CHAPTER X

SUMMARY AND CONCLUSION
The change in the mode of life patterns of marital and social relationships, systems of economic distribution and ways of behaviour have given birth to a new process termed as modernization. The term modernization means the development of a modern outlook in everyday life. It does not mean the abandonment of religion and acceptance of modern equipment, tools and gadgets. The salient features of the process of modernization are: first, it is a process of structural transformation of social, economic and political structure. Secondly, it signifies a conscious process, a process of purposive and planned change. Thirdly, it implies transformation in the direction of increasing economic rationality, technological rapidity and structural elasticity.

On the strength of our data collection, we can safely suggest that in the process of modernization, economic pressure in the prime mover, and it is so powerful that the social structure has to change eventually. In other words, one does not modernize for the sake of modernization, but does so under economic compulsions, and the social consequences of this process have to be accepted by the members of a society in the absence of alternatives. Consequently, modernization becomes a rather confusing and difficult process from the point of view of the individual.

The India of today is an old society, but a new nation, it provides an example of the paradoxes of a modernizing situation. It represents the mingling of two major trends, tradition and modernity. It has created the need as well as opportunities for educated or skilled women to take up employment in offices as commercial and industrial houses. This had led to a tremendous increase of women in the white collar work force. Many working Muslim women have settled down in cities and towns where jobs have been available. Modernization, thus, created the need for taking up domestic responsibilities. It has also given rise to tension, conflicts, disruptions and crises of adjustment. The employed women are required to face these because most of them come from those
sections of society that were, until recently under the firm hold of tradition which prohibited them from taking up employment.

THE PRESENT STUDY :-

The Muslim working women have modernized themselves in the economicsp here of their life to the extent of taking up remunerative jobs, but they are still tradition-bound in their social life. It is therefore significant to ascertain how far the people are exposed to the process of modernization and the extent to which they have been modernized. Our enquiry is based on a systematic investigation of the problems of Muslim working women in Aurangabad District against the background of modernization.

The present study is based on field work. Our aim was to collect data from more than 325 respondents. The arbitrarily chosen number was considered sufficient to allow us a fair sample for the purpose of study. The schedule enabled us to collect material regarding demographic details of urban and rural family and social background, relationship with the family and friends, occupational and recreational life. Some of the willing respondents were further subjected to a deeper probe. Some of the other respondents remained secretive or evasive about some sensitive areas of their life. These included friendship with members of the opposite sex, material problems and family income. It is therefore, likely that despite utmost caution on the part of the writer, some distortions may have crept into the data relating to these touchy areas of life. Moreover, attainment of complete objectivity is difficult in the case of a woman trying to study others of her kind and, perhaps, more so when the problems of study centre around crises of adjustment.

This study is based on multi-phased research led to a reassessment of factors most pertinent in evaluating the status of women in urban and rural communities. Based
on differences that surfaced between ascribed status referring to attributes individuals are born with in terms of community, religion, economic, political and legal rights and achieved status which refer to changes made by individuals through education as other achievements, Muslim Women in India are hampered by unequal legal rights. However, in achieved status in parallel socio-economic strata there appeared to be no inequality between the status of Muslim and other women. Three factors affecting the status accounted for this, the Indian factor i.e. the social political and economic changes instituted in India which affect all Indians; the women factor i.e. the position of women in Indian society the cultural, regional and socio-economic constraints that affect the ability of women to deal with and control makes the socio economic and demographic interplay more complex for Muslim Women.

After 1947 Muslim women and their legal status became a matter of controversy as Hindu Law was reformed and Muslim Law at the behests of the community was not. This resistance has created an impression that real changes have not taken place in the community. In assessing the importance of social law reform for women two considerations must be kept in mind. Legislative equality if made use of can lead to genuine equality and is therefore desirable. In actual fact other factors such as education, economic independence and social strata remain important. Legal rights without the ability to use it represents equality without substance whereas education and economic independence are substantive and can lead to genuine equality; this is demonstrated by a number of social science studies and should be a consideration when the status of Muslim Women in India is evaluated.

