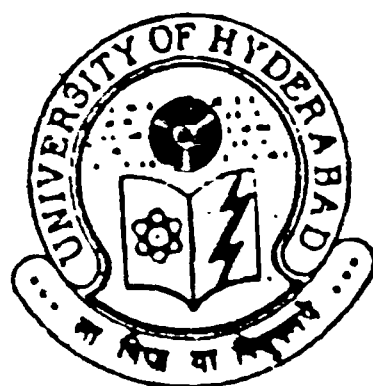


*EDUCATION AND SOCIAL CHANGE :
A CASE STUDY OF
MIDDLE CLASS MUSLIM WOMEN IN HYDERABAD*

Thesis Submitted for
*The Award of the Degree of
Doctor of Philosophy
in
Anthropology*

by
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1996

UNIVERSITY OF HYDERABAD
SCHOOL OF SOCIAL SCIENCES
DEPARTMENT OF ANTHROPOLOGY

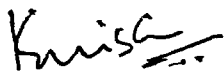
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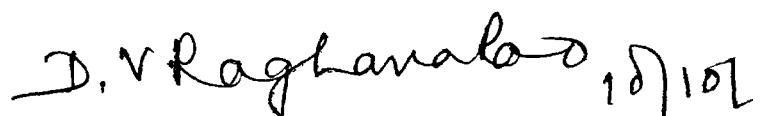
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INTRODUCTION

"Individuals may strive for stability and security, societies may foster the illusions of permanence; the quest for certainty may continue unabated and the belief in eternity persists unshaken; yet the fact remains that societies like all other phenomena, unremittingly and inevitably change" (Davis, 1959:21).

Change is an ever-present phenomenon in human civilization. Society is subject to continuous change, growth and decay. In every society numerous processes of change operate simultaneously that introduce variation and modification in its fabric. Change being an inevitable factor, its rate and direction vary from one society to another, and between different sectors in the same society.

Anthropologists define two terms responsible for such impacts, 'diffusion' and 'acculturation'. Further, it can be said that the tendency to change is fundamental in society and as a consequence a relative tension is noticeable in all societies. Every society can be said to be host of two different kinds of forces - one that promotes changes and the other which strives to maintain the status quo. The former may be represented through stimulants or factors promoting change, and the latter through change inhibiting factors or barriers.

Change is viewed through time perspective. According to Malinowski (1939), social change is a process of reorganization on entirely new and specific lines. Social change refers to change in social structure. Organisational change (changes in the ways of doing things) involve some change in the quality of social relations and hence in social structure. In many human society, the social relations, social institutions and social structure are correlated.

Every society is now in a process of transition. Growth of knowledge, urbanization, education and employment are some of the factors that lead to social change. The institution of family and the division of labour within, along with other elements in the broader social system have been affected by the processes of change.

The Muslims form a minority community in India and due to their rigid religious orientation change is generally resisted. In spite of this, lately certain changes have occurred in the Muslim community regarding the role and position of women. One of the factors in the improvement of the status of women is education which is indispensable for playing many of the modern roles and thereby enables them to rise in status, it also widens their cognitive map and enables to compare their position in society vis-a-vis men. The main theme of this research is how changes have occurred in the activity pattern and position of women.

THEORETICAL PERSPECTIVE:

Social change is a widely discussed subject but its theoretical position remains controversial. Analytic descriptive studies of various social and cultural systems in India did engage the interests of the British and European scholars right from the 18th Century, but comparatively the studies about the processes of social change went on continually. The functionalist studies mainly focussed on the analysis of social change. In fact some of the most discussed concepts of social change in India are clearly oriented to the structural-functional method.

The concept of social change find a beginning in the writings of the British and Indian scholars following the last quarter of the 19th Century. The concepts and formulations got differentiated and a variety of approaches emerged. These approaches are classified into the following types:

1. Evolutionary Approach,
2. Cultural Approach,
3. Structural Approach, and
4. Dialectical Historical Approach.

The evolutionary approach concentrates on the institutions like caste, family, marriage, kinship and village community. Evolutionary approach to modernization is based on more systematic theoretical assumptions. Modernization is conceived of as an evolutionary stage in the life of the human society.

A comprehensive theory of social or cultural change assumes that sources of change lie both inside and outside the system. The concepts of sanskritization and westernization postulated by Srinivas (1978) define these two types of sources of social

change. If we define social change not merely as new cultural adaptations or positional changes in the status of groups and categories but as structural changes or changes in the principles of social stratification as such, we find that all the above conceptual formulations on social change tend to be partial. The dependent where change takes place, and independent why change takes place variables used through these concepts do not reach the point of critical minima to be considered adequate for theoretical generalization. The dependent variables are in most cases culturological, they deal with changes in ideologies, outlooks, traditions and their social organization rather than in the social system or structure as such.

A structural focus in the study of change does not imply a variation in the dependent variables through which changes are being identified but also establishing with independent causal variables. This enhances the power of social change theory.

Another major characteristic of a structural study of social change in the observation of the magnitude and incidence of role differentiation in the social structure resulting from social pressures such as increase in population, growth of industries, rise of new cities or urban centres and rise in the economic and technological bases of society, which necessitate creation of more complex organisation and new role and status types. The structural approach is predominant in social sciences.

The use of the dialectical - historical model for the study of social change has not been common in India. Probably, the explanation lies in the colonial linkages of the Indian social sciences and social scientists. Marx's own writings on India

though underlying the need for revolutionary changes focus more prominently upon the static and the primeval character of the Indian Society.

Mukherji's views are close to the dialectical historical approach to social change. A.R.Desai, analyses the processes of changes in India in the context of the history of nationalism. The dialectical model of social change focuses upon the latent and manifest areas of social conflict, their aggregate articulation and relationship with specific structures in a social system as a whole.

The gaps in social change studies in India are both methodological and theoretical. The most popular model for the study of social change has been the continuum model; the dialectical and historical methods have been neglected by and large with the exception of some studies. The use of rich historical data for sociological analysis of change is lacking. Another gap in most studies of social change is the absence of the systemic frame. Specific social isolates like caste, family occupation etc., have been studied in a local or at the most in a regional setting but the analysis of the interaction among these isolates in the light of changes in the social system as a whole. How changes in one aspect of social system impinge upon changes in others do not find meaningful coverage in most Indian studies of social change.

The various aspects of society are interrelated and intertwined with each other. At every stage there is an interplay among the various elements of social life. Change in one aspect evokes change in the other. Religion regulates the sacred as well as secular practices among the Muslims. The Muslims by and

large accept their religion as unalterable and resist any major innovation. As written in the sacred texts, under these conditions the man-woman relationship and the authority structure in the family continue to be rooted in traditional sanctions. The close link between the authority structure in the family and religion affects decision making and overall behaviour pattern of the members. However, from time to time the forces of change generated in the social system have not left the Muslim society entirely unaffected.

The Anthropological literature on the status of primitive women is rich and varied, but there are very few scientific works available on women in the complex societies of today. The material on India is not complete in it self. A thorough knowledge of the structure of society is necessary for analysing the position of women, because a significant change in the latter occurs when the social structure itself undergoes a change. Moreover, any discussion of the position of women has to go beyond the idealization of women to be able to present the actual status of the women. As Lowie (1920, P.188) puts it, "It is important to ascertain what customary or written law and philosophical theory have to say on feminine rights and obligations. But it is more important to know whatever social practice conforms to theory or leaves it halting in the rear, as it so frequently does."

Multi-directional forces of urbanisation, industrialisation and socio-educational advancement are affecting various aspects of traditional Indian society. After Independence changes have become more pronounced as a result of political Independence, constitutional measures, planned economic development, social

development, emergence of urban culture, secularisation and rational outlook. In spite of several secular movements, religion continues to have a strong hold on the people. The different religious groups have different perspectives in respect of women and their place in society.

In spite of Independence, the followers of Islam are little affected by the Indian Constitution since even today only Muslim personal law applies to them. In such a rigid system, new ideas are accepted with difficulty. According to Myron Weiner (1966:7) tradition refers to "the beliefs and practices handed down from the past; as we reinterpret our past, our traditions change". While traditionalism, "glorified past beliefs and practices as immutable. Traditionalists see tradition as static; they urge that we do things only as they have been done before". This ideology of traditionalism is found amongst the Muslims, who glorify their past and take it as unalterable and is always against changes.

With the coming of Independence and general change women were no more regarded as the weaker sex. As Hate (1969:263) puts it, "Women is biologically different from man, but modern trends rightly emphasise the similarities rather than dissimilarities. Due to scientific and technological advance there is less physical and more mental labour which is a favourable aspect to establish women's equality. Educational qualifications facilitate this process". Amongst the Muslim, religious education is one of the fundamental rights of the followers of Islam and in early childhood every Muslim boy and girl undergoes the ceremony of Bismillah. This is to make children know about their religion and

the Holy Book Quran and may be able to read the prayer (namaz) five times a day. For the women of earlier generation this used to be the beginning and end of formal education. Whatever little they learnt from their elders was accepted unquestioningly. This kind of training gave them very little opportunity to learn other things beside the maintenance of home. Moreover, these women had a very shallow knowledge of their own religion, which they thought conditioned and directed their entire life.

But today, the formally educated Muslim women have a first hand knowledge of the religious texts. With the result that on the one hand they have begun to challenge the validity of the misleading elements in the religion and on the other hand they have become staunch followers of Islam, fully aware of the restrictions and liberties sanctioned to them in the Quran. This phenomenon of the awareness as the consequence of education has been stated by Anderson (1966:74) to this effect : "Sometimes modernization means strengthening of the old ways of life, as when literacy enables individuals to appreciate religious doctrines in their purer form unmixed by superstitions".

Thus we see that education is an important factor leading towards modernization. In the case of other Muslim countries we see that, "the Islamic renaissance and its improved idea of woman's status based on a truer interpretation of the sacred texts is going hand in hand with modern nationalism, its dynamics and its victories, its social and political reconstruction, to accord to woman her rightful place in the new city of Islam." (A Djebar, 1961:39). Others like late President, Hamal Abdul Naseer permitted women in Parliament as well as in the army. In the

case of Indian Muslims whatever changes are taking place are due to education, womens employment, science and technology and westernization.

CONCEPTUALIZATION OF CHANGE :

Society is subject to continuous change, growth and modification. Whether social units are looked upon as "structural functional equilibria" in Talcott Parson's sense or as quasi stationary equilibrium process in Kurt Lewin's sense, social change is the most recurrent aspect of group existence; it cannot help changing even if all its external conditions are held constant. Social change may commence in any aspect of the system, through immanent force emanating from within the system or external forces impinging upon it.

In order to understand the kind, degree and nature of change, Raymond Firth's concept of organizational change is useful. Any theoretical framework for the analysis of social change must be concerned with what happens to social structure. Firth distinguishes between 'Organisational change' and 'Structural change'. The organisational change does not alter the basic relations between individuals and hence cannot be termed a change in social structure. On the contrary, structural change occurs when there is a modification in the basic relationships between members of a society. The analysis of social system by the 'dynamic social theory would say whether the social change is, 'repetitive, structural, gradual, radical'. Continuity and change are well integrated in the social system, and one can study the changed situation only in comparison with the traditional social system.

The socio-economic and political conditions have brought about a change in attitudes, beliefs and value system of women and this in turn generate and set in motion new forces which will change the social scene. With increasing education of women, there will be subsequent alterations in the entire fabric of the society. The existing pattern of Muslim society is studied and analysed to understand the continuity and changing aspects and the forces and factors responsible in such a situation.

Change and modification in women's status and role have many latent and manifest dimensions. The attitudes, aspirations and value orientation of women determine the pattern of relationships existing in the family. They exercise a profound effect on the kind and quality of relationships which exist between generations, between the sexes and the roles they are going to assume as wives, mothers and daughters. The authority structure, system of rights and duties, allocation of work roles also undergo a change.

WOMEN AS AN ELEMENT OF SOCIAL CHANGE:

As changes in socio-economic and political conditions have brought about a change in attitudes and values system of women, it will have to be admitted that new attitudes and values will in turn generate and set in motion new forces which will change the social scene with increasing education of women there will be more changes in the entire fabric of the society.

SOCIAL CHANGE AMONG MUSLIMS :

Modernization and social change among Muslims in India has not received much scholarly attention from sociologists and

socio-anthropologists. For instance, there were a number of small-scale, micro-level sociological and social anthropological studies in different parts of India during the fifties and sixties and these were followed by attempts to discern a broad and general picture of 'the specific patterns of interconnections which can be traced through empirical studies of particular groups in particular localities and the changes in such patterns'. (Singer and Cohn, 1968 : 2). Even so, they had precious little to say about social changes taking place among Muslims. Srinivas Social Change in Modern India (1966) which was the first attempt of this kind, tried to present a synoptic account of social changes taking place among the Hindus. Muslims were referred twice in his book, once in connection with their influence on Hindus and the other in the context of Westernization. Singer and Cohn's volume titled Structure and Change in Indian Society (1968) which represents another attempt at systematization of the vast body of empirical research on Indian society, was similarly weighted in favour of Hindus. Muslims are mentioned in it only in Schwartzbergs paper dealing with caste regions of north Indian plain and in the paper by Marriott.

It has generally been held that Muslims in India are either not modernizing at all or are lagging behind the other religious communities in getting modernized and that there is something inherently anti-modernization about their religion which has been responsible for their failure to respond to the process of modernization and social change currently underway in society. This argument reflects a variety of shades. For example, scholars differ as to the reasons why Muslims have been slow to take to

social change. According to one view, the resistance or reluctance to modernize is attributed to an acute minority complex, which has come to characterize Muslims in India as well as their growing self-consciousness as a minority community in a predominantly Hindu India. According to the second view, the failure of Muslims in India to respond to the forces of social change is attributed not so much to their status as a minority but to a process of invidious discrimination which has reduced their chances of drawing the advantages of economic development and social changes taking place in Indian society. The third explanation often advanced is that the reluctance of Muslims in India to get modernized is but one localized expression of a more general tendency throughout the Muslim world and owes itself not so much to their peculiar situation in contemporary India but rather to the distinctive orientation of their religion which discourages modernizations. Some of the works which have presented these arguments include Shah (1969), Hassanain (1968), Dalwai (1969) and Baig (1974).

Some of the recent studies focusing on modernization and social change among Muslims in India include Roy (1979), Menon (1982), Jain (1981) and Asghar Ali (1991).

These studies have brought certain aspects of Muslim social and cultural life in India with which they deal, but a reading of them suggests that they have all accepted commonly held stereotypes and cliches about Muslims in India and tried to simply validate them through empirical research.

The illustration given by Yogendra Singh in *Modernization and Islamic Impact in India* says, whatever may be the nature of

the Islamic tradition, urbanization leading to literacy and greater access to information media, and the emergence of a new elite and middle class, which had been the forerunners of modernization in the Muslim countries of the Middle East, Pakistan and Indonesia, are leading Muslims in India to modernization as any other community. Forces in contemporary Islam are still seen by Singh as opposed to social change. He concludes by saying that social change among Muslims in India is ultimately contingent upon the reinterpretation of their religious tradition and faith. Unless fundamental Islamic values and the world-view which they produce are re-oriented. Muslims in India are unlikely to undergo any significant degree of modernization and social change.

The tendency to proceed on the perception of Islam as a rigid, unchanging religious tradition characterized by what Rodinson calls a certain Misoneism (Rodinson, 1964:146) or a Nicht-Progressiveness as a German economist studying the economic soul of Islam puts it, has been more explicit in more recent works by sociologists and social anthropologists on social change among Muslims in India. For example, the study dealing with the impact of education on the status of women in Kerala by Menon assumes that the socio-structural and institutional factors in Muslim society are dysfunctional to education.

The socio-structural and institutional factors that are indicated include the segregation of sexes, which is regarded as a feature of Muslim society, the practice of Purdah and the emphasis upon domestic roles for women. There is a common misconception of many that the extreme segregation of sexes and the practice of Purdah are rooted in Islam. Comparative analysis of

Purdah in South Asian societies is found in Papanek and Minault.

Shibani Roy concedes that the empirical reality concerning the Muslim women in North India where she carried her research work is not quite as static as this would indicate. She admits that 'the general social environment and forces of change generated in the social system have not left the Islamic societies (Muslims in India) entirely unaffected.' (Roy, 1979:1). Nonetheless, this does not deter her from asserting her assumption about the linkage between Islam and the status of Muslim women.

The confusion in the studies dealing with social change among Muslims in India arises from a more general difficulty, namely, the conceptual and methodological complexities implicit in the notion of social change.

Mayer's work on intellectuals and proletarians in the study of contemporary Indian Islam is most directly concerned with the conceptual and methodological problems involved in modernization and social change among Muslims in India. He begins by identifying three principal theoretical orientations which have dominated the study of the subject. He calls these the Koranic, political, cultural views which seek to account for contemporary Muslim attitude towards change in terms of basic Koranic values.

John Eade, through case studies of selected families of Calcutta's educated Muslim middle class demonstrates that the answer to the question of change really lies in the peculiar social situation of the urban environment. His conclusion is that the term Islamization to analyse social processes within urban centres can conceal the effect of ethnic identity upon rural Muslims. 'If Islamization encourages people to identity

with one another as Muslims in certain situations' in other situations people could share a common class or regional identity.

Change in the status of women is an integral part of the process of social change in every society and Muslims in India are no exception to this. The status of Muslim women varies a great deal with the economic status of the family and the social strata to which she belongs. Change in occupation is one of the indices for a change in the status of people. In social change, the role played by education, advanced scientific knowledge and new technology is most important which radiates from urban centres.

REVIEW OF LITERATURE:

The anthropological and sociological literature have not many works on the position of women in different societies specially in the South. For this particular study the Indian middle class Muslim women of Hyderabad from Telengana region was chosen. Firstly, books dealt with Islam and Islamic culture were consulted for understanding the Muslims and their culturo-historical background in the world. The literature on women in Islam was read. Secondly, various other works on Indian women, were read, special emphasis was given to the urban women.

From the vast literature of Islam and Islamic culture following writers were of a great help, Sykes (1910); Mirza (1916); Mansoor (1920); Ameer Ali (1922); Leavy. D (1923); Census of India (1961); Fayzee (1963); Riaz (1972); Philips B, (1979); Boutas (1983); and 'A Manual of Hadith' translated by Muhammad

Ali Maulana (Year not mentioned).

For understanding of the culturo-historico-political background of the Muslims the most helpful books was of Israel, Milton (1983) which dealt with Islamic society and culture and of Mujeeb (1967), which dealt with the historical and social development of Islam in India. The other works were : Smith, (1946); Siddique (1952); Levy, R (1957); Aziz (1969); Moin (1973). The books of Atikson, J (1832); Bartold. V; Gulati (1986); Islamic review (1959 April & November), Maududi (1970) in Urdu all gave a background to the understanding of women as they have been viewed in their religion and in other Islamic countries.

The different social groups amongst the Muslims form a very debatable and controversial topic. Ansari (1960) had divided the Muslims of India into various groups. His work was further modified by Ahmad (1973). This books contained essays on Khojas of Bombay, Meos of Rajasthan and Haryana, Moplas of South-West Coast of India, Tamilian Muslims, Muslims of Uttar Pradesh, Muslims of rural West Bengal and Muslims of Laccadives. Guha (1965) in her paper depicts the caste system among the rural Bengali Muslims.

The literature on position of woman is vast and extensive. One of the earliest and systematic accounts of the position of women had been given by Lowie (1920) where he particularly emphasized the difference existing in theory and practice as regards position of women in any society. Evans-Pritchard (1965) tries to analyse the position of women through the role of women in complex and simple societies. Some of the authors who make a significant contribution towards the study of women are Mead

(1949); Linton (1952); Montague (1954); Myrdal Alva and Klein (1956) and Ehrenfels (1956); Naim (1987); and Mehrota Nilika (1990). The status of women in the South Asian countries has been assessed by Appadorai (1954) in which the legal status and political rights of women have been discussed and a method of approach to the problem of status of women is suggested. The next important was the UNESCO Publication edited by Ward (1964), in which the essays of Dube and Thapar give the historical account of the development of the status of women through ages. Karim's paper on the changing patterns of an East Pakistan family and Rosse's study on changes in the position of Malay women and other essays give a good picture of the womens position in Asian countries.

There are many works done on India women. Altekar (1956) and Pinkham (1941) try to evaluate the status of women in historical times through numerous religious scriptures on Hinduism. A government of India Publication, edited by Baig (1958) has a collection of essays ranging from those on tribal women to modern Indian women. Cousins (1941), Thomas (1964) are the two authors who have efficiently succeeded in compiling the status of Indian women chronologically. Moreover, there are plenty of literature on the changing status of the Indian women after Independence, notably are the works of Desai (1957); Cormack (1961); Hate (1969, 70) and Mehta (1970).

Some particular studies done on the Muslim women are by Kapadia (1959) who deals with the institution of marriage amongst the Hindus and Muslims using the religious texts of both the communities. Mishra (1963) gives a socio-historical account of

the Muslims of Gujarat. Khwaja (1965), who in her survey of the Kanpur Muslim women comments on their attitude towards Purdah. Tayyaba Khatoon (1967) have recorded the type of marriage alliances practiced by Indian Muslims. Dube (1969) gives an account of the matrilineal Islamic society. Vreede-de-Stuers (1969) tries to interpret the prevalence of Purdah and the changing mores amongst the North Indian Muslim women. Korson (1970) in his paper titled as "Career Constraints among Graduate students in a Developing Society, West Pakistan" brings out the changing status of Pakistani women by analysis of their career. Haldar (1970) gives socio-historical background of polygyny and give certain concluding remarks for the urban Muslim polygynists. Kutty (1972) in his book on Laccadive Islanders show how the husband does not have economic rights over his wife and cannot demand productive labour.

Shibani Roy's (1979) works on status of Muslim women in North India points out that one of the major consequences of the varied processes of change in all the spheres has been the emancipation of women from their tradition bound ethos.

Menon (1981) in her study examines the role of education in improving the social status of Muslim women. Brijbhushan (1980) has tried to correct many of the misconceptions about the position of women in Islam and tried to develop a broad based profile pointing to the fact that with the modern process of equalitarianism in India, the position of Muslim women is also sure to improve.

Asghar Ali (1993, 1994) has dealt with the questions of equality and rights, and the problems of Muslim women in India.

The other works edited in his book are by Sushila Jain on the changing status of Muslim women, Syed Mehdi Hussain on Muslim women and higher education (pegged to Hyderabad) and Masood Ali Khan on social change among Muslims in Aurangabad.

A cursory glance of the works on Muslim Women points to the fact that Muslim Women are also under the influence of all round changes that are taking place in Modern India.

THE CONCEPT OF 'MIDDLE CLASS':

The term 'Middle Class' is difficult to define. According to sociologists, it consists of a heterogenous group of people with a variety of vocations, cultures, tastes and ways of living. H.P Fairchilds puts it, "the middle class today is a term designated to a heterogeneous section of the population made chiefly of small businessmen and small industrialists, professionals and other intellectual workers with moderate incomes; skilled artisans, poor persons, farmers, white-collar workers and salaried employees of larger merchantile, industrial and financial establishments. They have few common economic interests and whatever unity they possess lies in their education standards, their standard of living, and ideas of family life, their mores and recreational interests".

B.Bhushan's 'Dictionary of Sociology' puts it as "a segment of economic and social stratification of a society which does not have either exceptionally low status or exceptionally high status". There is therefore no agreement on the exact definition of middle class.

According to a survey of the Central Statistical Organisa-

tion, the middle class consists of "all families, following intellectual occupation except agriculture" (Hate, 1969 : 8).

Chibbar (1968) defines the modern middle class as that which includes the old middle class and the new trading class, on the one hand and the white collared and managerial workers on the other.

Mishra (1961) undertook a study of middle class extending from the Mughal Period to the year 1947 is of the opinion that in England and other European countries, the middle class emerged basically as a result of industrial and commercial revolutions. In India, on the contrary, this emerged more in consequence of change in the system of law and public administration than its economic development and they mainly belonged to the learned professions.

According to Linton, the term middle class denotes the large and expanding section of the urban population who do not do manual labour, follow the norms of respectability are educated beyond the legal minimum, are actually concerned with personal advancement and are ordinarily able to devote a part of their income to display the high standard of living which is a characteristic of some persons of this group is typically founded on occupational income and not on inherited property or privilege. 'This middle class maintains a set of cultural values which are its most essential characteristics, and which are capable of being partially accepted under current conditions by manual workers and the owners of productive property. The dominant theme is the emphasis upon personal achievement'.

THE PROBLEM OF THE PRESENT STUDY:

The focus of the present study is education and social change: A case study of middle class Muslim women in Hyderabad'. The study includes both educated and uneducated, working and non-working women. We have taken the middle class women as the universe because it is assumed, if the changes in the status of Indian women are in process it must be in the case of those who are educated and of middle income group as the impact of modern influence is expected to be greater on them. For the present work of the study of change in woman's role and status, an operational definition of middle class in terms of family background, level of education and income variables was formulated. These variables are theoretically significant.

OBJECTIVES:

Indian studies on Muslim women and their status are significantly around northern India, and mostly by men. This study of Hyderabad could be taken as a representative of the South Indian study, through which important comparisons could be made between the North and the South. The present study has the following objectives.

1. To reconstruct the position of Muslim women from both textual (Quran) and empirical sources.
2. To assess the changing status of Muslim women as an outcome of their educational achievement.
3. To examine their perception about education and the problems related to education.
4. The changes in their attitudes towards social institutions

and social relations.

5. To find out their role in family decision making.
6. To assess their perceptions about Islam - both from the point of view of religion as a doctrine as well as in practice.
7. To examine their political awareness and participation in the present context of women's liberation, and
8. To identify the factors which are responsible for inhibiting status improvement in spite of education.

ORGANISATION OF THE DATA :

The first chapter deals with the introductory part in the light of existing literature. The sources are from anthropology and various other social sciences related to the studies of women. The chapter includes the objectives of the research and organization of the data.

The second chapter is the methodology used in the research, about the sample size and the tool of data collection used in the study.

The third chapter discusses the status of Muslim women in Islamic society and in India. Further it deals with the Muslim population in Andhra Pradesh, origin and history of education in Hyderabad and ethnic background of the city. The chapter also includes the socio-economic background of the respondents.

The fourth chapter deals with the social, political and economic aspect of education and importance of education and Islam. It deals with the problems relating to education, co-education, objectives of education and opinion about girls education. The focus has also been on encouragement and limitations,

that has been traditionally coming down in Muslim society over the centuries.

The fifth chapter covers marriage, form of marriage, views on polygyny, dowry and mehr system, divorce, widows status and remarriage.

The sixth chapter deals with family type, position of women in family, views on family planning, social activities and in detail about the purdah system. It also examines the impact of T.V., hobbies, changes in traditional ways and suggestions for the betterment of community.

The seventh chapter discusses about economic position, property rights and use of income.

The eight chapter covers the political participation, political aspirations, awareness and voting behaviour.

The last and ninth chapter recapitulates the various observations made in the earlier chapters in the form of summary and conclusion.

CHAPTER - II

METHODOLOGY

METHODS AND TECHNIQUES :

POPULATION:

The total population of Hyderabad district according to 1991 census is 31,45,939 which is cent percent urban. The growth rate of population between 1971 and 1981 is 33.81 percent against the growth rate of 23.19 percent of the state during the same period. The density of population in the district is 15,761 per sq.km. The sex-ratio in the district is 920 females per 1000 males. Among the total population 27.75 percent are workers which is less than the State average of 42 percent. Of these workers, 1.6 percent belongs to other categories of workers. It will thus be seen that a large percentage people are living by non-agricultural occupations covering mostly urban trades, construction and industrial employments.

MUSLIM POPULATION:

The total population of Andhra Pradesh is 6,65,08,008 according to 1991 census. The total Muslim population of Andhra Pradesh is 59,23,954. The total Muslim population of Hyderabad is 12,38,074.

MUSLIM WOMEN POPULATION:

The total Women population in Andhra Pradesh is 3,27,83,427 according to 1991 census. The total Muslim Women population of Andhra Pradesh is 28,98,849. The total Muslim Women population of Hyderabad according to 1991 census is 6,02,919.

SAMPLE SIZE:

Although the Muslim population constitutes about half of the population of Hyderabad, the concentration of Muslims vary from ward to ward. For the purpose of this study the samples have been selected from the most densely populated Muslim wards. These wards come under both the old city of Hyderabad or popularly known as the walled city as well as from the so called new city of Hyderabad, north to the river Musi. A total sample of 250 women had been selected for the study belonging to middle class both Shia's the Sunnis sects among the Muslims.

Although 250 women in the Sample out of 602919 Muslim women population in Hyderabad constitute only 0.04 percent, care has been taken to choose the sample from among the educated and uneducated, married and unmarried, employed and unemployed, young and old etc., so that the sample is nearly representative of the universe. Therefore, emphasis has been laid on the quality of the sample rather than the quantitative.

SAMPLING PROCEDURE:

The sample of respondents were chosen at two different stages. The first stage comprised of selection of the zone or the ward, and the second stage was the selection of the respondents.

For the purpose of the selection of the zone, three major indicators were taken into consideration, such as, concentration of Muslim population, literacy among women and women's occupation. Accordingly, Ward Numbers 20, 21, 22 and 23 under the circle number I and II, from the old city were identified for drawing the sample of respondents. Similarly, the ward number 10 and 12 under the circle number IV and V in the new city of Hyderabad were identified for drawing the sample. Therefore, a total of six wards out of thirtyfive were identified from both the old and new city, which comprised the universe for the present study.

The second stage consisted of drawing the samples from these six wards as identified earlier. For this purpose, a simple random selection procedure was followed.

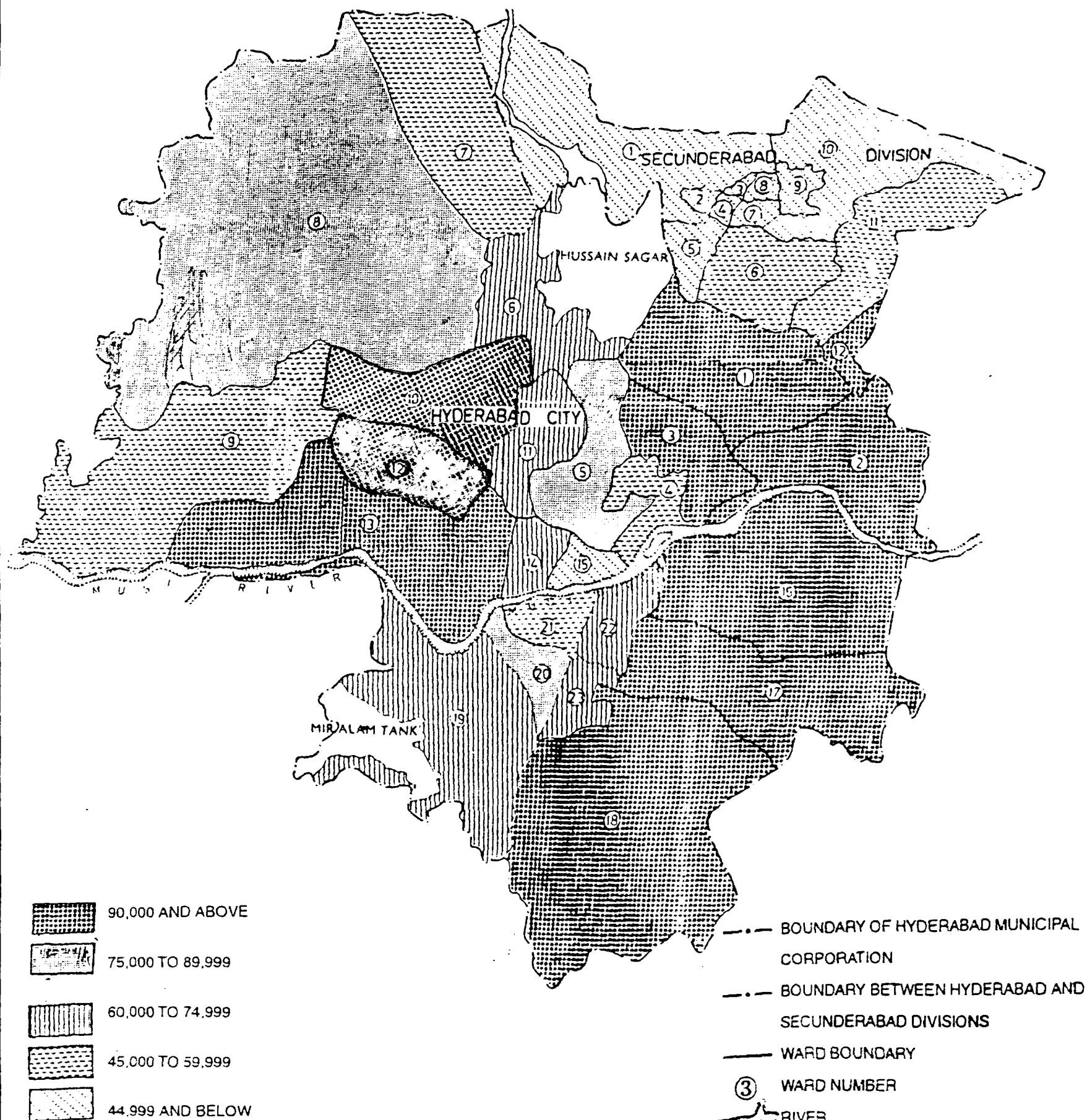
A list of occupied residential house holds for these identified six wards was collected from the Municipal corporation of Hyderabad. A proportionate sample of 250 households was first drawn from the above list. As the total number of occupied residential households in respect of these six wards was 66113, every 265th household was identified as the source of the prospective respondents for the present study. The following list presents the number of households selected from the identified six wards: and the map presents the ward wise population.

HYDERABAD CITY WARD-WISE POPULATION 1991

240 0 240 480 720 960

METRES

N



STUDY AREAS : 10,12,20,21,22,23

Source : Census of India

Sr.No.	Ward No.	No. of occupied Residential house-holds	No. of Households chosen for this study
1	22	9127	35
2	23	10562	40
3	20	11707	44
4	21	7072	27
5	10	14119	53
6	12	13526	51
Total		66113	250

Although every 265th household from the list of the Municipal Corporation of Hyderabad was envisaged to be selected for the final selection of women respondents, the following difficulties were faced:

1. The identified household in all cases was not a Muslim household.
2. The identified household in all cases did not have a woman.
3. The identified household did not have a female respondent above the age of 18 years.
4. The identified household had unwilling woman to cooperate with researcher.

The following remedies were undertaken to solve the above problems. If the 265th household was not a Muslim one, the households next to the number was checked up. In case of failure, the next household was asked about their religion. However, as the samples were drawn from the Muslim dominated wards, there was no occasion to extend the 265th household beyond 268th. In

case the 265th household either did not have a female member or girls below 18 years of age or unwilling women to respond, a similar procedure was followed, which did not necessitate to extend the list beyond 268th household.

After selection of household, attempt was made to ascertain the educational background of the women inmates of the concerned household for the final selection of the sample. Not much difficulty was experienced for this exercise and 150 educated and 100 uneducated women were selected from the identified households for the purpose of the present study.

PILOT STUDY:

Before the administration of the schedule prepared for the purpose, a pilot study was undertaken. The schedule was shown to a cross section of the Muslim population in the city of Hyderabad and also to some selected academics and social workers. On the basis of the suggestions received from them, necessary changes were made in the schedule. The revised schedule was tested again among some selected respondents and was found satisfactory. Then it was used for the collection of required data.

Besides the use of a schedule, the following additional techniques were used for the collection of the data.

INTERVIEW:

Unstructured interview was found to be necessary before the actual filling in of the schedule. The informants were duly informed about the purpose of the work and were reassured of their anonymity. Where rapport could not be established in a single visit, a number of visits were paid to the household for opening

a meaningful dialogue between the researcher and the informant. The interview was mostly very general and personal so as to create a sense of confidence in the mind of the respondents. In other words, the interview helped in creating a congenial atmosphere for the use of the prepared schedule. Since the interviews were mostly conducted during the afternoons and evening, so that the women had some free time from their household works or had returned from their respective work places.

OBSERVATION:

Insight into many problems of Muslim Women could be gained by both participant and non-participant observation. Observations were made both in the household and outside it. The general working condition of the Muslim Women, their process of social intercourse in the neighbourhood etc., could be observed during interview or while filling in the schedule. Participant observation was made during socio-religious congregations for understanding the problems faced by Muslim Women, the religious doctrines on their status and behaviour etc. All efforts had been made to attend the Millat which is a religious get together for the Sunni Muslim Women and Majlis for the Shias. Usually on first Thursday of every month, the Muslim Women of the given locality meet at one of the household and discuss about the socio-religious problem. Similarly during Moharram and Milad-un-Nabi there used to be large religious gathering for discussing many issues including those pertaining to the Women. Every opportunity was taken to observe these occasions very closely, and to note the reaction of the women to many social and religious issues.

CASE STUDY:

Case study was found to be very helpful in situating and events in their right perspective. Many case studies were collected during the collection of the data, whenever it was felt that the case was typical in some respect. For example, deviations from the set activities, radical reaction to the norms etc., were recorded and presented for the substantiation of the hypotheses formulated for the study.

GENEALOGY:

Genealogy method was extensively employed and kins and affines were recorded for four generations. In cases where the informant's memories failed, help of the family Shizra was taken. Shizra is a genealogical chart kept by almost all Muslim families. In Shizra only the male descendants are recorded. It usually kept up-to-date and the names of the new born added to it. During the field work Shizra was a great help to minimize the chances of errors while recording marriages.

LIMITATIONS OF THE STUDY:

Although utmost care was taken to present the findings of the study in a scientific manner, the following limitations were unavoidable.

1. The universe of the study and the samples drawn from the universe determine the objectivity and reliability of the study. For the present study the universe was unusually large and the

sample was very small, precisely because of the problem of manageability. Due to shortage of time and manpower, the sample size was deliberately made smaller.

2. The study is presented in a descriptive fashion with very little amount of quantification devoid of complex statistical calculations.

3. Generalisations have been made from the unusually small sample, so as to present the findings of the study as a consensus opinion of the Muslim women in the city of Hyderabad.

CHAPTER - III

HISTORY OF WOMEN'S EDUCATION, STUDY AREA AND POPULATION

STATUS OF WOMEN IN ISLAMIC SOCIETIES:

The status of women in Islam can be best understood only when their status during pre-Islamic period is closely examined. The traces of the past cannot be completely severed by any revolution, political or religious. Continuity is always inherent in any system, and it is this continuity which maintains an organic relationship with the past.

The theologians are of the opinion that the status of women in pre-Islamic times was worse, compared to the present. The Islam had its origin from the tribal society of the Arabs. There was no recognition of individual in the tribal Arab Society. Women had no recognised place. They enjoined no rights and were treated no better than a commodity, and were inherited as a possession. According to Maulana Muhammad Ali (1973), "Among the pre-Islamic Arabs, when a man died his elder son or other relations had a right to possess his widow or widows, marrying themselves if they pleased, without selling a dowry on them, or marrying them to others, or prohibiting them from marriage altogether".

The birth of a daughter was looked as a calamity and disgrace to the family in that society. As a result of this, the

custom of female infanticide was prevalent. The Arabs used to bury alive their baby daughters because of two reasons: the fear that an increase in female offsprings would result in economic burden as well as the fear of the humiliation frequently caused by girls being captured by the hostile tribes, and subsequently preferring their captors to their parents and brothers. If at all a girl was allowed to live, she was forced to be married at an early age of 7 or 8. At the back of this custom was the fear of parents that their daughters might be dishonoured, if they were not given in marriage before attaining puberty.

During the pre-Islamic period, marriage by capture, purchase and contract was very common. Polygyny was both popular and common. A wife was looked upon as degraded and even lent to a guest as a token of hospitality. In those days divorce could be given for any reason, even if a wife spoke highly for her people. There was no reciprocal right for the wife. The practice of seclusion or veil existed.

Thus, it is generally believed that women in pre-Islamic society were given an inferior position. The position of women was improved in many areas by the rise of Islam. The Islamic doctrine, embodying the teachings of the Quran and traditions of the Prophet (Hadith), constitutes an important source of the status and position of women.

