangiri* about the cases of emperor Akbar and Shah Jahan's journey at the tomb of *Selim Chisti* for a boy child.

If we go through the analysis of education during our period of study, we can observe that the ladies of medieval India didn't attain to that degree of liberty of education as like as the Muslim ladies of contemporary Baghdad. But, despite we have examples of *Raziya Sultan*, *Gulbadan Begum*, *Mihr Aigez Begum*, *Islam Khatun*, *Zebunnisa Begum* etc. The Muslim women in India had no reason to fear comparison with contemporary Muslim women in the other part of the world. One must note here that the commonly emphasize female education doesn't portray its overall prevalence from elite to lower caste. As the intellectual culture of women varied according to class. In villages where the women were part of the rural economy, there was no room for educational amelioration.

The poorer class of peasants had unfortunately to be too much occupied with domestic and farm work and with children to find leisure for intellectual occupation or even recreation. Their mental culture thus didn't proceed beyond a very backward stage. There might have another reason as the medieval society had still remained on the priority towards men, therefore, it was natural for women to abstain from learning. A study of contemporary literature, religion or otherwise tells us much about the inner life and thoughts of the people, and also of the state of learning, acquired by women, who flourished in religious circles and courts of the Kings. We don't get any evidence of the presence of separate institution for education of girls. We don't exactly know elementary and higher education was imparted to the fair sex. Perhaps Muslims didn't build any separate educational centres for their girls but we have evidences of educational centres like *Muizzi* college which had become prominent during the time of Sultana *Raziya* and Sultan *Giyasuddin Khalji* who established a Madrasa exclusively for women (Jahan, 2012). Rather, we should also precedent of *Iban Battuta's* reference of *Muktab*s for girls in *Hinawa*, in the south west coastal region of India and from a painting of *Mifahu'l Fuzala*, the women's reading of Quran during 15<sup>th</sup> century (Habib, 2017). In our period of study, we have seen that the women in Mughal royal house were much advance in learning rather than the Sultanate period. Women must have been educated at home by their elderly and learned relations specially among the ruling classes. In that case, one must not refute that even at the house of royal classes liberal perception had not fully been inculcated. When *Jahanara Begam* and *Zebunnisa Begam* wrote romantic poetries, they had to use pen name. Almost all, there seems to have the hindrance for royal ladies to omit those themes of writings, mostly which goes in contrary to traditions. That's why, the term '*Makhfi*' (conceal) as pen name had been used in royal harems to hide the real identity of poetess as well as to avoid the eyesight of male members. Notwithstanding, we have numerous examples of women literary activity. *Jahanara Begam*, daughter of Shahjahan was a highly educated lady of that age who was awarded the title '*Sahiba-Uz-Zammi*' (Mistress of times) by her brother Aurangzeb. She had mystic influence like her brother Dara Sikho. Two remarkable mystic account of *Jahanara* were '*Risala I Sahibiya*' and '*Munis ul Arwah*' (Iftikhar, 2016). The daughter of *Aurangzeb* princess *Zebunnisa Begam*, was greatly influenced by her aunt *Jahanara Begam*. She was a genius literary scholar of this age. There are some works of *Zebunnisa* herself; notable was '*Zib-Ul-Munshat*' is the collection of her letters (Lal, 1998). She had prominent status in Persian literature who was remembered as a mysterious and romantic figure of her age. Her scattered writings published as '*Diwan-I -Makhfi*', comprised 421 Ghazals and several quatrains. Among the mystic

poetess we can also allude *Meera Bai*. As a devotee of lord Krishna, she composed many verses to panegyryze the figure of her beloved. Her most remarkable works are '*Narsi Ji ki Mahra*', '*Gita Govinda Ki tika*', '*Rag Govind*', '*Garva Geet*', '*Saphuta Pad*' and '*Meera ki Pad*'. Son Kumari a remarkable poetess who emerged in this same century. She was a princess of Amber family. She composed "*Swarna Beli Ki Kavita*".

