



Indian Society: An Analytical Study

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Abstract: In any era, important symbols of society include social organization, food, place of residence, arts, skills, knowledge, and science, women's place in society, and means of entertainment. These castes merged Indian culture and civilization after permanently settling here. However, Turks arrived in India in the 10th century, and after that, Hindu culture and Muslim culture separated Indian society. We will conduct an in-depth analysis of Indian society between the 16th and 17th centuries in the presented article. Religion was used to categorize Indian society; approximately 75% of the population was Hindu, and 25% was Muslim¹. Villages in Mughal society were much smaller than they are today. The society was divided by caste in addition to religion. Brahmins occupied the highest position among Hindus. With the exception of the four primary varnas, the society was divided into numerous lower and upper castes. After the Brahmins, there was a place where Banias used to shop, conduct business, and so on. After this, there were more castes, including potters, blacksmiths, chamars, and so on. The Parsi texts of the time tell us the following about the society: Brahmins were at the top of the social hierarchy; they lived in temples and had marriages and other religious rituals performed there. Each caste had its own set of rules and regulations that had to be followed by everyone in the caste and had its own caste panchayat, where disagreements between castes were resolved.

Numerous sources provide us with data regarding the rural population's residence. Many European tourists claimed that the common people lived in huts. Additionally, the careful people, according to Pelsart, lived in houses with earthen roofs and no windows or chimneys. The majority of people lived in huts, the floors of which were plastered with a mixture of cow dung, so they didn't have to make the houses crazy. The Rajputs and Banias lived in large, well-ventilated, and window-equipped homes made of burned bricks. Caste and religion were the foundations of society in the 16th and 17th centuries. Horse racing games like chariot and bullock races, wrestling, and others games were also available.

Keywords: Organization, Castes, Mughal , Brahmins, Hindu, Culture, Disagreements.

Introduction: Social organization, food, place of residence, arts, skills, knowledge and science, women's place in the society and means of entertainment are important symbols of the society in any era. After settling here permanently, those castes merged Indian civilization and culture, but in the 10th century, Turks arrived in India, after that Indian society divided into Hindu culture and Muslim culture. There has been a special contribution, however, from the point of view of social observation, every person has his own different point of view and on the basis of that, systems and structures are generated in the society, tried to see more, he not only wrote a lot about the ruling class here but also about the common man, in which he wrote about their social classification, living, food, faith, superstition, religious beliefs.

In the presented article, we will do an analytical study of the 16th and 17th Indian society. The basis of the classification of Indian society was religion, in which about 75% of the population was Hindu and 25% was Muslim¹. Mughal society villages were much smaller than today². In addition to religion, the society was divided on the basis of caste. If we talk about Hindus, then the highest place was of Brahmins. The society was divided into many castes and upper castes apart from the four main varnas. After Brahmins, there was a place of Banias who used to do business or shop etc. After this there were other castes in which there were potters, blacksmiths, blacksmiths, chamars, etc.³ From the Parsi texts of that time, we get the following information about the society, in which the work and contribution of all classes was Brahmins were at the highest position in the society, they used to live in temples and get marriages and other religious rituals done⁴. Tilak was applied on their forehead and they had yellow powder with them and whenever they went from one place to another, they take it with them and put tilak on the forehead of prominent persons they met on the way. Used to be and they had blind faith towards religion, many times they used to destroy themselves in the name of religion. Because they believed that the soul is immortal and it takes rebirth⁶. He always kept books with him. People around him had a lot of faith in him. The origin was from the mouth of Brahma⁸. It is known only about the Brahmins from Tujuk e' Jahangiri that their six main duties were 1.. To acquire religious knowledge, 2. Worshipping fire, .3 Teaching others, .4 Taking donations, 5. Donate 6. Get the world done⁹

The second major caste was of Rajputs, they were taught war art from childhood, they were brave and sword and spear were their main weapons¹¹. Rajput caste named Bhadoria is mentioned around Agra. According to him, their work was to fight. They were taught war and scriptures from birth¹². Manuchi has described many gotras of Rajputs who were appointed in the royal service, in which the mains were Sisodia, Rathor, Bundela, Chauhan, Bhadauria, and Panwar. In the Mughal period, these major castes were also included in the Mughal Umra class. According to D.lyet Li Rajputs were idolaters, they used to have weapons called swords. We also get the mention of a Rajput caste named Bhadoria from Ain e Akbari, were skilled in the art of war.