In India, where most Muslim are Hindu converts, Muslim communities reflected the dominant social and cultural milieu. Due to the politicization in the nineteenth century, Islam came to represent unity between different Muslim communities, as symbol-
ized by the emphysis on group differentiation, a pattern consolidated by the political and economic development of the last 50 years. The Muslim community in India is faced with the dual task a mintaining its identity after partition in a hostile social environment, and bringing about changes in women's rights essentially on its own without guidance. This question in India is inextricably linked with the status of women. The community has accepted a mass of secular legislation on economic matters and even on women before 1947; but futher changes are being resisted, not because polygamy or unilateral divorce are widely practised but because the Shariah represents a widely accepted basis for Muslim differentiation among culturally diverse communities. The Indian Government has decided not to interfere in a matter so closely associated with Muslim sentiments. However, since the safeguards specified in the Shariah are not enforced in India, women have found it difficult to get justice particularly in property and marital matters. The lack of leadership due to the erosion of Muslim middle class in North India after 1947 has exacerbated the community's difficulties leaving it fever options for dealing with social issues. There is evidence of a more robust approach to social and economic problems among some regional communities in the south.

This study, by differentiating between these three factors is able to demonstrate that the socio-economic circumstances and pressures of a minority community are much more relevant determinants of status than religion.

The survey, the field trip and historical research all indicate the extent to which social, political and economic developments affected the Muslim community and its repercussions on Muslim women and show that such interaction becomes an important factor in the determination of the status and role of women particularly in urban and rural Muslim Community.
HISTORICAL BACKGROUND :-

In the nineteenth century, Muslim Communities like other caste or religious communities were separated by language, cultural traditions and even religious practice. Occupational structures, agricultural trade or professions determined cultural and religious practice. From these differences based on social political and economic factors, changes in the nineteenth century brought about a general consensus between communities on broad political aims using the links of common religious tradition and social aims precipitated by the loss of political power in the north and anxieties about the minority status of the community. Though women played no part in this process, they were and continue to be affected by the consensus that resulted.

In Bengal where the majority of Muslims were peasants, the small elite formed two associations. The Muhammadan Literary and Scientific Society of Calcutta under Nawab Abdul Latif and the National Central Muhammadan Association under Amir Ali, to promote Muslim interests. Both used Hunter’s report on Muslims, which educated Muslim resistance to British rule with their resistance to English education and their inability to obtain government employment to press for facilities and concessions from government.

In U. P. the Muslim community was broad based encompassing both feudal and professional groups, the latter being dependent on government patronage. Initially Muslim leaders joined leaders of other communities representing common economic interest. The Muslim community’s efforts to rebuild the economic base eroded after the mutiny, by regaining government sympathy was spearheaded by Sir Syed Ahmed Khan and a coterie of likeminded people. They urged the acceptance of new economic and political structures through English education. The economic interest of the Muslim and other communities diverged when the agitation for the establishment of Hindi rather than Urdu as the language of Government and the banning of cow slaughter agitation
took shape. Memories for political reprisals by the British on the Muslim community after the mutiny initially kept Muslims from political action and the Congress Party. This and the issues of urdu and cow protection polarized the two communities.

In Bombay Presidency Muslim were mainly in trade and commerce less dependent on government patronage. They were divided by sects not so for united for political and economic purpose. Badruddin Tyabji a barrister at law with friends and associates in other communities saw the need for unity within the community so that political links could be forged with other communities. To achieve this unity he used the Russo-Turkish war of 1877 to organize a protest meeting and establish an educational cum social welfare organization which could bridge sectarian differences. He was able to use this united platform to establish political and economic links with other communities to bargain jointly for better economic and political terms with government.

In Madras presidency as in Bombay Muslim were mainly in trade. The leadership under the nawab of Arcot used the Russo-Turkish war and urdu to establish links with other Muslim Communities in the country.

By the end of the nineteenth century a consensus developed between different Muslim communities on basic Muslim concerns which centred around economic issues mainly education and employment. To benefit from the limited opportunities available both issues because politicized. This is apparent from the evidence given to the Education Commission of 1882 by Muslim leaders form different regions. The acceptance of certain symbols associated with north Indian Muslims by other Muslim communities is evident from the identification with urban as a language linking different Muslim communities togeth. The fundamental anxiety regarding the economic and political future of different Muslim communities led to this identification of interests, despite the fact that their economic and political situation differed greatly between regions. This
process in the nineteenth century established a pattern of development and attitudes between the Muslim and other communities which affected and continues to affect the social political and economic development of the Muslim community, with significant implications for women.

During British rule in India the Aurangabad District was attached to the independent State of Hyderabad, emerged in the Deccan 1742 A. D. The Nizam kingdom or dominion was divided into four administration divisions as Subhas, namely, Warangal, Medak, Aurangabad and Gulbarga. These Subhas were further divided into 16 districts and 109 Talukas. The area of Hyderabad State was 82,697 square miles and was larger than any other princely State in India.