Now the discussion should be conducted in terms of sociological behavior to overtly focus on our subject. Here one should remember that the circle of women life and the dominance of patriarchy upon them was determined through marriage, dowry, widowhood. Beyond any trace of scruple, we may regard these all as the cause of domestic violence for females. I shall describe here in details. Marriage was considered as the prime duty of parents and this norm had widely been inter-connected in a woman's life because of its further unexpected steps like- dowry, divorce, widowhood, and female infanticide. One of the major issues of marriage in both Hindu and Muslim society was dowry. It was a rigorous custom from far ancient time. Among the royalty and nobility, the elements of dowry comprised of cash, pearls, jewels and animals like elephants and horses that embedded with precious robes. Among the poor these gifts were beyond imagination. The rulers and nobles took notable examples by providing their hands of munificence for poor girls. *Katwal Fakar-ud-din* of *Balban's* time who said to have contributed dowry for 1000 poor girls every year (Sharma, 2016, p.53). Sultan *Firoz Shah Tughlaq* marked his fame by establishing a separate department '*Diwan-i-Khairat*' for the same purpose.

We have four types of marriage in this age – early marriage, polygamy marriage, monogamy marriage, and unmatched marriage. During that age women were the burden of every family; therefore, parents were always aimed to subdue them through marriage relationship. There are two different reasons -one is the order of society where a female should not live under paternal care by surpassing puberty and another is the external force made by parent's neighbors for not allowing them in favor of aged daughters. In due circumstances, hardly girls could cross the age of 9 or 10 (Ashraf, 1970, p.179). During the time of Sultan *Firoz Shah Tughlaq* the girls said to have married at *Khurd Salgi* and the Sultan reported to have laid down the age limit of girls at 9 (Ashraf, 1970, p.179). The Brahman in the south also followed early marriage for both prince and princess. In Bahmani kingdom, the son of *Sultan Muhammed Shah Bahman*, *Ahmed* got married at the age of 14 with the infant daughter of *Sultan Adil Khan*. Same goes to Mughal period, foreign traveler *Fitch* alluded, during the time of Akbar age had been fixed for boys in 8 or 10 and girls in 5 or 6 (Sharma, 2016, p.48). At the time of *Jahangir*, as mentioned by *Terry*, the marriageable age was 12 to 13 (Terry, 1777). One thing

should be remarked that the age of marriage for Mughal princess was little better than general Muslim women, but we have instances of early marriage at 5 even in royal house. **Babar's** daughter **Gulchehra Begam** and **Gulrang Begam** got married between 13 to 15 and 15 to 19, respectively; **Humayun** married **Hamida Banu Begam** when she was only 14 (Sharma, 2016, p.51). European traveller **Manucci** pointed out that most of the Hindu families seems to have organize their child's marriage even before the beginning of verbal capacity (Manucci, 1907. pp.54-59). He also enumerates that commonly the daughters of Brahmans performed marriage within four and five years but in several cases the marriage could be adjourn up to ten years. **Pelsaert** excerpts "the Hindus joined their children at the age of only 4 and 5 years" (Pelsaert, 1925, p.84).

Now we must expound the evil effect of child marriage. As commonly noticeable fact, when a low aged girl was brought to the home of husband she had to abide by various duties and enforcement from male elders. Simultaneously, there was a compulsory issue of bearing child, therefore, she was compelled to do intercourse. So, naturally there was no condition for sexual pleasure. As a matter of fact, girl's health gradually collapsed, mostly the new born child seems to be sick. **Thevenot** reported, "the women who have children so young soon leave off child bearing and commonly do not conceived after thirty years of age, but become extremely wrinkly..." (Thevenot, 2011, p.117).

There was another problem during that age was the unmatched marriage and it had become common by the time of **Akbar**. The major issue behind such marriages took place on the ground of forces towards the poorer women, although they sometime tried to eschew such iniquities but could not escaped. Here I am giving few examples of unmatched marriage. Later Mughal Emperor **Alamgir II** at the age of 60, married **Hazarat Begam**, the daughter of **Muhammed Shah** when she was only 16. One should realize the psychological exploitation against a girl looking towards the statement of **Hazarat Begam**, she said "I prefer death to such a marriage .... I regard you as my father and you too should look upon me in the same light..." (Sarkar, 1966, p.3). In contrary to that cases, we have also different kind of unmatched marriage practices. The wealthy women of that age used to have men to secure their property by providing them financial rights. However, it is certain that there was no condition of physical relation between male and female in this norm. As for example, **Sher Shah** married **Lad Malika** who was like his mother's age, and he himself was 44 (Qanungo, 1965, pp.96-97). This system was more popular at the time of **Akbar**, and **Badauni** inform us that his majesty emperor **Akbar** passed a law where a man could not marry a girl 12 years above his age. The practice of Polygamy was associated mostly with the