Islam improved the status of women by restricting Polygyny to four wives, by prohibiting female infanticide, by assigning a share of inheritance to women, by declaring Mehr as gift to the

bride and enforcing to law of divorce. Islam improved the status of women in the following ways:

- 1) By stressing the need to respect and give good treatment to the foster mother. At one point prophet said "Paradise is at the feet of the mother."
- 2) By making woman the mistress of her own property in which the husband had no right to interfere except with her permission.
- 3) By giving her the right of claiming divorce on certain grounds.
- 4) By allowing her to hold any public office, including that of the head of an empire or minister or judge.
- 5) By giving her freedom to remarry after divorce and by encouraging her to study and acquire knowledge. (Shushtery 1939:674)

Prophet Mohammad strongly disapproved the custom of female infanticide (The Quran 16:57-59). He clearly underlined the importance of daughters in the family. The Prophet is reported to have said that, "if a daughter is born to a person and he brings her up, gives her good education, and trains her in the arts of life I shall myself stand between him and hell-fire". He is also reported to have said that "girls are models of affection and sympathy and a blessing to a family". (Muhmmad Ali, 1936:390-91) This was an indicator of the great improvement in the status of Muslim Women.

The Quran gave a definite normative and legal shape to women's rights and duties. It accepted many practices prevalent

in Islamic society but rejected those which were derogatory, iniquitous and unjust from the human point of view.

Regarding education, it is said by Quranic authorities that Islam strived for making education compulsory and universal. It is prescribed in Islam that every man and woman, must receive education and must go to the farthest corner of the globe to acquire knowledge. (Kabir, 1964:8). Despite this, it so happened that the Muslim community is perhaps the most educationally backward at present, and so far as women are concerned, it seems that Quranic principles and orders have been completely neglected.

STATUS OF MUSLIM WOMEN IN INDIA:

Muslims constitute 12 percent of India's population. India has the second largest Muslim population in the world. Indian Muslims are mostly converts from Hinduism, and as such have been very much influenced by Hindu Culture. (Menon 1981:17).

During the period of Muslim rule in India (650 A.D-1000 A.D), the birth of a girl was looked upon as an unfortunate and unpleasant event in the Muslim family. It was a common practice of marrying girls at an early age of 8 or 9. With regard to the settlement of marriage, it was entirely left to the parents of both the sides, who agreed the conditions of the contract and fixed the date of marriage. Girls were not allowed to express their opinion regarding marriage.

During the Moghul rule in India from 1526 A.D. to 1658 A.D. dowry system was prevalent among the Muslims, specially among the rich people. Divorce was commonly practiced during this period.

The Muslim laws and customs allowed divorce conditionally. Polygyny was practiced, especially among the high class people, even though emperor Akbar tried to prohibit this practice.

Women of the royal and noble families were leading the 'harems' life. Purdah practice was looked upon as a symbol of respectability. Women belonging to poor classes had to work outside home for their livelihood and so could not observe purdah.

During the early part of the British rule purdah was still widely observed. However, in the 20th century, a number of laws were enacted, like the Child Marriage Restraint Act of 1929 (common to all), the Dissolution of Muslim Marriage Act of 1939, to improve the condition of women and to safeguard them from the prevailing evil practices. Mujeeb (1967:526) observes that in the 20th century also reforms have had recourse to legalisation to abolish child marriage, to give women rights to inheritance and safeguard them against the custom of dowry.

In modern times, economic compulsions in many families make it necessary for the women to go out of their home, work and thus earn their livelihood to supplement the family income. As a result of these conditions purdah system is decreasing.

There is a feeling among the educated sections of the population that Polygyny is an evil practice and many of the Indian Muslims now prefer monogamy. According to Syed Ameer Ali (1922:232), among the Indian Muslims, 95 men out of every hundred are at the present moment, by either conviction or necessity monogamous. With the spread of education, segregation between the sexes is gradually disappearing. The number of women leaving purdah or seclusion and taking active part in many national

affairs is slowly but steadily increasing.

Qurratulain Hyder (1975:201) while discussing the situation of the Muslim women rightly points out that, "Muslim women are as modern and as backward as their counter parts in the various income groups in other communities. The various economic and sociological problems of the Muslim community cannot be isolated from the problems of the general backwardness and poverty of Indian masses". Women's economic independence is the core of liberation which demands not only the stamping out of religious restrictions but also women's active participation in the political and economic life of the country.

WOMEN AND SOCIETY:

Women occupies an important place in the evolution of human society. The best way to judge a nations progress is to find out the status of woman. The position of woman in a society is the true index of its cultural and spiritual attainments. Since the origin of society women have formed an integral part of the social structure. "Her role in the various walks of life has contributed to the evolution of value which have counted for what may be described, all round progress. Her status is the measuring rod in assessing the standard of culture of any age". (Sankar Sengupta, 1970:6).

To study women of any society we must study the complexity of roles which women perform in society in the socio-economic, cultural, religious and political fields. It is also important to find out the factors as how they face the problems and situations that are connected with their sex roles from birth to death

and how they adjust themselves to these role situations.

From time to time and from society to society the role of women has differed. It has changed over time within one society itself. In some societies women had a higher status than men and where as in some enjoyed status equal to even and in some societies women had inferior status. Edward Westermack, in his article, 'the position of women in Early Civilization' (1904:408) observes that "the position of women is exceptionally good in tribes that live upon fish and roots, which the women procure with a degree of expertness equal to that of men, where as it was among tribes that live by the chase or by other means in which women can be of little service, that we find the sex most oppressed. Again, women among hunters and pastoral tribes had low status but among the agricultural peoples, the position of female is generally higher".

In the 'Rigvedic Society' the position of women was fairly satisfactory. The daughter was entitled to the privileges of a son. In the case of education a daughter was not discriminated from the son. There were many women who became Vedic scholars, debaters, poets and teachers. There was no seclusion of sexes. The marriage of a girl used to take place at matured age. Women enjoyed equality with man in religious matter too. The position of the wife was an honoured one in the family.

During the later Vedic period, the position of women was deteriorated. There was a gradual decline in female education. Religious rights and privileges of the average woman were curtailed.

The position of woman which was subjugated by the Brahmins, improved during the Jainism and Buddhism period. Buddhism believed in self-culture and self-restraint. One who develops these two qualities whether man or woman may achieve salvation. Though it indicated the equality between man and woman yet the status of the latter was definitely inferior to that of the former. During this time there were highly educated women holding honourable position in society and their households.

During the Smiriti and Rajput period the position of women was not good. Girls used to get marry at an early age so education imparted was very little. Purdah system was practiced widow remarriage was prohibited.

The position of women in Western countries in the ancient period was one of subordination to men. In the Greek City, women were treated as an object of beauty to be confined to the house. According to Lowes Dickinson (1947:176-177), women in fact was regarded as a means, not as an end and was treated in a manner consonant with this view. In the Roman Empire also women status was inferior. In ancient Greece the position of wife was simply that of the domestic drudge. Her recognised role was to stay at home and look after the house work.

In Europe also the male were dominated. After the coming of industrialization the status of women began to change. Urbanization encouraged the rise of nuclear families. Women were compelled to take jobs to supplement family income. Education became a pre-requisite for playing many of the modern roles. Education awakened women to a sense of self-importance.

MUSLIM POPULATION IN ANDHRA PRADESH:

There are 5923954 Muslims in Andhra Pradesh. The area of the state is 2,75,045 Sq. Km. and its total population as per the census of 1991 is 6,65,08,008 persons. There are 23 districts in Andhra Pradesh and the average density is 242 persons per Sq. Km. Both in respect of area and population, A.P. is the fifth largest state in the country. The total Muslim male population is 3025105 and female population is 2898849 persons. The percentage of Muslim population is 8.90 in A.P. The Muslim population is very low in five districts i.e. Srikakulam on the border of Orissa, Vizyanagaram, Vishakapatnam, East Godavari and West Godavari. Muslims are below 5 percent of the total population in these five districts. There are about 17 percent in Kurnool and 39.3 percent in Hyderabad district, their seat of power for centuries and most ancient cultural centre in the South. Table 3:1. gives the Muslim population in A.P.

Table 3:1

Muslim Population in Andhra Pradesh

S.No.	Name of the District	Total Population	Muslim Population
1.	Srikakulam	2321126	5759
2.	Vizyanagaram	2110943	13575
3.	Vishakapatnam	3285092	58166
4.	East Godavari	4541422	65061
5.	West Godavari	3517568	76619
6.	Krishna	3698833	239005
7.	Guntur	4106999	436863
8.	Prakasham	2559166	182765
9.	Nellore	2392260	216177
10.	Chittoor	3261118	287006
11.	Cuddapah	2267769	337524
12.	Anantapur	3183814	356359
13.	Kurnool	2973024	492960
14.	Mahboobnagar	3077050	266389
15.	Rangareddy	2551966	299182
16.	Hyderabad	3145939	1238074
17.	Medak	2269800	261395
18.	Nizamabad	2037621	287503
19.	Adilabad	2082479	192544
20.	Karimnagar	3037486	170948
21.	Warangal	2818832	156054
22.	Khammam	2215809	133206
23.	Nalgonda	2852092	150817

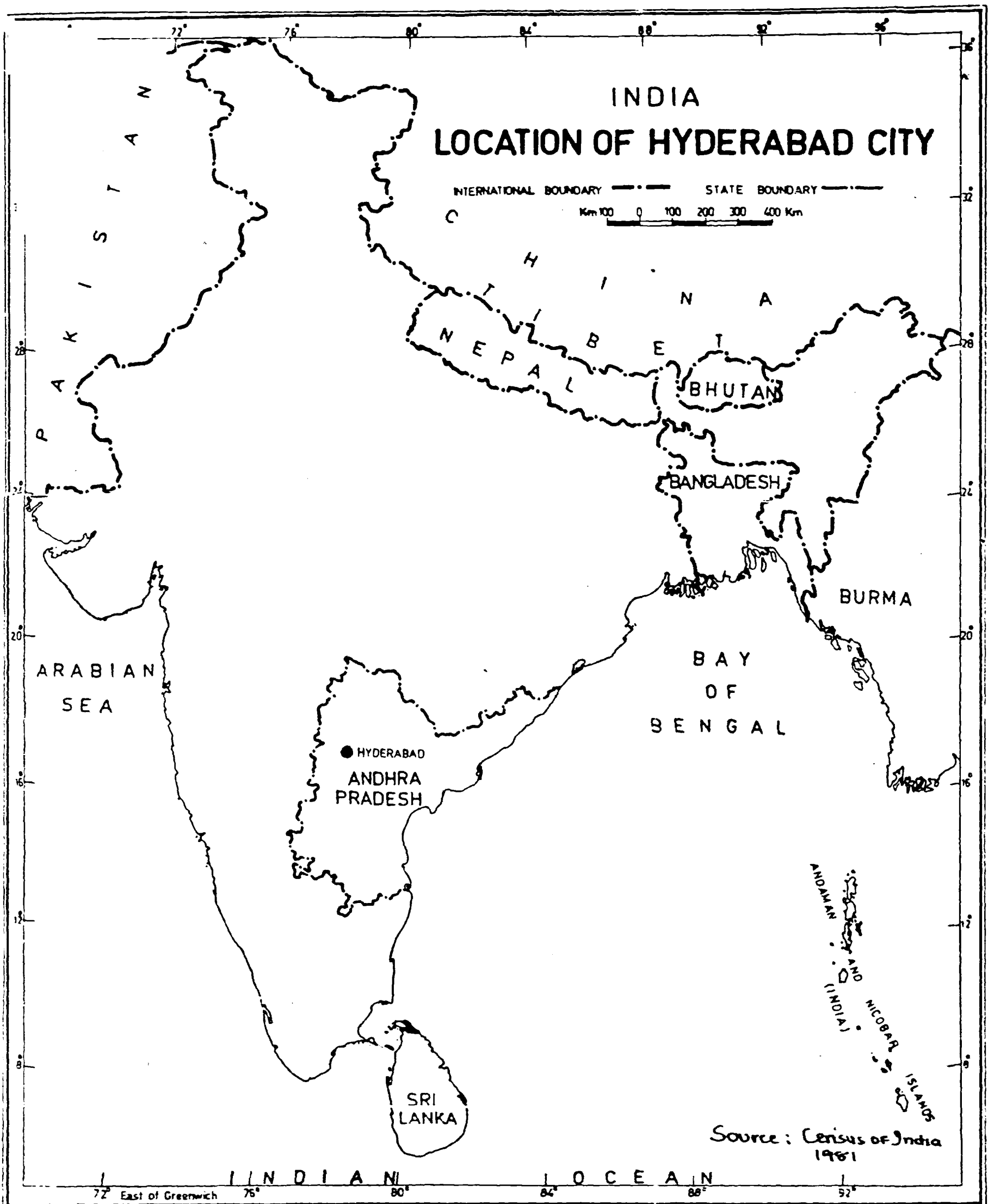
Total

66508008

5923954

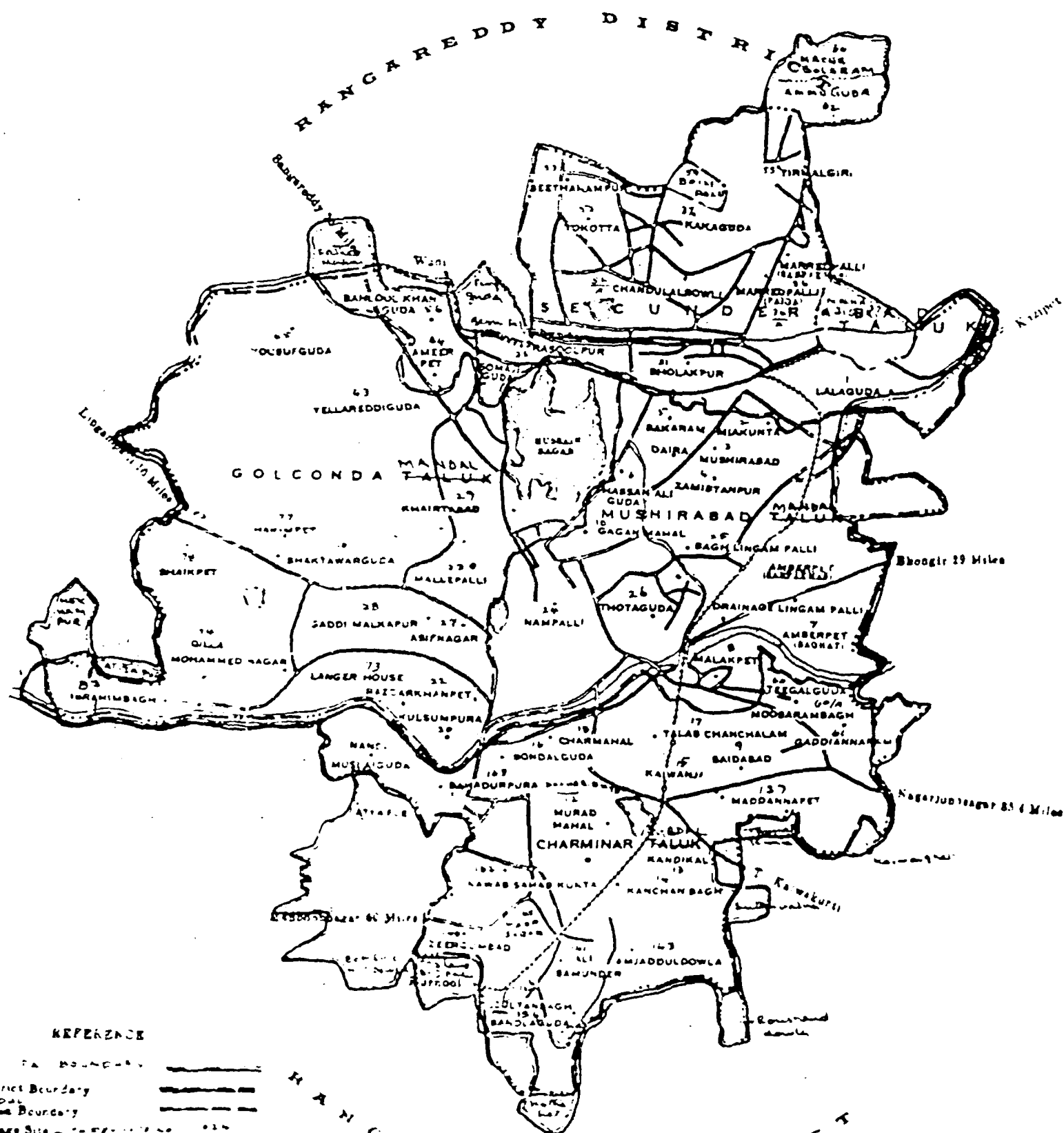
Source: CENSUS 1991

Map-1



SCALE : 1 INCH = 1 MILE
CONVERSION IN METRIC SYSTEM

$\frac{1}{63.244}$ R. P.



КРЕПЕЖАЧЕ

- District Boundary
 Village Site
 Railway line (Broad Gauge)
 Railway line (Metro Gauge)
 Road
 River
 Lake
 POLYMER-BEST ASPHALT
 GREEN ALGALGATE 25-
 POLYMER-BEST ASPHALT
 POLYMER-BEST ASPHALT
 POLYMER-BEST ASPHALT

ORIGIN OF HYDERABAD:

In its historic development, Hyderabad City has experienced many changes since its foundation as the capital of the Medieval kingdom of Golconda in the 16th Century to its present status as the metropolis of the modern state.

The city of Hyderabad was founded by Muhammad Quli Qutb Shah, the fifth ruler of the kingdom of Golconda in 1591 A.D. (999 A.H.) on the South bank of the river Musi, which is a major tributary of the river Krishna. The city laid out as a civil sister capital to the Golconda fortress, is about four miles to the east of it and is separated from it by the river Musi, which is a mere stream most of the year, but was known in the past for its large size, and inundations during the rainy season. According to Thevenot (1666) "the river of Narva, i.e. the Musi, runs under that bridge (purana pul) which then seemed to be but a brook, though in time of the rains, it be as broad as the seine before the Louvre at Paris."

The climatic conditions of Hyderabad is not unpleasant. The tropical heat is relieved by its elevation which is on an average 1600 feet above sea level. The city of Hyderabad has been graphically described by Sir Edwin Arnold, who visited Hyderabad in 1906 as: "The country (Hyderabad) in the vicinity of the Nizams city is all of granite and Syenite, rising into lofty, broken ridges or scattered in huge tumbled fragments over the red or black fields. Those "logans" or rocking - stones, which attract so much notice when they occur singly with us, as in corn-wall or scotland, are here to be seen by thousands ..." (Prasad 1985:2).

There are conflicting views about the name of the city. According to one section of scholars it was named Bhagnagar (city of fortune), on account of the king's love for a local courtesan, Bhagmati who used to live in the village of chichlam. The other view point is that the city was named as Hyderabad, after Hazrath Ali Hyder, Islam's fourth Caliph, which is testified by the following Persian line:

در دیوار دکن نام علی می‌دارند

TRANSLATION: "The walls and the doors of the Deccan bear the name of Ali." (Prasad 1985:6).

Some writers believe that Quli conferred the title of Haider Mahal on Bhagmati and changed the original name of Bhagnagar to Hyderabad.

Whatever might have been the reason for locating the new city, the fact, nonetheless, remains that no other place was an ideal as the one chosen by Mir Momin, Prime Minister (Peshwa), within a distance of four miles from the fortress town of Golconda.

With the formation of Andhra Pradesh on 1st November, 1956 there has been a tremendous migration of people from coastal Andhra, Rayalaseema and Telangana districts to the city. Thus during its long span of life of 400 years, the city of Hyderabad and its surroundings have under gone a radical change. Each historical period have left its deep imprint on the cultural and architectural aspects of the city and now the metropolitan city of Hyderabad has become the fifth largest city of India in terms of population which is today over two million.

HISTORY OF URBAN GROWTH:

The present Hyderabad (district) area was for the first time identified in 1724 A.D. when the Asif Jahi dynasty came into power under Nizam-ul-Mulk, Asif Jah I. During that period, the Atraf-i-Balada district (city region) was included in Medak (Gulshanabad) Subah. Later on, a tahsil which was called Baghat and which consists of 17 villages with an area of 41.6 Sq. Km. in the suburbs of the city, was also included for administrative convenience in the Atraf-i-Balda district. Hyderabad district was formed in 1949, carved out of Atraf-i-Balda and Baghat districts. The Hyderabad district so constituted consisted of five taluqs viz., 1) Hyderabad, 2) Ibrahimpatnam, 3) Medchal, 4) Dharoor and 5) Shamshabad. In 1950, these taluqs were re-constituted, while the taluk of Dharoor was merged with the Vikarabad taluq of Medak district and a new taluq viz., Hyderabad west was created.

In 1956, on the formation of A.P. State, Hyderabad district gained three taluks, Pargi from Mahboobnagar, Vikarabad from Medak, and Tandur from Gulbarga. During 1950 to 1965 excepting for some taluqs transferring a few villages to each other, no significant change took place in Hyderabad district. In 1965 Hyderabad west taluk was constituted which included the twin cities of Hyderabad and Secunderabad and 63 other villages. During 1971-81 Hyderabad district underwent major changes. In 1978, Hyderabad urban taluk was created, containing mostly urban areas, and the remaining taluks of Hyderabad district constituted a new district viz., Rangareddy, consisting mainly of rural areas. The Rangareddy district included portions of Hyderabad

East and West Taluks, Ibrahimpatnam, Medchal, Chevella, Pargi, Tandur and Vikarabad taluks. The Hyderabad urban district is mainly comprised of four taluks viz., Golconda, Secunderabad, Musheerabad and Charminar. The Hyderabad and Secunderabad divisions of the Hyderabad Municipal corporation are mainly covered by these taluqs.

In recent years Hyderabad has rapidly expanded in all directions. From 1971 onwards, the city has grown far beyond the corporation limits. In 1975, the Hyderabad Urban Development Authority (HUDA) was created. Its jurisdiction extends over an area of 1,554 Sq.Kms. While the municipal area is only 169 Sq.Kms. Metropolitan Hyderabad (under HUDA) includes the entire area under the Municipal corporation of Hyderabad, Malkajgiri Municipality, 13 villages of Hyderabad district, 270 villages of Rangareddy district and 23 villages of Medak district.

Another significant development was the Master Plan of HUDA which proposed to develop the periphery of the city, establishing ring towns at the four corners of the city, viz., Ramchandrapuram in the north, Shamshabad in the South, Ghatkesar in the East and Medchal in the West. Moreover, HUDA also started developing residential-cum-commercial complexes outside the municipal limits so as to reduce the pressure of population of the core city. As a result, Vanasthalipuram, Saroonagar, Madhuban, Yousufguda, Kukatpally, Mehdipatnam (Gachhi Bowli) and Mushak mahal colonies came into existence.

Against this background when one attempts to analyse the socio-economic structure of the city, it should be remembered that an analysis based on the municipal limits alone will not

give a correct picture as the suburban residential colonies particularly the industrial establishments, have close functional linkages with the core city.

During 1971-81, the concept of Urban Agglomeration (UA) was introduced by the census. Although there was no change in the area of the city from 1971 onwards, the population increased by 1.5 times in 1981; and almost 2.5 times in 1991. This is reflected by the highly varying pattern of density which was 2,500 per Sq.Km. in 1901 and increased six times 15,761 in 1991 causing very high congestion and crowding in the city. Compared to other major metropolitan cities of India, Hyderabad is the Second densest city, after Bombay. Table 3:2 denotes the decennial growth, density and sex ratio of Hyderabad District 1901 to 1991.

AREA AND POPULATION TABLE - 3:2

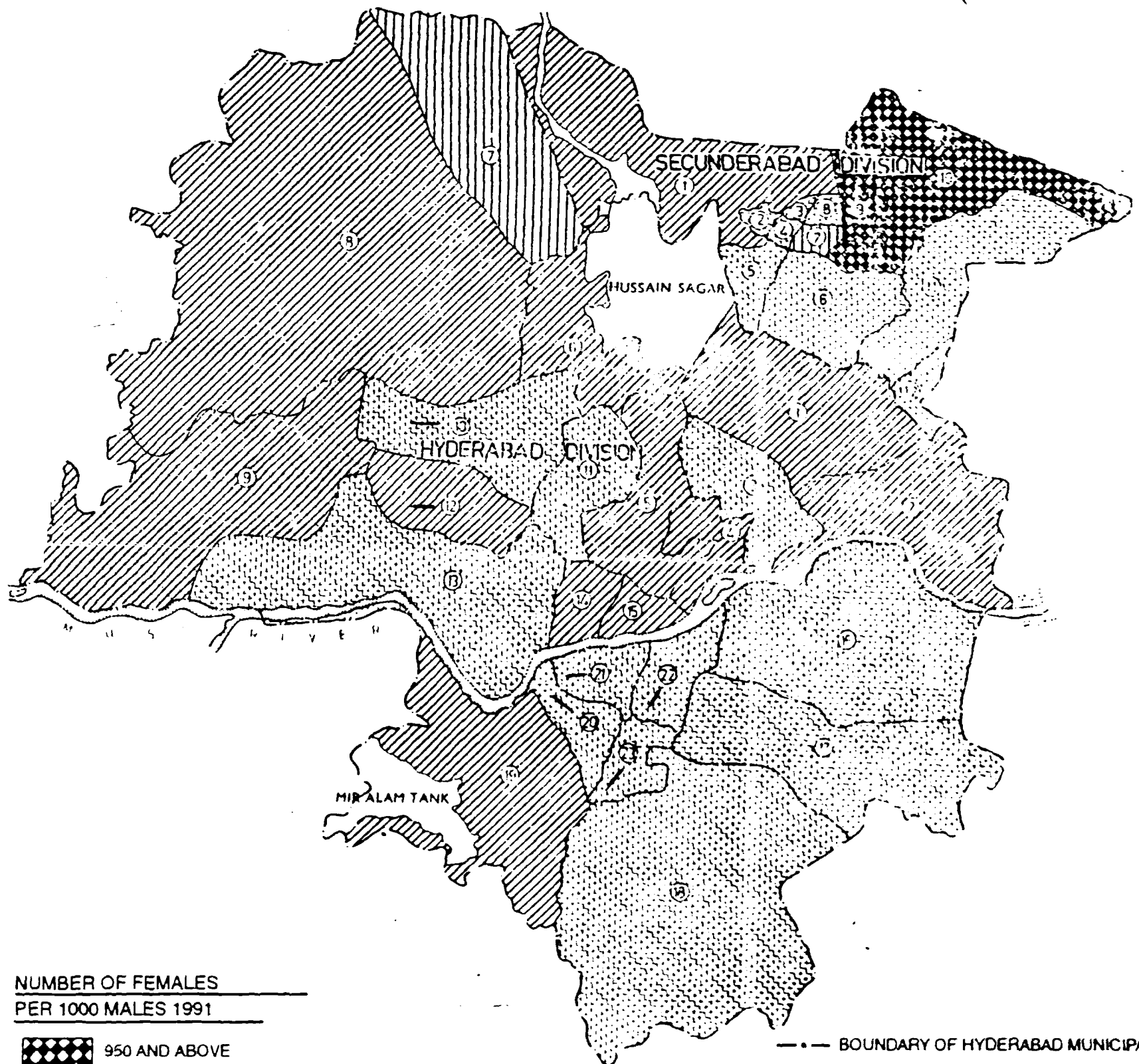
Decennial Growth, Density and Sex Ratio of
Present Hyderabad (Urban) Dist. 1901 to 1991

YEAR	POPULATION			DECADE VARIA- TION	% DECADE VARIA- TON	POPU- LATION PER SQ.KM	SEX RATIO FEMALES PER 100 MALES
	MALES	FEMALES	TOTAL				
1901	2,56,795	2,42,287	4,99,082	--	--	2,500	943
1911	3,22,246	3,05,474	6,27,720	+1,28,638	+25.7	3,145	948
1921	2,84,716	2,72,197	5,56,913	-70,807	-11.28	2,790	956
1931	3,05,516	2,82,701	5,88,217	+31,304	+5.62	2,947	925
1941	4,17,036	3,93,754	8,10,790	+2,22,573	+37.84	4,062	944
1951	5,45,188	5,38,446	10,83,634	+2,72,844	+33.65	5,429	988
1961	6,17,764	5,73,904	11,91,668	+1,08,034	+9.97	5,970	929
1971	8,77,253	8,05,031	16,82,284	+4,90,616	+41.17	8,428	918
1981	11,72,237	10,78,772	22,51,009	+5,68,725	+33.81	11,278	920
1991	16,27,249	15,18,690	31,45,939	+8,94,930	+39.76	15,761	933

SOURCE: Census 1991

HYDERABAD CITY SEX RATIO WARD-WISE 1991

240 0 240 480 720 960
METRES



NUMBER OF FEMALES
PER 1000 MALES 1991



950 AND ABOVE



930 TO 949



910 TO 929



845 TO 909



844 AND BELOW

--- BOUNDARY OF HYDERABAD MUNICIPAL CORPORATION

--- BOUNDARY BETWEEN HYDERABAD AND SECUNDERABAD DIVISIONS

— WARD BOUNDARY

③ WARD NUMBER



RIVER

— STUDY AREAS : 10, 12, 20, 21, 22, 23

Source: Census of India

POPULATION CHARACTERISTICS OF HYDERABAD:

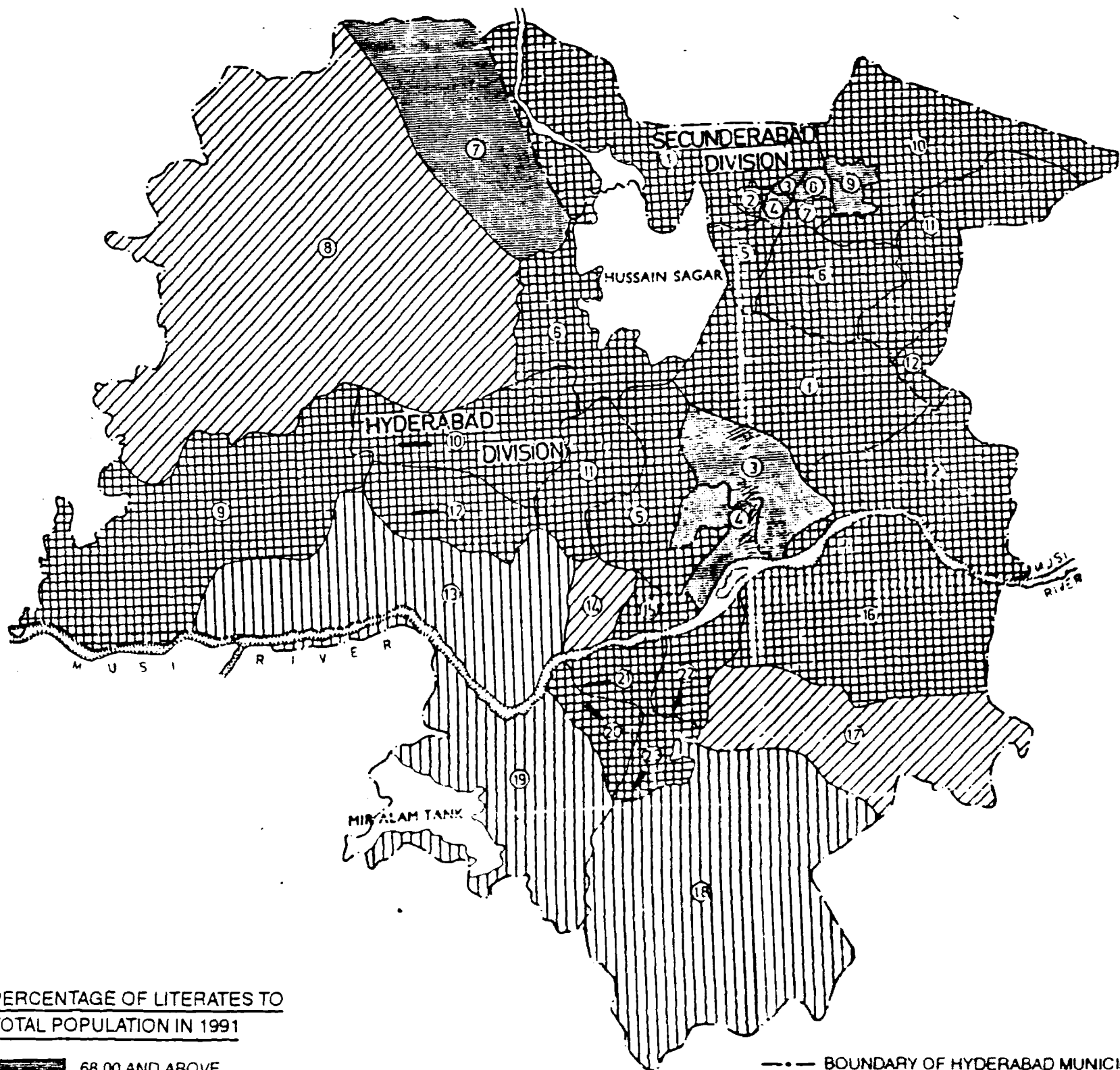
The total population of the district according to 1991 census is 31,45,939 which is cent percent urban. The decinial growth rate is 39.76 percent against the growth rate of 23.19 percent for the state. The density of population in the district is 15761. The sex ratio in the district is 933 females per 1000 males. Among the total population 27.75 percent are workers which is less than the state (42%) of those workers 1.6 percent Agricultural labourers and 71.1 percent belongs to other workers. It will thus be seen that a large percentage of people are living by non-agricultural occupations covering mostly urban trades, construction and industrial fields. The total Muslim population of Hyderabad counts to 1238074 according to 1991 census.

LITERACY:

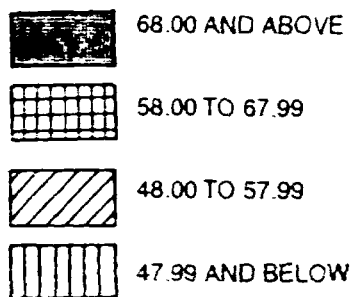
The Hyderabad district is occupying the highest position in the state with regard to literacy with 60.0 percent of literates to the total population of the district. The percentage of the literates in the state is only 29.94 percent. The following map shows the Ward wise literacy in Hyderabad, and Table 3.3 shows the population characteristics of Hyderabad District.

HYDERABAD CITY LITERACY WARD-WISE 1991

240 0 240 480 720 960
METRES



PERCENTAGE OF LITERATES TO TOTAL POPULATION IN 1991



- BOUNDARY OF HYDERABAD MUNICIPAL CORPORATION
- BOUNDARY BETWEEN HYDERABAD AND SECUNDERABAD DIVISIONS
- WARD BOUNDARY
- ③ WARD NUMBER
- ~ RIVER
- STUDY AREAS : 10, 12, 20, 21, 22, 23

Source : Census of India

AREA AND POPULATION TABLE - 3:3

Population Characteristics of Hyderabad (Urban) District

- Summary

Sr. No.	Item	Unit	1981	1991	Decennial Growth Percentage)
1.	Population	Lakhs	22.51	31.46	+39.75
	a) Males	Lakhs	11.72	16.27	+33.94
	b) Females	Lakhs	10.79	15.19	+33.54
2.	Density of Population (Per Sq.Km)	No.	11,278	15,761	-
3.	Number of Females Per 1000 Males	No.	920	933	-
4.	Urban Population	%	100	100	-
5.	Literates	Lakhs	13.11	18.90	+60.00
	a) Males	Lakhs	7.81	10.82	+66.50
	b) Females	Lakhs	5.30	8.08	+53.19
6.	Literacy rate	%	58.24	60.07	+3.14
	a) Males	%	66.64	66.50	-0.21
	b) Females	%	49.12	53.19	+8.29
7.	Workers	Lakhs	6.25	8.49	+32.14
8.	Non - workers	Lakhs	16.26	22.97	+41.27
9.	Scheduled Castes	Lakhs	2.16	2.79	+29.17
10	Scheduled Tribes	Lakhs	0.14	0.29	+107.14

SOURCE: Census 1991

CIRCLE WISE AREA AND POPULATION IN HYDERABAD:

Presently the city of Hyderabad is divided into 6 circles and 23 Municipal wards. The density of population of these wards varies between 14,528 to 26,592 per Sq.Kms. The cantonment area is also a part of the metropolitan area, and has the lowest

density varying between 2,603 to 4,275 per Sq.Kms. The sex ratio is 921 to 940 females per 1000 males in different circles. Circle number 4 and 5 belong to the new city of Hyderabad and the rest of them circle no. 1, 2, 3 and 6 belong to the old city. Table No. 3:4 gives the Circle wise area, population, sex-ratio and density in Hyderabad according to 1991 census. The map gives the population growth of Hindus and Muslims.

Table - 3:4
Circle Wise Area, Population, Sex Ratio and Density
in Hyderabad(Urban) District 1991 Census

Name of the Circle Area	Area In Sq.Km.	Population 1991 Census.			Female Per 1000 Male	Density popula- tion Per Sq. Km.
		Male	Female	Total		
A. MUNICIPAL CORPORATION OF HYDERABAD						
1. <u>HYDERABAD DIVISION</u>						
Circle No. I	29.1	3,72,434	3,49,138	7,21,572	937	24,796
Circle No. II	15.0	2,05,769	1,93,122	3,98,891	938	26,592
Circle No.III	32.0	2,39,577	2,25,336	4,64,913	940	14,528
Circle No.IV	27.0	2,39,148	2,24,243	4,63,391	938	17,163
Circle No. V	20.0	1,54,611	1,45,159	2,99,770	939	14,988
Circle No. VI	5.0	62,375	57,448	1,19,823	921	23,964
2. <u>SECUNDERABAD DIVISION</u>						
Circle No.VII	27.4	2,54,157	2,42,121	4,96,278	953	18,112
B. <u>SECUNDERABAD CONTONMENT</u>						
Secunderabad Contonment	40.2	92,970	78,398	1,17,148	845	4,257
C. <u>OSMANIA UNIVERSITY</u>						
Osmania University	3.9	6,428	3,725	10,153	579	2,603

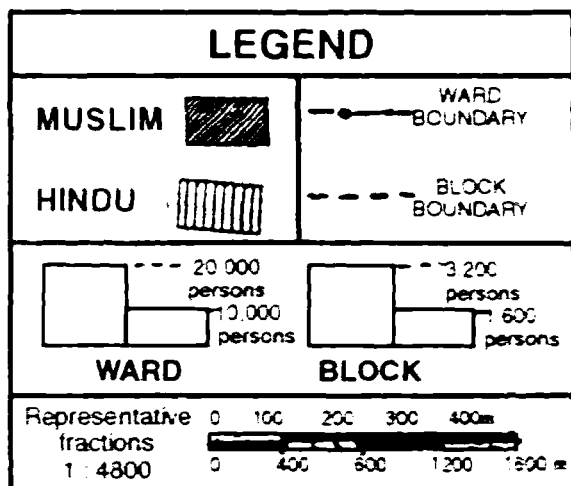
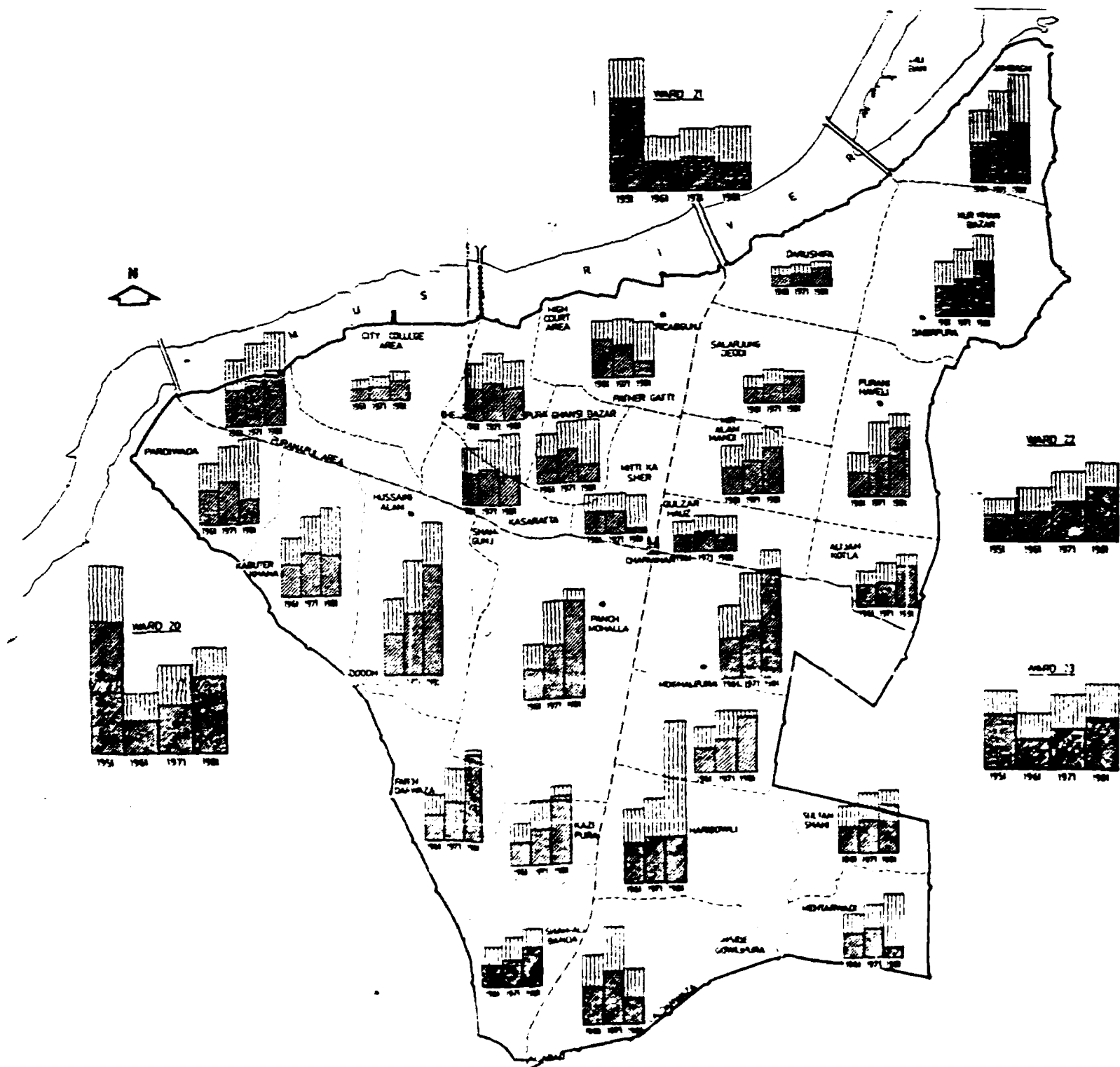
DIST.TOTAL: 199.6 16,27,249 15,18,690 31,45,939 933
15,761

SOURCE: Census 1991.