As per the census report of 1931 the population of Hyderabad was 61,94,313. Although the State of Hyderabad was ruled over by the Nizam a Muslim ruler, the majority of the population 80% was composed of Hindu; whereas, the percentage of Muslim population was approximately 15 to 20%.

Among the regions Telangana had the highest percentage of urban population as compared to the regions of Marathwada and Karnataka. The Aurangabad District comprises with well know region of Marathwada. The two major communities of Hindus and Muslims had a higher concentration in the Aurangabad District. The social life of the Hindus and the Muslims, which showed similarities in conduct, conversation, dress and hospitality. The main languages spoken in the region were Marathi and Urdu, out of which Urdu became very popular because of official patronage.

As far the education of Muslim women under the Nizam's rule in Hyderabad State it has been pointed out that the education of girls existed at the maktab level at all places where there was a sizeable Muslim population. The maktab was attached to the mosque and worked as a centre of education particularly the religious education based on Quran. There was uniformity of syllabus at the maktab level throughout the State.
The progress and the modernization brought among the Muslim Women through female education began with the establishment of Usmania University in 1917 at Hyderabad under the regime of the Nizam VII which led to the rapid growth of higher education were opened in the Girls High School in 1924, and soon the High School was raised to the status of first great college. By 1926 education upto B. A. (Bachelar of Arts) was brought within the reach of the Purdah Nashin Muslim Women.

On account of the spread of higher education among the Muslim women, there was growth of awakening among women. The educated and enlightened women were not happy with the existing situation in the Muslim community and the role played by women. The enlightened women wanted to bring about a change in the Muslim society and for than purpose they formed various women organizations, devoted to different issues. Among such organization mention may be made of the Women's Association of Hyderabad established in 1928, the Anjuman-e- taraqi-ve- Taleem-e- Nisvan founded in 1927, and others. The platform of the women's organization was used by women leaders to make an appeal to women and to create a new awareness in them for solving problems faced by the society. The enlightened women leaders had also started publishing magazines and newspapers devoted to the social, religious and cultural matters.

Thus with the spread of education the Muslim Women had started playing a remarkable role in the social and cultural upliftment of the Muslim Society.

India won its Independence in 1947. The future of Hyderabad was now to be settled. Public opinion in Hyderabad was overwhelmingly in favour of joining the Indian union.

In 1956 following the reorganization of states the district of Aurangabad along with the other districts of Marathwada became a part of Maharashtra.
Since Independence the district has made commandable progress in economic, social and educational fields. Over a period of years the population of the district has increased from 7,33,291 in 1901 to 19,71,006 in 1971 and 22,13,779 in 1991.

Taking into account the above historical changes in the Aurangabad District due to industrialization, urbanization, transport and advanced communication affects the life of Muslim Women in urban as well as in rural women of the district. The main media and weapon for bringing up changes among Muslim Women in both urban and rural is the modern education in the lives of the Muslim Women, so they are enlightend in all fields of the society as a whole and developing themselves as socially, economically and politically.

Thus, it is clear that Muslim of Aurangabad district have recognized the importance of education to improve the status and role of women. An awareness has emerged among the Muslims of the need for modern education for women.

However, the deteriorated position of women of the past has not lasted for long time. Owing to certain factors like education, employment, protective, legislation, urbanization and industrialization we come across many changes in the role and position of women. Their rate of participation outside the family has increased considerable. They are competing with men in almost all the fields of life. They begin to share the same responsibility as men.

The main objective of the present study was to examine the changing role and status of Muslim Women in Aurangabad district. The study also focused on the role of social education, employment, political, modernization and overseas migration from rural to urban in bringing about changes in the position of Muslim Women. To find out the changes that have taken place in the role and status 200 women respondents from urban and 125 women respondents from rural area were selected by adopting quota
sampling method. The respondents includes literate and illiterate working women in Government, Semi-govt. and private institutions in urban and rural areas as Labourers Maid-servants, House-wives, Doctors, Engineers, Clerks, Politicians, Nurses and Students.