upper-class Hindus and Muslims in Mughal India. As told by **Abul Fazal Allami** "only king is permitted more than one wife, His Majesty (Akbar) declared that 'one woman is sufficient for one man' (Fazal, p.282). During that age polygamy marriage was depended on two basis- a man's sexual and financial capability. An interesting reason has given by **Akbar's** foster brother **Mirza Aziz Koka** who defined the necessity of polygamy, "a man must marry one woman of Hindusthan to rear up children; one wife from Khurasan to do household work, one woman from Iran to keep company and talk, and one woman from Transoxiana to have someone to whip as a warning to other three" (Badaoui, 1976). But in contrary, Hindus were monogamous except the princes and persons, narrated by **Della valle** "Hindus takes but one wife and never divorce her till death, except for the cause of adultery" (Valle, 1892, p.46). In some distinctive cases if a wife proved to be sterile, then they had the liberty to marry another one with the consent of Brahmanas. In this respect Hindu society shows much progressive approach towards their women, wherein Muslims remain in inertia.

Indian society was much rigid towards the norms of arranged marriage into precise caste and 'Gotra'. In this regard, **Abul Fazal** enunciated that a pure marriage was happened between close relatives or in own caste and clan. In accordance to the consideration of parents or nearest relatives a genre of arranged marriage said to have performed. Surprisingly, a broad sphere of liberty enjoyed by the girls of upper-class Rajput Hindu families to choose their husbands. Foreign travellers have expounded several interesting masterpieces of marriage ceremony. **Pelsaert** provided a detailed description of an ordinary marriage program at Agra, "marriage negotiation were initiated by the grooms family and when settled the bridegroom sent a ring to the bride ..." with his observation **Pelsaert** says "in return she sends some betel leaves with a handkerchief, though the unfortunate bridegroom is not allowed to meet the lady, still less to see if his future is white or black straight or crooked, pretty or ugly.... On the marriage day the bridegroom arrives at bride's house with great pomp and show, the women follow in palanquin and carts, covered with finest cloth that can be provided ..." (Valle, 1892, p.83). Among the orthodox Hindus marriage was consummated on the 4th day after marriage. Regarding Hindu women as told by **Jahangir** in his autobiography "it is a maximum of Hindus that no good deed can be performed by a man in social status without the presence of the wife whom they have styled the half of the man" (*Tuzuk-i-Jahangiri*, 1909-1914, p.358). That's why as long as an intimate relation continued, the Hindu women treated by their Husband in honourable subordination. But the disaster provoked in female's life immediately after her arrival at husband's resident where she had to confront with extreme family provisions. The only marriage objective of this degenerated society was to have a child

and it must be a boy. Unfortunately, if the newly married wife gave birth a girl then she had to suffer bitter disdain. This fact we shall elaborate in next passage.

The narrow appearance of patriarchy can be visible from the custom of divorcee. In this regard we should go through few peculiar incidents. During the time *Akbar*, the mother of *Saif Khan Koka* was threatened by her husband as she gave birth a girl. Emperor *Babar's* sister *Khanzada Begam* was divorced by her husband because she favoured her brother against husband (Sharma, 2016, p.54). Now, I am going to describe an entertaining joke although this incident was true. Once the wife of *Amir Khan* (Kabul) was going in a litter on the back of an elephant when it ran madly, she was unable to maintain purdah. Just for this act she was divorced by her husband (Iftikhar, 2016, p.166). From these facts it is clear that women's status was as similar as market goods which anyone can purchase and sell. She had to abstain from all person centric desire that a male could perform. However, divorce is connected with remarriage. Although in this respect, the Muslim society was much ahead than their Hindu counterpart because in Hindu sphere one husband had been legally approved. We can append few examples - The daughter in law of *Qazi Nasir ud-din* after her previous divorce, got married to *Ikhtiar ud-din Aitkin* who was the wazir of Sultan *Muizzud-din Bahram Shah*. The mother of Sultan *Nasir-ud-din Mahmud* who was the widow of *Iltutmish*, married *Qutlugh Khan* when her son became the Sultan (Zia-ud-din Barani, 1862, p.117)

Even, here we have an evil practice among the Muslims. After the separation from husband if the lady sought to remarry again, then in accordance to the set-up genre she had to spent three days at the home of Qazi as a wife. Naturally, it was disrespect for this lady. *Manucci* reported us that the Chief Qazi of *Aurangzeb's* period, *Qazi Abdul Wahab* used to search for women's sin just for his lust. In most unexpected cases, a man was compelled to divorce his wife if the emperor wanted to marry. *Abdul Wasi* divorced his beautiful wife because *Akbar* wanted to marry her (Badaouni, 1976, pp.59-60).