Another major cast around delhi were jats, cultivator and farmers¹⁶. According to Irfan Habib, the word Jaat is a rural word of Punjabi language. According to Manuchi, the people of Jat caste also lived in the area around Lahore, where forests were in large numbers, many times these people used to loot the urban areas of the kings, to prevent this, usually a Faujdar was appointed in their areas. Many times faujdar used to make friendly relations with them so that there is peace and tranquility in the area¹⁷. Apart from

this, goldsmith caste people also live, their work was to make ornaments, they were also called Swarnakar. Pelsart also gives proof of goldsmith caste being settled in and around Agra ¹⁹. The people of this caste did not teach their work to any other caste and used to make their children proficient in their own work. Badhai was also a major caste at that time, whose work was to do wood work, ²¹ although they were counted as a low caste among the artisans in the society. These people also used to teach their children to be proficient in their traditional business. Blacksmiths were also another caste of that time who used to work with iron. These people were mostly associated with farmers and also used to manufacture agricultural implements. Used to do and also used to fix them. Chamar was also a caste of that time, who used to do leather work, they were considered as low caste, in addition to this, there were some other small castes in the village who used to work according to their name, like Teli used to extract oil from seeds . People dhanak caste used to do the work of weaving clothes. People of all these castes used to marry their children in their own castes. All the castes had their own rules and regulations, which had to be followed by all the people of the cast. All the castes had their own separate caste panchayats, in which the disputes between these castes were settled.

We get information about the place of residence of the rural people from many sources. According to many European travellers, the people of the common class lived in huts. Used to be ²⁴. Pelsart has also described the houses of the careful people as having earthen roofs, which according to them did not have windows and chimneys. It is said to be devoid of attractiveness, according to which the villages here used to get settled immediately and were also uprooted in no time. People did not need to make the houses crazy, they mostly lived in huts, the floor of the huts was plastered with a mixture of cow dung. The houses of the Rajputs and Baniyas were made of burnt bricks, they were large and well ventilated, they also had windows.

From the medieval sources, we get specific information about the food of the people of that time, in this, the people of high and low class often used to eat different types of food, people of the upper class mostly ate both vegetarian and non-vegetarian food, which was tasty At the same time, it was also nutritious. According to Bernier, the people of the common class preferred khichdi made of moong in pulses and rice. Was called Lazeeza ²⁵. In northern India, ordinary people used to eat bread made of wheat and barley flour, this was their main food. Wheat and barley were also cultivated in almost all places from Lahore to Agra, although the people of that time reduced the consumption of wheat. They used to eat more coarse grains, which had more yields, in which millet, jowar, gram etc. were prominent³⁶. Ordinary people also produced a lot of sugarcane, which was made by themselves, which they used to consume with great fervor³⁷. Common class people also used to wear sarees. Coconut was prepared by mixing palm and palm tree, alcohol was consumed almost all over India. According to Ain e Akbari, Indians were also very fond of eating paan. According to William Finch, there was a special type of fruit in Agra and its surrounding areas, which was green and white in color, it was very tasty and very soft to eat. Apart from this, ordinary people also used to consume fruits, coconut and cucumber were also eaten with great fervor and oranges were also available in plenty around it.