GENERAL INFORMATION :-

The general information of the respondents indicate that area wise respondents of Aurangabad district shows several changes in urban and rural population age of the respondents come from a wide variety of age-groups. They represents teenagers, the young and the middle- aged. 20 or below. Those between 21 to 25, between 31 to 35 and between 36 to 45 and 46 and above. Combined together, they constitute the overwhelming majority. This shows that the working women of Aurangabad district are mostly young. Equiped with their education and skill, they face the stain and stress of the competitive fields of employment.

Due to industrilization of Aurangabad district, so many industries merges in Chikalilihan, Waluj and Paithan area compelled to the rural community to migrate in Aurangabad city for taking employment, business, trade and commerce and also taking higher education in the city. Therefore, large number of rural population migrated to fulfill their demands in the city area. Thus the process of migration increased day by day from villages and Taluka places, because the rural people unable to run their life on such an agricultural labour work and old occupations. Hence, the technological development and more educational and technical institutions in Aurangabad city in the most important reasons for migration from rural to urban area.
FAMILY :-

While studying the family institution its size, composition, structure and function. It has been seen the families of the Muslim in the sample, 2 to 3 of the members, 4 to 6 members and also in large size 7 to 9, 10 to 12 and 13 members above. Therefore, the total percentage of urban and rural in respect of nuclear families 28.92% and 27.08%. But the joint family in both the areas having 7 to 9, 10 to 12 and 13 and more members. Thus, in rural the percentage of joint family system is higher (10.40%) than urban (03.50%). The proportion of dependents increases abruptly from the size 7 to 9 members where it is of 7 members per family. This clearly shows the majority of the Muslim families in the sample have a large number of dependents.

The trend as far as the type of family i. e. joint, Nuclear and Broken. It is clearly seen that the joint family system is more prevalent in villages and semi - rural areas. In urban the correlation of joint family appears significantly only with the trade and commerce as its main occupation. Regardig broken family due to divorce in the family, so the husband, wife and children scattered and there is no and stability in such a family. Therefore, the percentage of divorce is higher in urban than rural.

There is still demarcation of roles within the family based on age and sex the actual sharing of the total work within the family depends upon its size and composition. In a nuclear, small family husband and wife help each other and the children also may be required to share the burden of household work to some extent.

In decision making about the children's education, employment and marriage depend on the authority of the patriarch is final and decisive in the gount family system. But in nuclear family the husband and wife may be required to share the decision about their children and family matters.
Thus, in the sample survey the study shows that the working women are shared the decision making in their families regarding education, employment and marriage of the their children and other family matters.

EDUCATION :-

The education data shows that compared to their parents, the respondent's educational status had improved and a large majority of them desired to educate both their male and female children up to high school and above. Education and employment are closely related. There is a direct correlation between higher education and better jobs. The largest proportion of employed women in our sample survey consisted of those who had passed some professional courses. They are holders of a degree in medicine, engineering, education as a doctorate in some faculty. Post-graduate 7.50%, followed by Graduate 20.00% and in rural 12.80% of the employed women in Aurangabad district the rest are either college undergraduate as have just passed SSC and Higher Secondary. It is observed that the activities of women had not been exclusively confined to the four-walls of the house; the housewives are also supplementing the family income besides preforming the household chores. Thus, we come across several changes in the social and economic status of Muslim Women.

Education has been regarded as a catalyst of social change. It is essential for the total development of an individual, for example, physical, mental and spiritual. The Muslim girls are beginning to seek enrollment in schools and colleges in recent years. Apart from this, the attitude of Muslims towards women's education has changed. A majority of the sample respondents desired to educate their daughters not only to make them better housewives and mothers but also to make them independent and employable. According to them it is only education brightens the future careers of their
children. Although the attitude of women respondents is more favourable towards women's education, the attitude of men is not completely unfavourable. The respondents from both urban & rural those who are higher socio-economic background are more favourable than those who hail from lower socio-economic background. But ulemas and other religious leaders pointed out that women should be given equal importance in both religious and secular education. Many respondents are of the view that moulvis are responsible for the backwardness of Muslim Women especially in education. Moulvis discourage girls from higher education. Respondents also argued that moulvis stressed the importance of acquiring religious education and made no mention of secular education. Moreover, they influence illiterate masses not to send their grown-up girls to schools and colleges and also persuade the parents to keep their daughters confined at home. Some moulvis also discourage women's education by misleading the Muslims that higher education makes girls develop un-Islamic and irreligious tendencies.