A women's curse was her widowhood. Specially, among the Hindu ladies the remarriage was not permitted, therefore, after husband's death she had to spent in widowhood by obeying numerous rigid orders. Firstly, because of their reluctance to burn themselves together with husband they had to shaved hairs. They took off jewellery from body also insisted to ate vegetarian food. However, it was no absent among the Muslims even. This performance was called '*Iddat*' where a Muslim lady should maintain strict restriction of four month by avoiding new cloths and luxurious attire. However, *Sudha Sharma* has shown that in Multan it was not practiced (Sharma, 2016, p.56).

Adultery was another vice which was prevalent. Apart from commoners, women of royal household were also

found guilty of adultery. The daughter of *Aladdin Khilji* was stoned to death when charge of adultery was confirmed by *Qazi Kamal -Ud-Din*. *Sultan Aladdin* tried to improve the moral values of people and fell heavily upon the ones who indulged in adultery. He attempted to check this vice by giving harsh punishment by depriving the culprits of their generative organs. Barani, while imparting his verdict upon adultery remarked that capital punishment should be inflicted upon the guilty ones.

Female slavery was quite common during Delhi sultanate. There was restriction imposed on the sale and purchase of female slaves like ordinary commodities. War was another reason; the captive women were generally distributed among the nobles and officers. *Balban's* army captured two or three thousand men and women from his *Lukhnauti* expedition (*Tarikh-i Firoz Shahi*, 1983, p.164). *Amir Hassan Sajji*, contemporary poet of *Amir Khusru* also brought a slave girl, costing five *Tanakas* for the purpose of serving. *Amir Khusrau* mentioned two types of female slaves. One totally confined for pleasure and enjoyment and other virtually serving as maid servant doing rough domestic work like the drawing of water and grinding the corn. For the purpose of serving Indian slave girls were considered best, and for pleasure and enjoyment Turkish and Chinese girls were popular during Sultanate period (Askari, 1967, p.142). *Khusrau* mentioned Indian slave girls having dark complexion, soft and cool by nature, ready to perform difficult tasks. The women of *Daulatabad* were famous for their beauty. According to *Ibn Battuta*, the women of that place had deep knowledge and took keen interest in carnal pleasure. For the first time in 13<sup>th</sup> century slave market at Delhi appears from the account of Barani. In this market a slave girl worth 2000 *tanakas* or even more was sold occasionally. This market dealt with the captives, prisoners of war, the best amongst them chosen by the Sultan and his army men and the rent sent to market. Female slaves also served in the *Khanqah* of Sufi Saints. During the reign of Sultan *Firoz Shah Tughlaq* feudal lords took female slaves to Sultan to pay their homage.

A study of women of our period would be incomplete without the reference to the custom of Sati. The act of burning of Hindu wife under certain conditions after the death of her husband was called Sati. However, the whole custom was confine to the upper-class Hindus and precisely followed by the *Rajputs*. The women of the lower classes didn't even follow the piers of their husband's to cremation ground. The heroic spirit shown by Hindu women who practice Sati was admired by the then Muslims as great. *Amir Khusrau* enumerating the burning of the women on the funeral of her husband "though this is not allowed in Islam yet what a great achievement it is..... If this practice is made lawful amongst us, pious devotees might surrender their lives". *Mallik Mohammed Jaisi*, a 16<sup>th</sup> century author of Hindu

