

# Condition of Women in Indian Society: A rating from ancient times to medieval.

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## Abstract:-

In the history with the origin of civilization, it is known in history that from the beginning, without the woman, the family cannot be imagined. It has been the main axis of the family since the beginning. It is known from ancient history that the family was matrilineal in the early period. The beginning of farming and housing was initiated by the woman, hence civilization and culture are the beginning of women, but gradually, in all societies, the social system became patriarchal with maternal power and the marginalization of women society. In the early period of the Aryans' civilization and culture, the position of women was very strong.

## A whole Review :-

### Condition of Women in Indian Society

During the Rigveda period, women could get the highest education of that time i.e. astronomy. In the Rig Veda, Saraswati has been called the Goddess of Vani, which is the female's timer and the skill of art. The idea of Ardhanarishvar is a symbol of equal rights of women and men and their balanced relationship. In the Vedic period, all the functions and roles of the family were equal to the husband's rights. The women also edited the sacrifice with their husbands in addition to receiving education. On many places in the Vedas, the names of the idiots are known as Ghoshal, Surya, Apala, Vilomy, Savitri, Yami, Shradha, Kamayani, Vishvabhrahra, Devyani etc. Women's status in the post-lingual period also remained. Apart from this, there is evidence of women's contribution in governance,

military, and state level. There are two schools of thought about the status of women in ancient India. Proponents of a community say that women were 'equal to men', whereas supporters of other sects believed that women were not only insulted but also repented to them. On the basis of Vedic formulas, accept the glorious and honorable position of the woman in the said periods, and in subsequent sources, there is a clear indication of the lower status of women since the post-lingual period. Woman is the organ of society that unites many roles at the level of the individual and society at the same time. At the same time, he lives in more than one form and in these different forms, he goes to mother, sister, daughter, beloved, friend and prostitute together. He is certainly featured in the story in some form. "In fact, the success of the houseless home is dependent on the woman. That is why in ancient times, the woman was sitting in the prestigious position. Manu has also written in his social book 'Manu Smruti' -

'Yatra naryastu pujayante ramante tater devta:

Yatraastu na puhyante sarwasttrafala kriya

That is, in the total of which the women are worshiped, the deities are pleased with that, and in the total, women are not felicitated by the worship, clothes, Bhushan and sweet devotion, all the deeds in that total are futile. It has been said in the Upanishads that "the fulfillment of the entire vacuum of creation has been recognized by the woman." 2 Women have an important role in the omnotropic development of human life. Which has developed a quadruple society. Woman's condition has continued to be influenced by her economic progress political activism and her ideological ideals. In Mahabharata, women's rights were not the same as before. There was also stiffness in the character system and the women became limited to the house planets. Due to polygamy arrangements and enslaw marriages, the commodity of women consumption started becoming. Adhering to the religion of asceticism, asceticism, humility, patience and patriotism, were considered as the main goals. A fiery example of husband's arbitrary right to become Dopyadi and Sita

Teens were being deprived of education. Multi-marriages and child marriages started, the number of widows began to increase. Widows and marriage were banned. Due to the Supreme Being becoming supreme, the life of the widow became hell, as a result Sati was born.

In the Middle Ages, the impact of political violence on the political, economic conditions of the country. With the constant foreign invasions and different cultural surroundings, the invasion of Islam in India first conflicts and then prepared the ground for cultural change. The condition of women also changed. The effect of the supremacy of the Muslims is seen on the condition of men, the role of subordinate women has led him towards decadence respectively. In the medieval period of India, the instances of women being incomparable greatness are also found. This age of woman can be called the "golden age" of India's history. At the time of this era, the divine qualities of the woman gradually began to become in fructuous, and gradually they became dependent with empress. The women who were the life of religion and society in the Vedic age, they were disqualified to recite Shrutis. The Vedic age vision was enclosed with divine fantasies and positive feelings towards the woman, which gradually changed completely. This era was like an era of women's decline. "The locks were placed on the doors of their mental and spiritual development. Many restrictions were imposed on the path of their literary advancement. Formed the sentence like 'Shudro Shudro Nathatam' and kept it in the category of Shudra. " Apart from the marriage rituals, 3 women have been deprived of all the sacraments. Sanatan, the high and strong ideals of the Vedic period collapsed. Then the man made the woman her own almighty, she had been subjected to the equivalent of the animal. The famous poet and author of Shree Ramacharitman, Goswami Tulsidas has said, "Dhol, boor, shudra, animal, woman, all these officers of torment", then the other devotee poet Kabir also preached to avoid the shadow of the woman, "The woman is blind in the face of Bhujung Kabira, the speed of the tinki, which is with the women of the ninety." 4 In this age, gradually child marriage, curtain fairs and darkness of ignorance started becoming a

curse for women society. Selfishness and inhumanity had become the culmination, because submissive males in enlightenment considered it the main obstacle of the liberation path. Gentle men considered the woman to be the symptom of nationalism and considered it to be forbidden to be judged. Villagers and poets deemed it a luxury. In the form of mothers, sisters and daughters, the householders considered it a deity, a heritage, but no one recognized him as equal, selfish and mighty man.