The attitude of Muslims towards the co-education for girls in also changing. In the past the Muslims were not allowing their daughters to seek education in co-education schools and colleges. But today many of the Muslims are not only sending their daughters to co-education schools and colleges but also willing to send them to far off places to seek university and professional education. According to them, unless their daughters are highly educated, they cannot be made independent and self-reliant. The respondents believe that educated women are able to take household responsibilities efficiently both in the presence and the absence of men. It is thus clear from the present study that Muslim too have recognized the importance of education to improve the status of women.
MARRIAGE :-

Regarding marriage the Muslims have realized the practical difficulty of Polygynous marriage.

Marriage in one of the important social institution. Many changes have taken place in marriage practices among the Muslims. Although, Islam allows Muslim men to have four wives under special circumstances and this practice was prevalent in the past, today, we observe very few instances of polygynous marriage among Muslim. They were of the view that polygynous marriage is an untenable one. They firmly believe that such marriages are not only unfair to the wives but inconvenient to themselves and inimical to family happiness and the development of children.

In the past, girls were getting married at an early age in all the religious communities. Muslims were no exception to this. But this practice has declined gradually. A majority of the respondents were against early marriage of girls. Besides, due to the progress of education and employment, women's attitude towards marriage and the choice of life partners is undergoing to be changed. Their attitude towards the age at marriage for girls is also changing. Both urban & rural women those who are working as Teachers, Doctors, Lecturers, Clerks believe that the girls should be married after the completion of 18 years. They emphasized the need of consulting their daughters before fixing up their marriage.

Marriage is another area where change becomes most evident. Amongst the Muslims, the marriage rules in theory are mainly intended to safeguard the interest of women, but in practice, the average women gets neither the Mehar nor can she refuse to marry nor initiate a divorce (other than under some specified conditions like impotency, Lunacy etc.). But amongst the young women of today who have modern education and earning capability, meher becomes are added economic asset. Being edu-
cated, they have also the advantage of understanding the Islamic jural and legal rules. They understand the full importance of mehar and unlike their uneducated sisters do not free their husbands of the mehar money out of emotion. Comparatively, the uneducated unemployed women are losers and have an insecure standing in their married life. The husbands in their interest try to bring down the amount of mehar to something within their means. But, this attempt is resisted by the girls, parents, whatever be the amount of mehar the educated girl knows its importance and does not free her husband during his lifetime from the mehar obligation. Hence, the educated woman is better secured due to her employment capability and mehar insurance.

The respondents of the study were not in favour of large families and all of them favoured a small family. They pointed out that it was difficult to maintain big families in view of the expenses involved in providing education and other facilities to their children. Some of them were even in favour of undergoing family planning (sterilization) surgery. Although the percentage of those who favoured sterilization is small an awareness has emerged among them about the need to control the family size. They were also in favour of the methods of birth control. Education and the media have played an important role in making them aware of the importance of family planning.

DIVORCE :-

The study also shows that the incidence of divorce is very-low. Some respondents were not in favour of the provision of divorce in Islamic Law. They felt that this provision is loaded in favour of men who take advantage of their superior rights. The innocent and helpless women would always have to lead a life of insecurity and fear if such a provision continued to exist. While accepting talaq or divorce as a legal and valid procedure of divorce it should be used only as a last resort. Only if the husband and
wife find it impossible to live prolonged efforts should divorce be permitted. In the present study, we have come across 7 cases of divorce. A majority of the rural and urban respondents were not aware of the exact talaq procedure either as laid down in the Quran or as provided in the Indian Mohammadan Law.

EMPLOYMENT :-

Employment in one of the important indicators of the social stauts of a person. It makes a person independent and secure. the employment position of women in all religious communities in India is low and in the case of muslim women it is still worse. Though Islam does not for bid women from getting employed (if they do not transgress the principle of Islam), many Muslims were against women's employment. However, alongwith the change in their attitude towards the relevance of education for Muslim women, their attitude towards womens employment is also undergoing a change. A large percentage of respondents have shown favourable attitude towards the employment of Muslim Women in general and of their daughters in particular. In the case of Muslim men, the educated were more favourable than the less educated. Respondents who were in favour of womens employment pointed out that employment made them not only economically independent but also psychologically secure. However, some women opined that women might be permitted to seek out door employment only if the other employees were also women. The respondents who opposed women's employment pointed out that employment made them violate the principles of Islam and rendered the prospect of their marriage difficult. Some women pointed out that if women also go out to work, family life would be seriously affected. The employed women may find it hard to perform the dual responsibilities of housewives and those of employees.
Of those who are employed (265) both urban and rural respondents a majority were engaged in teaching profession. The working Muslim Women were not finding it difficult to interact with their male colleagues. Some of them go to the place of work wearing burkha and those who go without the burkha were not being criticized by their colleagues or by other Muslim. Those who sought employment had been motivated by their parents and husbands. They were receiving whole-hearted co-operation from their family members. According to them, because of the support of their husbands and in-laws they were performing their work properly. Economic compulsions and desire to improve the standard of living were the reasons offered for seeking employment. A greater proportion of employment women have hailed from better socio-economic background and the majority of them took up service before marriage. The respondents preferred teaching and medical profession for their daughters as against careers in technical, government and other establishments for their sons. The respondents, believe that employment certainly improved the status of women in both rural as well as in urban set up.