HYDERABAD INNER CITY

POPULATION GROWTH 1951-91

HINDUS AND MUSLIMS



Source : Census of India
Base Map : Hyderabad Urban
Development Authority 1986

MUSLIM CONCENTRATION AREAS:

To identify the Muslim population areas i.e. areas in which concentration of Muslim population is higher, had been collected from the Municipal Corporation of Hyderabad. As per the information, the Muslim concentration areas of the new city belong to circles 4 and 5. The area-wise details are as follows:

Table 3:5

MUSLIM AREAS OF NEW CITY

1. Murad Nagar
2. Mallepally
3. Nampally (Subhampura)
4. Habib Nagar
5. Afzal Sagal
6. Agha pura
7. Red Hills
8. Bazaar Ghat
9. A.C. Guards
10. First Lancer
11. Mehdiapatnam
12. Meraj colony
13. Toli Chowki
14. Tappa Chabuttra
15. Humayun Nagar
16. Carawan
17. Mehboob Nagar
18. Saber Nagar
19. Jhirra
20. Tipu ka pul
21. Mohmmadi Lane
22. Langar Houz
23. Golconda
24. King Kothi
25. Anjuma-ne-Sadiq Dinar

TABLE 3:6

MUSLIM AREAS OF OLD CITY

1. Yakutpura
2. Dabirpura
3. Talab Katta
4. Moghul Pura
5. ShahAli Banda
6. Fathe Darwaza
7. Miyan Pura

8. Murgī Chowk
9. Rein Bazar
10. Chowni Ali Bag
11. Mandi Mir Alam
12. Farhat Nagar
13. Noorkhan Bazar
14. Banu Nagar
15. Chanchal guda
16. Ali-ja-kotla
17. Bendal guda
18. Doodh Bowli
19. Kamati pura
20. Hussaini Alam
21. Chelapura
22. Petla Burj
23. Mehboob ki Mehnadi
24. Khazipura
25. Mohmmad pura
26. Juhah Guni
27. Panje shahi
28. Imam Nagar
29. Owasi Nagar
30. Phisal Banda
31. Riyasat Nagar
32. Hussain Nagar
33. Bahadur Pura
34. Chandu Narayan guda (gutta)
35. Phool Bagh
36. Misri Gunj
37. Nawab Sab Gunta
38. Watepally
39. Hafeez Baba Nagar
40. Barkas

Source: MCH Hyderabad 1991.

EDUCATION OF MUSLIM WOMEN IN INDIA:

Islam attaches great value to education. Quassim Emin, the author of the first book on the emancipation of women gave priority to demanding better education for her, he considered furthering her intellectual development a pre-requisite to improving her position as a member of her family and the Muslim Community. (Quoted in Lichtenstadter, n.d:135). Education is also an indispensable means for helping the Muslim women out of their economic misery, because economic dependency is another factor contributing to the low status of women.

During the Turko-Afghan rule in India, the women belonging to the royalty were given private tuitions. Ghiasuddin Khilji had founded a Madarsa at Sarangapur in which special arrangements were made for teaching arts and crafts. (Yousuf Hussain, 1959:92).

During the Moghul period (1526-1858 A.D.), as female education was considered less important than male education, no significant provisions were made for its development. Mass education was unknown. Education was confined to the royal and high class sections of the population and to some extent to the middle class. There were 'Maktabas' for imparting religious education to girls in private houses where elderly ladies taught the Quran and books on morals. Muslim widows used to teach young girls in their houses. There were instances of highly educated and accomplished ladies in the royal families as well as in the families of the nobles.

Several factors hindered the growth of female education on a mass scale during this period. The purdah system restricted the

freedom of movement and confined women to their homes. This prevented women from attending educational institutions and thus acquiring higher education. The early marriage of girls was another factor by which they were compelled to discontinue their studies.

In the recent times and under fast changing conditions, increased attention is being paid to women's education. Rawat (1970:430) points out that "if we take a historical survey of women's education in India, we shall find that during the modern period the educationists and the authorities devoted their mind to the problem of women's education ever since the advent of English education".

During 1905-1921, girls' education received much encouragement and made considerable progress. After 1926, Mahatma Gandhi also supported female education and opposed the purdah system.

After the Independence, women's education made considerable progress. The number of girls schools and colleges increased. Muslim girls going to schools and colleges also increased slowly but steadily. Muslim parents who were anxious to educate their sons were also anxious to educate their daughters. "Yet it must be confessed that on the whole, Muslim women react very slowly to these new influences. Because of long seclusion and life of submission, most of them dislike and even dread the very thought of change". (Beven Jones, 1941:36-37). As majority of Muslims live in joint families, where women reside in separate part of the house called 'Zanana', the progress of education is slow. But now the educated section of the Muslim population has begun to dislike for the joint family system which restricts the free-

dom of the individual and suppresses individuality. As a result, they are moving towards nuclear families.

Educated Muslim women every where show the tendency towards increasing economic independence. The awareness of the need to become financially independent and to supplement family income forces Muslim women to accept jobs out side home. But when compared to their counter parts, the number of employed Muslim women is meager. The impact of fast changing conditions in the country has increased the attention of women towards education.

HISTORY OF EDUCATION IN HYDERABAD DISTRICT: (1834:1904)

The first English public school at Hyderabad city was opened in 1834 by a clergyman of the church of England, followed shortly after by a Roman catholic school. As Arabic and Persian school was also founded in the city about the same time by the first Amir-i-Kabir, a liberal patron of learning and himself a mathematician of no mean order. State education commenced in 1854, when a school called the Dar-ul-ulum was founded in the city of Hyderabad. In 1859 orders were issued directing that two schools, one Persian and the other vernacular, should be opened in each taluk, and one at the headquarters of each District. Education was entirely in the hands of revenue authorities. In 1871 a Director of vernacular education was appointed to improve the system of District schools.

In 1872 there were sixteen schools in the city and suburbs, in one of which English was taught. The Districts contained 125 vernacular schools. The decade 1871-80 saw a great development in educational matters. In 1881 two important schools were

opened to educate the higher classes in the city. In the year 1879 there were only 19 pupils on the rolls.

UNIVERSITY EDUCATION:

There were three Arts colleges: the Nizam college at Hyderabad (first grade), the Aurangabad college (second grade), both affiliated to Madras University and the Dar-ul-uloom or oriental college. All three were purely state institutions.

SECONDARY EDUCATION:

In 1901 the number of High Schools were 16, two new ones having been added during the decade between 1891 and 1900. In all the High Schools English was the first Language. The Middle Schools prepare pupils for the local middle school examinations. In 38 schools English was the first Language, while 15 were purely Vernacular. Of the high schools, 8 are supported by the state. In 1901 the schools 8 were attended by 1.5 percent of the population of school going age.

PRIMARY EDUCATION:

In 1883 there were 148 primary schools of which 13 were at the capital. The total number of pupils attending these schools was 7,557, representing 0.5 percent of the population of school going age. In 1891 the percentage rose to 2.5. In 1901 the number of primary schools increased to 753, and the number of pupils to 41,876 giving a percentage under instruction of 2.4 to children of school going age in that year.

FEMALE EDUCATION:

The education of girls has not kept pace with that of boys,

and the number of children under instruction was 6.1 percent on the school going age population for boys and only 0.5 for girls. Progress in this education was slow. On the reorganisation of the department in 1885 the state contained, outside the capital, only one Quran school for girls, with an attendance of 30. There were three English middle schools at the capital, with a total attendance of 224 girls, and 4 English and an equal number of Vernacular primary schools, attended by 99 and 323 girls respectively. The number of schools for girls was 71 in 1891 and 77 in 1901, and in 1902 the total number of female pupils was 4,467. The most notable feature under the head of female education was the foundation of a high class Zanana school at Hyderabad. This institution since its foundation succeeded to a certain extent in turning out fairly-well-educated members. In this school the roll were of 41 girls.

SPECIAL SCHOOLS:

Under special school a small engineering school was first opened at Warangal and later on transferred to Hyderabad in 1896. A law school with two lecturers was organized in 1899. There was also a medical school and one industrial school. A Sanskrit school was started at Hyderabad in 1899 aided by the state.

While the Muslims at the time form only 10.4 percent of the population of the state, they include 83 percent of the students in colleges, 45 percent of pupils in secondary, and 42 percent of the pupils in primary school.

According to the census of 1901 literate persons numbered 29.55 per 1,000 of the total population, but taking males and

females separately, the proportions are 54.7 and 3.7 respectively. Of the various religions the Christians were ahead in point of literacy, their being 443 literate persons in every 1,000, the Muslims come next with 54 while the Hindus and Animists followed 25 and 1 respectively. The following table no:3:7 shows the no. of institutions and scholars.

TABLE NO: 3.7

COLLEGES, SCHOOLS AND SCHOLARS, HYDERABAD STATE.

Class of Institutions	1900 - 1			1903 - 4		
	No. of Institutions	SCHOLARS		No. of Institutions	SCHOLARS	
		Males	Females		Males	Female
<u>Public</u>						
Arts College	2	39	---	2	55	--
Oriental Colleges	1	132	---	1	129	---
<u>Secondary Schools</u>						
Upper (High)	16	4,099	169	15	4,107	243
Lower (Middle)	53	8,550	399	58	9,524	364
<u>Primary Schools</u>						
Upper	133	13,214	1,160	137	13,656	1,138
Lower	620	24,852	2,650	638	25,066	2,799
Training Schools	2	246	89	2	367	98
Other Special Schools	5	428	---	8	612	---
<u>Private</u>						
Advanced	14	1,373	---	5	---	262
Elementary	1,826	38,181	---	1,801	36,559	---
TOTAL						
	2,672	91,114	4,467	2,667	90,075	4,904

SOURCE: Census 1901.

WOMEN EDUCATION IN HYDERABAD:

With regard to women's education, Andhra Pradesh is one of the most backward states in India. There are 1229 institutions

at all levels in the district of Hyderabad. In these institutions there are 5,39,709 students of which 2,70,109 are girl students in the year 1993-1994.

At various different levels of school education there are 481 primary schools, 296 upper primary schools and 441 High schools. The representation of girls is as follows: at primary level 41,915, upper primary level 46,642, high school level 1,76,906 and high school attached to junior colleges and 4,646 in number in Hyderabad in the year 1993-94.

The lesser female representation in schools has been attributed to the domestic responsibilities of women, early marriages and the hesitation of parents to send their female children to schools after the attainment of puberty.

There are 168 junior colleges in Hyderabad in the year 1993-94. Of them 54 are girls junior colleges. The strength of girl students at the junior colleges is 34,530. There are 107 degree colleges in Hyderabad, out of which 40 are girls degree colleges. The representation of the girls in the degree colleges is 32,785 in number in the year 1993-94.

There are 76 different professional colleges spread over Hyderabad district. In this special institutions, home science, foreign languages and oriental colleges are included apart from law, medical, education, nursing and social work. In these colleges the number of girls representation is 5,921. It may be noted that usually most girls opt training in education, but now it has been found that in law colleges the number of women representation is 1,385 where as in education its number is 883. Nursing is the only professional course monopolised by women

TECHNICAL EDUCATION:

There are 14 Technical Institutions in Hyderabad in the year 1993-94. Out of which 10 are Government, 2 are private and in others 2 are included. Of these 5 institutions are located in Secunderabad. The total number of students in technical education is 4716 out of which the enrollment of girls is 1784 in number. Table Number 3:9 gives the details of technical education in Hyderabad district for the year 1993-94.

TABLE NO: 3:9
TECHNICAL EDUCATION IN HYDERABAD DIST.
FOR THE YEAR 1993 - 94.

S.No.	Dist. No. of Institutions of both Govt./Private and others	Enrolment of Students (First year to Final year) 1993.		
		Boys	Girls	Total
	<u>GOVERNMENT</u>			
1.	Govt. Poly. Hyderabad	2023	69	1092
2.	J.N. Govt. Poly. Hyderabad	631	22	653
3.	Govt. Institute of Printing Technology (Secunderabad)	146	--	146
4.	Govt. Institute of Leather Technology (Hyderabad)	76	--	76
5.	Govt. Institute of Electronics (Secunderabad)	322	26	348
6.	Q.Q. Govt. Poly. Hyderabad	479	25	504
7.	Govt. Institute of Post Diploma Courses (Hyderabad)	157	02	159
8.	Govt. Girls Vocational Institute (Hyderabad)	--	51	51
9.	Domestic Science Training College (Secunderabad)	--	170	170
10.	Smt. Durgabai D. Technical Training Institute	--	262	262
	<u>PRIVATE</u>			
1.	Stanley Girls Jr. College (Hyderabad)	--	113	113
2.	C.S.I. Eva Maiz. (Secunderabad)	--	160	160

	<u>OTHERS</u>			
1.	Kamala Nehru Poly. for Women (Hyderabad)	--	793	793
2.	Centre Institute of Commerce (Secunderabad)	98	91	189
	TOTAL	2932	1784	4716

SOURCE : Commissioner of Technical Education, A.P. Hyderabad.

ETHNIC COMPOSITION OF THE CITY

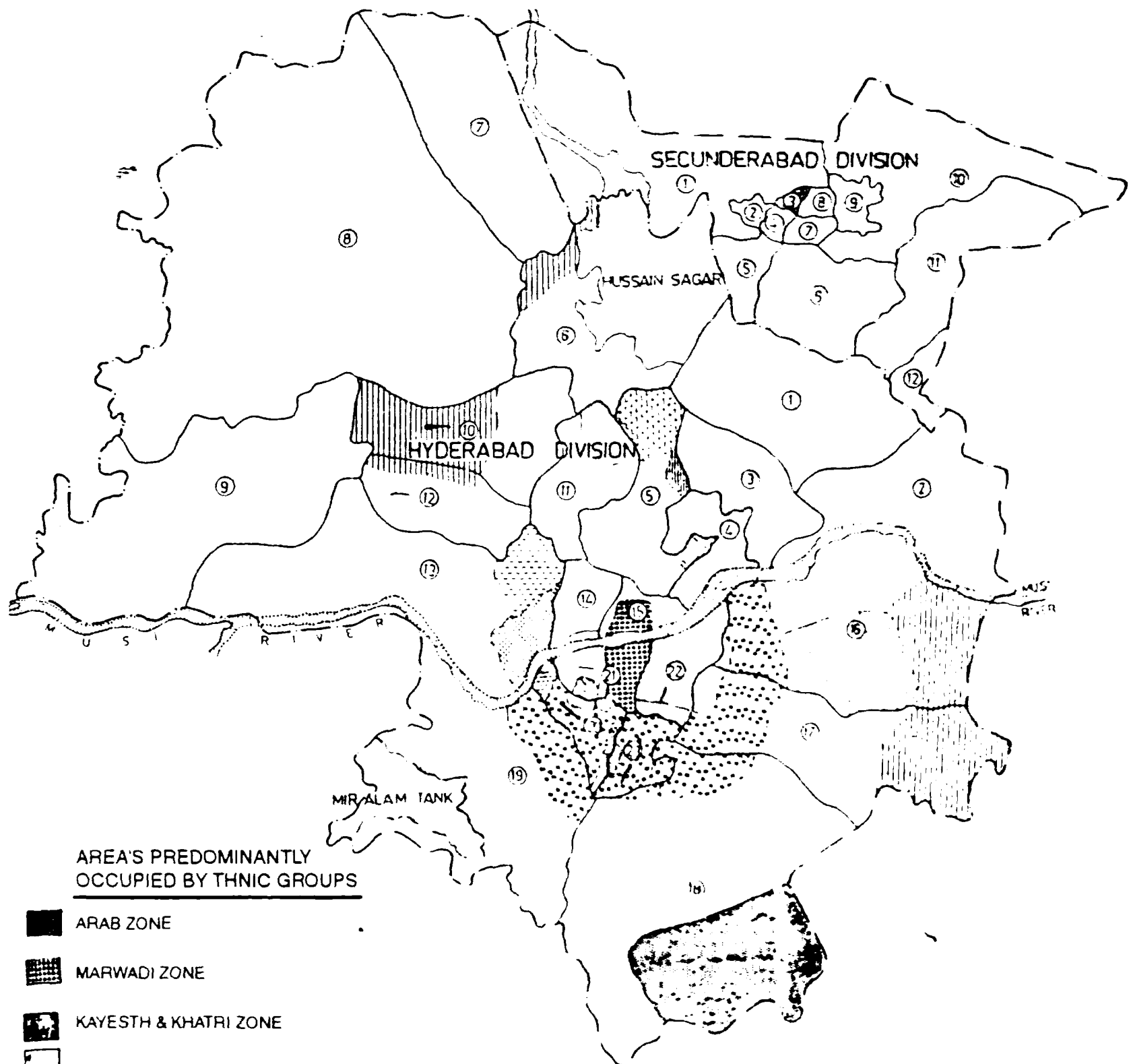
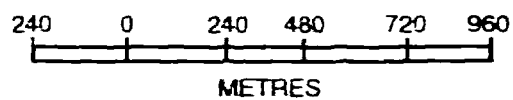
INTRODUCTION:

Hyderabad city has always had a reputation of being a cosmopolitan city where people of various ethnic groups believing in different faiths and speaking different languages had gathered and lived in amity and in due course fostered a synthetic culture known in common parlance as the Deccan's culture. The History of the city reveals the circumstances under which people with variegated cultural backgrounds were attracted to the city. The inter-relationship between the various groups and the part played by each in the unified life of the city contributed largely to foster a synthetic culture. We have some of the best accounts of the old city of Hyderabad from foreign travelers like Taverner who visited the city in 17th century in those days. The cultural development of the city received a set back after the invasion of the Moghul Emperor, Aurangzeb and the shifting of the capital of the Deccan to Aurangabad. But when in 1763 the capital was re-shifted to Hyderabad by Nawab Mir Nizam Ali Khan, Asaf Hah II, the city got a new lease of life and entered on a second phase of cultural development growing into the great cosmopolitan city that it is at present.

POPULATION:

The city population contains communities like the Arabs, Pathans, Rohillas, Sikhs, Rajputs, Kayasths, Marwaris, Bawahirs, Gujrathis, Maharashtrians and Christians besides the indigenous population of Hindus and Muslims. Most of these communities who did not have their roots in the local soil must have come to the city with the shifting of the Deccans capital to Hyderabad from Aurangabad in the 18th century. With the exception of Marwaris, Bawahirs and Gujrathis who are chiefly traders, others seem to have come in as members serving in the military forces under the Nizam. In due course, all of them settled down permanently in the city and become an integral part of the city's population. The city's population also has certain elements as the concentration of a community of prostitutes and eunuchs who too seem to have grown with history and contributed to the variegated culture of the city. The different communities had varying backgrounds of culture, religion and language and it is but natural to expect that initially each of the communities should have chosen its own area in the city to settle down either to suit the convenience of their occupations or merely to preserve their social and cultural identity. It is thus possible to demarcate certain "Cultural Zones" geographically in the city in each of which a particular group predominates and gives the zone a somewhat distinct character. It has been roughly identified 14 localities representing the different cultural zones of the city. The following table 3:10 and the map shows the ethnic zones and ethnic settlement of the city

HYDERABAD CITY ETHNIC ZONES



AREA'S PREDOMINANTLY OCCUPIED BY THNIC GROUPS

- | | |
|-----------------------|----------------|
| ARAB ZONE | |
| MARWADI ZONE | |
| KAYESTH & KHATRI ZONE | |
| MAHARASTRAS ZONE | |
| SHIA ZONE | PARDI ZONE |
| SUNNI ZONE | JOTISHI ZONE |
| BOHORA ZONE | LOOHA ZONE |
| PATHAN ZONE | PARSİ ZONE |
| EUNUCH'S ZONE | CHRISTIAN ZONE |
| PROSTITUTE'S ZONE | ANDHRA ZONE |

MIXED POPULATION

--- BOUNDARY OF HYDERABAD MUNICIPAL CORPORATION

--- BOUNDARY BETWEEN HYDERABAD AND SECUNDERABAD DIVISIONS

— WARD BOUNDARY

③ WARD NUMBER

RIVER

— STUDY AREAS 10 12 20 21 22 23

Source : Census of India 1981

TABLE: 3:10**ETHNIC ZONES OF HYDERABAD CITY**

Sr. No.	Zones	Area or Locality Predominantly Occupied by one Community.
1.	Arab Zone	Maisaram
2.	Marwadi Zone	1. Patthurgatti west including the localities of urdu Sharif, Mitti-ka-Sher, Rikab Gunj.
3.	Kayasth and Khattri Zone	1. East of Charminar upto AhjanKotla, Itabar Chowk. 2. Shah Ali Banda and Baragalli.
4.	Maratha Zone	1. Sultan Bazar and Shahalibanda
5.	Muslim Zone (Shias) (Sunnis Zone)	1. Darushifa, Hussaini Mohella, Sultanpura, Irani Galli, Kaman Elich Baigh Localities are Pre-dominantly occupied by Shia Community. 2. Old city especially Shah Gunj, Moghul pura, Sultan Shahi, Yakutpura, Ghazibanda, Shaker Gunj, Fatheh Darwaza, Hussaini Alam, Dabir Pura, Khazi pura, Rein Bazar, Azam pura, Malakpet (old), Osmanpura, Kattelmandi, Karwan localities are predominantly occupied by Sunnis.
6.	Bohora Zone	Hussaini Alam and Red Hills.
7.	Pathan Zone	Chanchalguda
8.	Eunuch's Zone	Behind High Court, Jumerat Bazar & Bolarum.
9.	Prostitutes Zone	Mehboob-ki-Mehndi, Gowliguda, Hyderguda and Banjara Hills.
10.	Pardi Zone	Old Bridge, Ghazibanda Darwaza & Panch Mohalla
11.	Jothishi Zone	Behind Subzimandi Police station Tappa chabutra
12.	Lodha Zone	Upper Dhoolpet and Lower Dhoolpet.
13.	Parsi Zone	Paradise talkies in Secunderabad & Bogulkunta, Abid Raod in Hyderabad.
14.	Christian Zone	Gunfoundry, Bandline, Opposite Nizam College Hostel, A.C. Guards of Hyderabad and Lalaguda area of Secunderabad.
15.	Andhra Zone	Ashok Nagar, Dilsukhnagar, Vijaynagar, Panjagutta & Adikmet colonies recently constructed by the Housing Board.

An attempt is made to trace the history of settlement of the Muslim community, religion professed, language spoken, the chief occupation followed by the community, educational levels and other social and cultural traits of its population.

ARAB ZONE: LOCATION.

This zone is composed of purely Arab community except for a few houses of other communities. It is situated to the South of the city at a distance of about 3 1/2 miles (5.6 Kms) from Charminar. It is surrounded by Chandrayangutta temple in the North, Dargah Ujudi Shah Saheb in the West, a vast burial ground in the South and a small nalla in the East. It is connected by road leading from Charminar to the famous Masolium of Hazrath Baba Sharfuddin.

HISTORICAL BACKGROUND OF THE COMMUNITY:

Most of the Arabs migrated to Hyderabad about 200 years ago during the period of Nawab Mir Nizam Ali Khan (1761-1803) and were employed in the Nizam's irregular forces. The irregular troops were at first raised by the first Nizam Asaf jah, for the purpose of bringing the Deccan into subjection and constitutional order. Their force then composed of Arabs, Rohillas, Afghans, Rajputs, Sikhs, Turks and other war like tribes. A Maisaram regiment composed by Arabs was formed at Mankal Maisaram. During the period of Nawab Mir Mehboob Ali Khan, Asif Jah VI, the Maisaram regiment was shifted near to Chandrayangutta temple by converting its name to 'Nizam Mahboob Regiment', after the late Nizam. Free land was given to Arab soldiers for the erection of

their houses. The regiments chief duty was to mount guard at Nizam's palaces. The uniform of the regiment was very picturesque and attracted considerable notice whenever the regiment paraded in full dress. Thus the nucleus settlement of the Arabs at Maisaram came into existence as a Military cantonment during the Prime Minister ship of Sir Salarjung 1. After the Police Action in 1948, the regiment was abolished and a majority of Arab community is still living in this area.

RELIGION:

All Arabs are staunch followers of Islam. Both males and females, old and Young strictly offer their prayers (Namaz) at mosques and homes. During the month of Ramzan, the entire locality appears to be a part of Arabia, when the area is filled with a congregation of Arabs in their traditional costumes.

LANGUAGE:

The mother tongue of this community is Arabic. It is generally used among males for their mutual understanding and transactions within the community. The females generally speak Urdu. This heterogeniety in the use of languages by males and females of this community is due to the fact that a few Arabs who had settled down permanently in the city married the Deccani Muslim women whose mother tongue was Urdu. In due course, the males were compelled to learn Urdu language. A few Arabs also speak Telugu language which is the direct outcome of their contact with local Hindus who are mostly Telugu speaking.

OCCUPATIONS:

Prior to the Police Action in 1948 almost all Arabs were employed in the military services of the Nizam under a separate department known as 'Nazam-e-Jamiath' located in Salarjung's Baradari. Money lending business on heavy interest was adopted freely as a source of earning by Arab jawans. The interest was usually charged at the rate of 8%, 10% and 12% per mensem as the case may be. After the Police Action a number of Arabs who had come from Arabia were forced to migrate to the country of their origin. Those who stayed back adopted the following occupations.

- 1) Fruit selling
- 2) Private services
- 3) Engaging in crafts such as mat making, bag and basket making etc.
- 4) Lungi trade

Among fruits guava, figs and jamoon are very important as they are abundantly grown in Maisaram which is inhabited mostly by Arabs. About 85% of the Arabs are engaged in this business besides, a few of them have opened 'Lungi shops' at Pathergatti and Maisaram. During Ramazan month they generally sell dates at evening time. Fans, baskets and bags are made of palm leaves and are sold at Mir Alam Mandi and at Gulzar House.

EDUCATION:

A majority of this community is well educated as far as knowledge of Arabic language goes. A few Arabs of this area have also maintained good libraries containing mostly Arabic books relating to the Holy Quran. There are a few (about 20%) gradu-

ates, intermediates, matriculates and non-matriculates among them with formal education. The main cause of this is rather low spread of general education among the Arab population of the city is the conservations tendencies prevailing in the community. They prefer mostly the religious type of education than any other. Their contention is modern education keeps away from religion. There are two schools in primary and one middle in the Arab locality. There is a separate middle school for girls. Most of the elderly people greatly oppose girls education, and as soon as one passes 7th class, they settle her marriage with some one from their community. The Indo-Arab society recently formed is trying to bring certain changes in the attitude of the youths of this community towards the present system of education and helping them to take to it more readily so as to enable them to keep pace with the progress and march of the nation. Efforts are also being made by the society to improve the girls education as well.

DRESS:

Dress is an important element of culture. The general dress of the Arab community is quite different from other communities living in the city. The male whether young or old generally wears 'Kurtha' (shirt) 'Lungi' (a piece of colored cloth used to cover the lower portion of the body), coat and 'mehruma' which is used as cap. The females use long shirts and sarees, follow the purdah system strictly. A few educated Arabs do not follow the old traditions in the matter of dress but have taken to the latest fashions. This indicates that they are quite susceptible

to modern influence of the outer society.

RECREATION AND CEREMONIES:

The recreational and ceremonial activity which provide relief from the activities of every day life, reflect the social values of the communities in which they occur. The musical instruments, which are used by the Arab community in this area are called 'Gumbouz', 'Duff' and 'Marfa'. Most of them gather at evening time, i.e. 4.30 P.M to 5.45 P.M. and sing songs in Arabic usually in praise of God and Prophet Mohammed. Folk dance by males is occasionally performed especially on marriage and festival occasion. This folk dance is called 'Shara'. Funeral ceremonies are performed according to the Islamic laws.

MUSLIM ZONE (Sunni and Shiah)

ORIGIN AND HISTORY

The leading forms of Muslim faith, both the Sunni and Shiah are found in the twin cities of Hyderabad and Secunderabad. Except some of the Syeds and Mughals of Hyderabad, the trading Bohoras and some of the Momins are Shia's the rest are all Sunnis. The rulers of Golconda were Shiah's who had trade relations with Persia due to religious affinity. Consequently, most of the Shiahs settled down permanently. Sunnis are immigrants or the descendants of those who had come to the city under the name of Syed, Sheik, Mughal and Pathan (these four main divisions of Muslims are not castes, they are merely names given to groups of tribes that are, or are supposed to be, of similar blood) from the 12th century onwards; others are Hindus converted to Islamic

faith as a result of the teachings of missionaries. The most important missionaries were:

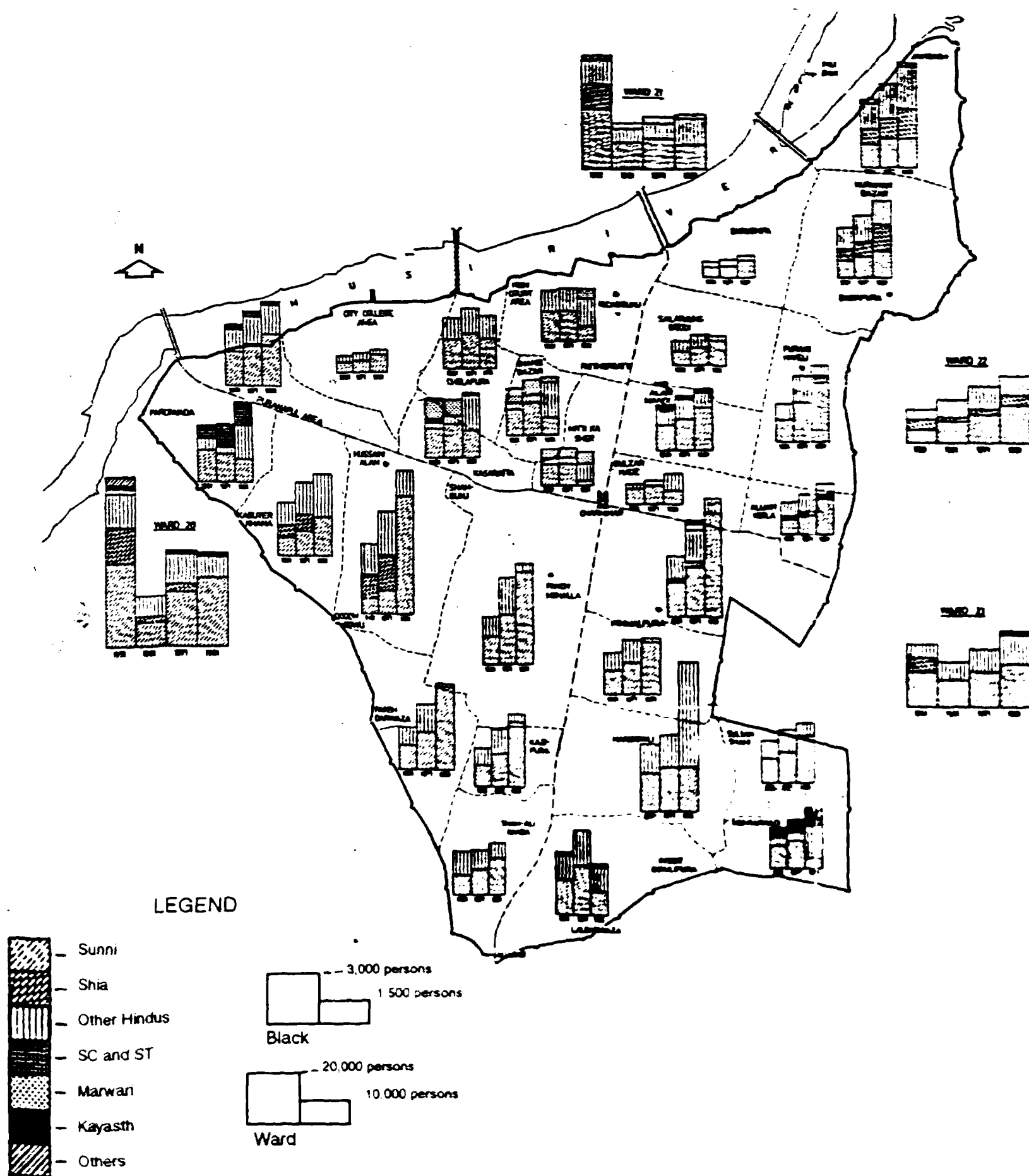
1. The Arab missionary Khaja Syed Hussain Gesudaraz better known as Khaja Banda Nawaz Gesudaraz of Gulbarga who converted in the thirteenth century a large body of Momins or cotton weavers.
2. Hazrat Baba Sharfuddin Saheb (A.D. 1440) who finally settled at the outskirts of the city, where he made many converts and died.
3. Burhane-Shah Saheb-Sayeeda Bagh.
4. Hazrat Yousuf Shareef Saheb - Nampalli.
5. Mir Mehmood Saheb - Mir Alam Tank.
6. Bokari Saheb - Karwan Sahu.

DIFFERENCE BETWEEN SUNNI AND SHIAH:

The main points of difference between the Sunnis and Shiah is that the Shiahs think that Hazrat Abubaker, Hazrat Omer and Hazrat Osman were not the rightful successors of the Prophet. This has led to many differences in belief and practice. The Shiahs follow the precepts of the twelve Imams where as the Sunnis follow the four. The Shias while praying hold their hands open by their sides instead of folding them below the breast. Except these the belief of the two sects are the same.

The religion followed is Islam. Belief in oneness of God, in His angles, in His Books, on His Prophets, in His Government of the world in good and evil as coming from Him; and in the day of resurrection, are the chief of both the sects. The following map shows the ethnic settlements of sunnis, shia's and other communities.

HYDERABAD INNER CITY ETHNIC SETTLEMENTS 1951-91



Source: Census of India
Base Map: Hyderabad Urban
Development Authority 1986

LANGUAGE:

The mother tongue of the Muslims is Urdu, but a few of them specially those migrated from surrounding villages and districts speak Telugu. Apart from this they are also well versed in Arabic and Persian Languages.

SOCIAL CUSTOMS:

The common dress of a Hyderabad Muslim is Sherwani, Pajama and Cap known as 'Misri' or 'Turki topi'. Apart from this they have begun to wear coats, pants and shirts of western style. The women generally wear saree and kurta or saree and blouse. But young girls wear shirt-shalwar, shirt-chudidaar, blouse and saree etc.

Marriage is prohibited to the ordinary near relations, polygyny is permitted to the extent of four wives, divorce is at the option of husband, a wife can take Khula on certain grounds. Both birth and death ceremonies are performed according to the customs and traditions practiced.

SETTLEMENT AREA:

Both Sunnis and Shiah are found in the twin cities of Hyderabad but their major concentration is found in the old city of Hyderabad, South of river Musi. Darushifa, Bazar Noorul Umra, Hussaini Mohalla, Sultanpura, Bogadali Shah-ki-Khirki, Kali Qabar, Irani Galli, Panjah Shah, Bibi-ka-Alawa and Kaman Ellchi Baig are the localities predominantly occupied by the Shiah community. Hussaini Alam, Shah Gunj, Fateh Darwaza, Qazipura, Ghazibanda, Shaker Gunj, Panch Mohella, Moghul pura, Sultan

Shahi, Subzimandi, Jehanuma, Jangampet, Old Malakpet, Azampura localities are predominantly occupied by the Sunni community. The predominance of the Shia community in the localities mentioned above seems to be much guided by the presence of Purani Haveli (old palace), Dewan Devdi, Shahabgung Devdi and Ruknuddowla Devdi. These palaces were constructed by nobles of Shiah sect Nawab Sirajul Mulk, Mir Alam Salarjung, Shahabjung and Ruknudowla Bahadur. It is, therefore, quite possible that the palaces of these nobles might have attracted Shiah people to settle down permanently in close proximity to their patrons. Most of the Sunni nobles and the rulers of the state who were Sunnis, had their palaces to the South-West corner of Charminar which subsequently might have attracted a large number of Sunnis to settle down there. Among the palaces of Sunnis nobles worth mentioning are Panch Mohella and Chow Mohella palaces of the Nizam, Devdi Bashiruddowla, Devdi Iqbaluddowla, Bahadur, Devdi Khursheedjah, Shamshir Nawaz Jung's Devdi and Devdi Sulaimanjah Bahadur.

In the new city of Hyderabad both the mixed population is found. But Sunnis are larger in number, when compared to the Shias.

OCCUPATIONS:

Prior, to Police Action in 1948, about 75% of the Muslims living in the city were jagirdars and as such a majority of them were in Government service. After Police Action a majority of them have adopted different occupations viz., trade in cloth, paan shops, kirana merchants, fruit selling, hotels and other miscellaneous business. But still a major part of the middle class is in the Government service.

BOHORA ZONE:

The name Bohora is probably derived from the Hindi word "byohara" a trader. The founder of the community was an Arab missionary led by Abdullah in 1067 A.D. landed in Gujrat. The members of this group are addressed as 'Mullaji'. They are Shiah's of the great Ismailia sect of Egypt. The Ismailias are again divided into two Nazarians and the Mustalians. The Bohras have descended from the Mustalins. In the reign of Nawab Mir Nizam Ali Kan (1763-1803), a few Bohra community migrated to Hyderabad city for carrying out business and trade from Gujrat.

A great majority of them reside at 'Bohore-ki-Sarai'. Due to the increase of their population, they have formed a small colony at the Red Hills where a separate mosque has also been constructed. A few of them are residing at Pathergatti and Secunderabad.

Hyderabad city contains two classes of Bohoras; the traders who are all Shiahs and few cultivating who are Sunnis. They are attentive to their religious duties, both men and women knowing the Holy Quran. Mother tongue is Gujrati but most of them speak Urdu. A few Bohras also speak Telugu, Persian and Hindi Languages.

