EXPLANATORY NOTE ON THE REVISED THESIS

The Panjab University office provided me with a detailed extract from the examiner's report to revise the thesis. I have carefully noted all the objections, suggestions and comments offered by the examiner, and endeavoured hard to incorporate them as far as possible, depending upon the availability of evidence. The major revision and re-drafting is as under:

The overwhelming focus on women belonging to royalty, royal court and nobility has been due to the availability of data in the chronicles. The data on common and lower strata women is meagre and whatever has been found in literary and other sources has been made use of. The title of the thesis would, therefore, have to be 'Changing Status of Muslim Women' in a general sense.

Correction of English Language and expression has been made wherever suggested. The various generalizations found wanting in evidence have been deleted.

References to the diverse social customs of immigrant Muslims into India with their diverse cultures has been added. The Arabs restricted to Sind. The information about them beyond Sind is not forthcoming in the contemporary sources. Hence, there is little discussion on them in the subsequent portion of the thesis.

So far as the lengthy discussion on Mohammad and the
Quran is concerned, I find it difficult to exclude or even abridge it. Prophet Mohammad and Qoran, theoretically remained a standard-bearer to different sections of the Muslim society from whatever social stock they might have come. Qoranic precepts were looked upon as ideals and they are still looked as such despite so many deviations and practices.

Peter Hardy's Historians of Medieval India: Studies in Indo Muslim Historical Writing, has been consulted by the author. However, it helps only in grasping the context of the Sultanate period on account of limited number of historians covered by Hardy.

The origin of purdah has been added at page 59.

The repetition in respect of narrative on divorce has been deleted.

The reference to Persian saying at page 43 has been shifted to a foot note suggesting the then prevalent Persian attitude towards the social status of women. The description about Mongols has been expanded with more evidence and examples. About Hebrews, evidence of Ameer Ali has been discarded and more authentic material has been added from Webster's Family Encyclopedia. Simultaneously reference to Egyptian scene in respect of women has been included. Reference to the Afghan heritage has also been brought in as Afghans formed a part of Central Asiatic heritage entering India.

The phrase great women in Islam upto 13th century has been removed. I have also incorporated the unhealthy aspect (b)
of the position of women to meet the objection of the examiner pertaining to my description at page 50 with regard to positive side of the women which gives the impression of being exaggerated. A one sentence conclusion to chapter I has been expanded to a paragraph.

The prevalence of infanticide among Muslims has been qualified in a foot note no.4 at page 65. On account of lack of evidence, the surmise that the custom of killing of daughter was due to Rajput influence has been eliminated.

The mention of the phrase 'later period ' not defined and supported by evidence has been deleted.

The reference to sati at page 73 has been removed and a separate foot note has been added under the heading 'Sati and Jauhar'.

The discussion on polygamy has been revised and the contradiction in argument has been removed. So far as the praise of mother is concerned, no change could be made as the narrative is based on evidence. Even the negative examples thereof have been mentioned on the basis of evidence.

The suggestion of prostitution by dancing and singing women has been deleted.

The propaganda like description of Firoz Shah Tughlaq's refusal to invade Mabar on the ground that it would disgrace Muslim women has been deleted.

The citation about Baluch families during the 19th century, being irrelevant, has been deleted.

A paragraph by way of summary has been added at the end.
of chapter III.

The digression on purdah has been deleted and the
description is restricted to practice only in Indian
conditions.

The description of King as evergreen bridegroom has
been deleted. The phrase "social purging" has also been
deleted. This concept was not prevalent in medieval time.

The role of lineage groups jockeying for power has been
accepted in a foot note.

Lines 7-9 at page 250 have been deleted.

The confusing expression about the different clothing
between wealthy and common women has been done away with.

The generalization that many remained sexually
unsatiated is based on evidence found in travel accounts
discussed at length under the head 'Unsatiety and Reaction'
in chapter IV at page 196. More evidence on this has been
adduced from foreign travellers' observations.

The conclusion is only a summary of the thesis and, as
such, was kept brief to avoid repetition. Now it has been
expanded a little.

I must place on record my thanks to the examiner for
offering scholarly insights and guidelines for the revision
of the thesis. It has meant a substantial improvement on the
previous manuscript.

Chandigarh
Dated : September 13, 1995.

SUDHA