Thus, it is clear from the above discussion that the attitude of Muslims towards the employment of their women is also changing. The number of Muslim women in the field of employment is slowly increasing. Consequent on their growing concern for employment the enrollment of Muslim girls in general and professional colleges i.e. B. Ed., D.Ed., Pharmacy has been increasing. In addition, the educated are more supportive of the employment of Muslim Women than the uneducated or semi-educated women. Further, the younger generation is more inclined towards employment than the older. Moreover, employed women are not experiencing difficulties from their men as the Muslim Community Instead Muslims show respect to the employed women who are in good positions.
ATTITUDE TOWARDS PURDAH SYSTEM :-

Practice of seclusion is one of the important impediments for the progress and all-round development of Muslim women. It obliges the women to confine themselves to the four walls of the house. Due to the purdah system many Muslims do not allow the grown up girls to go out which is seriously affecting the prospects of their education and employment. However, today we can observed a slow but steady change in the practice of purdah system. A considerable percentage of women respondents oppose the practice of wearing burkha. They were of the view that wearing burkha or covering the body from head to foot is outdated and not required for women in modern times. Like the other women in society the Muslim women are also safe and capable of protecting themselves without wearing burkha. Those who wear burkha pointed out that the practice is prescribed in Islam. Therefore they wish to adhere to its principles. Some of them asserted that the burkha avoided the evil eyes of lustful men. Women's beauty is a dangerous temptation and must be concealed from public view. According to them burkha helps to retain a Muslim identity. It is also important to note that those who wore burkha said that they did not wear it on all occasion. They used it only on occasion of visiting Muslim homes or marriages or when they go to attend religious functions. Some of the parents insisted on their daughters wearing burkha when they go to college. But for most, the wearing of burkha was a matter to be decided by their daughters themselves. Much depended on the attitude of the women themselves. Some women felt that it was honourable for a Muslim Women to wear the brakha. Needless to say the attitude of women would itself be influenced their milieu. Those who move in modern educated circles find it easy to disperse with burkha. On the other hand, those who are surrounded by traditional society are afraid of non confromity.

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Thus, it is clear from the foregoing analysis that the practice of wearing burkha is slowly losing ground. In this, education appears to have played an important role. And even those who were more insistent on the practice feel aggrieved that now-a-days burkha has become a piece of social compulsion rather than a symbol of moral restraint. These is generational factor too in the wearing burkha, because there is less insistence on the younger generation to adhere to the practice.

SOCIAL AND CULTURAL LIFE: -

Until the recent past, the antonomy of Muslim women was seriously restricted. They were not allowed to go out to participate in social, economic and cultural activities. But today we can find several changes. They too enjoy freedom in several matters which had formerly been taboo. We can find many Muslim Women go out for shopping, visiting cinema houses, Parks, Ladies Clubs, schools and even beauty parlours. The respondents pointed out that their husbands did not restrict them in these matters, but the difference is only in the rural areas those who are working as a labour, house-wife and maid servants are not freely visiting to the above places due to their poverty and lack of education and restriction from their husbands and elders. But those who are working as a Teachers, Lecturers, Doctors, Engineers, Politicians, Nurses and Students are Participating in the above social activities in rural as well as in urban areas. They are involving and taking decisions relating to matters like the purchase of household gadgets as well as the education, employment and marriage of the children. It is significant to note that some married and working women those who are Teachers, Doctors, Engineers and Clerks were taking certain decisions by themselves. These women said that as their Husbands were busy in their own occupation, out of home the entire responsibility of managing the household was given to them. Overseas migration
of men has also brought about many changes in the decision-making process. In fact it has faced the women to take independent decisions on many matters either relating to family or otherwise. Some of them said only occasionally did they consult their husbands. Since their husbands had full confidence in them they took decisions by themselves.