At one time they were opposed to formal education. Now they are making progress with other communities. Education had been made compulsory for girls and boys. Most of them are doctors and engineers.

PATHAN ZONE:

Regarding the origin of the term 'Pathan' there is a divergence of opinion. Farishta says, the first Afghans who came to

India settled at Patna and were hence called Pathans. Others trace the work to the Hindustani 'Pethna', to penetrate Afghan tradition derives the name from the title Batan or Pathan (ruder) given by the Prophet himself to their great ancestor Abdur Rashid. But none of these theories have been supported by any authentic source. It is now, generally agreed that the name Pathan is the Indian form of the name Pushtanah now given to themselves by speakers of the Pashtu Language, which include Tartar, Arab and Indian elements as well as Iranian elements.

SETTLEMENT:

Although the Pathans are scattered in the city, their major concentration is found in Chanchalguda locality. Prior to 1853 all Pathans were living within the city surrounded by the wall, and were employed in irregular troops. In the year 1884 all Pathans who were employed in irregular forces were brought under the control of the Kotwal, of which a new body of Military Police was organised. This force was designated as the Afghan city police.

RELIGION & LANGUAGE:

All Pathans are followers of Islam. They are divided into two main sects, viz., Pathan and Mehdi Pathan. The former are the followers of Sunni faith while the latter claim to be the followers of Syed Mohammad Jaunpuri who came to Gujrat in 1509 A.D. claiming to be the Mehdi. They offer prayers in their own mosque and bury their dead in a separate burial ground.

The mother tongue of Pathans is Pashtu. But they speak Urdu very fluently owing to their long associations with local Muslims. A few of them speak Telugu also. Among other languages spoken by them are Arabic and Persian. The men add Khan to their names and women Khatun or Bibi.

The chief occupation of this community is money lending business. About 60% of them are money lenders and the rest are horse dealers, soldiers, constables, messengers, servants and Government Servants. Those who are educated are working in different Government departments.

SOCIO-ECONOMIC BACKGROUND:

In the present section, data concerning the socio-economic background of the respondents have been analysed. The present study covers 250 Middle class Muslim women out of which 150 women are educated and 100 women are uneducated. The study covers 80 percent married women and 20 percent unmarried women. The married women includes housewives, and employed women and in the unmarried category students of colleges and universities and working women were selected. Table 3:11 gives the categories of the selected women.

TABLE - 3:11

CATEGORIES OF THE SELECTED WOMEN

CATEGORY	NO.	PERCENTAGE
Housewives	112	44.8
Employed	75	30.0
Self-employed	38	15.2
Students	25	10.0
Total	250	100

The 250 women interviewed belong to different age levels. Age is one of the important variables in the understanding of womans status in society. With the advancement of age the status and role of women change. The younger women as compared to older have different social and familial functions to perform. The attitude, mentalset and the behaviour pattern of persons vary with the variation in the age. In the case of women the age is much more significant as it reflects the comparative subordination and independence of women. In the sample women from different age-groups are included. 26 percent of the respondents belong to the age group of 18-25, 35.2 percent belong to 26 to 35 age group, 20 percent belong to 36 to 45 age group and the remaining 18.8 percent of the respondents are in the age group of 46 years and above. Table 3:12 gives the age distribution of the women in the sample.

TABLE - 3:12

AGE - DISTRIBUTION

AGE - GROUP	NO.	PERCENTAGE
18 - 25	65	26.0
26 - 35	88	35.2
36 - 45	50	20.0
46 AND ABOVE	47	18.8
Total	250	100

In the present sample out of 250 women selected 150 women were educated. The minimum education qualification was upto Intermediate level. 37.4 percent of the respondents were highly qualified ladies starting from Ph.D., M.B.B.S, .G., M.Ed., B.Ed., and LL.B. Among these women 6.6 percent are under study. 46.6 percent were degree holders in various disciplines i.e, Arts, Science and Commerce. Among these women 10 percent are under study, 12.6 percent of the respondents were Intermediate with Nurses training and Lab technician courses and 3.4 percent respondents were only Intermediates. Table 3:13 gives educational qualification of the respondents.

TABLE - 3:13

EDUCATIONAL QUALIFICATION OF THE EDUCATED WOMEN

EDUCATION	NO.	PERCENTAGE
Ph.D.	4	2.6
M.B.B.S	19	12.7
P.G./M.Ed/B.Ed	32	21.4
LL.B	1	0.6
B.A./B.Sc./B.Com	70	46.6
Nurses Training/Lab Technician	19	12.7
Intermediate	5	3.4
Total	150	100

The respondents inclination towards professional qualification is indicative of the fact that higher education among the women is not only sought for the sake of education only but as an avenue for seeking employment opportunities and to raise the economic status of the family.

EMPLOYMENT AMONG WOMEN:

The present sample is divided into 3 categories such as working, non-working and students. Table 3:14 gives the occupational distribution of the respondents.

TABLE - 3:14
OCCUPATION OF WOMEN

OCCUPATION	MARRIED	UNMARRIED	NO.	%
LDC/UDC	20	5	25	10.0
LECTURERS/TEACHERS	10	5	15	6.0
DOCTORS/NURSES	20	10	30	12.0
LAB TECHNICIANS	-	5	5	2.0
HOUSEWIVES	150	-	150	60.0
STUDENTS	-	25	25	10.0
TOTAL	200	50	250	100

Out of the total 250 respondents 14 percent are working state and central government services, 4 percent of the respondents are working in semi-government and aided institutions and 12 percent of the respondents are working in private services. 15.2 percent of the respondents are self-employed and the remaining are housewives and students. Table 3:15 states the services of the working women.

TABLE - 3:15
SERVICES OF THE WOMEN

SERVICE	NO.	PERCENTAGE
State Govt./Central Govt.	35	14.0
Semi Govt / Aided	10	4.0
Private	30	12.0
Self Employed	38	15.2
Housewives	112	44.8
Students	25	10.0
Total	250	100

INCOME OF THE RESPONDENTS:

The information about the income of the working women reveals that 33.7 percent of the total working women fall in the income range of 500 to 1000 per month. 30.9 percent are in the income range of Rs.1001 to 3000 per month. 25.7 percent of the respondents are in the income groups of Rs.3,001 to 5,000 and a little that is 9.7 percent of the respondents are in the income group of Rs.5,001 to 7,000 per month. Table 3:16 gives the income group of the working women.

TABLE - 3:16

INCOME OF WORKING WOMEN

INCOME - GROUP	NO.	PERCENTAGE
500 - 1000	38	33.7
1001 - 3000	35	30.9
3001 - 5000	29	25.7
5001 - 7000	11	9.7
Total	113	100

Another information gathered from the respondents is about their accomodation. It is found that 44.8 percent of the respondents are living in their own houses and 55.2 percent of the respondents are living in rented houses. Besides these 43.2 percent of the respondents are having assets like house-sites, flats and agricultural land. whereas the other 56.8 percent do not have them. Out of the 250 women in the sample more than half of them i.e. 55.2 percent are having two wheelers of their own. 6.8 percent of the respondents had got three wheelers that is auto and rikshaws. Ony 8 percent of the respondents have four wheelers.

FAMILY SIZE:

In the sample studied there were 42 percent families of small size i.e, having two to five members, 50.8 percent families size were six to eight members, 5.6 percent family size was 9 to

11 members and 1.6 percent respondents family size comprises of 12 to 14 members. According to a sample survey conducted in wards 17 to 23 in Old city of Hyderabad by Afzal Mohammad over 45 percent of the households covered had six to eight members and 25 percent had nine to twelve members.

The general stereotyped impression with regard to Muslim family size points to the large family units which in the sample is seen. And at the same time the trend is also towards smaller family among 65.3 percent educated women. Table 3:17 shows the family size.

TABLE - 3:17

FAMILY SIZE

FAMILY SIZE	EDUCATED	UNEDUCATED	TOTAL	PERCENTAGE
2 - 5	98	7	105	42.0
6 - 8	47	80	127	50.8
9 - 11	5	9	14	5.6
12 - 14	-	4	4	1.6
Total	150	100	250	100

In the universe of the research 87.2 percent of the respondents belong to the city of Hyderabad and only 12.8 percent of the respondents are such who do not originally hail from Hyderabad but have come down and settled here after marriage.

Thus the section deals with the socio-economic background of the educated and uneducated respondents of the old city and new city of Hyderabad.

CHAPTER - IV

MUSLIM WOMEN AND PROBLEMS OF EDUCATION

INTRODUCTION

EDUCATION, SOCIAL, POLITICAL AND ECONOMIC ASPECT:

Education is derived from the word 'educare' which means bringing up of children both physically and mentally. The Encyclopedia of Britanica defines education as 'transmission of the values and accumulated knowledge of society'. Education is designed to guide the child in learning a culture, moulding his behaviour in the ways of adulthood, and guiding him towards his eventual role in society. It is conscious social function which began when man started interacting with material reality with the purpose of moulding or changing it to satisfy his needs. (Azer, 1966:25-30).

Thus education embraces a multi-process by which culture and values are transmitted from generation to generation. According to Mukerjee, every education, whatever means and methods it uses, aims at fitting the growing individual for his special role and position in society so as to elicit the best out of him, and at the same time socialising him, through development of proper habits, attitudes and values, so that he enriches and strengthens the cultural patterns. (Mukherjee, 1965:312-13).

Broadly speaking, education has two important functions, viz., the conservative and creative. In its conservative func-

tion, education helps us in transmission of cultural values and socially approved behaviour patterns to the younger members of the society. However, the modern human society is characterized by social dynamism. These days the function of innovation and change are much prominent than they were in the older society. Therefore, modern education has added function that is, to inculcate new ideas and thought patterns along with the transmission of established culture and values (Bhatnagar 1972, pp4-5).

EDUCATION AS IN INSTRUMENT OR SOCIAL CHANGE:

The relevance of education in the field of social change and advancement is increasingly realised. Desai States that, the significance of education in modern societies cannot be over estimated. The literate and educated people are pre-requisite both for maintenance and advancement of developing societies. The crucial need of education for the people in various spheres of modern social life-economic, political, social, ethical and others has been unanimously recognised. (Desai 1978, p.65).

Education being a vital instrument of social change, a developing society like India has to pay serious attention particularly in view of the transformations that the country is passing through. A system of education suited to the needs of a society and committed to modernization has to keep pace with the demands of both the expansion of knowledge and the accelerated velocity of social change. (Rajagopal 1967, pp.7-8).

In addition a developing society which is in the grip of superstition and ignorance, the school is expected to undo what the home and its surroundings had done to the student in the process of early socialisation. Gunnar Myrdal observes that literacy and general knowledge facilitate both children and adults the acquisition specific skills and may help to bring about a rationalisation of attitudes. In turn, more rational attitudes provide motivational preparedness that can facilitate the acquisition of literacy, knowledge and skills. "Where a man does his duty rationally and consciously he will be helping himself and the society of which he is a member. There are socially and economically underprivileged classes which should be made to come up not only in their interest but of the society as a whole. This becomes possible only when the educational and technical training gates are opened to all freely" (B.R.K.Rao, 1974, pp.462-504).

In this regard Paulo Friere said that, when an illiterate peasant participates in this sort of educational experience, he comes to a new sense of dignity, and is stirred in a new hope (Fiere 1980, p.8-12). In the process of learning they discover that, they are creators of culture, and that all their work can be creative (Friere 1980, p.13). And at this stage they no longer willing to be mere objects, responding to changes occurring around them, they are more likely to decide to take upon themselves the struggle to change the structures of society which until now have served to oppress them.

Regarding the social relevance of education V.K.R.V.Rao points out that, education should provide the younger generation

with that knowledge which will enable them to explain many things that they see for which quite often irrational mythological explanations are given. He felt, the weight of superstition is the greatest obstacle in the process of economic development, and therefore, education should develop a spirit of rationality, identity a spirit of human solidarity and feeling of identification with the masses (Rao, 1966. p.61). In this regard the observation made by Alva Myrdal, are quite apt. What but education can inspire the habit to probe instead of believe, to analyse critically instead of blindly accept, to weight alternatives and choose with eyes open towards the future (Myrdal 1965 p.132). Thus knowledge increases the power of reasoning and ability to analyse and relate facts and events in their proper sequence, to draw inferences and to apply the conclusions to a given or new situations (Goel, 1975 p.11).

EDUCATION AS AN INSTRUMENT OF POLITICAL DEVELOPMENT:

Education plays a crucial role in the process of political development. Political silence of the people will have an adverse impact on development. So education helps in removing political immaturity of the people. Paulo Freire, says that, the greater the political immaturity of the people the more easily they can be manipulated by those who do not want to lose their power (P.116). For those who are engaged in learning to read and write, come to a new awareness of self-hood and begin to look critically at the social situation in which they find themselves, often take the initiative in acting to transform the society that has denied them this opportunity of participation, (P.9). It is

further expected that, the illiterate and poor can rise to their own liberation through literacy, dialogue and action. Education conscientizes the large illiterate and ignorant masses who are suffering from the 'culture of silence' (Freire 1977:30).

Referring to the significance of education moulding the political character of people in developing countries, Gunnar Myrdal observed that whenever there was a liberation movement, educational reform stood high on the agenda. It has become the common characteristic of all modernising movements in Russia, Japan, China, the African Countries, the Islamic World, The South East Asia have all had at the starting point of their struggle a fairly numerous and differentiated educated elite. (Aparna Basu 1974:235).

Education is more meaningful in the third world countries because democratic institutions cannot exist without education. For democracy functions only when the people are informed and have thirst for knowledge and exchange of ideas. (Saxena 1974:5).

Education is the only instrument to effect a political change. The commitment to secularism, socialism and democracy will be realised when there is development in human resources in terms of knowledge and skills it should impart attitudes and values against oppressive economic, social and political forces.

EDUCATION AS A CATALYST FOR ECONOMIC PROSPERITY:

Economic development of a nation cannot be separated from the educational level of the nation. Education becomes more necessary for economy and linked closely to it as a major

mediator between manpower demand and labour supply. (International Encyclopedia of social Sciences, Vol.4, 1968, p.510).

Formal education plays a leading role in the formation of human resource development. Infact, one of the main functions of the education system is to supply qualified manpower to meet the demands of the national economy and thereby contribute to its growth.

The developing societies which have been poor and stagnant for centuries are in the state of revolt against poverty, disease, ignorance and exploitation by stronger nations. Further, they are no longer inclined to entrust their future exclusively to the forces of the market, the whims of nature or the judgement of colonial rulers. The realisation of this objective depends upon the educational level of the people of the nation. Thus education is the key that unlocks the door to economic modernisation. Paulo Freire put it succinctly when he observed "if millions of men are illiterate, starved for letters, thirsty for words, the word must be brought to them to save them from 'hunger' and 'thirst'.

EDUCATION AND OVERALL DEVELOPMENT:

In a developing society like India, education has a significant role to play in all aspects of development. Empahasing the importance of education, Education Commission felt that, the change on a grand scale is possible only through education, national development and prosperity and emphasised the belief that this is possible only when the national system of education is properly organised both from qualitative and quanti-

tative point of view. Education is a double-edged sword which can be used to promote social justice or perpetuate injustice. Education is no more considered as an isolated activity to be carried out in vacuum. It is part and parcel of the complex phenomena that make a man promote the attainment of the goal and ideals which are conceived in terms of the liberation of man and his community.

In the words of Louis Malassis, there is a dialectical relationship between society and education; education is both the product of society and in certain circumstances, a factor making for social change. While education is necessary for the promotion of economic development, education is also essential for enjoying the fruits of life, one needs to be educated in order to be a better man, to have a richer life and to have a more integrated personality. Education develops the mind, the physique the senses and the skills, and nourishes the thinking qualities of the learner. It affords a means for a person to earn his livelihood and also serve the society in several ways.

EDUCATION AND ISLAM:

Islam has accorded great significance to the acquisition of knowledge. It is said that a distinction is made between men and women in some matters, but it is quite clear in Quran that both are to be equal in the matter of education. It is suggested, "They are losers who besotledly have slain their children by keeping them in ignorance" (Q.6:141). The Prophet himself specified it is essential for every Muslim man and woman to acquire knowledge. According to Ilse Lichtenstadter (n.d.141), "fundamentally it (Islam) has always considered learning at least a

useful accessory to being a good Muslim.....". Islam therefore, thinks that education is a necessary condition which helps women to develop their faculties.

The injunction to read a portion of the Holy Book every day would seem, in itself, to ensure literacy both among men and women. Ideally, education should start at the age of four years, four months and four days for Muslim boys and girls. Traditionally, it was done by a Moulvi or learned man in the upper and middle class families. The word Bismillah, in the name of Allah (for which the ceremony has been named), was first traced by the child on a takthi, a small board. The first reading of the Quran was to be finished by the child around the age of 7.

The orthodoxy of Islam led to the practice of some social evils leading to the deterioration of the social condition, oppression of women and deprivation of their basic rights. Sir Syed Ahmad was one who had supported the cause of women and has devoted his entire life for the upliftment of this class and spread of modern education amongst the Muslims. Modern education was beyond the reach of the average Muslim women who remained enveloped in the traditional set-up. Education reached these women only after Independence. The increase of educational facilities did not necessarily increase the number of literate women among the Muslims. This was due to the discouragement and opposition from their family members. At present this feeling is generally declining and an increase in the number of educated Muslim women in education.

For the women of earlier generations, only formal education was given. There were 'Maktabas' for imparting religious educa-

tion to girls in private houses, where elderly ladies taught the Quran and books on morals. Muslim widows generally regarded it to be their duty to teach young girls in their own houses. There are several instances of highly educated and accomplished ladies in the royal families as well as in the families of nobles. A number of outstanding women produced by early Islam are : Bibi Isma was one of the great women who fought along with the men in the battle of Uhad. This was waged by Muslims for the spread of their religion. During the reign of the second Caliph, Umar, the market of Medina was under the charge of Layla-bint-e-Abdullah. During the reign of third Caliph, Usman, Fatima-bint-e-Qays took active part in election. Ummul-Mominin Aisha Siddiqah, Bibi Fatima Zahra and Zainab-bint-e-Abisalma. The Prophet's foster-sister, Shima, was a poet of repute. Razia Sultana, Chand Bibi and Nur Jehan were women rulers. Gulbadan Begum, Humayun's sister was talented writer while Jehan Ara, daughter of Shah Jahen was a noted poet.

Though Mohammad favoured women's education, in actual practice, the injunctions of the Quran in this respect were completely ignored. The Muslim community, as it had misinterpreted many other principles of Islam, also considered the education of girls as an unnecessary step. As a result, situation developed where Muslim societies are educationally perhaps the most backward in the contemporary world.

Among the Muslims, education is one of the fundamental rights of the followers of Islam. Regarding education, it is said by Quranic authorities that Islam stood for making education compulsory and universal. As Humayun Kabir said, "It is pre-

scribed in Islam that every Muslim man and woman must receive education and must go to the farthest corner of the globe to acquire knowledge" (1969:8).

In the words of Mohammad Qutb, "acquisition of knowledge was a great duty of woman as of man, for Islam wanted the women folk to develop their rational faculties along with physical ones and thus ascend to higher planes of Spritual existence...." (1964:188).

The change in the attitude of wo towards various issues of life has in turn affected their behaviour patterns in various spheres of life. In the last fifty years or so, in India, profound changes have been noticed in almost every aspect of women's life. With the coming of Independence and the general change, women are no more regarded as weaker sex. Women's education made considerable progress and girls education received much encouragement.

Quassim Emin, the author of the first book on the emancipation of women gave priority to demanding better education for women; he considered furthering her intellectual development a prerequisite to improve her position as a member of her family and the Muslim community (quoted in Lichtenstadter, "n.d".135).

EDUCATIONAL BACKGROUND:

The progress of education has been accompanied by the emergence and growth of civilized societies. The progress which the world has witnessed during the last few centuries has clearly shown positive correlation between education and progress. We cannot think of progress of any society without progress in the

educational field. A study of the Muslim women's education its effects and prospects will help us to analyse and understand the trends and problems in assessing the educational progress of the community.

Over the last two centuries or so the Muslims are lagging behind in education when compared to other communities. One of the major reasons for the educational backwardness without any doubt is the traditional outlook of the Muslims. This strong force is continuing till now in the orthodox segment of the Muslim community, denying women's entry into the institutions of education. Apart from this the other factors which hinder the growth of female education are the practice of seclusion of women including Purdah, the practice of early marriage and low level of aspiration and due to overall poverty in Muslim women.

The realisation of the importance of education has been increased with the changing times. Due to education the marriage prospects has been increased. Men now prefer marrying educated and employed girls rather than taking dowry. Moreover, the job opportunities of girls lead to economic independence. Education and employment are no more only confined to men.

The rapidly changing non-Muslim milieu is an additive factor of the Muslim males attitude towards education of women. An uneducated woman has to face various odds and difficulties not only outside but also at home. Education, in spite of its having a rapid spread among the present generation, yet has not fully succeeded in altering the Islamic pattern of life, so far as it concerns the general life style of women.

In this chapter we shall analyse the educational background of the sample population to have an idea about women's education.

Out of the total sample of 250 Muslim women interviewed 150 women were educated and 100 were illiterate. 37.4 percent were highly qualified and have acquired Ph.D, M.A, B.Ed, M.Ed, and M.B.B.S., degrees. 46.7 percent of the respondents were degree holders in various disciplines of Arts, Science and Commerce. 12.6 percent were trained Nurses and a little in number 5 (3.3%) were Intermediate qualified. Table 4:1 is an indicative of the educational status of the sample population.

TABLE 4:1

RESPONDENTS EDUCATIONAL QUALIFICATIONS

QUALIFICATION	NO.	PERCENTAGE
Ph.D.	4	2.6
M.B.B.S	19	12.7
M.A. / M.Ed.	16	10.7
B.Ed. / M.Ed	16	10.7
LLB	1	0.6
B.A. / B.Sc. / B.Com	70	46.7
Nurses Training	19	12.6
Intermediate	5	3.4
Total	150	100

MEDIUM OF INSTRUCTION:

In the sample studied 32.7 percent of the respondents have studied in mono-sexo/co-educational institutions. 42.7 percent of the respondents have studied in Government / Private institutions. This shows that 75.3% of the total educated respondents come from English medium background. While 113 women have studied in English medium, 23.4 percent respondents have received their education in Urdu medium educational institutions. Only 2 women come from Telugu medium background. This is easily understandable because Hyderabad is a city which has been a centre of Urdu education. After independence, particularly after the reorganisation of the states in 1956, the English medium schools are becoming popular here. subsequently there is a growing trend of Muslim girls preferring to English medium schools. It is also a fact that several Urdu medium schools and colleges are still found in Hyderabad, where Muslim girls are taking their education. But the Muslim girls specially in Hyderabad are not so much to be seen in Hindi Medium and Telugu Medium schools. The following table 4:2 shows the type of educational institutions where the respondents have studied.

TABLE 4:2

RESPONDENTS MEDIUM OF INSTITUTION

MEDIUM OF INSTITUTION	NO.	PERCENTAGE
Mono-sexo/Co-educational	49	32.7
Government/Private	64	42.7
Vemacular	37	24.6

Total	150	100

RESPONDENTS PARENTS EDUCATION:

It is an accepted fact that the education of the parents has a marked influence on the education of the children. Educated parents realise the importance of education and they want their children to be better educated, so that they can make use of the opportunities, available in the society. In the present study the parents of all the educated respondents were educated and hence the respondents were also given education. It has been observed in some cases of the respondents that as the education of father increases, education of the daughters also increases. In other words, the higher the education of the fathers, the higher the education of girls is likely to be.

The level of education of respondents father as found in the study are 54 percent of the them hold the degree in Arts, Science and Commerce. 16 percent of the respondents fathers are professional degree holders in medicine and law and engineering, 18 percent are having certificate in Intermediate and 12 percent of the educated respondents fathers have studied up till High School.

The fact that educated men are likely to prefer educated wives was found to be true from among the study. In the present study majority of the educated respondent's mothers ie., 66 percent were educated up till High school level. 29.3 percent of the respondents mothers had studied up till college level and a little in number (7) 4.7 percent were post graduates. Table 4:3

gives the educational qualifications of the respondents parents education.

TABLE 4:3

RESPONDENTS PARENTS EDUCATION

EDUCATION	FATHER	MOTHER
S S C	18 (12%)	99 (66%)
Intermediate	27 (18%)	---
B.A./B.Sc./B.Com	81 (54%)	44 (29.3%)
M.A./M.Sc	---	7 (4.7%)
M.B.B.S/Law/Engineering	24 (16%)	---
Total	150 (100.00)	150 (100.00)

SIBLINGS EDUCATION:

When enquired the 150 educated respondents about the elder siblings education 17.3 percent were educated upto High School level, 54 percent of respondents elder siblings were educated upto Intermediate level, 21.4 percent of them had taken their degree in various disciplines like Arts, Science and Commerce, out of which 7 of them were B.Ed's. 6 percent of the respondent had no elder siblings and only 2 of the respondents elder siblings were doctorate in medicine.

ENCOURAGEMENT IN TAKING EDUCATION:

A question was asked among the educated respondents whether any one encouraged in taking up education. It is interesting to note that Muslim parents, brothers and sisters, aunts and elders have been found possessing positive attitude in the case with regard to seeking education. It was found that 86.6 percent of the educated respondents have mentioned that their parents, elders, aunts as well as husband have been quite encouraging in taking up education. The rest 13.4 percent of the respondents did not get any encouragement they have studied themselves. The study shows that the modern trend particularly in the families of educated is clearly for the education of girls. The following case study of the respondents, encouragement by her aunt made her a doctor.

CASE STUDY:

Dr.Fatima a housewife aged 46 years a MBBS from Osmania Medical College. she is a Shia Muslim a resident of old city in Hyderabad. She lives with her family and children. Her husband is a doctor working in States. She had several friends and relatives who visited her. In the discussion she pointed out that her family members were against girl's education initially, but later permitted her to complete her graduation. After her graduation, she continued her studies with the encouragement of her aunt. She got a seat in Medical and a little support was from her father, as she was the only child in her family. She was very much in favour of girls education. Her in-laws were very kind and affectionate to her. she was an advocate of equal

property rights for men and women, and was against the dowry system. She was of the opinion that the amount of Mehr should be fixed according to the status of the family, and the proper age for girls marriage should be between 20-25 years. she was not in favour of maintenance after divorce. This, she felt should be given according to Sharia. She was more emphatic about women's empowerment, and believed that after 'iddah', women should do some income generating work and be self-dependent. She further added that women should be educated and trained for some work by the wakf board, social and women's organisation.

According to her if we educate a man we educate an individual but if we educate a woman we educate the whole family. So education is important in life and encouragement should be given to girl's education. Table 4:4 shows the details of encouragement in taking education.

TABLE 4:4

ENCOURAGEMENT IN TAKING EDUCATION

Encouragement By	No.	Percentage
Parents	57	38.0
Brothers/Sisters	33	22.0
Husbands	40	26.6
Did not encouragement	20	13.4

Total	150	100

PLACE OF RESIDENCE FROM SCHOOL / COLLEGE:

Out of the 150 educated Muslim women interviewed it was found that 6 percent of the respondents place of residence was 13-16 km. away from school. 18 percent of the respondents schools was 9-12 km. away from residence. They used to go to school / college by bus services. Another 19.3 percent respondents school was 5-8 km. far away they also used to travel by bus. 17.3 percent of the respondents school was 2 km and 39.4 percent of the respondents school was 1 km away from the place of residence. these respondents used to go by walk usually. some of them at times take an auto or rickshaw or if their brothers or father find time they use to drop them at school / college. Table 4:5 shows the place of residence away from school.

TABLE 4:5

<u>PLACE OF RESIDENCE FROM SCHOOL / COLLEGE</u>		
KILOMETERS	NO.	PERCENTAGE
1 - 4	85	56.7
5 - 8	29	19.3
9 - 12	27	18.0
13-16	9	6.0
Total	150	100.0

FINANCIAL ASSISTANCE:

Out of the 150 educated women in the sample it was found that only 20.7 percent of the respondents have received scholarship for their education and a negligible number 4 (i.e. 2.6%) of them have been awarded medal. Majority of the respondents 76.7 percent did not get any reward or scholarship for their studies. Table 4:6 shows the financial assistance given to the respondents.

TABLE 4:6

FINANCIAL ASSISTANCE GIVEN TO THE RESPONDENTS

ASSISTANCE	NO.	PERCENTAGE
Medal	4	2.6
Scholarship	31	20.7
No Scholarship	115	76.7
Total	150	100

INFLUENCE IN TAKING UP EDUCATION:

When asked the educated respondents whether they were influenced in taking up education by their teachers or any other person other than parents mostly the answers were quite positive. 46.7 percent were influenced by close relatives. 26.7 percent by their distinct relatives and other than relatives 13.3 percent were influenced by their neighbours and another 13.3 percent were not influenced by anybody.

Thus we see that Muslim women are showing tendency towards gaining education. They also get inspired when they see other women taking higher education and doing jobs. Now they have realised that education is necessary if they have to transact business in the bank, purchasing articles in the market, to read and write. Thus we see that an important factor which leads towards modernization is education.

WOMEN'S EDUCATION:

One of the basic shifts in post-Independent India was education of women. Despite substantial gains in women's education at every level of the educational system, gender disparities in educational achievement persists in India (Chanana 1988:1-4). Not only has modern education not spread evenly among men and women but, according to some, it has exacerbated traditional caste and class disparities (Chitnis 1989; Elliot 1984; Karlekar 1983; Naik 1982; Weiner 1991).

With the changing time the educational level of Muslim women is going up. There is a change in the attitude of males towards liberalisation in education of women. Moreover, the rapidly changing non-Muslim social milieu is an editive factor of the Muslim males towards education of women. Besides, one finds that in present day circumstances an uneducated woman has to face various odds and difficulties not only out side but even at home. For example, the mothers of school going children come to realise the importance of their education in doing simple things like helping the child with the daily school homework. A question when asked should women be educated and why? All the respondents (250 women) in the sample both educated and uneducated gave the

positive answer 'Yes'. The reasons for this were many and varied, like educated women could only bring an atmosphere of education at home, for the betterment of the family, to supplement family income, to be helpful for the children in giving them education and not to depend on others. One of the uneducated respondent said that husbands will not be able to suppress their wives if they are educated. Educated housewives are also free from the suppression of in-laws. Table 4:7 gives the reasons for women's education.

TABLE 4:7

REASONS FOR WOMEN'S EDUCATION

REASON	NO.	PERCENTAGE
Best guide to a family	97	38.8
To help in childrens education	83	33.2
To supplement family income	25	10.0
Not to depend on others	32	12.8
Free from suppression of husband/inlaws	13	5.2
Total	250	100

AGE OF ENTRY TO SCHOOL:

It is a noteworthy fact that the age at which the Muslim girls first enter the school is 2 to 3 years older than the minimum age prescribed by Government for admission to school. Out of the 150 educated Muslim Women in the present study 78.6 percent of the respondents age of entry to school was 4 to 5 years of age. 21.4 percent of the respondents joined late at the age of 6 to 8 years. The main reason for the late entrance to school was their emphasis on completing a course of religious education.

TERMINATION OF EDUCATION:

Regarding age of termination of education 59.4 percent of the respondents were in the age group of 18 to 25. 21.4 percent of the respondents were in the age group of 26 to 30 years and a small portion of respondents 4 in number terminate their education late at the age of 31 to 34 and 16.6 percent of the respondents are still understudy.

The most common factor for termination of education has usually been the family problem. Generally, ladies are so much engrossed in the family and children responsibilities that they do not consider it practical to take up further education. Married life, family problems and childrens responsibilities are the main factors that prevent them from continuing more education.

In our study the reasons for termination of education foremost of the respondents were the course of education was complete. 26 percent of the respondents got married, and 16.6 percent got a job and the rest were still pursuing education.

OBJECTIVE OF EDUCATION:

Education is considered as an effective instrument responsible for a number of changes in a country. When a country makes progress in many fields, it is understood that, it would surely have made progress in education. On the quality of number of persons coming out of our schools or colleges will depend on our success in the great enterprise of national reconstruction whose principal objective is to raise the standard of living of our people.

As regards the objective of education it seems the respondents wholeheartedly supported the cause of education. The women interviewed came out with their own ideas regarding the utilitarian value and the objective of education. 18 percent thought that education leads to economic independence, a much needed thing in every family so the objective of education for these women is to get a job and benefit the family income. Out of the total women 42 percent of the respondents said that education gives a general enlightenment. Educated mothers bring up her children in a better manner as compared to an uneducated mother. Education helps a person in almost all fields of activity, so the objective of education here is to acquire knowledge for the better understanding of the society. 14.8 percent of the respondents said that with education equality between sexes is achieved so the objective of education here is to improve status. This emphasises the status consciousness amongst the Muslim women. 63 percent of the uneducated women feel that particularly if the boys get educated the family will come out of poverty. This supports the work of Afshar, H. (1989) and Kashyap, (1976), that "Education has become an effective instrument for women to make their children to come out from the drudgery of poverty". Table 4:8 shows the opinion regarding the objective of education.

TABLE 4:8

<u>OBJECTIVE OF EDUCATION</u>		
OBJECTIVE OF EDUCATION	NO.	PERCENTAGE
To get a job/benefit family income	45	18.0
To acquire knowledge	105	42.0
To improve the status	37	14.8
To come out of poverty	63	25.2
Total	250	100

VIEWS ON CO-EDUCATION

A very important question debated all over is whether Muslim girls should be educated in separate institutions. This question is important because tradition, beliefs in the seclusion of women from menfolk in the outdoor activities of life. However, among the educated, the answers to the question do not confirm the stereotype conviction. Out of total 150 educated women 33.3 per cent of the respondents were in favour of co-educational institutions. This means they were progressive. They did not favour separate institutions for girls. The reasons they offered is that in co-educational institutions, competition between the boys and girls according to them will motivate the girls to give more time to education which will further help them in excelling over the boy counter-parts. In their opinion, segregation may have been acceptable in the past but, in the present context it is not desirable. They felt that segregation takes away the competitive

spirit. It retards broadmindedness and thus not let mutual understanding grow. One of the medico students is of opinion that 'a healthy attitude towards life is made possible by a co-educational system. A trial of give and take, understanding, caring for others inculcate many virtues of brotherhood leading towards the eradication of many social evils'.

Yet, another 46.7 percent educated respondents were in favour of separate institutions for girls up to school level. However, they also agreed by the time the girls complete their higher education, they become matured enough to work side by side with boys in their colleges and universities to carry on their graduation and post-graduation studies. 20 percent of the educated respondents were still against co-educational institutions. Among the uneducated women all the respondents were strictly against co-educational institutions. They were of the opinion that such institutions spoils the girls, and they cannot concentrate on their studies.

However, the general trend discernible in the responses among the educated was that the idea of separate schools and colleges for girls is slowly and certainly diminishing. The respondent view towards co-education was examined in table 4:9.

TABLE 4:9

VIEWS ON CO-EDUCATION

REASONS FOR AND AGAINST CO-EDUCATION	NO.	PERCENTAGE
Favoured co-education for healthy competition	50	20.00
Separate upto high school level and co-education college level	70	28.00
Strictly against co-education spoils the girls	130	52.00
Total	250	100

VIEWS ON KNOWLEDGE:

Education is the key that opens the door to life which is essentially social in character. Education indicates a degree of sophistication. Today general education has been replaced by professional technical education in many cases as it affords better opportunities for employment and successful career. In a world based on science and technology it is education that determines the level of prosperity, welfare and security of the people. A question when asked can women study all branches of knowledge. Among the 150 educated women 83.3 percent of the respondents said "Yes" and 16.7 percent of the respondents answered "No". Among the 100 uneducated women mostly all of them preferred teaching and a little 22 percent preferred medical.

The reason for negative answer was the respondents felt that women doing engineering, technology, business management courses

etc., does not suit them as these branches of knowledge are for men-folk.

It may be stated that all branches of knowledge are not like equally. Some of them are considered most respectable and suitable for women. Out of the 250 women interviewed 55.2 percent of the respondents said that teaching ranks very high in the list. 24.8 percent of the respondents said that medical knowledge is most preferred profession for women. While 8 percent of the respondents gave preference to technical education. 12 percent of the respondents came up with the open answer that every branch of knowledge suits women. Table 4:10 shows the preference of knowledge.

TABLE 4:10

PREFERENCE OF BEST KNOWLEDGE THAT SUITS FOR WOMEN

KNOWLEDGE	NO.	PERCENTAGE
Teaching	138	55.2
Medical	62	24.8
Technical	20	8.0
All branches of knowledge	30	12.0
Total	250	100

ESSENTIALS OF EDUCATION:

The problem of the importance of education for Muslim women was confirmed by asking a question why education is essential for

all women. Out of the total 250 women 36 percent of the respondents categorically opined that education is essential and necessary ingredient for a good and respectable status in a society and to own her identity. This shows the awareness about necessity of education. The respondents felt that education would make girls independent and self-sufficient. She develops wider horizons and be more aware of her family environment and responsibilities. As a result of education they will not depend on family members but will make a positive contribution to the family budget. 40 percent uneducated women said that education helps in better understanding of life and gives a confidence to face varied problems. 24 percent of the respondents felt that education is essential to all women to make good mothers and educate the whole family. This is extremely important in itself as a function of education. In this way all the respondents invariably have a positive approach with regard to the essentiality of education. Table 4:11 shows the essentials of education.

TABLE 4:11

ESSENTIALS OF EDUCATION

ESSENTIALS OF EDUCATION	NO.	PERCENTAGE
For a good status and identity/ support the family	90	36
For a better understanding of life	100	40
To educate the whole family	60	24
Total	250	100

STATUS DISCRIMINATION:

By 'Status' Linton (1936) meant a position in a social system occupied by designated individuals, by role, the behavioural enacting of the patterned expectations attributed to the position. Talcott Parsons (1951:25) defines role as the organised sector of an actors orientation which constitutes and defines his participation in an interactive process. In her study of "Social Status of North Indian Women", Ila Mukerjee (1972 : iii) has defined social status as the place that a women occupies and the dignity as well as the privileges she enjoys in society.

The concept of Status is used as the key terms in the understanding of the social differentiation and stratification of human society. As inequality is the universal and accepted phenomenon of human society, so status differentiation and status categories are the universal features of society. Be it a primitive society, a traditional society or a modern complex society, the status differentiation, hierarchy of status are the necessary features of every type of society.

Recent changes in family organisations, education and independence of women have affected and brought some changes in the status and role of woman. When asked the 150 educated respondents whether education helped in reducing status discrimination 64 percent of the respondents answered in affirmative where as 36 percent of the respondents said "no" it has not completely reduced but has been come down to some extent than from the past. The respondents whose answer was in affirmative said that a deep and vital change was taking place in the econom-

ic condition and personal status of women due to education. The status discrimination was reduced as women were supplementing family income. Due to this the economic condition was improved. They were now allowed to take part in decision making process, in some matters. According to Hate's study 'the socio-economic conditions of educated women in Bombay city' reported that her findings indicate that the change in their attitude towards various issues of life had, in turn affected their behaviour patterns in various spheres of life". The study of Rajgopal on 'Indian women in New Age' concludes that women are gradually realising that they have personality of their own as human beings and that their mission in life does not end with becoming good wives and wise mothers but also in realising that they are all members of a civic community and of the body politic.

Thus in the present study also women are realising about their status and position in their families.

RELIGIOUS EDUCATION:

One of the main thing Islam commands a Muslim to do is to reach the principles of their religion. So, religious education is an imperative for a Muslim man or woman. These religious precepts have never been overruled by custom and are strictly observed by all classes of Muslims in India. Religious education is an essential part of the education to a Muslim and in many cases his education was limited to religious instruction only. It was one of the standing orders of the institution (Madrasi Azam) that "Musalman students should be first instructed on religious subjects in order that they might become acquainted with the laws of Islamism before they are instructed in those

languages which would give them means of livelihood." (Govt. of Madras, 1894:4). As far as the Muslim girls are concerned the main and sometimes the only education they were getting till recently was religious education. In the present study when asked whether Muslim girl deserve only religious education it was found all the 250 respondents both educated and uneducated answered in negative. They felt that only religious education is not enough for Muslim girls. Apart from religious education general and higher education is compulsory which gives woman a better position in society. The higher the education the different treatment in social gatherings and their advice sought on several matters.