counter epic, had great praise for such types of women. He states “Sati who burns for the truth to her lord, if there are truths in her heart the fire will cooled. The act of Sati was performed both with the death body of the husband and without it if the corpse of the deceased husband was available, the wife was burned with it. This was called *Sahamarna* or dying in company with husband. In case of more wife than one, the privilege of being burned with the corpse of the husband was exercised by chief favorite wife and others were burnt in separate fires. In exceptional cases co-wife reconcile their life long differences and ill will and arranged to be burned together with their husband in the same fire. *Ibn Battuta* gives a detailed account of it. ‘The widow first took a bath and put on her best cloths and jewels. A procession was soon formed took conduct her to the place of cremation. The Brahmins and others relations joined the procession. The women took a coconut in her right hand and a mirror in her left and rood on a horse. The procession started with music and drums towards the shady grove. There was a pool of water in this grove. Near the pool was a huge fire, screen for public view the whole surrounding wearing an appearance of hell, God saves us from it approaching the shady grove, the Sati first washed her self in this pool of water and then began making a gift of her fire cloths and Jewels one by one. At the end of it she borrowed a coarse unseen cloth and put it over her body. Then with calm boldness she advances to the enclosure, until now screened from her side. She joins her hand in salutation and prayers to the goddess of fire, *Agni*. She meditated for while then suddenly with her final resolution she cast herself into the flames. Just at this movement, from another quarter, a clamorous noise was raised with trumpets, drum and other vessels obviously to distract the attention of the people from the horror of the scene. Others who were closely watching the movements of the ‘*Sati*’ immediately pushed away heavy logs of wood, over the body of the burning women to prevent her escaping or struggling’. *Ibn Battuta* was frightened at the sight and was carried away from the scene. *Ibn Battuta* tells us that the Sultans of Delhi introduced a law, where by a permission license had to receive before burning a Widow within the kingdom (Ibn Battuta, p.109). Perhaps, the law was initiated to the use of compulsion and social pressure to force a widow to burn herself, but in the absence of very strong reasons to the contrary, the license was issued as a matter of course. Beyond instituting a system of official permits, the state took no further steps.

Regarding, “Sati” *Jahangir* excerpts in his autobiography “it is the custom among the Hindus that after the death of their husband’s women burn themselves whether from love or to save honour

of their father or from being ashamed before their son-in law” (*Tuzuk-i-Jahangiri*, p.260). Sometime it had seen, as mentioned by *Mannuci*, if any Rajput women’s

husband died in battle “their women immolate themselves with still great alacrity on receiving the turban sent to them as a sign on their hands they are cremated” (Mannuci, 1907, p.60).

Although Sati was depending on self-wishes of widow, but the instance of forceful burning was not absent. As reported by *Bernier* a young woman of twelve years old had been constraint to sacrifice herself forcefully at Lahore. According to the tradition the authority had to receive consent from the widow before burning, but we have divergent opinion in this respect. *Mannuci* visualized that the widow had to reiterate her affirmation three times regarding her wish to go to paradise, then she was to mounted to the funeral pyre. He narrated “I have seen some of women were die with their husbands’ body in their Harem without making a sign or movement” (Mannuci, p.56). But *Barnier* delineated something different, that looking at the cremation ground the mind of this alive woman became more dreadful, her pensiveness grew vehemently, she wiped out bitterly but there three or four Brahmins assisted by an old woman who bound her arm and forcefully brought her, she should have run away, but suddenly she burnt alive” (Barnier, 1916. p. 314). Scholars have adequately criticized this tradition but never remarked its reason as a part of their analysis. It is to be noted here, as *Tavernier* observed two basic circumstances regarding widow burning. First “by dying with their husband they will live again with them hereafter with more glory and comforts. and second, of the survived she could not remarry”. *Bernier* described another factor of cultural environment, ‘a vehement effect of early and deep-rooted superstition’ inherited by society from their forefather. Some tendencies are apparent from contemporary evidences where a girl was taught by her mother from childhood that real wife should mingle her ashes with her husband to reach into heaven.