It is also observed that Muslim Women, though to limited extent, enjoy autonomy in several respects such as wearing of burkha when they go for shopping participation in social and religious organizations and in domestic management. They even possess the freedom to spend their own money without seeking the permission of Husbands/ Parents. Some of them pointed out that they exercised their franchise in elections as individuals and also taking parts in elections as Corporator, Grampanchayat and as Municipal Councillor in villages, towns and city area without being influenced by their husbands. It is good sign and change that men are recognizing the importance of involving women in the decision making process at least in domestic matters.

RELIGIOUS LIFE :-

Islam has established women's eligibility for worship and other religious obligations. This is stated clearly in the Quran and confirmed by the Sunnah. (The practice of Prophet).

Hence, Allah (God) has established the equality of men and women in terms of worship and commitment to religious rights and obligations.

Believing men and women are equally responsible for their obligatory acts of worship (Prayers, Fasting, Zakat or Charity and Pilgrimage) with no difference between a man or a woman. Both are eligible for the corresponding optional acts of worship (i.e. additional prayers, charity).
1) PRAYER :- The five daily prayers are an obligation upon every muslim man and woman. However, women are forbidden from praying during menstruation and post partium bleeding. Unlike men, women are exempted from praying in congregation in the mosque. Their mosques are their homes and as an encouragement has made it better for women to offer their prayers in the intimacy and privacy of their homes.

Islam has thus taken into consideration the fragile constitution of women and their important responsibilities at home. To make it an obligation upon women to go out to the mosque every day, five times a day to offer their prayers would certainly have caused inconvenience, hardship as well as frequent unnecessary mixing with men. Hence, women's congregational prayers in the privacy of their homes is equal to the congregational prayers of men in the mosques. Allah (God) has lightened this responsibility for them without diminishing their rewards or exempting them from such an important religious obligation.

2) FASTING :- Fasting the month of Ramadan is an obligation upon every muslim man and woman.

Although women are forbidden from fasting in Ramadan during mensutration and postpartum bleeding they do have to make up for the missed fasts as soon as possible.

Moreover, Islamic Jurisprudence excuses pregnant and breast-feeding women if they suspect that fasting can affect their health or the health of the baby. Similarly, they should make up for the days they miss as soon as they can.

3) ZAKAT (CHARITY) :- Is a religious tax obligatory both man and woman those who possess property is to give zakat or charity to poor those who are widow, orphan and the helpless poor in the society.
Thus, the religious activities are conducted by the Muslim women at home and from one of the most Popular means of Keeping up social relations. Moreover, the women due to their education do not necessarily follow the rituals blindly, but try to understand the Holy book. Though the young women have attenuated their religious rituals to a great extent, yet they are more knowledgeable about Islam, as compared to older women.

4) HAJJ (PILGRIMAGE) :- Women as well as men are commanded to perform pilgrimage atleast once in their lives. Allah (God) says.

However, a woman should be accompanied by 'Mahrn' (Relatives like brother or blood relation) It is obligatory upon those who are adult, in good health and have enough money to meet the expenses of their Journey to Mecca and maintain their family during their absence.

WOMEN IN POLITICS :-

The political representation of women is much less in urban as well as in rural. It is the fact that the political parties do not prefer women candidates for key positions which are mainly occupied by men. Thus, the decision making power pass into male hands. The Indian society giving importance to follow the traditional social position of women, first as wife, mother and housewife. In India this position becomes more complex because of the caste complications and women of all the castes cannot participate equally in any movements, inspite of all the noble thoughts expressed time and again. This freedom is further restricted by the joint family tradition of India where in more limitations are observed in day to day life of a women.

The involvment of Muslim Women in politics up to only Corporator level in Aurangabad city and in villages a very few women participate up to the member of Grampanchayat or Muncipal Councillor.
Thus, in principle women have been given equal political status with men but traditionally women is considered weaker than man physically intelectually and socially in India. Because of this traditional impressions the right to political equality offered in the Indian Constitution becomes meaningless. Gandhiji has stated that the removal of all types of social exploitations, should begin with securing legal and political rights to women. Only then Indian society can be said to have social justice.

Collectively, women are suspicious about organized politics and are also less informed about it politics is considered to be a male domain.