WOMENS EDUCATION STEP TOWARDS BETTERMENT:

A critical factor in the improvement of the status of women is education which is indispensable for playing many of the modern roles. Education not only equips women with knowledge and expertise for playing many modern roles and thereby enables them to rise in status, it also widens their cognitive map and enables them to compare their position in society vis-a-vis men.

A question when asked their opinion whether womens education is a step towards their betterment all the answers by the 250 respondents were in affirmative. The respondents felt that education of women is a step towards betterment in all walks of life. Education encouraged the rise of the nuclear families and the economic self-sufficiency. For the betterment of the family jobs were taken by women to supplement family income. Education became a prerequisite for playing many of the modern roles. In turn

education also awakened women to a sense of their own self-importance and this encouraged them to assert many of the rights which were denied to them. At the same time due to education the increasing importance of their roles raised their status in society.

HUSBANDS EDUCATION:

The fact that educated men are likely to prefer educated wives was found to be true in the case of our respondents. It was found from the present study that there is a significant relationship between respondents and their husbands educational level. Out of the 100 educated married women 63 of the respondents husbands were degree holders in various disciplines Arts, Science and Commerce. 28 of them were engineers and doctors and Business administrators 2 of them were chartered accountants and a little in number 7 were educated up to Intermediate.

Among the uneducated 100 married women 53 of the respondents husbands were illiterate, 46 of them had studied upto primary level and only 1 woman husband was a graduate in commerce. Table 4:12 gives the respondents husband's education.

TABLE 4:12

RESPONDENTS HUSBANDS EDUCATIONS

HUSBAND'S EDUCATION	EDUCATED	UNEDUCATED	TOTAL	%
Primary	-	46	46	23.0
Intermediate	7	-	7	3.5
B.A./B.Sc/B.Com	63	1	64	32.0
M.B.B.S/M.B.A/B.E	28	-	28	14.0
C.A.	2	-	2	1.0
Illiterate	-	53	53	26.5
Total	100	100	200	100

PARENTAL/FAMILIAL PERCEPTIONS ON CHILDREN'S EDUCATION:

Children's educational outcomes are a direct result of how much resources and priority parents and families attach to each child. To a large extent the decision of which child to invest in is governed by prevailing gender ideologies. These may be described as socio-cultural attitudes, behaviour and expectations society has of women and men. When parents and families make educational investment decisions, the decisions are often gender-differentiated and related to birth-order and number of siblings. Educational costs are often shared by parents, and even in households where joint families exists.

Parental and familial attitudes have a strong influence on the decision to invest in children's education. The literature highlights an ambivalence towards investment in female education, based on many negative perceptions of girls and women, these perceptions need to be challenged. Some parents believe that boys are more intelligent, that they perform better in school and that they are better educational investment than girls. A factor often ignored in discussions of parental preference for boy's education is the prevalence of patrilineal inheritance system. As the prime beneficiaries of family assets, boys are favoured in human capital investment decisions. In addition, parents worry about wasting money on the education of girls who are likely to get married sometimes before completing their schooling. There is a strong belief that, once married, girls become part of another family and the parental investment is lost (Davison 1993, Kapakasa 1992, Long and Fofnah 1990, Prouty 1991). Some communities and parents hold a negative view of educated girls. For example, in Chad, some parents believe that education of girls make them unfaithful to their husbands (Bello and others 1993). In some regions of Cameroon, educated girls are perceived as being too independent and demanding and being likely to challenge the traditional submissive role expected of them in marriage (Cammish and Brock 1994).

When asked the married respondents about the investment in girls education among the educated women 50 percent of the respondents wanted their girls child to make them doctors, 40 percent wanted to invest money in getting degrees with education,

5 percent preferred civil services and the remaining 5 percent preferred technical education.

When compared to uneducated women 60 percent preferred investing money in education up to high school level so that they can understand the society able to read and write. 18 percent of them preferred their children to become teachers after doing intermediate with secondary grade training. 22 women want their girls child to educate at high school and give them training in tailoring and stitching courses or give them nurses training. On the whole all the married women in the sample wanted to invest money in their girl child but a slight difference is that among educated they preferred medical education and some civil services but little in number. Hence education for the girl child was important in the study. This can be also seen in Zimbabwe, a group of uneducated and rural parents stated that education for all their children was important, stressing that daughters were future mothers who would require money to look after their families (Graham-Browne 1991). In Zambia, increase in female primary and secondary enrollments, despite drought and acute economic hardship, are attributed to "peoples belief in the value of education and their awareness of the importance of educating girls to achieve progress" (Kelly 1991:98).

MOTIVATION NEEDED FOR EDUCATION:

It is an accepted fact that the education of the parents has a marked influence on the education of children. Educated parents are aware of the importance of education and they want their children to be better educated so that they can make use of the

opportunities available in society. Parents and families often give the excuse of lack of resources for not educating daughters and girls. Although poverty is a very real constraint to education and the economic costs of education are prohibitive to some parents, but yet in the study motivation the children need for their education satisfactorily answer were found out. Majority of the answers from all the respondents were encouragement and inspiration from the parents and teachers. Conservatism of parents towards the education should be removed. Those who are economically backward special consideration should be given in the form of free concessions scholarships and seat reservation etc. The children should not be discouraged by the school authorities in any form. They should be treated equally in all matters.

FACTORS THAT INFLUENCE EDUCATIONAL OUTCOME:

The increased emphasis on school education has a different effect on the children and parents. Due to many reasons dropout in education of the girl is to be seen, sometimes parents are not interested in sending to school due to prohibitive costs of schooling and quality of learning. When asked the 150 educated women in general what are the factors that influence educational outcomes for female students the educated respondents came out giving various factors. For the convenience of analysis we shall divide the factors into two categories one is the demand-side factors and the other supply-side factors. The former comprises socio-cultural factors and socio-economic factors and the latter school related factors and political and Institutional factors.

10.6 percent of the total educated respondent gave the school related factors which influence the educational outcomes of girl students like prohibitive costs of schooling, long distance to schools and dropouts and failure.

12 percent respondents said that low status of women, limited employment prospects and unclear girls education strategy is the responsible factors, 35.4 percent of the respondents said that ambivalent parental/familial attitudes to female education, early marriage, religion and gender inequalities are the factors and 42 percent of the respondents said that socio-economic factors like poverty, socio-economic status and social class, parental/familial investment and the parents educational level. These four factors results the outcomes for girls for example poor motivation, overage, high level of dropouts and limited economic opportunities.

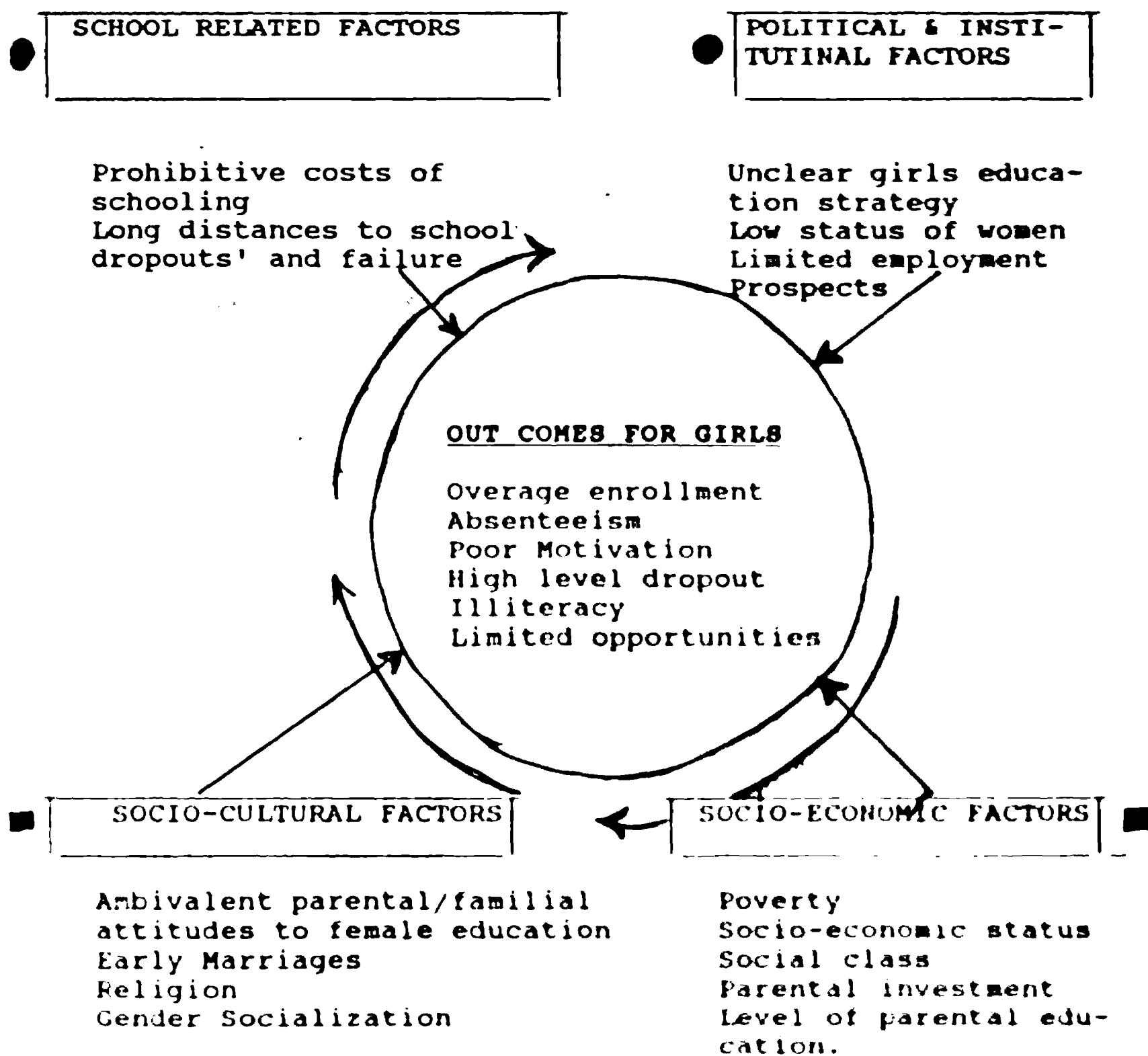
The socio-economic and socio-cultural factors can be characterised as limited the demand for female education. At the household level demand for female education is limited particularly in poorer families. Poverty is the major factor depressing the demand. Socio-cultural factors are the major deterrent to schooling for girls. The persistence of certain institutions and cultural practices, notably early marriage, further limits the opportunities for girls to attend and complete their schooling.

The school related factors and the political and institutional factors are supply-side characteristics. On the supply side education system reinforce gender inequities by strengthening gender stereotypes about female roles and low limited expectations. Table 4:13 gives the typology factors that influence

educational outcomes for female students.

TABLE 4:13

TYPOLGY FACTORS THAT INFLUENCE EDUCATIONAL OUTCOME FOR FEMALES



Thus on the whole it can be concluded that education is an

effective instrument in improving the status of women. The relationship between education and social change takes a dual form-education as an instrument and education as a product. This implies that in the former case education is used as a means for bringing about the desired changes in the educational structure follows as a consequence of the changes which have already taken place in the society. The analysis points out that the women are very much attracted to receive higher education and to possess better professional qualifications. Their inclination towards professional and technical qualification is indicative of the fact that higher education among women is not only sought for the sake of education only but as an avenue for seeking employment opportunities.

Moreover, education enabled the respondents to supervise and assist in their children's studies at home. A better educated wife has better status in the family. Education also enabled the educated respondents to take a liberal attitude towards co-education. The progressive function of education favours change in education on lines of social changes and the normative prefers moderation.

CHAPTER V
EDUCATION AND MUSLIM MARRIAGE

INTRODUCTION:

Family is the basic and smallest social unit in all societies where legitimacy is granted to a male and a female to live together and rear and socialize their offsprings. In order to draw a line of division between promiscuity and family living, all religions have devised the means to regulate marriage practices and norms to establish and perpetuate families. Therefore, the study of family and marriage indicates the normative or prescriptive aspects of the human relationships in a society. But like any other social institution, family and marriage undergo change with the changing time and changing aspirations of the people. Types and forms of marriage change, inter-personal relations in a family changes, and sometimes, the structure of the family undergoes change. Although the spark of change in the family and marriage might come from many possible directions, in this chapter, we shall analyze as to how the Muslim women look at their families and marriage practices at the present context, when these institutions are undergoing change. We shall show what opinion they form about the types and forms of marriage, practice of family planning, role relationship in the family, decision-making in the family and other related issues. Through

this, we shall endeavour to project the changing aspirations of the educated Muslim Women vis-a-vis others regarding marriage and family.

MARRIAGE:

The institution of marriage in Islam is a sacred one. Apart from leading a harmonious life between the husband and wife, there is a question of peace and tranquility in leading a pious married life and happiness in bringing up the children on the righteous path. Marriage not only causes worldly satisfaction and comfort, but also is considered by Islam as a source of bringing about spiritual development of the husband and the wife, and through them the whole family.

Marriage is a very important event in the life of a woman. It is a social and biological necessity. Marriage among Muslims is a contract. Muslim marriage is known by the Arabic word Nikah'. According to the Islamic law, the objective of Nikah is procreation and legitimization of children. the contract depends upon the consent of the parties to marry, which is termed as Ijab and qubul i.e. proposal made by and acceptance of the proposal, in the presence and hearing of two male or one male and two female witnesses and settlement of Mehr or dower.

The law provides certain restrictions and prohibitions as far as marriage is concerned. A Muslim male can have four wives

but a woman can not have more than one husband at a time. A man is allowed to marry a Kitabiyah i.e. a Christian but a woman can not marry any other male of any other religion.

MARRIAGE AMONG COUSINS:

Marriage among cousins is commonly practiced in Muslim community. In Islam the word and deed of the Prophet was an ideal. The Prophet was the first to get his daughter married to her paternal uncle's son, Ali. This was followed by all the followers of Islam to select a spouse from their own kin groups. The selection of the spouse is not restricted to one lineage but is bilateral. the Muslims consider it to be obligatory to choose a spouse from among their cousins. The first priority is given to the father's brother's daughter, the second preference is given to the paternal cross-cousin, i.e. father's sister's daughter. Maternal cross-cousin (mother's brother's daughter) is very commonly preferred by many. Parallel cousins from the maternal side also come within the preferential mates.

Apart from the prescribed spouses, the Quran prohibits certain type of marriages. The Quranic verse says :

Forbidden unto you are your mother's and your daughter's, and your sisters and your mother's sisters, and your brother's daughters, and your sister's daughters and your foster mothers, and your foster-sisters, and your mother-in-law, and your step daughters who are under your protection (born) of your women unto whom ye

have gone in (i.e. had sexual intercourse with them) .
but if you have not gone in unto them, then it is no sin
for you (to marry their daughters) - and the wives of
your sons who (spring) from your own loins. And (it is
forbidden unto you) that ye should have two sisters
together except what hath already happened (of that
nature) in the past. Lo ! Allah is ever forgiving.
Merciful". (4 : 23).

The above verse bans all such relations and clearly lays
down with whom marriage could not be permitted.

To satisfy the sexual urge which is a biological instinct,
marriage has been devised as the only socially approved mode of
behaviour. In each type of societies from primitive to the
modern, marriage has been accepted in one form or the other. But
in the modern society with the waning influence of religious and
social values, a change in attitudes towards marriage is ob-
served. Now women are gradually feeling that marriage is not
only the goal in life. The effect of liberal education, the
value attached to the development of personality and the urge for
economic independence are some of the main causes which are
responsible for generating this new outlook. On the other hand
there are many cases of girls who are forced to remain unmarried
inspite of the fact that they can wish to marry, because of lack
of appropriate partner or because of economic reasons. But the
fact that they can afford to live an unmarried life itself proves
that the change has come about both in their subjective attitude

and the objective environment.

NECESSITY OF MARRIAGE:

To enquire about their opinion towards the necessity of the marriage, the 150 educated and 100 uneducated respondents were asked. In the present sample, an overwhelming 96% of the respondents agreed that marriage was essential for every girl. There were only 4% educated respondents who did not agree with this view. 100% of the uneducated respondents were of the opinion that marriage is an absolute necessity.

Various reasons were forwarded for their belief in the essentiality of marriage. 32% of the respondents said that woman could not live without the support of a man. For social security she needs the support of a man. 64% respondents said, it was a healthy relationship with a settled life. She had to marry for fulfilling her motherly instinct in a socially approved way. Thus, who supported the necessity of marriage thought it to be a social necessity and security.

Exploring the reasons against the necessity of marriage, 2% respondents said that marriage limited individual freedom and it caused hindrance in the path of women's progress. 1.2% respondents said that it ruined women's health due to child bearing and increased responsibilities. 0.8% of the respondents were of the view that a woman could lead a better life by remaining independent and could not be looked sub-ordinate to man.

The uneducated women in the sample fully supports the institution of marriage as a very important event in the life of a woman. Wifehood and motherhood make her life complete. The following table 5:1 shows the opinions regarding the necessity of marriage.

TABLE - 5:1

OPINIONS REGARDING THE NECESSITY OF MARRIAGE

Necessity	No.	Percentage
Social Security	80	32.00
To attain motherhood and lead a settled life	160	64.00
Hindrance in the path of womans progress	5	2.00
Ruins women's health	3	1.20
To lead a better life by remaining independent	2	0.80
Total	250	100

Although the views expressed by the educated Muslim women regarding the necessity of marriage are varied and sometimes mutually contradictory, the trend is quite distinct. Out of 150 educated women 93.9% of the educated respondents justified the necessity of marriage for various reasons, leaving only 6.7% of the respondents, who are antagonists of marriage. The trend clearly shows that despite a global wave to simplify or sometimes denounce marriage, the educated Muslim women are for the perpetuation of the institution of marriage. However, when 53.4% of

them attribute it as a means of achieving social security, it is very distinct that they feel themselves vulnerable and socially insecure. Education, therefore, has not been able to instill courage and self-confidence in them to feel secure and not dependent on their men.

AGE AT MARRIAGE :

In Islam, no age limit is fixed for marriage. It was often seen that quite young girls may be legally married but a girl is handed over to her husband only after attaining puberty. According to Bevan Jones (1941 : 91), it is usual for orthodox Muslims to claim that child marriage though not enjoined in the Quran or the Tradition, is part of the very fabric of Islam. Mohammad Ali (1936 : 618) in interpreting the rules of marriage in the Quran points out that Holy Book does speak of an age at marriage which it identifies with the age of majority. Thus, it will be seen that the age of marriage and the age of maturity of intellect are identified with the full age or the age of majority. It is clear that the age at marriage is the age of majority. When a person is capable of exercising his choice in the matter of material liking or disliking. According to Islamic law, majority is attained on puberty and even though she is under fifteen years of age a girl is free to marry after attaining puberty. But in India, after the passing of child Marriage Restraint Act of 1929, it is a punishable offense to promote or to permit the Solemnisation of a marriage of bridegroom under 21 years of age and a bride under 18 years of age. In spite of this, early marriage has continued to be widespread among the Muslim community also.

But our sample presents a different picture in this regard.

In the sample 32% of the respondents were married in age group of 18-25 years, 20% were married in the age group of 26-30 years and 2% of the respondents were married in the age group of 31-35 years. The following table 5:2 is indicative of the age at marriage of the sample respondents.

T A B L E - 5: 2
Age at Marriage

Age Group	No.	Percentage
Below 12 Years	15	7.5
12 - 14	49	24.5
15 - 17	28	14.0
18 - 25	64	32.0
26 - 30	40	20.0
31 - 35	4	2.0
Total	200	100

On the other hand the age at marriage of uneducated women in the sample shows that child marriages still continue in the community. 7.5% of the respondents were married before attaining puberty. 24.5% respondents were married in the age group of 12 to 14 years, 14% of the respondents in the age group of 15 to 17 years and only 8 in number were married in the age group of 18 to 20 years. It is significant to note that among the uneducated women, the practice of early marriage persists to the present day

inspite of the law against it, where as among the educated respondents child marriages has not been found.

In the present study the age at marriage of respondents' mother was found out. there was a slight change, when compared to the respondents' age at marriage. Out of the 150 educated respondents interviewed, 30.6% of the respondents' mothers were married in age group 15 to 21 years. 67% in the age group of 22 to 25 years and 8.7% of the respondents mothers were married in the age group of 26 to 28 years of age. It has been seen that only after attaining the age of puberty the marriage of the respondents parents was ceremonised. the average age has been seen in the age group 18 - 23 years.

Among the 100 uneducated women 59% of the respondents said the age at marriage of their mothers was between 14 to 16 years but most of them were not sure of it. The rest of the women did not know the exact age of their mother's marriage.

EDUCATION AND ATTITUDE TOWARDS EARLY MARRIAGE:

When asked about their attitude towards early marriage (i.e. marriage before attaining age 18) of Muslim girls, 96.6% of the educated respondents said it was undesirable, where as 3.4% of the respondents said it was desirable. On the other hand, among the uneducated women 78% said it was desirable where as 22% said it was undesirable. It is evident from this that as the educational level of the respondents increases the number of those who are against early marriage also increases. In other words, the higher the educational level the higher the number

against early marriage. Now among the uneducated section also less percentage of women are realizing slowly the evils of early marriages.

To a question, at what age would you like to get your daughter married, 84% of the respondents preferred to get their daughters marriage between 22 to 24 years. Only 16% of the respondents preferred the age 24 to 26 years. On the other hand, the uneducated sections 86% of them preferred the age around 18 years, leaving behind 14%, who preferred the age group 14 to 16 years. There was a believe in these women that if a girl is married in an early age there will be less problem in dowry and choosing a bridegroom. It is difficult to get a life partner if the girl is of higher age.

FORM OF MARRIAGE : MARRIAGE NEGOTIATION:

In Islam, marriage is viewed as an essential normal function of a human individual. The religious texts of Islam make it obligatory for man to get his sisters and daughters married. It is usually said that in a Muslim family right at the time of birth of a girl marriage negotiations commence. The boy's father have to look for a bride and send his offer. This is referred to as rishta. This is either done in writing or orally.

Traditionally, Marriage in India has been arranged by the parents. In the Muslim community also the settlement of marriage has always remained the responsibility of the parents alone, mainly that of the father. According to the Quran though the marriage is arranged by the parents but in arranging a marriage, the women's (bride's) inclinations ought to be considered.

Unhappy marriage was no part of Allah's Ordinance, and was not to be held sacred in Islam (Quran V : 37).

But in Muslim community the old customs are still in practice because of the lack of knowledge of the holy texts. Neither the bridegroom nor the bride can think of marriage without the consent and knowledge of their parents. While of late, the male gained some freedom to choose his spouse, in the case of female it is to be doubted whether more than a few had any degree of personal independence to the extent of being able to choose husbands for themselves....' (Levy Reuben, 1951 : 93). However, under the present circumstances with the increasing economic independence of women and because of their higher education, there is some change in this practice and they are having a say in this matter. It is believed that the Western democratic ideas of individual independence in the field of marriage and the conception of wife as an equal partner in life have influenced the present day educated youths.

The educated respondents were then asked about the form of marriage. There were 58% respondents whose marriages were arranged by their parents. There were 5.3% respondents whose marriages were settled by their close relatives and the remaining 3.3% were love marriages settled by the respondents themselves, but with the permission of parents.

In the sample, we find that in majority of the cases, the girls, choice was sought only after the family elders have approved and finalized the marriage. This is only a formality which

the parents undertake knowing very well that they would get the answer in a affirmative. When compared to Roy's work in North India the disapproval towards a boy selected by their parents was 14.44% in Delhi and 19.72% in Lucknow which is very significant. This mainly reflects upon the freedom which the women have attained in their thought and action as compared to their mothers and grandmothers who could not even listen to the conversation regarding their own marriages . (Roy 1979 : 80).

The role of parents, uncles and relatives in the settlement of marriages is still very crucial and important. Apart from this, Muslim marriage takes place only when both the bride and groom give their consents. This religious right gives woman full freedom to decline to marry a man. Lately, the situation has changed, and one finds that a woman can not be pressurized to marry against her will. This is mainly when a girl is not a liability to her parents, being educated and even gainfully employed. Love marriage is not considered to be good in Muslim community but yet in the study it has been found that a meager 5 respondents have selected their partners according to their own choice. This might be due to co-education or being colleagues at work. In any case, it was possible due to the increase in women's education and their mobility in a wider peer group. In Roy's (1979 : 81) work out of the entire sample of 303 women, only 2.68% of the women have had self arranged marriages, i.e., they had selected their own spouses and married them, all of them belong to Delhi. Though co-education and employment have lessened the distance between different sexes, but in general people still prefer arranged marriages.

Among uneducated women all the respondents marriages were settled by their parents. Table 5:3 shows the form of marriage among educated women.

T A B L E - 5:3

ARRANGEMENT OF MARRIAGES OF EDUCATION WOMEN

Form of Marriage	No.	Percentage
Arranged marriages by parents	87	58.0
By close relatives	8	5.3
Love Marriage	5	3.3
Unmarried	50	33.4
Total	150	100

ISLAM AND POLYGYNY :

"Polygyny does not exist only in Savage tribes but also in many civilized nations". (Mutahari 1981 : 324). Leaving aside the pre-Islamic Arabs, the custom existed among the Jews and Iranians. Montesquieu wrote "This law (equality in behaviour towards all wives in polygyny) is also in force in the Maldivian Isles, where they are at liberty to marry three wives". (The spirit of Laws, Vol.1, p.274).

Islam did not initiate polygyny but limited its number, and at the same time laid down stringent conditions for it. Amongst most of the peoples and the communities which accepted Islam,

this practice was customary, and under commandments of Islam they had to comply with the limits and conditions ordained by Islam.

Polygyny and concubinage are the two important questions that arises as far as the practice of Islam is concerned. The feature of the Muslim marriage is polygyny i.e. sanction given to the Muslim males to marry more than one woman. The religious texts allow men to have four wives but on the condition that all the four be equally treated. (Quran 4:129)

According to Roy (1979) many theologians interpret thus Quranic diction as the precondition of imparting equal treatment to all the four wives which is humanly impossible and this to discourage polygyny.

As regards the prescription of polygyny in the Holy Quran, the immediate occasion was the defensive war of Muslims with the Pagans of Arabia at Uhad, when many widows and Orphans were left out and many men died in the war then the following order of polygyny was given :

If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two or three, or four, but if ye fear that ye shall not be able to deal justly (with them), the only one....., that will be more suitable to prevent you from doing injustice. (Q 4 : 3).

Thus justice to Orphan girls on the one hand, and the rights and interests of women whom men intend to marry, on the other, receive primary consideration in Islam.

These cannot be trifled with. Also it is necessary for a man to do equal justice to all his spouses. If he cannot do so, he should marry only one. This also makes it quite unambiguous that justice is the central concept and polygyny cannot be treated as a right or privilege as has unfortunately happened in the present male dominated society. Another important factor to be borne in mind is the contextual revelation of these verses. The commentators agree that these verses were revealed immediately after the Battle of Uhad and were meant to provide guidance to Muslims after that cataclysmic event. In the battle many men were slain and this carnage sharply reduced the number of Muslim males. Many Muslim women were widowed and girls orphaned. They had to be taken care of, and in the prevalent social context polygyny was the only solution.

This shows that the order contained the essential conditions of doing justice to and equity among women in all worldly matters.

Among the Indian Muslims, polygyny became popular during the period of Muslim rule when the royal families used to have harems and the ruling class enjoyed plurality of wives. This practice must have inspired the commoners to continue with polygyny, mostly as a practice of sex gratification. Although polygyny is still in vogue in many families, there is a gradual decline of the practice among the younger generation. The reaction to this practice vis-a-vis the textual prescription was thought to be most important in judging the attitude of the educated women, and hence, they were interviewed to react to polygyny.

From the present study, only 2 marriages were found to be

polygynous. It has been noted that they belonged to the higher age group. Another noteworthy thing was that the family belonged to the lower income group. This supports the finding of Woodsmall (1960 : 307) that the decline of polygyny in the younger and middle generation is evident. In the urban lower class polygyny persists in spite of adverse economic conditions. In rural life polygyny is prevalent, as it has always been".

On other hand among the uneducated section of the population polygynous marriages still exists in many families. 20% polygynous marriages were found among the uneducated families.

When the sample of 250 women were asked "what was their opinion about polygyny", 98.4% of the respondents said that they were against it. As a matter of fact only 1.6% respondents were in favour of it and said it is tolerable but not necessary. It may be pointed out that the highest majority of the respondents opinion was not in favour of polygyny. Table 5:4 shows the opinion about polygyny.

TABLE - 5:4

OPINION ABOUT POLYGyny

Opinion	No.	Percentage
Against Polygyny	246	98.4
Tolerable but not necessary	4	1.6
Total	250	100

The sample population was aware of the historical necessity of accepting four wives. They felt that the practice must not be

necessarily repeated again and again, when maintenance of one family was a herculean task. Their education has taught them to differentiate between the real necessity and an urge sanctioned by faith in the matter of polygyny.

CASE STUDY :

Ameena Sultana, aged 22 years is a graduate in Arts. She is a Sunni Muslim living with her parents, three elder brothers and younger sister. She favoured girls education, to become self-sufficient for their future but strictly opposed co-education system as will cause adverse affect on girls. She preferred Mehr as an obligatory system and should be fixed according to the husband's status. According to her reasonable 'dowry is helpful for a new couple'.

She fully supported 'Purdah system' and is not in favour of any change pertaining to Islamic law. In her opinion polygyny should not be abolished and divorce should be permitted because cold and stagnant marriages are much more harmful than divorce. She favored widow re-marriage and opposed strictly to family planning. In her view 'a Muslim should follow the Islamic law'. Though having progressive ideas in some fields but did not want any change in polygyny and in the way of divorce provided in Islam. She said that one should understand why Islam has permitted polygyny and devote and only after knowing this one can understand why there is no need for change in these fields.

When ask 'is polygyny an unhealthy practice', 98.4% of the respondents confirmed it. It created disintegration in the family and sometimes led to family break-up and separation. A

man could not do justice to the family. Some of the respondents said that polygyny caused diseases. It affected the physical and mental health of the women. 1.6% of the respondents remained neutral to this question. Table 5:5 shows the reasons of practicing polygyny as an unhealthy practice.

TABLE - 5:5

POLYGyny AN UNHEALTHY PRACTICE

Reason	No.	Percentage
Disintegration in the family.	147	58.8
Injustice to the family	53	21.2
Caused Diseases	10	4.0
Affects Physical and mental health	36	14.4
Remained Neutral	4	1.6
Total	250	100

ABOLITION OF POLYGyny:

Among the educated Muslims Polygyny is steadily decreasing. Syed Ameer Ali (1922 : 232) points out that, "the feeling against polygyny is becoming a strong social, if not a moral conviction and many extraneous circumstances in combination with the growing feeling are tending to root out the custom from among the Indian Mussalmans".

From the present study also an identical conclusion emerges. In the sample when asked 'should polygyny be abolished ?' all the respondents answered in affirmative and were against the prac-

tice. On the otherhand the uneducated women in the sample are also realizing the facts. Though in many families Muslim women had husbands with a plurality of wives yet they were of opinion that this practice has lowered their positions and were against it. The reasons for abolition of polygyny were for the betterment of the family, good marital relationship and for economic security of the women.

Unlike their educated counterparts, the uneducated Muslim women today have understood well the evils associated with polygyny and hence a unanimous voice against it. Unlike the educated women, they consider this social practice more rationally and for the greater interest of their families. Even the sample includes unmarried girls, those who are more vociferous in this matter.

CASE STUDY:

Kulsum, a young woman in her early 30 s whose husband has married again told the following life story during the interviews:

"I was very young when I was married, only 14 years old. He was my first cousin and was still studying. There was a girl who was studying with him. Later she wanted to marry him. At first he resisted, telling her that he was already married. However, she persisted and he asked my permission to marry her. I asked him in what way I had dissatisfied him and he said it had nothing to do with me but she was persistent and he could not say no. Soon he found another reason. I was childless and he said he wanted children. I did everything, I prayed, went to the doctor and even got a tawiz from a holyman. After 15 long years the

miracle happened and I had a son. Still my husband persisted and I saw there was no way out. There was nothing to do but give him permission to marry again. For a month she came and lived here. The house as you can see is very small. It was very unpleasant inspite of all my endeavour to make it as pleasant as possible. She just could not stand it and went to live with her parents. Now he spends sometime with her and sometime with me. Of course, I did not want him to marry again and never in my dreams did I realize the agony I would endure in spite of my capacity for compromise. The institution of polygyny is barbarous and must certainly be changed. It is extremely hard on a woman and is most unfair, especially in this day and age".

Nazia, an unmarried girl expresses : "The whole system must be changed. Some of my relatives have married twice and the poor first wife is in deep distress. Sometimes I think what would happen if I was in that position and I shudder. May God have mercy on us. These things were alright 1300 years ago but times have changed and we must change with them".

On the otherhand Jameela Begum one of the uneducated housewives have said, "Certainly there is no harm in polygynous marriages. The argument for polygyny stress the absolute necessity for a woman to have a man's protection. Where would she go otherwise ? Take the case of a widow in my far relatives she lives above a workshop and has only a piece of tarpaulin for a roof. With three grown up daughters what can she do ? How is she going to protect them for all the men in the neighbourhood. Marriage is the only protection. Their urgent need is to have a roof over their heads, enough to eat and the protection of a

man". Hence there was nothing wrong with polygyny.

SOCIAL AND ECONOMIC IMPLICATIONS :

In the present day society an educated woman is not in favour of polygyny due to many social and economic reasons. Various views were proposed but majority of the answers of the respondents were more or less unidirectional. The respondents said that socially good, stable and harmonious relations could not be established and compatibility between the spouses could not be maintained because of polygyny. Moreover, it effected the life of the children. Sometimes an emotional child became mentally retarded. It was difficult for a woman to move in a society sometimes. Economically the increase in the cost of living made it difficult for a man to maintain more than one family. If the family was big it was difficult to provide food, cloth and shelter apart from other necessities. Thus the economic position of the family weakened to a large extent. Some of the respondents came out with the view that the practice of polygyny lowered the position of women in the family as well as in the society.

From the present study the fact emerges that there is a growing feeling to root out the custom of polygyny among the women, both educated and uneducated. Women were always against this institution of polygyny from the past but the fact remains that they never came out openly abolishing it. At present the educated section of the population are coming forward to say in this matter where as among the uneducated less percentage are coming out though all are against the practice.

The truth is polygyny is in no sense an essential or special

institution of Islam as is thought by many people. Polygyny is not even encouraged by Islam. In fact Islam recommended monogamy as the most equitable form of marriage system, and has put down on its statute-book fa wahidatan i.e "then marry only one". (Q Al-Nisa, Ver.3).

DOWRY SYSTEM:

Dowry system has turned the sacrament of marriage into a sacrilege and even in the Anti dowry Act, 1961 remained mostly on the statute for want of social acceptance. (Kar, 1954:523). The amount of dowry depends on the social and economic position of the family and the education of the bridegroom but not the bride, whatever, may be the social relevance of it or its bad effects, it is a resource which the female partners contribute to the family of procreation. (Ross, 1967 : 263).

In India, the Muslim community is as much engulfed by the dowry system as the other communities. However, it may be pointed out that Islam never mentions about the dowry system. Although, dowry was never a great consideration in Muslim marriage it has become increasingly so in the last few decades. Finding a husband for a daughter is made more difficult by the need to pay a dowry to the bridegroom. Now-a-days, giving dowry has become essential which includes modern electronic gadgets, vehicles, jewelry as well as a sum of money. The actual cost of the dowry to a parent depends on the social and economic position of the family and the education of the bridegroom. For some families the marriage of a boy has become a vastly profitable business. According to "Brijbhushan (1980:46) in one village in Andhra Pradesh, boys are married in consideration for vast sums

of money and goods. It has become quite a business for them to marry a girl, confiscate her dowry, divorce her and marry again.

In some families of the Muslims dowry has become a means of exhibition of one's richness and satisfaction of the sense of ego. The competition among the parents of girls to give more luxuries and dowry has become more tough. Those parents possessing more wealth win the battle and the poor are defeated in the search for a good match in spite of beauty and virtues of their daughters.

To a question 'do you prefer an obligatory dowry system out of 150 educated women 84.7 percent of the educated respondents answered in negative while 12.7 percent respondents said in affirmative, only 2.6 percent were neutral in this matter. It has been found out from the study as educational level increases women who consider dowry as undesirable also increases. In other words the more the women who are against dowry system. But at the same time it has also been found out respondents though educated have favoured the dowry system as an accepted custom of society and did not oppose to it. The following table 5:6 shows the views on dowry :

TABLE - 5: 6
VIEWS ON DOWRY

OBLIGATIONS	NO.	PERCENTAGE
Yes	99	39.6
No	147	58.8
Cannot say	4	1.6
Total	250	100

On the other hand among the uneducated women they feel dowry compulsory and the reason is the more the dowry given to the daughter the good will be the treatment of mother-in-law and husband. In very few families only a few 20 percent against this custom. Though all come from the poor families, yet they try to give the best lending the loans from the Pathans and Sahukars and pay the interest life long.

POSITIVE AND NEGATIVE ASPECTS OF DOWRY:

Education has a positive effect in making women feel that dowry system is an evil and as such undesirable where as on the other hand it gives a comfortable life for some. Therefore dowry evokes both positive and negative responses.

When asked what are the positive and negative aspects of dowry, the respondents came out with the similar answers. 39.6 percent of the respondents who favoured dowry because the bride would have a good status and position in the family, would be

given special consideration in all the household matters. The 58.8 percent respondents who gave the negative aspects said that the custom of dowry degraded the position of women in society and led to many dreadful consequences. Not giving dowry for them was a symbol of future miseries.

The economic position of the family weakens due to the demand of dowry as the parents cannot afford. Either they have to sell their property if available or they have to borrow money on a high rate of interest. Another troublesome fact is that the girls are interrogated by their in-laws and sometimes they are even harassed by their husbands for the dowry. One more negative aspect is burning alive by their in-laws. So we find here as the positive aspects are favoured negative aspects are dreadful. The remaining 2.6 percent did not respond the question.

Dowry system has become a common practice among the Muslims, so that inspite of the fact that the girl is educated enough the parents have to give dowry for her marriage in one form or the other.

When a girl is educated, naturally her parents will look for an educated groom for her and in the Muslim community the number of educated men is comparatively less. In that case the demand on the educated groom will be high and consequently also the amount of dowry. This agrees with Hoojas (1969:25) finding that among these communities, the value of the boy in the marriage market enhances with the advances in his education. The table 5:7 shows the positive and negative aspects of dowry.

TABLE - 5 : 7

POSITIVE AND NEGATIVE ASPECTS OF DOWRY

ASPECTS	NO.	PERCENTAGE
Good status in the family with special consideration	99	39.6
Degraded position/symbol of future miseries	147	58.8
Cannot say	4	1.6
Total	250	100

REACTION TO THE DEMAND OF DOWRY:

Investigating into the nature of reaction about the dowry at the time of respondents marriage out of hundred educated married women 29 percent of the respondents had actually opposed the giving of dowry in their marriages. Some of them had gone to the extent of suggesting their parents to break the engagements but their parents had not accepted their proposal. 19 percent of the respondents were of the view that their parents gave them dowry according to their family status. As it was an accepted custom of the society so they did not react to it and instead were obliged to the parents for they were living a happy married life. 45 percent said that there was no demand for dowry but all the necessary things were given accordingly. 7 Percent of the respondents said that they could not express their opinion in these matters as it was not considered proper in their community.

Thus we find here even the educated women find it difficult to revolt against the established system of dowry. They have accepted it as an essential part of their marriage settlement and

find it difficult to break it. The following table 5:8 shows the reactions again the demand of dowry among the educated sample.

TABLE 5:8

REACTIONS OF DOWRY AMONG EDUCATED WOMEN

REACTIONS	NO.	PERCENTAGE
Opposed strongly	29	29
Did not oppose	19	19
No demand of dowry	45	45
Could not express their opinion	7	7
Total	100	100

When asked the respondents whether dowry system should be abolished or not, 87.4 percent of the respondents said dowry system should be prohibited while 12.6 percent of the respondents said it is desirable.