In Medieval poetry, other devotees and saints, except Meera, have secured the meaning of women only in the male supremacy structure. The first voice of woman's assimilation in Hindi literature is heard in the poetry of Meera. In the poetry of Meera, there is an expression of woman's supremacy and torture on one side, the other and there is also a conflict between the restrictions of the system and the extent of freedom to freedom from it. Contrary to anti-women oppression, anti-woman injustice, survival sense, equality, consciousness and anti-radical revolutionary voices are reflected. The structural contribution of women in every age has been appreciable everywhere, while in this age also Subhadra Kumari Chauhan, Toran Devi, Shukla Lali, Sumitra Kumari Sinha, who gave their voice to the woman. In the medieval period, he introduced unselfish enthusiasm and courage in reclaiming the bagged by the hands of men. When the British Empire-Pipasa took over the country of France, then the name of the hero Ramne Devi, who brought out the proven home from his fearsome face, is mentioned. "5 The medieval woman was reared in the conspiracy, in the bonds of tradition The bounded, uneducated vision point is centered only in the very narrow boundary of the house. There are exceptions in history and literature, but in the public, the woman is willing or unwillingly on certain boundaries, ideals, lines. On the whole heart of his uneducated brain cures, regulators have tried to load the ideal. The simple heart of intellectualism and a passionate woman of logic, has understood these ideals as the polarity of their life path. He has always asserted these ideals, one-sided purity and patriarchy. In an effort to achieve these ideals, he became forgetful that his stages were closed, so he also degenerated. He was defeated by a

combination of manuscripts and inhuman powers. With simple faith she surrendered to the man and surrendered to the man and considered the husband as God. As a matter of fact, on the point of point of view of the middle-aged woman man, it was left to be a dancer woodcutter. There was lack of consciousness and personality. Bhaktikal has experienced both physical and spiritual beauty of the woman. The physical and mental beauty of women has been depicted.

"The beauty of women's beauty, the poems of Bhaktikal have been recorded in all three forms- Mother, wife and daughter. For the knowledge-makers, there is also the nature of the Mother God or should say that they have seen the special establishment of God in Mata. "6 saints and devotees, inspired by their immovable instincts, call it the main cause of 'Sarpini' and 'Bhava-Bandhan'. Coordinated visionaries such as Tulsī also portrayed him as a true companion of mother and life. It was not surprising that the emergence of a particular kind of approach towards women in the magnificent physical environment of the Middle Ages was not. In both India and India both the condemnation and praise are found. On one hand, saints have condemned him by knowing him as a form of work, and on the other hand it has been said only in India that wherever the women are respected, the gods do vicharan. Meera's view in relation to the woman is quite different among other devotees. The feudal society system has given only three names to the wife-wife, mistress and Vaishya and she has seen it in only two forms-Goddess and Maid. Merry has rejected all these traditional forms of woman. In the poem of Meera, the stereotype of feudal society and culture has been a vocal expression of restless feminine voices. The spiritual as much as the spiritual aspiration of their freedom, the same is social. Today, the beauty of Meera and her poetry can be relevant in the midst of the loud slogan of women's discussions, it is strange. "Surdas has presented the picture of Mother Goddess Yashoda's same affection, self-sacrifice and unfriendly Vatsalya, she is lavish with melodrama." 7 Tulsidas said that "Mother is called Paramavivandhada, whose place is far superior to father . " 8 Women's heart is a living image of softness, kindness, sympathy and affection.

According to the functions, forms and situations many names of women are popular in Indian literature, thereby understanding the different forms of women. "Because of the relationship of male or female to male, she had the name 'women'. This word comes from the creation of a particular creature of creation and it was also used in the same sense as Bhaktikal, which means that the word 'female' is commonly used today. " 9

In the medieval period, there are signs of inferiority of daughter's birth. A woman who was always a girl was born with hatred. The woman got some respect when she became the mother of the son. But after coming to India in Islam, security, marriage, dowry etc. made the girl child a subject of social dishonesty. Thus the tradition of female infanticide began. The question of protection and dishonor of women increased the number of female infanticide figures. 'Amir Khusro' therefore says, "I wanted you not to be born and if it were, then in the form of a son. The law of destiny can not change, but my father was born from a woman, and even a woman had borne me. "

Information about female education in medieval India is insufficient. Although Ibnbuttu writes that, "When he reached Hanaur, he saw 23 schools in which the girls used to receive education. There are indications of reading and writing of women of the cities and the big houses, but the level of education in the general families and rural areas was low. "11" In the Bhaktikal literature, the contribution of Meerabai, GabriBai, Dayabai, Sahosabai "12 and by the devotees The literature written '13 gives information about the spread of education among women. Being Bhaktikal's literary creation was in the language of the tongue and in the mother language, women were inspired to read and write. In this period the situation of women became even worse. In the name of protecting the purity of blood of the total, protecting the virtue of women and protecting the Hindu religion, the woman was confined in such socio-religious bondage that she remained as a shadow of the man and her independent existence disappeared. In this period female education was over. Even curtains and sati practice, even female infanticide were also killed. Compared to

North India, the impact of foreign invasions in South India was less; hence there could be less instances such as child marriage, curtain and customs. Although, in the medieval history, Razia Begum, Chand Bibi, Tarabai, Ahilyabai etc. have gained fame in governance, but in the example of these few women, it cannot be said that the situation of the ordinary woman was satisfactory in any way. "In the beginning of the 11th century, Muslims had become prejudiced due to their differences and divisions on Indian society. Due to the growing supremacy of his daily life, the independence of the women in the name of culture, defense and Manu Smriti was not only completely disappeared, but they were imprisoned in the chambers of the society. Increasingly, the pride of men increased due to continued participation in the attacks, protection of family and society. "14 The situation gradually came as men's supremacy was recognized in the society due to the continued mobility and security, The women became synonymous with pleasure and luxury. His work was only done by fulfilling the desire of the men or by becoming the mother of their children, keeping care of them. They became like a lifeless item in the market, which had the power of others on every breath.

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