The costumes of the people of that time were according to their caste and economic status, the costumes of the emperor and the rich classes were different from the people of the ordinary class during the

day. The costumes of the people of the ordinary class were almost the same. There was considerable variation in the materials used for decoration²⁸. Babarnama shows that the peasants and labourers living in the village wore very little clothes and the men used to wear different costumes. women used to tie one piece of cloth on the head and another was wrapped around the waist. Some lower class women used to wear saris.²⁹. According to d Lyet, men used to wear kurta whose length was till the knees, men also used to wear turban³⁰. In the Mughal society, both men and women used to wear ornaments. From the utensils of Akbari., we come to know that ornaments were very dear to both men and women. Abul Fazl mentioned 12 types of ornaments for men and 16 for women³¹. Ordinary men of Hindu religion used to wear earrings in the ears, ordinary people used to wear ornaments made of copper, tin, ivory. Jewelry has been very dear to Indian women. Garlands made of silver, copper and ivory were worn for ears, hands and feet, rings and rings³². The women of the rich class used to wear ornaments of gold, silver, brass in their hands and feet. These women used to wear special types of ornaments in their nose, ears and feet So we can say that in the Mughal period, people of all classes in the Indian society loved ornaments very much.

In the Mughal period, the Persian language was also the official language and it was also spoken in common parlance, in addition to this work was also done in Arabic, the Mughal government was often called Kagdi Sarkar because all the work was done in written form on paper, which was mostly It used to be in the Persian language, at that time a lot of respect was given to the person who knew the Persian language, often an idiom was prevalent, hath kangan ko aarsi kya pdhe likhe ko farsi kya. The people of the common class did not pay any special attention to education, rather they wanted to train their children more and more in the art of warfare so that they could get a job as soldiers in the royal army³⁹. Bernier writes that the primary institutions for the education of Hindus were called schools, in which only the children of some middle class people used to get education, in which there were more children of Brahmins and Baniyas, who used to get information about religion, philosophy and mathematics. In the school, there was often no building and the children used to take education sitting under a shady tree. For the people of the rich class, teachers used to come to their homes to give education. If we talk about the Mughal emperors, Akbar did not get any education The rest of the Mughal emperors were educated. Although Akbar opened many schools, he himself was not literate, but he did more work than other rulers in the spread of education. Among the Mughals, the work of managing education was done by the kaji and among the Hindus, it was the Pandit.⁴⁰. According to peter Della, In the time of Jahangir almost every village and town there were schools.

Art skills and knowledge science were also of special importance in the Mughal society, although most of the arts flourished and flourished only in the courts of emperors and nawabs. Musicians like Tansen and Baiju Bawra were there in Akbar's court. Jahangir was a great painter and it is said that by looking at the paintings of the major painters of that time, he could tell who made this painting. Sculpture was not given any special promotion during the Mughal period. Because sculpture was not considered right in Muslim religion, Prophet Mohammad also did not allow his followers to make any idol of himself. If we talk about astronomy and medicine, then we see special progress in both these fields during the Mughal period. Sawai Raja Jaisingh got the Jantar Mantar observatory built in Jaipur.

The condition of women in the Mughal period was better than the Sultanate period, but still their condition was not satisfactory, they were often confined to household chores, they were not even allowed to get education, although upper class women were an exception, Humayun's sister. Gulbadan Begum wrote Hum Humayun Nama, women of ordinary class mostly lived in homes.

In the Mughal period, there were many means of entertainment, they were an important part of the life of the upper class people, there was often dancing and singing in the courts of the emperors, in which jugglers also used to entertain them by showing their tricks, although the tricks of jugglers were not known to the common people. These jugglers, who were a part of the daily routine, were very skillful in performing their tricks and used to entertain the people⁴². The magician also used to show many types of sports spectacles. Babur in his autobiography, tujuk e Babri, also describes seven types of ring games, in addition to this, he also praises the game of colloquy and tells Indian jugglers more advanced than his own country. Edvard Teri Old D lyet has also described the nuts playing on the rope, according to them, these people used to thrill the general public with their art, the game of mango has also been described in the games, according to this, the mango seed was placed in the ground. Used to go and after some time it sprouted and started bearing fruits. In this period many snake games have also been described. These snake charmers used to break the teeth of the snakes, they used to roam in the streets showing snake games, due to which the children and women were very much thrilled. Along with entertainment, education was also given. In 16th and 17th century, the basis of the society was caste and religion. In addition to these games, horse racing Games like chariot race, bullock race, wrestling, etc. were also organized.

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