So far as dowry is concerned though majority of the respondents opposed it but yet had been given dowry in one form or the other. It can be concluded that there is no high correlation between education and denunciation of dowry. Educated women feel helpless, as dowry has ultimately become a status symbol. There groaning to do way with yields no positive results. Hence their ideology is buried under the ruthlessness of the reality, and hence, when they become mothers, they cannot but succumb to the practice of the payment of dowry for their daughters.

CASE STUDY:

In the study the following two case studies were chosen with regard to dowry. Sara a thirty year old woman has narrated the real life situation she had undergone when her parents thought of marrying her off. She was a post-graduate and her father was an Engineer in the Railway department. When the question of dowry came up she vehemently protested the idea. But it was the pressure from her parents and relatives that she had to comply with the transaction of dowry. Her parents were not thinking in terms of their position and prestige alone but also her would be husband and in-laws position too. It is after a long search that they could find a professional match having higher income and status. She felt that dahej (dowry) is a status symbol and transaction of higher quanta of dowry means higher standing in the present society.

Uzra twenty eight years is from a middle class family when her father was retiring from service he felt he could find a bridegroom of his choice from his community. Uzra was studying in a university and suddenly wedding bells has rang for her. She agreed to marry the match selected by her parents. She has seen how difficult it is to find a better match in these days. She has also seen the love marriages of some of her friends belonging to well-to-do families which ended in separation. According to her the cultural scarcity of match could be minimised by the affluent people with the allurements of dowry. It is this tendency that is encouraging the dowry-based marriage in the urban society. It is the trend of metropolitan city and she had to compromise with the prevailing forces in the marriage market.

She felt that it is the affluent sections who set the trend of dowry based marriage and others are forced to emulate them otherwise, they feel, they may be disobeying the traditional social religious dictum of getting the daughters married at an appropriate age or parents may fail to find better bridegroom in the midst of scarcity and uncertain situation.

CONCEPT OF MEHR IN ISLAM :

Mehr or dower money is an essential part of Islamic marriage. A Nikah cannot be solemnised without Mehr. Mehr should be fixed before the solemnisation of marriage and it is the exclusive prerogative of the woman or the bride to determine the amount. Mehr belongs to the wife alone. Neither her father nor her husband can claim it. She can spend it the way she likes. The Quran does not use the Urdu word Mehr, but Arabic word Saduqatun which is derived from Saduqa, which means truthfulness, earnestness and gift given as an act of virtue.

According to Islam the bridegroom must pay to the bride some amount as a token of his love, truthfulness and affection. Another word used for dower in the Quran is Nihlah, which is derived from Nihl, which means honey. Nihlah, according to Raghib, is something given without any expectation in return i.e. purely out of love, something sweet yielded by the honeybee without any expectation in return. Similarly, Mehr is what is given purely for love, not for any return. Thus the concept of Mehr was greatly refined by the Quran.

The Quran repeatedly exhorts men to give Mehr to the women they intend to marry. It says "And give women their dowers as a gift spontaneous, but if they of themselves be pleased to give you a portion there of, consume it with enjoyment and pleasure". (Quran 4:4). Thus the Mehr should be a free gift and the husband can enjoy it only if the wife permits it, not otherwise.

MEHR OR DOWER:

The Mehr has become an integral part of the Muslim marriage and is even mentioned in the Nikahnama, the certificate which the couple receive at the time of marriage. It is of two kinds mu'ajjal - immediate - and muwajjal - deferred. The former is to be paid at the time of marriage or before its consummation and the later at any time on demand. It is also described as the sum of money or immovable property which the husband gives to his bride at the time of marriage and which the wife is entitled to receive from husband in consideration to the marriage. This is known as 'Prompt' dower. This important aspect of Muslim marriage the payment of Mehr is an indispensable thing without which no marriage is legally or socially recognised. As far as the Muslim community is concerned, Mehr is considered to be the fundamental right of a woman.

There is another practice known as 'deferred dower' which is a settlement for the wife as a token of respect for her. Even if no sum is actually mentioned in the marriage, ceremony, the wife has a right to 'proper' dower fixed by the court, which she can claim even after her husband's death. She is entitled to claim her dower from his estate and it is treated as an unpaid

debt which must be paid before the heirs get their shares. Dower can be an affective instrument in providing a women financial security after her husband passed away. This implies that the widow is the only heir whose share can be increased at the time of executing the will.

According to Roy (1979 : 82-83) the amount of money fixed for Mehr varies from 1 1/4 surkh dinar to any amount. 1 1/4 surkh dinar is the Sharai Mehr or the Mehr which is adjudged as the ideal amount fixed by the Prophet. The families which are religiously oriented, like that of Kazi and Maulana always fix a SharaiMehr. In other cases the amount of Mehr fixed is according to the girls family status.

In India Mehr had become and continues to remain inextricably mixed up, with family prestige, the desire of the girls parents to assert their right and to squeeze the maximum benefit out of the boys family. The more financially sound and highly connected family, the more is the amount of Mehr. In many cases, bargaining takes place over the amount of Mehr. This results often in severe unpleasantness between the two parties and sometimes cancellation of the marriage. The girls parents always desire to fix a large amount which ought to be beyond the means of the groom, so that their daughter will not have any threat of divorce from her husband later in life.

MEHR - A SOCIAL PURPOSE:

In the present study when asked the respondents is Mehr obligatory' all the respondents answered in affirmative and said

that Mehr serves a social purpose and is a healthy practice. In the past the dower money was enjoyed either by the father or by husband. When it was resolved that nothing was to be given over to the father of the girl, and that of the husband had no right to exploit her and derive any economic benefit from her and that women was economically independent as far as rights were concerned. (Mutahari : 1981 : 195). The same fact has emerged from the study that the educated respondents had come to know about the custom of Mehr. All the respondent preferred a 'prompt' dower rather than 'deferred'. The respondents felt that dower money should be fixed according to the man's capacity. They also felt that it is generally supposed that the main object of Mehr is to offer protection to the wife against the arbitrary powers of the husband in exercising the right of divorce. Mehr money is a good security for the women in case of any difficulties in her marital life. More so, the women is entitled to her Mehr after her husbands death. On the whole the account gives a bright picture of womens financial asset. In reality one finds that very few women avail of this money. The study made by Roy (1979:83) shows that 30.24 percent women has freed their husbands from paying dower money. Whereas when compared to our study from educated section none of the respondents had freed their husbands though for most of them the amount of Mehr had not been paid in cash.

In the sample of uneducated women more than 75 percent of them do not want to claim Mehr money demanding nor they are sure of getting the amount when needed. Apart from this, it is said

that a man should complete all his worldly duties in order to look forward to a peaceful death. Hence, many wives free their husbands of the Mehr money in the life itself. This kind of practice has been seen in the uneducated section of the population.

On the whole it may be concluded that the educated women want their right according to the law. The present social awareness has already arrived in these women. Today she feels that Mehr can be an effective instrument providing financial security.

DIVORCE OR TALAQ

The etymology of the word talag used for divorce in the Quran literally means untying a knot, being released from a convenient. It is a derivative of itlag, which means sending away or untying the knot of marriage. The latter is a technical meaning used during Jahilliyah period (Imam Hajar al - Asqalani, 1982 : 312).

The root idea of the term talag actually means getting free from a bond or being set loose. The Quran deals with the law of divorce with great elaboration which indicates that it tries to overhaul the pre-Islamic usages.

PROCEDURE OF DIVORCE WITH REFERENCE TO THE QURAN, HADITH AND SUNNAH :

According to the precept of the Prophet divorce is condemned as the most reprehensible of all things permitted. There is nothing more displeasing to God than divorce. The right to absolve a marriage is given to the husband as well as the wife (2:228).

The Quran emphasizes that divorce should not be a hasty impulsive act but should be finalised only after a period of waiting during which time the couple is counseled, given a chance to rethink on the decision. They would either reconcile or separate after iddah. (Q.P.899).

Islam has not made a fetish of the institution of marriage in the sense that Allah has not asked the husband and the wife to be tied together irrespective of the fact whether they can live together happily with the code of conduct as ordained by Allah or are in continuous conflict with each other. But Islam has taken enough precaution that all possible steps should be taken to find out whether the quarrel or the fear of separation between the parties is real only spurious, because divorce is after all an act which is not displeasing to Allah. Our Prophet said that of all things permitted by law, divorce is the most hateful in the sight of God.

The Holy Quran has laid down various steps that can be taken to ensure whether the desire for separation is real or not. Allah has first laid down an excellent plan of arbitration in a dispute between husband and wife if they fear a breach by appointing two arbiters - One from each side to find out a solution to the differences without much publicity on moral things or going to the court of law when he says :

If Ye fear a breach between them twain appoint two arbiters, one from his family and the other from hers; if they wish for peace, God will cause their reconciliation: the God hathful knowledge, as is

acquainted with all things. (S 4:35).

The Quranic way of obtaining divorce is described in the chapter 2 of the Quran. It says : A divorce is only permissible twice, after that, the parties should either hold together on equitable terms, or separate with kindness. It is not lawful for you, (men), to take back nay of your gifts from your gifts (from your wives),...(S 2:229).

It is further ordained that two divorces during the period of waiting if the husband wishes to take his wife back then it is necessary that he should take her back on equitable terms without any intention of causing any injury to the wife; and if he decides to set her free then it should be done with kindness without taking any undue advantage from her. Say the Quran:

When Ye divorce women, and they fulfill the term of their (iddah), i.e (a period of three months to ensure whether the dissolved marriages results in an issue thereafter) either take them back on equitable terms or set them free on equitable terms but do not take them back to injure them, (or) to take undue advantage; if any one does that he wrongs his own soul. (S 2:231)

The Quran has enjoined upon the Muslims to make a gift according to their capacity which may enable the divorced woman to lead her life with a reasonable standard of living which is called 'mataum-bil-maruf' in Arabia language. The translation of Allama Yusuf Ali of the relevant verse in the Holy Quran says:

For divorced women maintenance (should be) provided on a reasonable (scale). This is a duty on the righteous. (S 2:241)

After divorce a man cannot get back any portion of the dower that has already been paid nor can he withhold payment if it has not been paid. Even in the case of unconsummated marriages, wives must be adequately compensated..lm10

Oh ! You who believe, when you marry the believing women, then divorce them before you touch them, you have in their case no term which you should reckon; so make some provision for them and send them forth a goodly sending (43:49).

Payment should be with the man's capacity to pay, for "Allah does not impose upon any soul a duty, but to the extent of its ability" (2:286).

Islam has also enjoined upon the Muslims apart from efforts of finding out a solution at various stages before the final third divorce is given reconciliation and waiting period after each divorce. Thus, we see that maximum provision has been made in the Quran for the divorce so that she does not suffer, as far as possible, physically; since emotional suffering cannot always be avoided. But unfortunately the Muslim Personal Law about divorce was enacted in India by those who really did not know what the tenets of Islam as laid down in the Holy Quran Were. It is very unfortunate that there is a wide gap between the ideal and the practice.

The procedure for the dissolution of marriage is different for men and women. Husbands use 'talaq, wives make recourse to khula. Dissolution by mutual consent is Mubarat and a marriage

which can be dissolved in court is known as Faskh.

TALAQ:

Talaq is a procedure initiated by the husband. There are three forms of talaq, i) Ahsan, ii) Hasan and iii) Bidah.

The Ahsan form of talaq is known as talaq-i-sunnah which is effected in accordance with the rules laid down in the traditions from Prophet Muhammad. In this talaq the repudiation does not take place at a single sitting nor can it take place during menstruation. Iddah is observed during the period following menstruation that is tuhr or the purity period. Two arbitrators from both side are appointed to bring about reconciliation. During the iddah period the marriage is not dissolved. If reconciliation takes place, and the husband and wife have intercourse, the marriage is saved and no nikah is needed. In Ahsan talaq even after the third pronouncement of talaq, after the iddah period the marriage is revocable. The man can marry his divorced wife. This practice is in accordance with the teaching of Quran and according to Sunna rules.

The Hasan form of talaq is not commonly accepted as talaq-i-Ahsan. In the Hasan form, the husband is required to pronounce the formula three times, in succession, at the interval of a month, during the tuhr of the wife. When the talaq is pronounced third time talaq becomes irreversible.

Talaq-i-Bidah is a form of divorce which is severely criticized since it goes against the rules laid down by the Quran. In this form of talaq the husband unilaterally, without the consent or knowledge of the wife, pronounces talaq. Talaq is pronounced

once or three times simultaneously whether the wife is in the state of tuhr or not. This form of divorce was clearly not approved by the Prophet.

KHULA: (Woman's right to divorce)

Islam is probably the first religion in the world who have recognised such a right to woman. It is called Khula which literally means to disown or to repudiate. It has been referred to in the Quran in the following words "then If you fear that they cannot keep within the limits of Allah, there is no blame on them for what she gives up to become free thereby". (4:229).

In the pre-Islamic Arabia, a woman had no right to ask for her marriage to be dissolved. The Quran, was the first to allow women the privilege of seeking divorce earlier denied by the primitive society of the Arabs. When K^hula is sought by a woman, her husband is given compensation to release her from the marriage tie. Khula is irrevocable. There are indications that wives have enjoyed the right to Khula even when their husbands did not agree to it. According to Islam, separation by Khula is not the worst form of divorce since great importance is placed on the happiness of the couple living together merely to keep up the facade of marriage.

It should be noted that the wife's right to Khula is absolute and no one can prevent her from exercising it. The case of Jamilah, the wife of Thabit Ibn Qais, reported by numerous authorities, goes to prove this. She was quite dissatisfied with her marriage though there was no quarrel between husband and wife. She plainly stated to the Prophet that she did not find

any fault with her husband on account of his morals or his religion; it was just that she hated him. The Prophet allowed divorce provided she returned to her husband the Orchard which he had made over to her as her Mehr (Muhammad Ali Holy Quran 1973 : 98:301).

THE MUSLIM DIVORCE LAW IN INDIA :

The existing divorce laws in India are :

01. The Dissolution of Muslim Marriages Act VIII of 1939
02. The Muslim Sharia Application Act 1939
03. Various customs and usages indicated by the Sharia which are not wholly divine and uniform.

A woman married under Muslim law can obtain a decree for the dissolution of her marriage on any of the following grounds:

- a) That the whereabouts of the husband have not been known for a period of four years,
- b) That the husband has neglected or has failed to provide for her maintenance for a period of two years,
- c) That the husband has been sentenced to imprisonment for a period of seven years or upwards,
- d) The husband has failed to perform without reasonable cause his marital obligations for a period of three years,
- e) The husband being impotent at the time of marriage and continuing to be so,
- f) The husband's insanity for at least two years or his suffering from leprosy or some virulent venereal disease,
- g) The exercise of the right of 'repudiation' of marriage by the wife,

- h) The husband treats her with cruelty,
- i) Or any other ground which is recognised as valid for the dissolution of marriage under Muslim Law.

In the entire sample when questions asked about divorce the respondents answered in Yes or No. Some did not respond to the question. Only a few of them answered in brief.

A question when asked 'should divorce be permitted and who should have the free choice' 87.3 percent of the respondents said that divorce should not be permitted and if at all both should have free choice to divorce while 12.7 percent respondents did not answer the question.

In the present study 15.3 percent of the respondents had in their family women who were divorced. While 84.7 percent don't have any. When asked the reason for the divorce only four women gave the data and rest of them did not respond. In two cases the women did not have children. The third case was (for want of more dowry) the amount of dowry promised at the time of marriage was not given and hence the women was divorced. The last case is of a woman who had to divorce her husband due to his infidelity. In this case the woman demanded her Mehar worth Rs.75,000/-. The husband was not willing to give the dower money. The divorce case went to the court and ultimately the woman won her case. The court granter her Mehr money. This woman being educated could face the situation with courage and determination.

In the modern time many women in the Muslim community awareness has been found. When asked 'can women divorce and challenge to it'. Though majority of the respondents know that according to the law the women can also divorce but to challenge the di-

divorce only 50.6 percent of them agreed. The influence of education in their attitude towards this is significant.

On the other hand among the uneducated section of the population not all the answers were same as the educated. This section of the women also felt that divorce should not be permitted. For these women challenging and accepting a divorce is too far according to these women (80 percent) they would rather die than to obtain divorce. In their family it has been considered the ultimate disgrace to have a divorced daughter. Once married, a woman considered, and even now considers, herself irrevocably tied to one man until she dies or is widowed. And even in the latter case, although not only does Islam allow widow remarriage but enjoins it on the girls relatives, she remains unmarried and dependent on either her own or her brother's family, if not monetarily at least for security.

One of the illiterate woman Maryam Bi said "What will I benefit from a divorce?" demanded a middle aged woman whose husband had not visited her for years, now atleast I am known as his wife and have izzat eventhough I am living with my own family. And of course, there is always the chance that some day he may come back to me. I do not think women gain in any way from divorce being made easy for them.

'Divorce is no benefit to a woman' asserted Sara a young uneducated woman. No matter what happens the fault for whatever has gone always remains the woman's. Everyone feels that if she had done something or behaved in a particular way her husband would never have left her.

CASE STUDY:

"Ours mothers and grand mothers and great grand mothers suffered and even died from bad treatment and neglect but I am not willing to live the same way", said Shaheen an educated middle aged housewife, "I think it is about time that the ulema and men who call themselves guardians of the interests of Muslims looked around at their own homes and those of their relatives and did something about it. I want my daughter to grow up to be more free and to be a follower of Islam as it originally was and not as it has become distorted out of shape now". She further says the whole thinking on the subject has to change before divorce can become acceptable. Women are in no case helpless and repressed and even if they would like they can take legal action. So in no case an educated woman feels less rights in Islam for woman.

IMPACTS OF DIVORCE:

In the present study 87.3 percent of the respondents both educated and uneducated said that divorce is disastrous. It brings misfortunes to the family. It is an abiding source of uneasiness and lowers the women's position. It affects the mental health of the children and brings bad impact on the children. The other 12.7 percent remain silent.

The role of women has differed from society to society and from time to time. Her role in various walks of life is described as allround progress. If her position is lowered or degraded it affects the whole family. Apart from this divorce has social and economic impacts more. In the society the divorce

is looked degraded. She cannot have the freedom to move, she cannot take active participation in social work and thus her social status is affected. Financially also the status of family weakens. If the woman is not employed the economic position also gets effected and in such a position it is difficult to maintain the family. On the whole the major factor which affects the status of women is the practice of divorce.

Under Muslim Personal Law, divorce can be given by the husband to his wife and where as on the other hand the wife can give Khula to her husband. The Quran deals with both kinds of divorce. When asked a question about 'abolishing / continuing divorce' 87.3 percent of the respondents favoured of abolishing divorce while the rest remain silent.

Many sociologists and anthropologists have done studies in different aspects linking them with education. They have studied about tribal, scheduled castes, women etc., and concluded that social change occurred among these people through education (Roy, 1979), Chandra (1989); Singh K.P.(1982); Pandey P.N (1988). Education has become an effective instrument for women to come out of old customs and traditions, to make their children educated and to come out from the drudgery of poverty (Menon (1981); Afshar, H (1989) Kashyap, (1976)).

In the present study also education has been a key factor in changing the attitude of educated Muslim women and the awareness of discarding the divorce is bound to give greater confidence. Thus education has become a powerful tool in Muslim society.

WIDOWS RIGHTS AND MAINTENANCE IN ISLAM:

Under Islam the women are entitled to a share of the property from the husbands or kinsmen. Even after the husband's death the wife should not be removed from the house. She should be allowed to stay there at least for a year. The Quran says "And those of you who die and leave wives behind should make a bequest in favour of their wives of maintenance for a year without turning them out. Then if they themselves go away, there is no blame on you for what they do lawful deeds concerning themselves" (Q 2 : 240)

MAINTENANCE OF THE WIFE:

The Quran puts the entire burden of maintenance of the wife on the husband whatever her own wealth and income. Even if the husband is poor and she is wealthy, the husband has to give her maintenance according to his capacity. There are different verses on maintenance of the wife in the Holy Book. Thus it says : "Let him who has abundance spend out of his abundance, and whoever has his means of subsistence straightened to him, let him spend out of which Allah has given him. Allah lays not any on any soul a burden beyond that which he has given it. Allah brings about ease after difficulty". (65:7) Thus a man who has abundant means must spend abundantly on his wife and if his means are scarce he should spend accordingly but he must maintain his wife.

Islam permits widow remarriage but the condition is after a period of iddah which is four months and ten days. It was quite possible that the husband's relatives would pressurise the widow to leave her husband's house after iddah and seek another hand.

That is why the Quran exhorts the husband to make a special bequest before his death for retaining her in the house for atleast a year and for her maintenance and all other benefits in addition to her usual inheritance as a wife from a husband's property, her portion being one-eight. It would be seen that special care was taken to protect (widows) right.

WIDOW'S STATUS:

The status of women in Indian Society is a much debated subject. There are points of view put forth defending or condemning the position occupied by or imposed upon women. The values and norms, which survive, have a meaning for and a relevance to life. Tradition is a customary way of life relevant to the living conditions. Religious faith has its roots in this tradition. What the people believe and what they practice in actual situation is entirely different. The status of women, has to be understood with reference to the conditions of life. The status of married women is different from that of unmarried women. And again when compared the status of a widow, it is quite different.

In the sample selected for the study 43.2 percent of the respondents said that the social status of widows is tolerable whereas 52 percent respondents said that it is miserable while 4.8 percent responds said that they could not say. The social status is seen in terms whether she enjoys the same freedom and the same dignity and honour as that of married or unmarried woman, in the family and in the society. The table 5:9 gives the status of widow women.

TABLE - 5:9

WIDOWS STATUS

SOCIAL STATUS	NO.	PERCENTAGE
Tolerable	108	43.2
Miserable	130	52.0
Cannot say	12	4.8
Total	250	100

On the other hand according to the uneducated section of the sample interviewed more than three fourth of the respondents said that the social status of widows was miserable.

With regard to the widow's stay in the sample 80 percent of the respondents said they they were allowed to stay with their in-laws if they wished, where as 20 percent of the respondents could not decide about it. On the other hand the uneducated women felt that widows were not allowed to stay with their in-laws if they wished. If once a woman becomes widow there is no place for her she becomes a victim for the family. 13 percent of the illiterate women said that if the family permits she will prefer to stay. With regard to preference for living with their parents, 80 percent of the respondents preferred to stay with their parents rather than with the in-laws, where as 20 percent respondents said that it was not necessary that the widows should stay with their parents, if their in-laws were good and if they did not find any problem there. Some even said that those who had self respect did not stay with their parents place and pre-

ferred to live with their children and in-laws. So educated women feel that parents will be a good support for the widows rather than in-laws.

On the other hand the uneducated women think that it is good for a woman and her family to stay with her children in husbands family, rather than going to parents house. Sometimes the position of the widow will be more degraded in her parents home. If once a woman is married the position will not be the same as before.

WIDOW REMARRIAGE:

In the past, social prejudice was thrown upon the widows and it was considered a sin for her to remarry, be it in any community. According to Brijbhushan (1980:10) the treatment of widow in Hindu family is deplorable. She shaved her head, wore worse clothes, ate sparingly and spent her whole life doing penance for her sins while being taunted as a demoness who had swallowed her own happiness. There was, naturally, no question of remarriage or trying to start a new life.

It did not take Muslims too many years to adopt similar condition for their own women. Muslim women, from being on a footing of equality with men, became reduced to a state of serfdom. Her natural rights were deprived. Widow remarriage became discouraged. Social reformers like Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, Syed Ahmad Shahid (the 19th Century Politico-religious figure) were moved by the pitiable condition of the widows and abolished the age old practice of prohibiting widow remarriage, thus leading a normal life. In spite of the legal

provisions the situation of widow remarriage has not practically altered, as the public still adhere to the traditional views. In the Muslim community, the Quran and the convention both favour widow remarriage. According to Islam, if a young girl is widowed, it is the responsibility of the widow's parents to arrange her marriage, just like the marriage of a virgin daughter. But, in practice, it is not so "The law permitting widows to remarry was too clear to be overlooked; yet until recent times, such marriages were effectively prevented, specially among upper classes, by the cultivation of the sentiment that widowhood being the will of God, it was reprehensible for the widow and a disgrace for the family that she should marry again". (The Gazetteer of India, 1965:477).

In the present sample opinions were sought on the problem of widow remarriage. Out of the 150 educated sample studied 80 percent of the respondents said that widows can remarry. 20 percent of the respondents showed their indifference to this issue and said that love and affection for children very much required to them to remain in their husbands family. They however, opined that if the widow is issueless, she could remarry.

Those respondents who favoured widow remarriage mentioned the specific condition that the widow had to wait for a period of four months ten days from the death of her husband. If she was pregnant, she had to wait until she delivered the child. This was strictly according to the law for the respondents.

They were also of the view that it would afford better opportunities for the care of their own children. Obviously, the presence of living children is a great problem as they are ill-

treated and considered to be ill-fated. It is perhaps for this that remarriage of widows having children has been advocated. The respondents felt that the widows youth, her economic dependence and the moral danger were the special considerations to make widow remarriage acceptable.

On the other hand when asked the uneducated women about 'Widow remarriage', they strongly condemned it. They were of the opinion that widow should not take a second marriage. They were of the opinion that if at all she gets married her status and position will be decreased. Though she is not looked good among the family member yet they preferred to stay there without getting married. They preferred to die rather than to be get married. It can be thus concluded that the influence of education of the respondents on their attitude towards widow remarriage is significant where as on the other hand side the uneducated women does not feel remarriage good.

WIDOWS PARTICIPATION:

A widows true status can be judged by comparison to an ordinary woman who participate and have freedom in everyday activities. Freedom here includes freedom of movement, of association, of dress and of economic pursuits. The honour or dignity she enjoys may be in the domestic sphere, among the extended family or kin members in the neighborhood and as well as in society.

In the sample of 150 educated women studied 62 percent of the respondents answered in affirmative of widows participation in everyday activities like other women. 24.7 percent of the respondents said that widows were not allowed to participate in

all the activities except a few. While 13.3 percent of the respondents had little knowledge about it so did not respond clearly. Table 5:10 gives the views of educated respondents

TABLE - 5:10
WIDOWS PARTICIPATION

PARTICIPATION	NO.	PERCENTAGE
Yes	93	62
No	37	24.7
Cannot say	20	13.3
Total	150	100

On the other hand side the uneducated women in their families were very conservative about widow's participation in everyday activities. They were of the opinion that if some auspicious work is to be performed in no way even the shadow of a widow is to be seen. Every work goes wrong if the face of widow is seen. Overall she was treated as a misfortune in the family. This aspect concludes that due to lack of education among these women rigid norms are still followed.

RIGHTS OVER PROPERTY:

The greatest service Islam did for women was to create their right to inheritance. When that right was first introduced in Medina the people objected vehemently, for women did not contributed to the wealth of a tribe or went to the battle.

Islam introduced shares for wife, daughter, mother, sister and grandmother. The wife is entitled to inheritance after the death of the husband. The verses II:240 and 241 are the general verses for the maintenance of the divorced wives and widows. Since the widow has carved the right to inheritance (IV:12) and dower besides residence for the waiting period, the Verse 240 is generally considered abrogated.

When asked, "should widow claim the rights over property of their husband"? All the respondents in the sample answered in affirmative. On the other hand side the uneducated women also feels the same. They were of the view that when a widow stays in his husbands family naturally the property will be of the wife and children. Here the attitude of these women are similarly to those of educated women. But the difference is educated women know the share of widow i.e $1/8$ share of the family property where as these uneducated are not aware of this. But not all educated women know the exact share in the property.

On the whole it can be concluded that education has definitely contributed some change in the situation of educated women. Women are becoming aware of asserting the rights in some spheres, like widow remarriage, and participation in social and public life. Increase in the literacy of women will lead to many social and economic changes.

CHAPTER - VI

EDUCATION, FAMILY AND SOCIAL ACTIVITIES

INTRODUCTION:

The family is described as the basic social unit in which men, women and children live in a network of mutual ties and obligations. It is expected to meet the basic needs of all its members and provide a sense of belonging and togetherness. (Desai and Krishnaraj, 1990 : 169). Family organisation forms the basic core of a given society's sexual division of labour, marital norms and a system of control over resources, rights, duties and privileges of the members.

The institutional importance of marriage and family and its centrality in women's life is an enduring belief in India. Family relationships in India are intricately defined. The definitions approximate to the degree of authority that can be exercised over relatives; the courtesy and obedience to be extended, the relatives before whom a female may appear unveiled and whom she may address directly. The system tends to formalize both relationships and roles. Till marriage women are entirely dependent on the goodwill of men as they have no independent social and economic standing. It is only after a few years of marriage and after begetting children, particularly a son, a woman's position in the family improves and her participation in family decision making increases.

In recent times, given the rapid rate of social change in contemporary societies, considerable attention has been given to the relationship between the family, on the one hand, and industrialization and urbanization on the other. (Saiyed, 1976). The works of Kapadia, I.D.Desai, Irawati Karve, M.S.Gore Aileen Ross and A.M.Shah have provided with a wealth of theoretical and empirical analysis concerning Hindu Kinship and Family.

In contrast to the voluminous data that is now available on Hindu family life, there is very little factual information concerning family life among Indian Muslims.

M.S.Gore has shown that the urban nuclear family is only marginally less restrictive in maintaining customs and practices controlling women than the traditional joint family (Gore, 1968 :168). The traditional prescribed behaviour of wives towards the husbands which emphasized their total dependence, economic, social and spiritual and which manifested itself in daily rituals such as touching the feet, fasting for the husbands health and longevity & eating only after men had eaten, is being less rigidly enforced and more liberally interpreted (Kapadia, 1956, Thapar, 1963). In the past, Indian men and women lived separate lives with defined social obligations; now women find themselves called upon to play a variety of roles, while still trying to conform to the traditional concept of the wifely role. However, the situation of Indian women is by no means unique, legal religious and social prescriptions have provided justification for the subordination of women in Western and other eastern societies.

The Muslim family today faces many challenges from modern society for the reason that the traditional status of women in our society has not been revised in the light of original Islamic teachings. We stick to medieval notions of women's status in society and offer resistance to the challenges called forth by modern needs.

It is seen that the Muslim family is patriarchal and patrilineal. In this connection Leela Dube (1969:5) has observed "Born and shaped in a patrilineal setting and subsequently spreading to similarly organised communities in the period of its development and crystallization. Islam invariably assumed patriarchy as the natural form of social organisation, emphasizing a code of conduct and laying down a system of law in keeping with it".

Consistent with the norms of the traditional patriarchal family it was the husband's duty to support the wife and children. Indeed in Islam, the wife has the legal right to be maintained by the husband. Arthur Jeffery has observed (1959:220) that according to the law "She cannot be required to earn for her husband, not even to the extent of spinning and weaving for the household".

The matrilineal / mother right families investigated by Leela Dube (1969), Kutty (1972) and D'Souza (1953) among the Kalpenis of Lakshadweep Islands, the Moplahs of Malabar district, and the Navayats of the Ratnagiri district are a dramatic antithesis of the Islamic family which assumes the patriarchal/patrilineal family to be the normative type.

The problem of the status of women in the family and in the society has been the subject of discussion by the scholars and anthropologists. Dorothy Hammond and Alta Jablow (1976 :9) observe: "In societies throughout the world and throughout recorded history women's primary roles have been family oriented. The activities and relationships that are basic to their lives are within the context of the family. The study of the family roles (daughter, wife, mother, sister) is thus fundamental for the understanding of women and their place in society".

According to Elliot and Merril (1961:226) the role of women in society is however still defined largely in their functions as wife and mother. This is most true of Muslim women. The number of working women in the Muslim Community is much less compared to other communities. For the majority of Muslim women, family is their only world. She spends a major portion of her time looking after her family and children. Her economic position, emotional security and social position, everything accorded to her, by her family, so much so that her role and functions in the family determine her position in society.

FAMILY PATTERN:

The joint family system has been the most important structural unit of the Indian Society since times immemorial. It has endured as long as the record exists. Its structural features have relatively remained unchanged. In the most extensive work on family and kinship in India, Irawati Karve (1968:8), defines the joint family as " a group of people who generally live under one roof, who eat food cooked in one kitchen, who hold property

in common, participate in common family worship, and are related to one another as some particular type of kindred". This pattern is found all over the country and even among other religious groups such as Muslims, Christians etc. Even when there is no ancestral and immovable property, families with two-three generations of patrilineal kinship can be found living together.

In modern times, however, the traditional joint family is breaking up and new type of family organisation, i.e. nuclear family organisation is coming up. In between these two dichotomous patterns of family organisations, certain variations in the nuclear as well as joint family are found. These families may be termed as nuclear extended and joint extended families. Nuclear extended family denotes that family in which apart from husband - wife and children some close relatives such as sister or brother also live together. Joint extended family is that family whose members, on account of business or service, are scattered and living at different places but on ceremonial occasions they gather where their original family resides. These two types of families now demand a change to the new social situations.

TYPE OF FAMILY:

Two types of families are generally seen among the Muslims, i.e., the joint family and the nuclear family. The Muslim family both nuclear and joint is patriarchal. In the present study among the educated it was found that 86.6 percent of the respondents came from the nuclear families and the rest 13.4 percent were from joint families.

As far as the respondent's parents families are concerned 60.6 percent live in nuclear families and the rest live in joint families. In the respondent's parent's family education did not have any influence on the type of their family.

Among the uneducated women more than half i.e. 57 percent came from joint families and the rest 43 percent came from nuclear families. Table 6:1 gives the data of family type.

TABLE - 6:1

FAMILY TYPE	NO.	PERCENTAGE
Nuclear	173	69.2
Joint	77	30.8
Total	250	100

In the present study when asked which type of family is good and why ? 82 percent of the educated respondents and 20 percent of the uneducated said that nuclear family is good because of individual establishment. Usually there would be no clashes in the nuclear family. Because of joint families and extended relationships situations of conflict between members were common. A wife had to face many odd situations and her happiness very much depended upon the reaction of her husband in such situations. Many a times conflict arose between children in joint families. At that time it will be difficult to remain neutral to any conflicts. Sometimes the life of a woman become miserable as many complexes began to take root in her mind. So

to avoid all these difficulties nuclear family was good.

On the other hand 80 percent of the uneducated women and 18 percent educated respondents favoured the joint family system. It was found that majority of the illiterate favoured joint families. They emphasised on mutual understanding and team work between all the members. There was a sharing of daily household responsibilities. In joint families mother-in-law and other relatives took care of the children. In the family budget also all the members could share accordingly. Whenever any problem arose all would sit together and take proper and correct decisions. Thus we see that education had an impact on educated women in choosing and favouring nuclear families and where as among the uneducated preference was given to the joint families.

POSITION OF WOMEN IN THE FAMILY:

The position of a woman is not only associated with the economic pursuit of the family, but also with the status of the family, which again is dependent mainly, if not wholly, on its economic pursuit (Masood Ali, 1995:91). The position of woman in the family and in the society are interdependent with her economic independence and self-sufficiency.

In modern age the traditional notion about the functions of a housewife is undergoing a change. Though Islam gives good position to women but it is generally said that as far as the Muslim women are concerned, family remains their main field of work and the majority stay at home and do not go out for work. When asked whether they agree with the statement that 'women should stay at home and perform the roles as wife and mother

rather than go outside and work', majority of the educated respondents 88.6 percent did not agreed while the rest agreed. The educational level of the respondent and her attitude seem to be related to each other. It seems that education has succeeded in making women to deviate from a long established belief.

Among the uneducated women the above mentioned statement do not seem to be agreed in 22 percent respondents. The rest 78 percent illiterate women agreed the statement. Even though among this section women work to supplement family income but many are against the employment. It can thus be said that the motive to work for educated women does not come particularly from an economic need but from the urge to increase status through work. Thus education has enabled in them to think in a positive way. Table 6:2 gives the responses of the women of staying at home.

TABLE - 6:2

WHETHER WOMEN SHOULD STAY AT HOME ONLY

RESPONSES	NO.	PERCENTAGE
Agreed	95	38.0
Disagreed	155	62.0
Total	250	100

DECISION MAKING :

Traditionally, the woman was assigned the work of the household, serve her husband and family members, obedience to him in his reasonable orders and performing her marital functions whenever required by the husband at reasonable times and places with due regard to health and decency and observing strict conjugal fidelity and refraining from undue familiarity with strangers and all unnecessary appearance in the public. (Thomas, 1964:245).

But the modern educated woman is not so. The position of woman in family can be better understood whether she is given a share in the decision-making process. According to Edmund Dehlstrom (1967:189) "One of the most important objectives of the feminist movement has been to remove various external barriers to equally influence and participate in decision making by women in the family, in working life, in organizations and in public life".

The impact of womens education and employment extends beyond the horizons of role performance and also affects the pattern of decision making in families. It is significant to remember that the educated family almost in all communities, particularly in the urban areas, is passing through rapid process of change. The old form of patriarchal system which is still lurking in the minds of the people is no more a living reality. The locus of decision making is not the same in all the families.

We therefore wanted to know how much decision-making power a Muslim women enjoys. To find out their attitude on womens right to be consulted on family decisions, a question was asked "do you agree that the wife should have a say in important matters regarding the family"?. The response was 93.3 percent educated

women agreed and only 6.7 percent disagreed. This shows that the vast majority of Muslim women do want a voice in the family decision making process. Where as among the uneducated less percentage of (32) women agreed to the statement. Most of the women (51 percent) did not give definite reply. It can thus be said that among the literates education of the respondent and her attitude in this regard are significantly related to each other. Table 6:3 gives the opinion with regard to say in family matters.

TABLE - 6:3

WIFE'S SAY IN FAMILY MATTERS

OPINION	NO.	PERCENTAGE
Agreed	172	68.8
Disagreed	27	10.8
Cannot say	51	20.4
Total	250	100

To find out how frequently the wives are being consulted in actual household decision making by their husbands and in-laws the respondents answers were found out. For the convenience of analysis the variables were divided into two categories. The first category includes childrens schooling, choice of both son's and daughter's career and their marriage, where as the second

category includes preparation of family budget, buying property and household articles. 39.3 percent of the respondents said that they were frequently consulted on both the categories. 7.3 percent were occasionally consulted and 16.6 percent respondents were consulted always on all matters on both the categories. 3.4 percent said they were never consulted on all matters except childrens education and minor household work. Where as 33.4 percent respondents were unmarried women.

Among the uneducated women more than half of the respondents were not at all consulted in the first category i.e children's schooling, career and marriage. They were consulted only in household expenditure. 35 percent were consulted occasionally on both the categories where as 13 percent were consulted frequently. This shows the consultation is low among the illiterate respondents. Consultation by husbands in decision making process among the educated women is higher and significantly related to the respondents education. It can also be said higher the education of the respondents and their awareness the more will be consultation in the family matters. Table 6:4 gives the views on consultations.

TABLE - 6:4

CONSULTATION ON CHILDRENS SCHOOLING, CAREER, MARRIAGE, BUDGET,
PROPERTY AND HOUSEHOLD ARTICLES

CONSULTATION	EDUCATED NO.	UNEDUCATED NO.	TOTAL	%
Frequently	59	13	72	28.8
Occasionally	11	35	46	18.4
Always	25	-	25	10.0
Except household work	5	52	57	22.8
Unmarried	50	-	50	20.0
Total	150	100	250	100

GENDER EQUALITY:

The Indian Constitution adopted in 1950 enshrines in it, in the preamble the basic human rights for the preservice of the dignity of human kind. The woman is in no way portrayed inferior than the man in the constitution. Article 16 dwells upon the equality of opportunity. Article 9 tries to do away with any discrimination against women, married or unmarried, equal rights with men in the field of economic and social life.

In Islam, the equal status of both the sexes, male and female, has not only been recognised but insisted upon. If sex distinction which is due to biological reason does not affect the spiritual status of the two sexes, still less would it effect the

status in worldly affairs. The Quran considers both the sexes as having originated from one living being and hence enjoy the same status. It says : "O ! mankind, be conscious of your sustainer, who has created you out of one living entity, and out of it created its mate, and out of the two spread abroad a multitude of men and women". (Q4:1). Here the verse clearly says that all men and women have been created out of one nafs (living entity) and hence one has no superiority over the other.