The term *Purdah* means veiling commonly it applies for women. This term remarked her identification in a patriarchal society as an ideal lady. Regarding the origin of *purdah* *Dr B P Majumdar* noted, “The use of veil was customary with the ladies in the north India. *Edilpur copper plate of Kasavasena* tells us that as *Kasavasena* passed through the city, the ladies saw him behaving him in coquettish way casting amorous glances. They gazed at him from the top of the sky-scraping houses. Slightly earlier than our period we find the ladies of the Harem of Mahabhava Gupta-I *Somainejaya* observing *Pardah* in Orissa. The *kathasaril Sagar* also tells us that when *Udayana* entered *Kaushambi* with *Vasavadatta* and *Padmavati* some ladies peeped out at them from the window some with their long-lashed eyes closely applied to the lattice of the windows.” But *Pt. Gauri Shankar Ojha* claimed the theory of absence of *purdah* system before the coming of the Muslims. He alluded, “At the time under the review there was no *PARDAH SYSTEM*,

AND THE WOMEN OF THE royal households attended the court.” It is stated in *Ban Bhatta’s Kadambari* that Vilaswati used to interview the Priest, the astrologers, and Brahmans and heard the Mahabharat in the temple of Mihirkula. Rajshri herself met Huien Tsang. The dramas of that time reveal no trace of Pardah. According to Abu Zaid, the Arab traveler, “Most of the Princes of India, when they hold court allowed their women to be seen by men who attend it, whether they are native or foreigners. No veil conceals them from the eyes of the visitors.” In fact, there was partial exclusion of women in ancient India and women observed certain veil but the present form of the Pardah dates back to Muslim rule.

As it commonly believed that the practice of veiling was borrowed by Muslims, and Hindus derived it from them. But the composition of *Vidyapati* and *Malik Muhammad Jaisi* ascertained about the veiling of Hindu and common Muslim women (Rukhsana, pp.173-175). *Prof. K.M.Ashraf* also remarked that the Hindu women used to perform veil which they called “Ghoongat” (Ashraf, p.193). Rather, *Prof. S.M. Jaffar* argued “seclusion of women could be traced back to all ancient communities and it was particularly so among the aristocracy during the palmy days of Hindu civilization” (Jaffar, 1939. pp. 200-201). Indeed, Purdah was associated with both Hindu and Muslim society of Mughal period. The condition was, however, divergent in context of its practices because among the Muslim women, abstaining from *Burkha* means to go in contrary of Islamic law for this sin they had to be punished, but in Hindu society it was not much rigid. Commonly aristocratic Hindu women of Northern India used to abide by this genre. Bernier and Della Valle confirmed that majorities of the Hindu women were freely seen by everyone both at home and outside (Della Valle, p.46). Henceforward, it ascertained us regarding the absent of Purdah among common Hindu women. In the course of time, the Muslim influence became prominent in the northern India, the system of Paradh grew there rapidly. The system of purdah was not well established where the influence of Muslim was less.

We have to illustrate the motives of strong interruption of patriarchy to have a profound visualization of gender discrepancy. When *Raziya Sultan* ascended the throne, it was difficult to recognize her as the ruler by the Turkish. Although, some scholars raised a different reason as *Raziya* herself incorporated non- Turkish nobility, therefore, the Turkish groups lost their hereditary status and wanted to regain former position by eliminating her from the crown. We can observe from the statement of *Mohammed Isami* about *Raziya* ““I have heard that she came out of Purdah, she adopted vulgarity by rejecting pious virtues. She wore *Kaba* and *Khullah* and came out of shelter(purdah)” (Isami, p.128). However, *Raziya* became the unchallenged Sultan of Delhi. In contrary to this fact we have many more examples. In a family a female must stay away from male’s conversation, also

she should not surpass the limit with unjust works like drinking wine. *Amir Khusrau* emphasised more upon women’s adjustment in only household duties. *Malik Muhammed Jaisi*, a reputed author of medieval India , elucidated the nature of an ideal lady , “who is beloved of her lord and who obeys the commands of her husband, and humbly offers her service to her lord. Once the command of the husband has been broken, this resulted in misery especially for the wife” (Rulhsana Iftikhar, p.35). These cases were the cause of women’s misery which hindered her further association with diverse fields of life.

However, due to inadequate sources we are unable to focus more meticulously about the common Muslim and Hindu women’s life. But we should agree about the deterioration of women’s status under the hide-bound provisions of patriarchy where they had been disregarded as equal human resource with the men. Although mystic movement provided much impetus about their upliftment. Despite In a manliness tradition their physical and creative capability had been negatively excluded. Still our society living in the same state of domestic violence, gender discrimination and psychological exploitation against the women. Theoretically, we have learnt many things to revive them wholly but it is more impossible to accept. How could we imagine for a dynamic age where until we repeal the female’s overall capability to expertise in every aspects of life.

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