Political socialization of women can be achieved only by arranging institutional instructions and supply of information to women. Government should establish agencies for such institutions because political participation requires lot of time, energy and resources which is difficult to master for women on individual bases.

CONSTRAINTS ON CHANGE :-

Several changes have taken place in the status on Muslim Women. Their social activities have gone beyond the four walls of the house. However, these changes have not taken place at any phenomenal rate compared to their sister in other religious communities. Many Muslim Women tend to be slow in reaping the benefits of modernization. Even today they have to surmount the barriers put up by social customs or religious traditions. These barriers are coming in the way of the progress and development of Muslim in general and their women in particular. The following are the major constraints coming in the way of the development of Muslim Women.

Firstly illiteracy or low level of education of parents or the attitude of the old people to change is one of the major constraints in the development of Muslim Women. Uneducated parents tend to confine the young girls to the household. They have failed to
realize as recognize the importance of education for girls in particular. Older people particularly want to stick to traditional beliefs and habits. They are not only reluctant to change themselves but also curb others progress. Therefore, illiteracy of parents and their adherence to old values still pose a problem for Muslim Women.

Secondly, in villages the Muslims are very religious and they depends on religious leaders/ moulvis are also obstructing Muslim Women from enjoying the fruits of modern education. They are the ones who kept Muslim community in isolation and stagnation. Even today, they try to influence the masses in their religious sermons. They said that if the rural women got the higher or modern education, she could not do the job of household and also it creates the marriage problems in the villages. Due to poverty and joint family system they have discourage parents from sending their daughters to college. They are highly antagonistic to women's education. Therefore, in villages most of the Muslim girls left the schools after IVth, V and VII th Standard.

Due to their traditional mentality and lack of awareness about modern secular values the community as a whole has been very slow in imbibing the spirit of modernization. The illiterate Muslims or elder persons in villages in general are stated that if they have given more or higher education to girls so they have not preferred to marry in the village boys and they left the village and settled down in city area. Thus, the illiterate men and women generally in villages and taluka places are misleading the parents of Muslim Women and discouraging them to send their daughters in the city area for taking higher education.

Thirdly, the low economic position of Muslims also pose a problem in adopting modern methods and values. Educational standard is better in private schools but due to exorbitant fees, donations etc the poor people can not afford to send their children to such schools. Therefore they enroll their children in public schools or sometimes Urdu
schools. These schools are handicapped by either lack of teachers or other necessary infrastructural facilities. We have observed the unsatisfactory condition of Urdu schools. Most of the Urdu schools in the sample areas are having either one or two teachers teaching all the subjects to a group of sixty or eighty students. These teachers are unable to give individual attention to each student. Poor people are the victims of the state of affairs. Their poor socio-economic conditions have pushed down their standard of living in villages as well as in city area due to mainly by lack of earnings. Lack of family planning among the poors sections i. e. Labours, Maid-servants and Housewives are also contributing to their degradation. Domestic responsibilities in large families has also constrained the Muslim Women involving themselves in social activities or in gainful employment. On the other, those women who are educated up to SSC, HSC or graduate in both rural and urban areas adopting the Family Planning methods and kept small family, because they do not wants to distribute their land in the large family in the villages and in city lack of socio-economic and residential problems force them to keep themselves small family system.

Fourthly, lack of separate schools and colleges meant exclusively for girls also is one of the constraints in the educational development of Muslim Women. Due to co-education system in colleges and university most of the Muslim Women drop out from higher education and they do not observe and practice purdah in such a type of schools and colleges. Thus, there is a need for separate girls schools and colleges are essential for the development of Muslim girls as socio-economic and cultural development.

Fifthly lack of able leadership among the Muslims is another hurdle on the progress of Muslims in general and their women in particular. Most of the existing leaders seem to have a vested interest in their backwardness so that they can create vote-banks by whipping up religious sentiments or raising emotional issues. As a matter of fact, there
is an acute dearth of enlightened leadership at all levels of the Muslim Community. The educated and the well-to-do among them tend to cut themselves off from the masses and live their own comfortable lives without a care for the sufferings of their brethren. The other leaders are exploiting the backwardness and the sense of insecurity prevalent among the common people. We observe this dearth of leadership especially in the field of modern education. The emergence of leaders like Sir Syed Ahmed Khan is the need of the hour.

Therefore, efforts have to be made to overcome these constraints for the development of Muslim Women. Once these problems are solved, there is no doubt that the Muslim community will forge ahead and become a productive force in nation building and in hand with other ethnic communities.
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