In the study when asked the respondents 'do you think that women have equal position with men' 68.6 percent of respondents answered in affirmative saying that men and women were regarded equal status in every respect. In later ages, her status was deteriorated. In present days her role has changed and become more important as a result of which her position also changed. Woman who was subordinate to man, has been put on equal footing by our constitution. Several laws have been enacted to end the social prejudices against her and to remove the legal incapacibilities. Now, she enjoys equality in law also. However, in practice, social equality is yet to be achieved completely. Acceptance of women at level of equality with men is also seen within home.

31.4 percent of the respondents said that women still did not enjoy equal position with men. Women's position in the family very much depended upon the level of their education. Higher the level of her education, the more equality she brings the greater equality she enjoys in the family. In many families the woman's position was lowered due to traditional beliefs.

When the same question was asked among the illiterate women

83 percent of them said women do not have equal position with men where as 17 percent did not give any definite reply. So it has been seen that among the educated women think that they have equal position with men. This awareness and attitude has come due to education and they are well aware of the laws. where as due to lack of knowledge illiterate women do not think so. Table 6:5 gives the gender equality enjoyed by women.

TABLE - 6:5

GENDER EQUALITY

EQUALITY	EDUCATED	UNEDUCATED	TOTAL	%
Enjoyed equal position in family, childrens education, taking up jobs.	103	-	103	41.2
Do not enjoy equal position	47	83	130	52.0
No definite reply	-	17	17	6.8
Total	150	100	250	100

FAVOUR OF EQUAL POSITIONS IN FAMILY:

In recent times, the traditional notion about womanhood is undergoing a change. She performs various types of roles, if she is educated the position will be some what different. Favour of equal position firstly, means acceptance of the dignity of the sexes in equal. Secondly, one has to see both men and women

enjoying equal rights in family decision making, childrens career and marriage, both should have right to own or dispose of property, both should be free to choose their own profession or way of life; both should be equal in responsibility as much as freedom.

In the present study when asked ' are you in favour of equal positions of man and woman in all family matters. 80 percent of the educated respondents clearly said that both men and women should be considered as equals in all aspects of life. Except the difference in biological roles, the equality of the sexes had been established. The woman was no more an object of adoration, pleasure and joy; she had an individuality of her own and could play an independent role as a member of the society. This means that overwhelming majority advocates equality.

11.3 percent respondents were so zealous about the position of women that they thought that women should not only be given equality but should be considered more important as she performed double duty at home and at office. 8.7 percent respondents were more realistic. They thought that the problem of equality depended upon the mutual understanding between the husbands and the wives and it was not merely a theoretical problem of equality between the two sexes.

Among the uneducated women majority of them i.e 73 percent held the view that women were not equal to men. They thought that man had his own importance and it was not proper to find a mathematical equation of status and position between the two sexes. 10 percent illiterate respondents believed that men and women need not be equated with one another in all walks of life.

For instance in some areas of outdoor activities and decision making connected with, the men were to be given extra importance. 17 percent of the uneducated women did not respond the question.

On the whole almost all the educated women were in favour of equality between the two sexes although a few of them did not ignore the areas of human activities in which men still enjoyed a more prominent position. Education had played a role in bringing about changes in educated women. They were gradually realising that they had personalities of their own as human beings and that their mission in life did not end with becoming good wives and wise mothers but also in realising that they were all members of the civic community where as among the uneducated this awareness was lacking. Table 6:6 gives the opinion on equality.

TABLE - 6:6

FAVOUR OF EQUAL POSITIONS

RESPONSE	EDUCATED	UNEDUCATED	TOTAL	%
Yes	120	-	120	48.0
No	-	73	73	29.2
More than men	17	-	17	6.8
Not in all matters	13	10	23	9.2
Kept quite	-	17	17	6.8
Total	150	100	250	100

FAMILY PLANNING :

Religion plays a significant role in the social, cultural and political life of the people. India has the largest number of Muslims in the world after Indonesia, Bangladesh and Pakistan. It is often debated in political circles whether, in a multi-religious country like India, family planning must be uniformly adopted by members of all religious groups so that their numerical strength is not alarmingly high. Religion is an important factor in determining fertility differentials. Religious affiliation has a relevance in the study of socio-economic differentials in fertility and family planning.

Muslims do not practice family planning on religious ground because it is wrongly presumed that Islamic tenets are opposed to family planning. there are many evidences to indicate that Islam emphasizes birth spacing, health of the mother and right of the child to healthy upbringing. According to Imam Ghazzali, one of the famous jurist philosophers of Islam, the Prophet said, "Smallness of the family is a kind of affluence and its largeness a kind of indigence." (Brijbhusan 1980:79).

Imam Raghib, interpreting verse 31 of Sura-Al-Asra says that it is not only the killing of children which is prohibited in Islam but also killing them spiritually and intellectually. Denial of access to education, for example amounts to killing them intellectually. (Saniuddin 1996:40).

The Quran has not mentioned specifically about birth control but Mohammad Ali (1930:653-654) points out that birth control is considered by the Prophet as the nullification of the very object of marriage. The Quran has referred to this subject in two places and on both occasions it speaks of birth control the

actual liquidation of children. "And do not slay your children for fear of poverty. We give them sustenance and yourselves too.". (Q.Sureh Zariat : 58). Ali further states that one form of birth control called 'azl) (coitus interrupts) is spoken of in certain Hadith as not being forbidden by the Prophet. In fact, it could not be permitted unless the wife was unfit or unable to bear children, so that conception would endanger her life or impair her health. Abortion is also permitted in such cases up to a period of four months of conception. This is the only reason which can justify birth control. This has created doubts among the followers of Islam and they keep away from adopting family planning methods. But we can not say that Islam in its basic principle is against birth control, because it has placed great emphasis on the proper care and welfare of children.

The Muslims in India have a high fertility rate than the Hindus. "Driver points out that in Central India a Muslim woman gives birth to an average of 4.6 children as against 4.5 given by an average Hindu Woman". (quoted by Chandrakala 1966:122). This high fertility rate of Muslim women may be due to the fact that Muslim girls are married at a younger age, compared to the Hindus and thus have a high fecundity rate.

From the 1981 census it was seen that the Muslim population in India was 75.5 million and the average growth rate was high i.e. 2.70 when compared to Hindus was 2.19 percent.

According to figures made available in paper one of 1995 religion; more than 24 million people have been added during the period to the Muslim population, which has been growing nearly 9 percent more than the national average of 23.79.

The report published by the census Commissioner of India shows that Muslims have also recorded a rise of 10 percent more than that of the Hindu population. The population growth of the majority community (22.70 percent) has been more than one percent below the national average.

Only Buddhists, who comprise 0.77 percent of the total population, registered a growth rate higher than that of Muslims, i.e. 35.98 percent, nearly three percent more than that of Muslims. (The Hindustan Times dated 8.11.1995).

In the present study when asked the respondents 'do you think right to limit the number of children' 83.4 percent educated respondents said "yes" and the rest said "no" it is not right. On the other hand among the uneducated women majority of the women 78 percent said it is not right to limit children as they are gifted by God. 17 percent said in affirmative while 5 percent did not answer the question. The education of the respondents has a very good influence on their attitude towards limiting the family size. Among the illiterate women very little in number favoured to it. It is thus clear that as education increases the number of women following family limitation also increase. Table 6:7 gives the data of limiting family size..is

TABLE - 6:7

ATTITUDE TOWARDS LIMITING FAMILY SIZE

RESPONDENTS	ATTITUDE			TOTAL
	YES	NO.	NO RESPONSE	
Educated	125 (83.3%)	25 (16.7%)	-	150
Illiterate	17	78	5	100
Total	142 (56.8)	103 (41.2)	5 (2)	250 (100)

When asked the educated respondents 'whether family planning is unconditionally permitted in Islam' 86 percent of the respondents said "no" while 14 percent did not know about it. Among the uneducated women also the responses were similar 78 percent respondents said it is not permitted where as the rest completely ignored the question.

The majority of the Muslims believe that the Quran prohibits birth control and due to this religious sentiment the government sponsored Family Planning Programme has never been popular amongst the Muslims. However, the direct communication media like radio and television play a very important role in educating these people about family planning.

The women when questioned 'whether a restrained system of family planning can be adopted by the Muslims in the present day

society' 86 percent of the respondents answered in affirmative while the rest could not say anything on this matter. Among the illiterate women majority of them 80 percent answered in negative and the rest kept quiet. Thus education has brought awareness among the educated respondents in keeping a check or controlling the family planning system in the present day society. Where as the illiterate women has no such awareness. They simply approve according to the traditional belief that it was against the Islamic rules. One point to be noted was all the unmarried girls gave their view with regard to family planning avoiding a few questions which they seem not necessary.

When asked the married women whether they have undergone family planning 27 percent of the married women said in affirmative, 56 percent answered in negative and the rest 17 percent respondents did not respond the question. But it has been found out more number of educated married women that is 20.5 percent have undergone family planning when compared to illiterate women their number was 6.5 percent. Table 6:8 gives the data of birth control.

TABLE - 6:8

PRACTICED BIRTH CONTROL

RESPONSES	EDUCATED	ILLITERATE	TOTAL	%
Yes	41	13	54	27
No	47	65	112	56
Kept quiet	12	22	34	17
Total	100	100	200	100

PREFERENCE FOR ABORTION:

In Islam, producing children is also dependent on mutual consent. It is not true that a man can force his wife to produce as many children as he likes. Also according to some hadith, a husband can not force his wife to not give birth to a child. According to Imam Ghazzali, a celebrated theologian, she can insist on "azl" if her life is in danger due to child birth. Abortion is also permitted in such cases up to a period of four months of conception. (Engineer 1995 : X).

Majority of the Muslims think that children are given by God. So to kill a child is against Islamic rule. About their reaction to the practice of abortion, out of 200 married women 69 percent of the respondents said that abortion was strictly not advisable and secondly it affected the health of the woman also.

It was just murdering a child. Many of the educated married women said to have a control was a different thing, but to abort was a sin. 31 percent of the respondents said if it was a serious matter regarding life can get aborted but prior to the first four months of gestation period, if a valid legitimate reason exists. Thus abortion in Islam is a prohibited sphere, but under certain circumstances it may be permissible.

On the whole it is revealed that though family planning is prohibited in Islam as said by many, but majority of the respondents think that it is better to have a natural control. The spacing of child birth appears to be quite justified by the educated respondents. To increase population is no religious service at all if material resources are scarce. To produce children who can not be trained in the secular and religious sciences is an unforgivable crime in the eyes of religion, morality and common sense. This awareness of thinking has been only among the educated whereas among the illiterate women it was not found so. Education had an impact on social and religious attitudes of literate families. Though the acceptance of family planning is low among the Muslims when compared to their counterparts the Hindus but resistance to family planning on grounds of religion is declining with the increase in education of women and improvement in the socio-economic status.

MUSLIM WOMEN AND PURDAH :

The hallmark of Muslim woman, if such a thing can be said to exist, is the burqa.

Purdah is regarded as Islamic and seen as historically responsible for the limited participation of women in activities

outside the domestic sphere. We will examine the religious basis for purdah and which have impinged on women's activities outside the community. Purdah or the practice of the seclusion of women, varied in form between regions and communities, in general, it was more formal and restricted the freedom of women (Muslim) more severely in the North than in the South.

There has been and continues to be various discussions on the origins of the custom of seclusion of women in India. This discussion has varied from those who ascribe it entirely to the advent of Muslim rule in India (Menon, 1944:4; Ward, 1963:478; Abhenanda, 1901:20; Mujeeb, 1972:XI) to conceding that some form of seclusion existed before Muslim rule (Altekar, 1956:169, 171, 173, 175) to attributing it to social structures which have reinforced the system. (Sorabjee, 1908:84, Shiridevi, 1965:33). There has also been discussions and debate between those who argue that Islam propagated the seclusion of women, (Field, 1929:291) and those who contend that this was not the intention of the Quran, but developed after the Arab conquest of Persia, where the practice was widely prevalent. Since the interpretation of the Quran remained a male preserve, many theologians supported purdah (Lokhandwala, 1973:21; Maududi, 1972).

From the accounts of women companions of the Prophet we come to know that they were never confined to homes. They used to take part in activities ranging from politics to religion. Hazarat Aisha was a great exegetist; Sahih (true) Muslim includes a large part of her exegesis. In Hadith almost all the Prophet's wives had expertise. Some of the Prophet's women companions had expertise in tib (medicine) and jarrahi (surgery). Rafiqah Aslamiyah,

Umm Muta, Umm Kabsha and several others were experts in medicine and surgery and Rafidah had her nursing home next to the mosque of the Prophet (Ansari, 1972:8-10).

Women were certainly not behind men in the sphere of poetry: Khansa, Safiyah and several others were known for their excellence in this field. Many of the Prophet's women companions were engaged in industry, commerce, agriculture, calligraphy and other fields (Ansari, 1972:10-11).

Thus, we hardly find any profession in the Arabia of those days in which women of the Prophet's time did not participate. It was much later that women came to be confined to the home and people generally began believe that their main role in life was to bear and rear children and cook food. In the famous book of Songs, Aghani, it is read that several women who were accomplished in several other fields of activity and were most sought after. Many of them led totally independent lives and even married obtained divorce whenever they wished.

In other accounts, we read about of men and women showing their prowess in conversation of poetry and other arts. Thus it would be wrong to assume that women were kept in strict purdah in early Islamic society. Had it been so, one would not find so many instances of men and women intermixing in public. Though Islam prescribes purdah but is liberal. It is therefore necessary to discuss the concept of hijab (veil) as prescribed by the Quran which have often been quoted in its support. For Muslim women in general, the restrictions imposed by the Quran are as follows:

And say to the believing women that they lower their gaze and restrain their sexual passions and do not display their adornments except what appears there of. And let them wear their head covering over their bosoms. And they would not display their adornments except to their husbands, or their sons, or their brothers, or those whom their right hand possess or guileless male servant, children who know not women's nakedness. And let them not strike their feet to that the adornment that they hide may be known (Quran : 24:30:37).

Here in this verse some restrictions have been imposed on women but they are not such as to confine them to the four walls of their homes or to compel them to wear a traditional kind of veil as insisted upon by many, or most of the theologians. The main restriction imposed here is that the woman, except before certain categories of men, should not display their adornments and sexual charms. Interpreted in a broad way this is to save women from becoming mere objects of lust, thus losing their individual dignity and merit.

Purdah was not always an integral part of the Muslim society, much less was it theologically justified. When the veil became widely accepted, it was found among sections of urban societies. It was not prevalent among the urban poor nor among the rural women. The Muslim women from poorer families in urban areas and rural women in general had to work outside their homes to make ends meet. In urban areas too, not all Muslim women observed purdah.

THE PURDAH CUSTOM:

The observance of Purdah is adhered to Islamic culture. This is to preserve the sanctity of the body of the woman from exposure to covetous male eyes. The purdah therefore becomes a necessity as dictated by tradition, in outdoor situations. It is not usually observed within ones own domestic circle. But it has to be observed at home also when male visitors, including distant male relatives are present in the house.

According to Roy (1979:26) the Prophet laid down very explicit and specific rules regarding the conduct of women, but at the same time he granted to the women the liberty to face the world without a veil when needed. The Prophet's teachings were misinterpreted by various religious authorities, who distorted the facts and made purdah for women compulsory under all circumstances. However, the purdah customs have varied from time to time and from country to country.

The verses of Quran which are used for the seclusion of women, mostly recommended a conduct leading to modesty and decorum. The Quran, did only the obvious when it enjoined on the faithful to keep their women well covered (when they go out) and to give them a distinguishing mark so that they would be recognised and not bothered. (Q 33:59) "And when ye ask of them (women) anything, ask it of them from behind a curtain. That is purer for your hearts and for their hearts. (Q 33:53)).

The hadith is a manual of daily conduct for the Muslims. Some of the rules laid down in the hadith for observance of purdah are : If a woman has to go out in unavoidable circumstances, she must be simply attired. She should not show her

beauty, wearing, jewelry which may attract the passerby. A woman should not talk unnecessarily to attract the males. In special instances some of the above prohibitions can be disregarded. A woman is allowed to interact with a man under the following conditions: when a woman is being treated by a hakim or when a woman is to confront a kazi as a witness or an accused, or in case the woman is caught in a fire, or she is drowning or whom her life or chastity is in danger.

Purdah has become an indispensable part of Muslim social behaviour because a high status was attributed to families which observed it. The Prophet ordered the women of his family and tribe to use Chadar while making public appearance in order to distinguish the women of his family from those of other families. Thus the use of Chadar not only meant segregating the females from males but implied high family status. Purdah thus became a status symbol and throughout history we get instances showing various measures taken by the Muslims to adopt it.

WOMEN OUT OF PURDAH:

The movement out of the homes began in the first decades of the 19th century. The first Muslim women who ventured out of Purdah were all wives or relatives of those enjoying the high esteem of the rulers. In British India Lady Nazir Hasan, Lady Abdul Qadir, Lady Mohammad Shafi, Begum Shah Nawaz, Lady Inam, the ladies of the Tayabji, Rahimtoola and Chinoy families, among others discarded purdah and became active in the Womens Movement. Suhrawardy Begum, the mother of Shahid Suhrawardy, had the distinction of being the first woman to be appointed an examiner in

M.A. by Calcutta University. Many Muslim Princely states encouraged high ranking ladies to leave Purdah and to acquire higher education. Lady Ismail, wife of Sir Mirza Ismail was, among other things, chief Commissioner, Mysore Girl Guides. Even in the 1930's she openly expressed the belief that circumstances would render purdah obsolete. The Nizam of Hyderabad encouraged women to come out of Purdah. In 1929 his younger daughter accompanied him to Calcutta where she went out publicly. Wives and daughters of Hyderabad nobles traveled freely in India and abroad unhampered by the veil.

The early purdah-leavers would move freely in cities but wore burqa when they went to their village. Still others would leave the veil on holiday in the hills but resume it on their return home. A number of women observed what they considered to be real Islamic Purdah, leaving only the face and hands open while covering the rest of the body. The early break from purdah was not too terribly radical.

VIEWS ON PURDAH PRACTICES:

The problem of the modernization of Muslim women is very closely connected with the traditional segregation of Muslim women under the custom of the Purdah system, particularly in the middle classes of the Muslim community. It is an accepted fact that most of the changes and transformation in any society and culture are originally initiated and carried out in the middle class segment. When the resistances are built at the middle class level the acceleration of social change and modernization is obstructed.

With reference to the "Purdah system : Bane on Muslim Society", Mazher-ul-Haq Khan (1983) a noted scholar of Islamic culture says that the continuation of the Purdah system has created a split personality in the Muslim community. He believed that the Purdah system has produced a number of harmful effects for the Muslim community such as microsocialisation of life and activities of the Muslims. It has also created inhibitions in the values of work and achievement which have lead to hindrances in the process of national integration of the Muslim segment of society. If the obstacles created by the purdah system can be done away with and if the process of acceleration of education can be speeded up among the Muslim girls, it can lead to mighty socio-historical transformation of the Muslim society.

The use of veil or purdah is the important issue among the Muslim women. When asked about the believe and observance in purdah system the data found to be was not same. From the respondents it was found that there was a difference between believing and observing. What is to be believed need not be necessarily practiced. In the sample 84.7 percent of the respondents said that they believe in Purdah system while 15.3 percent of the respondents said that they particularly do not believe in Purdah system.

A majority of the educated that is 64 percent of the respondents do not observe Purdah at all. 36 percent of the respondents observe Purdah but under this section also 11.4 percent are not regular about the custom. On the otherhand among the uneducated women 80 percent of the women believe that Purdah is

the outcome of religious injunctions and non-observance of Purdah is considered to be a sacrilege. This attitude of the women may be attributed to the customs and traditions coming out from generations. 80 percent of these women observe Purdah while 20 percent are not very regular about it. Women who observe Purdah believe it to be a religious duty and obligation which every woman should follow. The following table 6:9 gives the data about believe and observance of Purdah of both educated and uneducated sample.

TABLE - 6:9

BELIEVE AND OBSERVANCE OF PURDAH

RESPONSES	NO.	PERCENTAGE
Believe in Purdah	207	82.8
Do not believe	43	17.2
Total	250	100

OBSERVANCE

Women who observe Purdah	117	46.8
Women who observe Purdah but not regular	37	14.8
Women who do not observe Purdah	96	38.4
Total	250	100

REASONS FOR OBSERVANCE OF PURDAH:

It would be interesting to know among the 150 educated women why they observe or do not observe Purdah. These women who observe Purdah has given different reasons. 20.7 Percent of the respondents gave the reason that Purdah provided security for women which seemed to be a firm belief. 6.6 percent of the respondents believed that the custom was approved by Sharia, and they did not want to break the tradition. 8.7 percent said that the family elders strongly prescribed it. In other words, the observance of Purdah is because of the religious law, tradition and social expectations which compel them to do so. The Table 6:10 gives the reasons for the observance of Purdah among educated.

TABLE - 6:10

REASONS FOR OBSERVANCE OF PURDAH

REASONS	NO.	PERCENTAGE
Provides security for women	31	20.7
Do not want to break the tradition	10	6.6
Family elders strongly prescribe it	13	8.7
Do not observe Purdah	96	64.0
Total	150	100

NOT
REASONS FOR OBSERVANCE OF PURDAH:

It will be enlightening to see why some women do not observe purdah though they believe in the Purdah custom. According to the respondents to believe and to observe are quite different. 26percent of the respondents said that purdah is a hindrance in taking up further higher education. 18.7 percent said that we have to loose good jobs if custom is practiced. While 19.3 percent of the respondents said that Sharia is not so harsh that one must follow the observance. So in the sample it is seen that higher education and working condition have been more influential in the respondents non-observance of Purdah rather than Sharia. The table 6:11 gives the reason for not observing Purdah among the educated.

TABLE - 6:11

WOMEN WHO DO NOT OBSERVE PURDAH

REASON	NO.	PERCENTAGE
Purdah - a hindrance		
in higher education	39	26.0
in taking up jobs	28	18.7
Sharia not so harsh		
that one must follow	29	19.3
Observance of Purdah	54	36.0
Total	150	100

It was further asked "do other women observe Purdah in your family"? 34 percent of the respondents said that it was strictly

observed by them in the family. 50.6 percent said that other members in the family did not observe Purdah while 15.4 percent of the respondents said the other women in the family observed Purdah on important occasions like going to Majlis or religious discussions and functions. Whereas when they move to other places than these like visiting friends, going to excursions and attending parties Purdah is not observed. Among the uneducated the other women in the family use either burkha or Chadar almost in all the families. Only 7 women in number said observance of Purdah is not followed by other women in their families. The following table 6:12 gives the observance of Purdah by other women in the family.

TABLE - 6:12

OBSERVANCE OF PURDAH BY OTHER WOMEN IN THE FAMILY

OBSERVANCE	NO	PERCENTAGE
Yes	144	57.6
No	83	33.2
Rarely when going to Majlis or any religious discussion or functions	23	9.2
Total	250	100

A question when asked whether Purdah is obligatory in Islam, a majority of the respondents 83.4 percent replied in negative

and the rest in affirmative. When the same was questioned among the uneducated women 80 percent of them said that it is the outcome of religious injunctions and obligation which every Muslim woman should follow. They regard Purdah as a practice, which is favorable to the betterment of the community.

AGE OF PURDAH:

In the Muslim family a girl can move about without any inhibitions till the age of 5-9 years. She may play with boys and girls of her age in the neighborhood and a time comes when she is forbidden all these. Thus when a child grows up, Purdah becomes a part of her suppressed personality. The use of veil becomes an important issue in the Muslim women.

A question was placed to find out at what age do girls observe Purdah in general. Half of the respondents said that generally at the age of 12 to 14 years. The rest of them gave the age 14 to 15 years. Thus the adoption of purdah ranges between 12 to 15 years of age i.e. around the age of puberty. When they go out they either wear a burqa or Chadar depending on the family and their customs and traditions. In many families tradition bound women wear it irrespective of their family's opinion.

Generally it is seen that purdah is observed in the Muslim community. But now-a-days in many families those who do not observe Purdah, has now become a fashion, specially among college going girls. It is seen that burqa clad girls had advantages and disadvantages while attending school and college. A question was framed "whether college girls should observe Purdah or not". 36 percent of the respondents answered in affirmative while 64

percent of the respondents said that it is not necessary that college girls should observe Purdah, it should be left to them. Usually girls find burqa uncomfortable while going to college, transportation being public buses, attention of co-passengers invites remarks. Some of the respondents said that in co-education colleges burqa brought ridicule from the peer group. Whereas those favoured Purdah said they felt secured by putting on veil.

Among the uneducated women they strongly (80 %) felt that college girls should observe Purdah as they will be protected. Purdah as a practice is good for the betterment of the community.

PURDAH SYSTEM - DISAPPEARING:

The changes in the Purdah system may appear to be comparatively unimportant when compared to the changes in the role and status of other Indian women. The importance is not merely the frequency of discarding the burqa but the effort which has gone into modifying the traditional norms. Specially what is to be noted is the chain-reaction which takes place in the life of a Muslim woman in consequence of the change towards modernization. Purdah to a Muslim is not only a social phenomenon but it has a strong religious sentiment attached to it. Any change regarding this will not be a step taken in haste, but will be due to the change in the attitude and value system towards Islamic way of life.

When asked due to increasing modern education is Purdah system disappearing 64 percent of the respondents said that due to modern education Purdah is disappearing while 36 percent of the respondents strongly said no. Whereas among the uneducated

women Purdah custom still exists like the past. More than half of the respondents said that in some educated families certainly the custom is disappearing where as the rest do not find so.

On evaluating the significance of Purdah in Muslim social structure the following points emerge. Women believe in Purdah system both educated and uneducated, but among the educated majority of them does not observe. The main function of Purdah is secluding the women from men and men from women. The presence and prevalence of Purdah is because it is an accepted custom in Islam. Girls going to school and colleges are influenced by their peer group which brings a change in them. Among the uneducated women Purdah is to be practiced as a religious duty and obligation.

Purdah for educated affects a large area of woman's life and precludes her from many areas of participation. It was a hindrance in further education and seeking employment. Some feel protected and safe behind purdah and secure themselves from the vicious world.

Thus in conclusion it can be said that traditional sanctions and authority structures are responsible for the kind of Purdah that exists in the community. Change can take place completely when both these elements change. Education to some extent has changed into the modern woman. Observance of Purdah among educated women was less when compared to uneducated women. Change is coming but the process seems to be slow. It can be said that proper education puts everything into perspective and makes a rational approach possible.

MUSLIM WOMEN AND SOCIAL ACTIVITIES:

The emergence of the women's movement in the 1920s strengthened the movement against Purdah and prepared society and women for greater participation in social activity. Anti-Purdah meetings were held in many parts of the country after 1900 and women atlast had a forum to express their dissatisfaction with custom (Roshini 1946:28). These meetings were the outcome of the groups already organised by women to lobby government on education and other social issues.

By 1900 Purdah clubs were being set up throughout India to cater to the new needs of Muslim women. They provided a forum for Muslim women to meet and discuss common issues for the first time women were brought together who were otherwise confined to their own families. This led to an exchange of ideas, cooperation with similar groups, and eventually, a resolve to widen the base of their organisation and encourage each other to greater participation in social and educational spheres. However these women were generally members of families already involved in Western education and in the emerging national movement and thus had the support and encouragement of their families in undertaking these activities. In 1905, a Muslim ladies conference organised by Atiya Begum in Aligarh (Mirza, 1969:13) and in 1907 the Anjuman-i-Khawateen-Islam was set up in Lahore by Begum Muhammad Shafi. She also presided over the Muslim Ladies Conference in 1909. (Shahnawaz, 1971 : 25)

The activities of the Muslim educational conference, which met every year, had expanded to include Muslim women and to

encourage the education of girls. The Begum of Bhopal, who was involved in the activities of the conference made funds available in 1907 for the establishment of a girls school at Aligarh. In 1914 she convened a Muslim women meeting at Aligarh which met every two years and the All India Muslim Ladies Conference. (Women in India, 1935). Its meetings were held in different parts of the country and managed to attract delegates from Muslim Women groups from other provinces. Mrs. Muhammad Shafi organised the conference meeting held in Lahore in 1917, Masuma Begum, one of the Muslim women leaders interviewed at Hyderabad (August 17, 1977) had attended the conference held in Patna in 1918 at which her mother had presided. At these meetings resolutions on education and Purdah used to be passed routinely. Her mother and Lady Afsar-ul-Mulk had organised the Anjuman-Khawateen in Hyderabad as early as 1901 (Zaidi, 1937 : 107). At the session in Lahore presided over by Abru Begum (Abul Kalam Azad's sister) a resolution against polygyny was proposed by Begum Shahnavaz. (Shahnavaz, 1971 : 42).

Apart from this inter-regional conferences, Many local Muslim women's organisations were formed from which delegates to the inter-regional conferences were drawn. Among many such organisations were the Anjuman-i-Khawateen-Deccan formed in 1919 (Cousins, 1922 : 6, 102, 105) and the Lucknow womens organisation to which Muslim women activists such as Begum Habibullah, Begum Waseem, Begum Aijaz Rasul and Lady Nazir Hasan belonged.

The activities of Muslim women leaders reflected their concern for education, polygyny and even economic independence. In

Calcutta Suhrawardiya Begum opened the Purdahnashin Madarsah in 1913. A ladies' Health and Recreation club followed, organised by Sarah Banu Begum, wife of a prominent Bengali Politician, Hasan Suhrawardy (Shahnawaz, 1971:94). Muslim women leaders were articulating their concern that women should exercise control over their own condition. Princess Durreshahvar of Hyderabad advised Muslim women to "....let your ambitions strive to remove the legal and social disabilities that stand in your way. Let your ability prove the supreme justification of that removal" (Zaidi, 1937 : 118).

SOCIAL ACTIVITIES:

Modern Indian society has witnessed a great change among women in the social cultural and political platforms. Women who were the most dormant segment of Indian population have now become active participants in all walks of life. Till now, they were only unit of the family organisation. At present they are not only becoming a significant unit of the society but also influencing the course of social change in society. The extent of womans participation in the social and corporate life is the measure of social change in India.

As social status, to a great extent depends on the degree of participation in social activities, we asked our respondents how many of them are members of voluntary organisations and cultural associations and what was the extent of their participation in them. It was found that among 150 educated women found that 21.4 Percent of the respondents were members of various organisations and associations. while 78.6 percent of the respondents were not any members.

TABLE - 6:13

MEMBER OF ORGANISATIONS

(MEMBER) ORGANISATIONS	NO.	PERCENTAGE
Anveshi Women's Organisation	2	1.3
Recreation Club (Nizam)	2	1.3
ASMITA Women's Organisation	3	2.0
YWCA	4	2.7
Mahila Dakshita Samithi	4	2.7
Tur-Baitul-Mal	5	3.4
Muslim Social Organisation	6	4.0
Women's Literary Organisation	6	4.0
Not Any Member	118	78.6
Total	130	100

These organizations and associations are mostly exclusively for women except the recreation club. But in the committee both men and women are having the participation. M.S. Organisation works for both men and women. It imparts education in all the fields. The highly educated ladies works for the institution imparting knowledge among the students. Tur-Baitul-Mal helps the Muslim women economically giving financial help. They make them engage in work according to their abilities, and thus make them financially independent. The other organizations works for women education particularly Adult education. Though 21.4 per-cent are the members but participation is limited. A large

proportion of them was from working women and housewives. All of these women belong to urban educated families. Some of the members participated only in the annual meeting or in any other special functions due to lack of time or children's responsibilities.

Where as among the uneducated women this participation is not to be seen due to lack of knowledge, and understand. Though they take help from one or two organizations but are not the members like educated women. But among the educated also 78.6 percent are not any members as they do not find time either are not interested.

MEDIA EXPOSURE:

Radio, T.V. and newspapers have become one of the indispensable necessities of modern life. Of all forms of amusements after a day's hardwork there is nothing like an entraining programme, be it a light film, drama, serial, family songs or a delightful discourse on some topic of popular interest. The radio and T.V. programmes generally cover, music, dance, drama, news, sports or special events, light talks, literature etc. all which make the radio and T.V. a living means of daily entertainment. Today, a modern home is not supposed to be completed without a T.V. or atleast a radio which is no more a luxury but a necessity. Now-days it has become a popular past time. In our data 93.4 percent of the respondents watches television while 6.6 percent of the respondents watches only news and some particular programme of their interest. On the other hand 39 percent of the respondents are regular listeners of the radio programmes. 49.7

percent of the respondents listen to news and sometimes important religious discussions. Where as 20 percent of the respondents have no time to listen to the radio programmes.

Obviously, both T.V. and radio are common in the Muslim families. It is significant to mention that both the gadgets are common to all types of respondents irrespective of procession, pattern of family organisation and standard of education. The following table 6:14 gives the data of watching television and radio, both educated and uneducated women.

TABLE - 6:14

WATCHING T.V. AND RADIO

T.V.			RADIO		
	NO.	PERCENTAGE		NO.	PERCENTAGE
Yes	209	83.6	Yes	116	54.4
Sometimes	10	4.0	Sometimes	61	24.4
No	31	12.4	No	53	21.2
Total	250	100		210	100

On the other hand among the uneducated women 69 percent of the respondents had television at home and all of them watch the programmes. 31 percent of the respondents had no T.V. at home and one important point was out of these women 17 percent of them either go to neighbours house or some relatives to watch the programmes. One significant point to be noted among these women was if at all any good movie either family oriented or women

oriented was shown they take half of the ticket money (Rs.2.50 or 3.00) from the women who do not have television and show the programme.

On the other hand side 77 percent of the uneducated women have radio at homes. They listen to the radio. While 23 percent do not have radio at home they say that it does not make any inference for them as they can hear clearly from their neighbor's house. Usually in the Mohallas of old city at every home you can find hearing the songs and programmes just as in hotels.

IMPACT OF T.V.:

In the past in many Muslim families it has been seen that the girls were never allowed to go out of the house nor entertain themselves listening to radio. At present also in some families it was seen that the grand mothers and grand fathers do not allow the children to listen to any drama or watch in television any kind of serial which had a bad impact on children, whether male or female. In the sample was asked do you think that T.V. have a bad impact on character formation of Muslim girls. As many as 63.4 percent of the respondents answered negative while 16.6 percent said that sometimes if the girls are not given proper care and not shown the correct path it effects the character formation. Where as 20 percent of the respondents said if the programmes are not good and not moral definitely it had a bad impact on the girls not only the Muslim girls.

Where as on the other hand side among the uneducated women majority of the women i.e. 80 percent (though some of them do not

have T.V.) feel that programmes like "Shanti" and "Swabhimaan" will have a bad impact on the young girls. They say that no moral, no respect for women is shown in the serial. There were so many women characters portrayed in a bad way which has no character. The young girls do not see bad in them and try to adopt it indirectly. This definitely spoils the girls character and brings a bad name to the family. Some of the women also came out with the thoughts that in educated and well-to-do families this might be good and proper but in illiterate and poor families like us we do not accept such things. The following table 6:15 shows the impact of T.V.

TABLE - 6:15

IMPACT OF T.V.

IMPACT	NO.	PERCENTAGE
No bad impact	95	38.0
Some times	45	18.0
Bad programmes will definitely had a bad impact on character	110	44.0
Total	250	100

READING OF NEWSPAPERS:

One of the major stimulants to social and cultural activity is contributed by reading both newspapers and books which would

open to the otherwise insulated Muslim women a window on the world and this would enable her to compare her position with the women outside. (Menon, 1981 : 118).

The newspapers occupy a prominent place in modern society and civilization. An educated person of today sometimes might miss his meals but cannot go without the newspaper. It is the first interest in the morning along with tea. The newspaper as a swift medium for the conveyance of news from all the directions of the world is gaining popularity among Muslim folk also. More and more women of educated class read newspaper with interest. If they claim political rights, contest elections, lead the nation, deliver speeches from the platform, they should be well acquainted with the news of the globe. It keeps them in touch with the events of the world in general and those of our country and states in particular.

Respondents were asked to report whether or not they read any news paper. There were 70.6 percent of the respondents who were regular newspaper readers. There were 22 percent respondents who often read newspaper. Rest of the respondents (7.41) were seldom readers.

It is significant to note that more than half of them were regular readers even though 10 of them do not receive newspaper at home. It shows that there is a close relationship between education and the habit of newspaper reading. Some of them read the newspaper for what is going on around the world, some of them for the employment, sports, advertisements for going abroad, for studying abroad etc. Excluding the illiterate respondents who numbered hundred, the following table 6:16 gives details of news-

paper habit among our literate respondents.

TABLE - 6:16

READING OF NEWSPAPER

HABIT	NO.	PERCENTAGE
Regular	106	70.6
Often	33	22.0
Seldom readers	11	7.4
Total	150	100

Education changes the attitude and thinking of women. Education as an instrument is used for bringing about the desired changes in the society. These changes in the society can be noticed by reading newspaper and magazines, which are now-a-days found in abundant in all the languages. On the other hand side you cannot notice all these changes among the illiterate women. The news in detail will be in the newspaper. Most of the respondent (uneducated) watch T.V. and listen radio but not all the news in details is known. Hence education was found to be an important factor in reading newspaper. The following table 6:17 gives the detail of reading newspaper.

TABLE - 6:17
READING OF NEWSPAPER

NAME OF THE PAPER	NO.	PERCENTAGE
Deccan Chronicle	53	35.4
News Time	22	14.6
Indian Express	13	8.6
Times of India	7	4.7
Blitz	5	3.4
The Hindu	3	2.0
Siasat/Rahnu-mae-Deccan (Urdu)	43	28.7
Milap (Hindi)	4	2.6

Total	150	100

LITERARY INTERESTS:

Reading is a favorite pastime of modern educated men and women in general. This is a pleasure that one commands at any time and at any place. The pleasure one derives from reading is recreation as well as instruction. There are various kinds of reading. The reading of newspaper, periodicals, magazines, novels etc. is called light reading. Reading of journals gives information about the world events in condensed form with comments; Magazines contain short stories, thoughtful articles of eminent scholars, material regarding sports, films, health, week forecast etc. Periodicals may be of different types such as literary, social, detective, religious, political, economic etc.

Some magazines are published exclusively for women.

Respondents were asked to inform the names of the magazines that they read. Majority of the respondents read both social and literary magazines. Under this some of them read detective magazines. Cine magazine like "femina" and "Shana" are popular. The college going girls usually read "Competition Success Review", "India Today", and "Sportstar". Apart from the English magazines, Hindi magazines like "Saritha", "Dharmayug" and Telugu magazine "Mayuri" are known to all of them. "Women's Era", "Manorama" and "Care" exclusively for women are gaining more popularity.

Education is an instrument of social change. Both in the social and economic front education brings about impressive changes. One of the attitudinal change is through reading newspapers and magazines. Where as this is not be found in uneducated woman. For an educated woman media exposure will has positive effects on population control, maternal morbidity, infant mortality as well as health care, nutrition and sanitation. Further, it will result in raising the age of marriage, reduce fertility rates and improve the quality of life in general.

As a woman becomes educated she becomes aware of her actual rights and privileges and the policies of the government. She is then in a position to actively participate in the process of nation-building, and to lead a life of freedom, dignity and equality. There is a relationship between reading and the attitudinal change among women. Exclusively womens magazine gives articles on adult education, better knowledge of contraception, smaller family size and health care. Literacy is a great en-

lightener and redeemer. If not only broadens the vision, but is also the key to progress. Thus female education have the potential to transform society over time. Whereas among the uneducated this progress is not to be seen. Table 6:18 gives the data of reading magazines.

TABLE - 6:18
READING OF WOMEN'S MAGAZINES

NAME OF THE MAGAZINE	NO.	PERCENTAGE
Womens Era /Saheli	25	16.6
Manorama /Care	15	10.0
Sportstar	11	7.4
Femina /Shama	33	22.0
Competition Success Review/		
India Today	37	24.6
Frontline / Nation	10	6.7
Sarita/Dharmyug Mayuri	19	12.7
Total	150	100

HOBBIES:

Every human being desires change from his or her monotonous routine. Hobby is not a profession. Hobbies differ from personal likings and dislikings. Respondents were asked to inform about their hobbies. 19.4 percent of the respondents reported they had no hobby. Among those who had hobbies the most important of them were reading and writing. 39.4 percent of the

respondents preferred reading and writing novels and short stories. The respondents think that reading is a sign of culture. It is a source of enjoyment and the best means of making use of one's leisure. Books are the treasury of art literature and information.

The traditional hobbies of cooking, fashion-designing and painting were chosen by 30 percent of the respondents. This hobby has now-a-days become popular among the educated girls, be it as a fashion or for the sake of learning. Hence we find many schools of fashion designing which were rarely seen just fifteen years back, have a mushrooming growth now.

Gardening is one of the finest hobbies. It provides not only exercise to the body but also to the mind. It was chosen by about 6.6 percent respondents who were mostly house wives. 4.6 percent of the respondents hobbies were playing cards, chess, caroms and swimming. This has usually been seen by doctors and among college going girls.

Whereas on the other hand among the uneducated women 50 percent of the respondents do not have hobbies. Among the rest those who were having hobbies said that mostly they either listen to radio or play the game "Pachhisi" and "Attha Chamma", These are the local games usually played in many houses among the women as well as the men also. Some of the women said that they do mirror' and embroidery' work.

So the difference is quite clearly seen among the educated and uneducated women with regarding to the hobbies. The following table 6:19 gives the hobbies among the educated women in the

sample.

TABLE 6:19

HOBBIES

HOBBIES	NO.	PERCENTAGE
Reading and writing	59	39.4
Cooking/Fashion Designing/Painting	45	30.0
Gardening	10	6.6
Playing Cards/Chess/Caroms/Swimming	7	4.6
No hobbies	29	19.4
Total	150	100

From the analysis it was seen that hobbies have also become popular among Muslim women. This gives expression to their creative interests and help in their intellectual growth. An increase in female literacy rates will have a positive effect on women taking up many activities. Hence hobbies are also one among them. This is a change in Muslim women due to education.

In the modern society, women is recognised. She is believed to have her aspiration, abilities and qualities. She is fond of attending social functions and values her social life. With the spread of education and with the changing social attitudes, she has started caring for her interests, and broadening her outlook. Apart from her routine work she finds time for her leisure and recreation. This time may be utilized in a morning walk, watching

movies, listening to radio, reading newspapers and engaging in different hobbies.

TAKING A WALK:

Generally, walking is good exercise and specially a morning walk makes a man healthy. Sweet breeze of the parks and gardens, refresh the person without adversely affecting the health and pocket of the person concerned.

In our sample of 150 educated women, 28.6 percent of the respondents daily and 25.4 percent of the respondents often went for walking usually in the morning. 32.6 percent of them seldom enjoyed this opportunity after the whole day's work. 13.4 percent of the respondents never went out for a walk. Taking a walk daily for majority of the respondents is not very much popular. Among the uneducated none of the respondents go for a walk. The following table 6|20 gives the details of the walking.

TABLE - 6:20
TAKING A WALK

WALK	NO.	PERCENTAGE
Daily	43	17.2
Often	38	15.2
Seldom	49	19.6
Never	120	48.0
Total	250	100

The educated respondents were further asked which place they choose for a walk. 47.3 percent of the respondents went to park and gardens. 26 percent of the respondents visited their friends & neighbours for an evening walk. 10 percent went as an evening walk for the market. 3.3 percent went to movie and whereas 13.4 percent never had a walk. Table 6:21 shows the place of walk.

TABLE - 6:21

PLACE OF WALK

PLACE	NO.	PERCENTAGE
Parks and Garden	71	47.3
Friends and neighbours	39	26.0
Market	15	10.0
Movie	5	3.3
Never	20	13.4
Total	150	100

Walking has become popular among the educated people because of health considerations. An early walk in the morning keeps them fresh and healthy. Seeing the greenery makes the vision of the eyes bright. An evening walk in the night after having supper is good from the health point of view. Now-a-days among educated section mostly it has become popular going for yoga and gym and in the sample it was seen that many housewives and college going students were going for gym for the fitness and reducing weight apart from a walk. Where as among the uneducated women it was not found so. These women do not find time to go for a walk. they feel that doing the household chores starting from early morning is it self good for their health. Though 50 percent go for market to bring vegetables and other household things which itself they feel an outing. They do not have any special knowl-

edge about health. Hence we can conclude that education has a great impact among the educated section as many of them take out time for keeping themselves healthy like taking a walk, doing exercise, yoga, cycling and so on.

MOVIE WATCHING:

Watching movies is one of the major sources of recreation. It is a very popular pastime which could be watched at a theater. After the day's hardwork a visit to the theater refreshes the dull spirits and chases away all boredom. Cinema reaches millions of people feeding them with ideas, moving their emotions and moulding their thoughts. It has laid its grip on the imagination of every class of people, upper, middle and lower, young and old, educated and uneducated, rich and poor, men and women. No form of recreation can compete with cinema in offering maximum pleasure of the minimum expenses. Of late, video is also gaining popularity in urban and semi-urban centres.

In the sample, 11.2 percent watch a movie once in a week, 45.2 percent of the respondents watch once in a month, 5.2 percent once in a year and another 14.8 percent rarely visit the movie in a theater. Only 23.6 percent of the respondents never goes to cinema hall at all. Some of them watch it at home only.

On the other hand among the uneducated women movie watching is popular. Half of the respondents watch movie once in a month. 30 percent do not watch movie at the theater and the rest 20 percent rarely watch at the theater. Like watching television serials it has an impact so also movies has the impact. Movies influence the mind of the people of every class be it educated or

uneducated. But a level of difference is found to be so among the two. Educated section watch the movie just for the entertainment where as among the uneducated once its not found so they take it for granted and try to imitate in the personal life which leads to many difficulties. There are many instances found to be seen among these people. Rarely such practices is found in educated people. The following table 6:22 gives the data of movie watching at theater.

TABLE - 6:22

MOVIE WATCHING AT THEATER

MOVIE WATCHING	NO.	PERCENTAGE
Once in a week	28	11.2
Once in a month	113	45.2
Rarely	37	14.8
Once in a year	13	5.2
Never	59	23.6
Total	250	100

From the analysis it can be concluded that cinema has achieved great popularity among women. It has proved to be the most popular and widely form of public entertainment in both the class of educated and uneducated women.

WOMEN'S LIBERATION:

A very crucial question about the equality of the two sexes was as to how the Muslim religious norms placed the two sexes in the order of their position in society which may then be reduced in terms of status placement. According to the Holy Quran and Sharia, as human beings, both the sexes are equal. God enjoins rights and duties on both the sexes. Each is answerable for his or her act before the god and neither of the two has a free license of any kind of action outside the moral and ethical code of Islam. But Islam is very particular about chastity, and the honour and respect of the women. Islam believes that uncontrolled interaction and intermixture of the two sexes is bound to create situation of undesirable relations between the two sexes.

According to the physical capabilities of the two sexes the Islamic society creates a system of division of labour for the two sexes. This division of labour is not to determine high or low status but to mark out the distinct areas of their rights and duties. The Islamic society almost all over the world has been passing through the phase of patriarchy and patriliney. Therefore, in the pre-industrial and traditional societies there was a clear distinction in the areas of the activity and power. This is not the case only with the Muslim society. Beyond this, there is no other consideration of high or low status for men and women, in Islamic society, for the maintenance of the normative, moral and ethical code. Women were kept in segregation. But this segregation was not to put them low. It was only meant to protect and safeguard their honour and dignity.

Quassim Emin, the author of the first book on the emancipation of women gave priority to demanding better education for her; he considered furthering her intellectual development a pre-requisite to improving her position as a member of her family and the Muslim community (Quoted in Lichtenstalter, "n.d" 135).

In the sample when asked what the respondents thought about the emancipation of women, 36 percent of the respondents said that emancipation of women was not disallowed in Islam. 13.3 percent of the respondents said that uncontrolled free movement of women was not allowed in Islam. 25.4 percent of the respondents thought that if emancipation was within limits that guaranteed the honour and respect of women then it was not against the Islamic sharia. 8 percent of the respondents felt that the position of women was best guaranteed when they were under the care of the father, brother, husband or son. However, 17.3 percent of the respondents gave no answer and kept their opinion reserved.

On the other hand among the uneducated women 46 percent were of the opinion that full freedom should not be given, women should be under the control of men. Legal laws according to Islam should always be followed. 22 percent of the respondents were of the opinion that liberation to some extent should always be there the rest 32 percent did not respond.

Thus the analysis shows the overall picture among educated is in favour of conditional emancipation of women thus among uneducated women nearly half of the respondent were against the full freedom of women and preferred the control of men in one form or the other. The following table 6:23 shows the data of

emancipation among women.

TABLE - 6:23
EMANCIPATION OF WOMEN

EMANCIPATION	NO.	PERCENTAGE
Not disallowed	54	21.6
Uncontrolled free movement		
not allowed	66	26.4
Should be within limits	60	24.0
Best guarded by father, brother and husband and son	12	4.8
No Response	58	23.3
Total	250	100

CHANGES IN COMMUNITY:

The Muslim Women have obviously joined the modern waves of change. It has generally been held that Muslims in India are either not modernizing at all or are lagging behind the other religious communities in getting modernized and that there is something inherently anti-modernization about their religious faith which has been responsible for their failure to respond to the process of modernization and social change currently underway in Indian Society. (Ahmad 1983 : xix) Some of the works which have presented the above argument include Shah (1969), Hassnain

(1968), Dalwai (1969), Gauba (1973) and Baig (1974).

Hate (1969:256) has pointed out, "Status of women is definitely changing, more and more opportunities are now coming in her way, she could acquit and grapple with them....Yet her fundamental duty is to her family - to make every member of the family a responsible member of society".

Roy (1979:1) from her study admits that - 'the general environment and forces of change generated in the social system have not left the Islamic Society (Muslims in India) entirely unaffected'.

In the study a question which needed to be asked was 'what changes they observe in the traditional ways of their community'. This question was asked to elicit whether they were changing on their own or whether they found similar trends of change in the whole society. In response to this question, 53.4 percent of the respondents were of the opinion that the changes were undoubtedly taking place in the whole community.

Over the years there has been an amazing transformation in the lives of women and this has not left the Muslim community untouched. Along with the changing needs and aspirations they are also competing with their menfolk in all the fields. Of course, there is also the realisation of the importance of being an individual. They are present all over, from scientists to head of firms, in banks, as teachers, doctors, lawyers to challenging careers in fields such as hotel industry, advertising and journalism, in police department, that not only warrant a high competitive spirit but also a willingness to comply to the erratic and irregular timings, where in they can be called out on the

job at any time of the day or even night. Some of the Muslim girls were in the field of sports also. Purdah system was slowly disappearing and old customs and traditions were also falling out of practice. However, 15.4 percent of the respondents said that very little changes was taking place in the whole Muslim Community. On the otherhand 12.6 percent of respondents felt that thinking of the women as well as men was getting more and more rational. Muslim girls were trying to compete with the girls of other communities. Further more, women were not only taking part in decision-making, but some of them were even becoming assertive. Their opinion could not be ignored. It should necessarily sought before final decisions were made in the family matters. About 18.6 percent of the respondents felt that they did not see any noticeable change and that women were still economically backward.

On the otherhand among the uneducated women their opinion was in the lower strata of the community no changes were there. Women remained the same as were before. More than half of the respondents said that among the educated and modern section changes were to be seen like women working as teachers, doctors, lawyers and in police departments. Less percentage of women wore burqa. Girls going to colleges and universities was increasing. The respondents also said that they have seen the interviews of many Muslim women on the television. Mass-media has brought awareness of changes in the community.

IDEAS FOR THE BETTERMENT OF COMMUNITY:

Women in traditional or modern society perform a variety of roles and functions in the community. Farida Hussain says "the Muslim community, and specially its women should realize that the economic development that is taking place in the country will not automatically result in their betterment"(quoted in Ali 1995:159) Education having had a rapid spread amongst the present generation the respondents were asked to give suggestion for the betterment of women in Muslim community.

31.3 percent of the respondents suggested that education should be made compulsory for the girls. Education is the process by which we conserve valuable elements in our culture and discard the wasteful. It is both a stabilizing influenced and an agent for change. If a woman was educated the whole family could become educated. Women should be provided with job opportunities. while in the process of learning, financial support in the form of scholarships should be provided. A network of voluntary organizations should be started in urban and rural areas to look after the problems of women. Creches should be opened for the care of the babies of the working mothers, women conferences should be held periodically to focus attention on the problem of the community. Not only uneducated women should be given education but simultaneously their uneducated husbands should also be educated so that a positive rapport may develop between the two sexes. It is a saying by S.Radha Krishna "Give us good women, we will have great civilization Give us good mothers, we will have great nation".

19.4 percent of the respondents felt that illiteracy among

women should be completely rooted out. Adult education centres should be started for the advanced aged women. Skilled arts and crafts should be financed to help and uplift the economic condition of Muslim women. These respondents also felt that the minimum marriage age for girls should be fixed at twenty one.

18 percent of the respondents strongly felt that the dowry system should be done away with, and early marriages should be stopped. Widow remarriage should be encouraged particularly in the case of young widows. The education and training of girls should be such that it should develop in them self-respect on one hand and respect for husband and elders in the family on the other hand.

Another 16 percent of the respondents felt that only ordinary education was not enough, but infact women should go for higher education also. But in no case they should forget or abandon the basic values and principles of Islam so far as life in the modern complex society was concerned. The Muslim women should compete with women of other communities. This, they thought it possible when parents encourage their daughters as much as they encourage their sons. Because without such an encouragement there could not be any incentive for girls to go ahead in the modern competitive world. These respondents felt that the earning women should use their money for further improvement of their economic position.

Another 15.3 percent respondents felt that in the modern world it was necessary that women should be both educated and economically independent. They should develop an open mind with positive and constructive ideas and thoughts. But at the same

time in no case they should compromise on principles so far as basic tenets of Islam are concerned. The following table 6:24 shows the suggestions given by educated women for the betterment of community.

TABLE - 6:24

PLAN FOR BETTERMENT OF COMMUNITY

PLAN	NO.	PERCENTAGE
Compulsory education for women/ job opportunities/financial support	47	31.3
Adult Education/Skilled arts & crafts	29	19.4
Marriage age 21 / Dowry System abolish/ Widow remarriage should be encouraged	27	18.0
Women should take up higher education/ should compete with other communi- ties	24	16.0
Should be economically independent/ Positive and constructive ideas of thought should be developed.	23	15.3
Total	150	100

On the other hand among the uneducated women their opinion was that their children should be given free education and financial support should be provided for girls marriage, whereas jobs should be provided for boys. Dowry system should be liberal. Laws should be followed according to Islam but Talaq in one

sitting should not be allowed.

The overall picture clearly shows that almost all the women are for education. They are in favour of change in the phase of demands of modern society. Yet they are not indifferent to the basic values and tenets of their faith. There is no doubt whatsoever if there is one aspect which has brought about the important changes and increased awareness among the women in general and the Muslim women in particular is education.

On analysis it was seen that the respondents wanted to see the changes among women of the community to assess their attitudes regarding the role and position of Muslim women in a society that is undergoing social and economic change.

Education definitely has given educated Muslim women a new found confidence, and a career adds to that a sense of confidence, satisfaction and achievement. Being financial independent and the ability to stand on their own feet is a definite plus point in furthering the fight against prejudices.

There are changes taking place, but for the real changes to take place, is the need for a proper support system that reaches out to the grass roots. For an educated woman from the middle and upper classes it is comparatively easier to accept the changes and fight against the repression that a particular religion demands.

However, it is the woman from the uneducated as well as the lower strata of the society who is the most oppressed, as she is not lucky enough to grasp the essence of religion on her own, who cannot understand and comprehend her rights that are hers.

CHAPTER - VII

WOMEN, FAMILY ECONOMY AND PROPERTY RIGHTS

In the modern industrial economy women have to play an increasingly greater role. They have to take up jobs to ensure a comfortable family life. There is nothing in Quran which prevents women from working. On the contrary, it says that whatever she earns is hers and her's alone. The view that a woman has to look after the home and children is not, strictly speaking, a Quranic view. What is required by the Quran is not that she cannot work, but that the man has to maintain his wife and in return the wife has to look after the children. This does not deprive a woman of her right to work; it only establishes an equation between the wife and the husband. The equation is not mandatory. The wife can choose to work and establish a different equation according to which both will share family expenses, the upkeep of the house and bringing up the children. As far as Quran is concerned, there is no bar on a woman going out of the house and earning, provided she protects her chastity and restrains her sexual urge.

"He it is who made the earth even and smooth for you; so traverse through its sides and eat of His provision. And unto Him will be the resurrection" (Surah 67:15). Hence, we find that Islam grants to all the individuals equal rights to carry on any lawful occupation.

In recent times, there have been many studies on economic changes. Easter Boserup's intercountry study provided the evidence that economic changes based on development policies might effect women adversely, unless their specific problems as a group were given consideration (Boserup, 1970). Even when women's participation in production and distribution has been ensured their ability to exercise power and authority would depend on whether they were regarded as adults or dependents by society. (Sacks, 1975:231). Socio-economic strata appeared to be the primary cause of differentiation. The aspirations of women everywhere indicated a universal desire for an improvement in the social and economic condition, this desire was expressed through their desire for education and employment (Huston, 1979 : 118). A report entitled "Relative Freedom of Women", produced by the Council of Social Development (Nov. 5, Dec., 22, 1973), attempts a comparative analysis of married women of Sunder Nagar Colony and Mandir Marg colony of New Delhi. The study reveals that decision making in various family matters is directly dependent upon the economic independence of the wife.

With the coming of industrialisation many changes have been brought about in the family. The economic development has brought about certain alterations in the attitude and value system of the people. One of the major aspect in this regard has been the widening of the role of the women. This resulted in the change in outlook about women and their usefulness at home and

outside. Many parents started educating their daughters, thus preparing them to be economically independent. In many cases the women are gainfully employed in various institutions. Equal opportunity is given in education to both boys and girls. Moreover, an educated woman gained importance as a significant member of the family and society. Her status was raised and her domain of interaction extended beyond the family. Economic necessity was not only the reason which made women seek employment. In many cases the educated women found that the domestic chores were not sufficient to keep them occupied for the whole day, thus for mental satisfaction and for the best use of education, women took up jobs. There is always the urge to better the standard of living and thus the combined efforts of husbands and wives resulted in the fulfillment of this desire.

ECONOMIC POSITION:

The Muslim community in India is educationally and economically backward compared to other communities. Although there are few cases of wealthy persons among the members of this community, speaking generally, Muslim as a class appears to be very backward, both educationally and economically (Kumara Pillai Commission, 1965 : 5).

Out of the employed educated women in the sample 33.4 percent of the respondents were married and 16.6 percent of the respondents were unmarried girls. Among the uneducated women in the sample all the 100 women were married and 38 percent of them were self-employed. Out of the total employed women 15.2 per

cent respondents were in the income range of Rs.500-1,000, 23.4 per cent of the respondents income ranges between Rs.1,000 - 3,000 per month. 19.3 percent are in the income group of Rs.3,001 - 5,000 per month, whereas 7.3 percent are in the higher range of income group of Rs.5,001-7,000/-. In all the families the principal wage earner is the man. It has been found out that educated women strongly felt for education of women and employment. the table 7:1 gives the frequency distribution of the income groups.

TABLE - 7:1

INCOME OF MUSLIM WOMEN

INCOME RANGE PER MONTH	NO.	PERCENTAGE
500-1000	38	15.2
1000-3000	35	14
3001-5000	29	11.6
5001-7000	11	4.4
Dependent	137	54.8
Total	250	100

ATTITUDE TOWARDS WORKING WOMEN:

With regard to the attitude towards working women it has been observed that among educated 83.3 percent of the respondents thought that employment of the women was essential and good in the present day situation. This particular opinion is mainly due to the increase in education of women and to supplement family

income. The rest of the respondents felt that women should go out to work only in extreme necessity. In some families though the women are keen to work, cannot take up jobs sometimes due to the family problems or because of male domination.

On the other hand among the uneducated women this feeling among all of them was not found, so it might be due to lack of education and outside world. Though among this section also many women (38%) work at home itself doing the job work like bangle making, beedi making, glass work, embroidery-stitching etc. Yet they feel that going out of home and working with other people, mainly with other sex, is not good. These women do not have a positive idea about educated working women in different fields, other than teaching. Whereas the remaining women strongly objected women at work, and supported the purdah system.

PROPERTY RIGHTS : INHERITANCE:

A woman's status to a large extent is determined by her right to hold property and to dispose it of according to her will. According to Venkatarayappa (1966 : 48), the perfect and complete individuality of the woman is manifested in the most striking manner in the matter of handling the property. About inheritance, Islam says, "to the male the equivalent of the portion of two females" (Q 4:11). It is generally argued that daughters have been given half the share in inheritance compared to their brothers and hence they are considered inferior to men. Many Muslims use this kind of argument. It is an incorrect interpretation on many counts. Firstly, sexual equality is altogether a different matter from inheritance. The former is a

moral category while the latter is an economic one. If, for some reason, the share given in inheritance to one or the other sex is less or more it is not to be considered inferior. Inheritance depends very much on a social and economic structure and the function of a particular sex within it.

Though Islam does not grant women on equal share with men in the inheritance of property, according to Islamic law, the woman possesses absolute right over the property which she owns and she can dispose it off, according to her will and pleasure. The Quran says, "And do not covet that by which God has made some of you excel others; men shall have the benefit of what they earn and women shall have the benefit of what they earn".

A careful reading shows that the Quran has taken care to give women a share in property of the deceased not only as a daughter but also as a mother and as a (".....and theirs, i.e., wife's is the fourth of what you leave, if you have no child, but if you have a child, their share is the eight of what you leave (Q.4 : 12).

Thus it becomes clear Quran ensured share in inheritance for woman as a daughter, wife and mother. The fact that they were given half of the share of male heirs is to be seen in economic context. (Q. 65: 6-7).

An important factor which gives women higher status in some societies is matriliney, i.e. succession through the female line, and matriarchy, i.e. women's authority in the family. Here the higher status which the women enjoy is the result of the preferential rights they enjoy there. According to B.M.Garg (1960 :27)

these preferential rights refer to a succession of family titles or names and inheritance of property. Leela Dube in her book, *Matriliney and Islam* (1969 :27-40) observes the Special Status of Women in Kalpeni in the Laccadive Islands. She says, birth in the tarawad, the common matrilineal unit, gives a member the right to a share in the tarawad property and this right passes through female members; a male member has only usufructuary rights over the tarawad property. The oldest women in the tarawad enjoys a special status. She is highly respected. She is consulted by the Karanavar (oldest male member) on all important matters. The oldest women in the property group also enjoys a special position, in the economic sphere and in the productive activities of women.

Like so many women's rights, the one to inheritance is honoured mostly. Undoubtedly there are some women who get their full share of inheritance but they are in a minority. The reasons are many and varied. The women's right to hold or inherit property is seldom upheld in practice. This is largely due to the absence of education and a lack of awareness of the Sharia laws.

AWARENESS OF LAW :

It was found out to what extent are women's right to inherit honoured in Islamic society ? Do Muslim women actually get their share in property as prescribed by law ?. Respondents were first asked about their awareness of the Sharia laws. 62.6 per cent of the educated respondents were aware of the laws and have the knowledge about the religion while 37.4 percent responded in

the negative. They said, we are acquainted by the terms but cannot explain the meaning and the spirit behind the laws. Table 7:2 gives the awareness of laws.

TABLE - 7:2
AWARENESS OF LAWS

AWARENESS	EDUCATED	UNEDUCATED	TOTAL	TOTAL
			NO.	%
Yes	94 (62.67%)	-	94	37.6
No	56 (37.4%)	81	137	54.8
Little	-	19	19	7.6
Total	150	100	250	100

Among the uneducated women more than eighty percent of the respondents were not aware of the laws. This is largely due to the lack of education. The rest of the respondents, 19 percent, had a very little knowledge about the laws.

SHARE IN PROPERTY:

When asked the respondents about the share in the property they said though women had a share in the property but in actual practice it is not given. Rarely a woman who is lucky is given a share and if not if she is only the daughter gets her full share. Among the Jamaati group of Ratnagiri district the absence of the girls husband places the main responsibility of looking after her

on her parent's shoulders. This also places a financial burden on them and it is taken for granted that the girl has no right to any share in her parental property. A Gujar Bakarwal girl receives only a share of the movable property of her family but has no claim to pasture land. (Brijbhusan 1980:85).

In the sample 26.6 percent of the respondents already got the share according to the property inherited. 28.7 percent of the respondent are likely to get share from their father's property. 33.4 percent of the respondents did not receive any and 17.3 percent did not give any definite reply.

CASE STUDY

One lady Afshan said that her father categorically stated that whatever property had been registered in the daughters name or in the name of the son, mother or wife would go to him or her irrespective of its market value. But she revealed that it was all preplanned according to the prevailing practice.

I did not receive what was entitled to according to the Sharia law. My share was about ten times less than that of my brother's share. I often told my father that it was a violation of the law. But he conveniently change the subject. The respondent did not mention the amount. She further says that even if she files a suit and if at all it is settled in her favour the amount of her share will be finished in fighting the cases. The property may have become encumbered or been liquidated along the way and all the time and expenditure may turn out to be totally infructuous, creating a great deal of unpleasantness without bringing any material benefit. All quarrels are supposed to have

as their base - Zar, Zamin and Zan that, is money, land and women.

Another woman Seema khatoon was highly dissatisfied with the discrimination she faced on the basis of sex. She stated my sister and I were equal partners in our father's firm. We signed every legal documents, tax returns, cheques and other relevant papers. After my marriage I took up a Government job. However, I was apprehensive about my services being terminated, or a charge of irregularities being instituted against me, if the authorities found my involvement in the family business. Therefore, on several occasions I requested my father and brothers to free me from the partnership deed but, this was to no avail. After my father's death it became necessary to redraft the deed. It was only then that I was releived from the 'dummy' partnership. Although my sister and I were original partners, we were never given our share of the profits. We had every right to claim what was due to us but never did because we know the entire arrangement was formulated to avoid payment of taxes.

Of course, there are women who do get their rightful share because their brothers are honourable and do not wish to enrich themselves at the cost of their sisters.

And then there are others who have the courage and the will to fight protracted legal battles against their father and brothers. For it does require courage to take even the first step in this direction, any demand of her patrimony by the woman being regarded as an expression of bad blood on her part rather than of a legitimate claim.

On the otherhand among the uneducated women the respondents

were not given any share in the property. They felt that the property was normally distributed among the sons. 'For people like us, there is no share' said a rikshawpullers wife. Where there is no property how can there be any share ?

It is always the poor women who have to suffer' said another. Our husbands have no time to look after our interests and to demand our rightful share from our brother because of lack of knowledge. What can we do by ourselves. We don't have much money, and whatever we do have will be finished by the time the case is decided.

Among uneducated women a number of women echoed this sentiment and felt no special resentment against their brothers for depriving them of their share. There was a sense of fatalism. "If it had been in my fate I would have got it. If is not in my fate and I had got it I would have lost it in some other way. Thank God, my husband and children are alright so money is not all that important".

So it can be concluded that among the educated women share in the property was given to them and all of them were aware of the rights in their property and some women have been reluctant to file court cases. Where as among the uneducated women they were not aware of the laws and though some had a little knowledge but do not want to destroy the harmonious relationship within their families.

PROPERTY AS A STATUS RAISER :

In the present study, it was found that there were many educated women who owned houses, had property, and other forms of

wealth etc., with them. 20.6 percent of the respondents owned houses. 17.4 percent owned landed property and plots in their names. 2.6 percent owned bank accounts independent as well as joint. This indicates the fact that these women assert their right over the money earned by them and also over that of their husbands. Owning property is indicative of the fact that the Muslims abide by the Quranic law regarding property, and husbands let wives own their property. The rest of the respondents do not own any.

To find out whether the possession of personal property raises the status of the respondents and their decision making power in family matters, it was not found in all the spheres. For the convenience of analysis these areas were divided into two categories, the first one includes childrens schooling, career, and marriage and second one includes family budget, buying property and household articles

Those who possessed personal property were 40.6 percent whereas 59.4 percent do not have personal property. 5.3 percent having property never consulted their husbands on making decisions regarding children's schooling and career and marriage. The rest of them always consult their husbands. It has also been seen from some of the respondents that possession of personal property does not entitle the respondent to be consulted by her husband. It is the education the major determining factor making women enjoy the benefit out of their property.

OCCUPATIONAL POSITIONS:

The economic position of women has a bearing on their psychological and social conditions. Being economically independent not only improves her position in the family and outside, but gives her mental satisfaction that she is contributing to the family income. The main way to attain economic independence for a woman is to work and earn. By working outside home she not only earns her livelihood but also supplements the family income. According to Smith (1946 : 80) "If women are taking part in productive activities of society without which they can not be truly free and with which they will necessarily find freedom". Employment and economic independence provides women with a better position, social recognition and hence a feeling of achievement and security.

Islam is not against women working. "She can earn money and own property just as man can do and therefore she may, if she feels the need to follow any profession". (Ahmed Ali 1936 : 643). In spite of this the number of working women in the Muslim community is smaller when compared to working women in other communities. Of the total educated working women in the sample 23.4 percent of the respondents were working in medical / technical professions, 16.6 percent respondents had white collar jobs and 10 percent of the respondents were in the teaching profession.

When asked the respondents 'whether they were free to use their income as they like', 23.3 percent of the respondents answered in affirmative, 15.3 percent said that they handover their salary to their husbands or in-laws and 11.4 percent of the respondents said that they do savings by keeping money in the

bank. Among the uneducated women out of 38 percent only 2 percent were free to use the income and the rest would hand over to husband or their in-laws.

Though Islam does not contain anything which discriminates women in the economic sphere, cultural factors result in the economic inequality of women in the Muslim community. But in the sample it was not found so to that extent. Most of the respondents know that employment contributes to economic independence which in turn would raise their status in society. Only education coupled with the economic necessity, to make use of their knowledge, to take up job and supplement family income found to be capable of breaking tradition regarding work. Education holds the key and can qualify a person for a job. In any case the basic level of women's participation in family finances is not bad and this is further elevated with the increase in their education and employment. Thus education has become a tool for achieving occupational skills.

CHAPTER - VIII

MUSLIM WOMEN AND POLITICS

POLITICAL PARTICIPATION : AN OVERVIEW

There has been considerable interest in recent year on studies related to women especially in the context of changing social, political and economic scenario. The concern for women's status is indeed part of the larger concern for human rights. The status and role of women particularly in politics reflects and moulds the social and cultural conditions of a society.

The variations in the status and the participation of women in politico-socio-economic spheres are marked by conspicuous gaps in Western and non-western countries. The position of women particularly in the Third world countries is characterised by a high degree of backwardness. In this context the observation of Vicky Randall is extremely pertinent. She says that "the wealth gap between the industrialised North and Pre-dominantly agrarian South has been the starkest dualism of our times. Each could be another planet. So vast are the differences in life style the expectations of the two values of this world, the developed and the developing, yet the politics of plenty and the politics of poverty have one common denominator - built in bias for the male that translates into varying prejudices against the female, latent in some areas, subtle in others with prosperity or poverty providing no guidelines or contours of this discrimination." (Randal 1989 : 181).

The evolution of human institutions presents a dichotomous picture while a few women participated in political activities. The history of the world shows that only a handful of women could reach the higher echelons of political power, such as Mrs. Indira Gandhi in India, Srimao Banda Nayika in Sri Lanka, Golda Meir in Isreal, Margaret Thatcher in England, Aquino in Philippines, Benazir Bhutto in Pakistan, Begum Khalida Zia and recently Sheikh Hasina in Bangladesh.

Some women did make a mark as legislators, government officials and academicians and in other walks of life but generally their participation in Political activities was low and continuous to be low.

Political participation is a process by which people take part in political activity with more or less clear choice or preference. Attendance at public meetings, taking part in agitation activities, attendance at study circles of political parties, voting in elections, participation in electoral campaigns, membership of a political party and membership of a political party and membership in representative bodies are some of the important indicators of political participation. Hence, political participation is understood as voluntary rather than coercive, eg., activities of persons in political affairs such as voting, membership and activities connected with political groups like political parties, membership of voluntary organisations, participation in agitation activities and voting in elections.

(Shukla 1979 : 86).

Political participation has become an important tool for the understanding of political process in democracies. It constitutes a fundamental component of a political system. The significance of political participation as the main basis of political development has been recognized in political literature. The variables which operate behind political participation are a) voting, b) contesting election and c) position in ministries. Higher the participation the more the changes in the position of women and in society.

General studies of the ancient and medieval periods suggests that the part played by women in political decision making was peripheral and was restricted to a few exceptional women with extraordinary capabilities from the ruling elite. It was during the British period that the call for the Independence struggle brought women into political field.

S.M.Lipset in his 'Political Man' while summarizing the major social factors influencing political participation observed that the co-relation between levels of education and extent of participation is particularly note worthy. The educated citizen is more likely to engage in political process than the uneducated citizen. (Quoted in Ramchander and Lakshmi, 1935 : 25).

WOMEN'S REPRESENTATION:

The Constitution of India through right to equality recognised the principle of equality of women in all spheres of life. In this context it is proposed to probe into the political par-

ticipation of women in the electoral process, legislative bodies and the representation in the Council of Ministers. These areas are examined with reference to National as well as the State of Andhra Pradesh.

The women voters play crucial role in deciding the fate of politicians. They are forced to elect men alone as the number of women contestants are very low. Table 8:1 indicates the number of women contestants in Lok Sabha elections.

TABLE : 8:1

WOMEN CONTESTANTS IN LOK SABHA ELECTIONS

YEAR	TOTAL CONTESTANTS	WOMEN	PERCENTAGE
1951	1874	43	2.8
1957	1591	45	2.8
1962	1985	70	3.5
1967	2369	69	2.9
1971	2784	86	3.0
1977	2439	70	2.9
1980	4620	149	3.2
1984	5481	164	3.2
1989	6160	198	3.2

Source : Prasaritha, P.55-56 1984, Reference Hand Book, Vol.1, General Election 1991 Press Information Bureau, Govt. of India.

Table 8:1 gives an insight into the pattern of recruitment in election. Despite women constituting half of the total population, the number of women who contested the election is by

seemly low. The contestants represent all political parties and independents, in which Muslims are also included.

The representation of women in Lok Sabha election was (27) 5.2 percent in 1989 and rose to 6.1 percent (33) in 1991.

Women's representation in Union council of Ministers of total 26 members there was a single women in 1952 which rose to 2 in 1957, 5 in 1962 and remained as 5 in 1967. In 1971 it was reduced to 4 and it was declined further in 1977 i.e. 2 women ministers. However, it rose again to 4 in 1980. In 1984 and 1989 it was 2 and 1. However in 1991 the female representation increased to 11.3 percent which is the all time highest record. In almost all the Council of Ministers the highest representation of women was not exceeded to 7.

This being the political status of women at all India level we shall now examine the position of women in Andhra Pradesh. Even though most Indian women keep away from politics at normal point of time, during elections times they turnout in large numbers to vote. Table 8:2 furnishes the data in terms of total electorate of women as well as men.

TABLE 8:2

ELECTORATE IN ANDHRA PRADESH

YEAR	NUMBER OF ELECTORATE			PERCENTAGE OF ELECTORATE VOTED	
	NEN	WOMEN	TOTAL	MEN	WOMEN
1967	1,04,27,648	1,05,21,596	2,09,49,224	72.73	65.50
1972	1,15,80,773	1,15,45,411	2,31,26,184	67.45	55.63
1978	1,40,75,509	1,43,10,795	2,83,86,304	76.13	69.75
1983	1,55,24,519	1,58,47,290	3,13,72,809	71.60	65.57
1985	1,72,40,923	1,73,81,999	3,46,12,922	71.10	63.71
1989	2,13,50,642	2,11,92,808	4,25,42,450	73.34	67.07
1991	2,14,33,197	2,13,14,665	4,27,47,682		

Source : A.P. General Elections Report, 1967, 1972, 1978, 1983, 1985, 1989, 1991.

Table 8:2 shows the voting pattern of women is marked by low level participation as contrasted with men. It is evident that the participation of women in terms of voting is not only less but inadequate and disproportionate to the total women electorate. Thus the voting pattern of women is consistently unequal and less in comparison to that of men.

The data pertaining to recruitment of women in Lok Sabha elections in Andhra Pradesh in 1989 was 7 out of total 42 and in 1991 it rose to 28. Though there is slight increase in the recruitment of women in Tenth Lok Sabha election but it is not proportionate to their population. It is interesting to note that out of the total women 26 contested from Andhra Pradesh three of the women were Muslim women who contested as Independent

candidate one from Hyderabad and one from Secunderabad and the other from Kurnool.

There was no representation to the women in the State Ministry before 1960. It was in 1960 during the time of Mr.D.Sanjivaiah for the first time a Muslim woman was inducted into the State Cabinet i.e, Smt.Masuma Begum who was given 'Social Welfare' Salarjung Estate and Muslim Wakfs as her portfolio. There were many Muslim women Congress workers some of the known are Saleem Ashraf, Jamala Baji and Noor Jehan Begum.

There are many Telugu Desam Muslim women party workers in Andhra Pradesh. From Hyderabad Shamshad Begum is the active party member. In MIM party though there are no women workers which can be numbered but in the year. One lady Kausar Rehman was the Standing Committee Chairman of the party. Hence, the enrollment of women into various political parties is very low both at the state level and National level.

MUSLIM WOMEN AND POLITICS

Since Independence, Indian Social, political and economic structures have undergone organisational and ideological changes. Social changes have been induced by legislation and through a process of social education on the rights of women, minorities etc. Politically, the introduction of a formal constitution, democracy and a variety of political parties has served to educate and guide people regarding their rights.

In Muslim community many of the Maulana's and Mulla's think that women should not take part in politics nor can become the head of the state. There are many controversial views regarding

this. But there is absolutely nothing about it in the Quran. One finds in the Quran no disapproval to the rule the Queen of Sheba, who had South Yemen as her domain. Had Allah disapproved of a woman as head of the state, or had a woman's rule been disastrous, the Quran would have painted the Queen of Sheba in an adverse light and would have shown her inferior to her male counsellors. But it is otherwise (Q,27:32-35).

Both Iman Malik and the eminent exegetist and historian Tabari hold that women can become quadi (Judge) (Bukhari, 1980:47). A section of theologians have always supported the view that a woman can become a head of the state, although some of them have always opposed it. Many women held prominent positions in the administration of an Islamic state. Even the second caliph Hadrat Umar, appointed a woman as chief of market inspectors (Nadvi 126).

During the Abbasid period many women wielded great influence in state affairs. Zubeda, wife of Caliph Harul-al-Rashid, a very intelligent woman, used to advise her husband on political and administrative matters. Philip Hitti tells us :

Not only do we read of women in the high circles of that early period achieving distinction and exercising influence in state affairs - such as al-Khayzuran, al-Mahdi's wife and al-Rashid's mother, 'Ulayyah, daughter of al-Mahdi, Zubaydah, al-Rashids wife and al-Amin's mother, and buran al-Mamum's wife, - but of Arab maidens going to war and commanding troops, composing poetry and

competing men in literary pursuits or enlivening society with their wit, musical talent and vocal accomplishments (Aghani, 1958:34-37; Hitti, 1958:333).

Many such instances can be given from India, Razia Sultan, Chand Bibi and Nurjahan are well known to Indians and elsewhere. The ability of these outstanding women to govern and administer has been recognised by all historians.

The development of wider-based political associations was a response to social changes taking place through more widespread higher education and on increasing number of entrants into the professions (Seal, 1973 : 202). Aggarwal's study of Meos in Rajesthan indicates the changes that can take place in a community due to politically induced pressures. Mattinson Mines study demonstrates that the shift from rural to urban areas by community members induces perceptual changes that influence group behaviour, particularly in urban areas. He says 'the Tamil Muslims have developed a broad ethnic identity which has little political or economic value'. (1975 p.117). Both the studies were greatly affected by communal political mobilization before 1947. On the other hand the studies of de Stuers, 1968; Dube, 1969; Aggarwal, 1971, Rothermund, 1975; Suggests that while Muslim communities absorb local customs and adopt to social and political change, their preoccupation with identity and differentiation remains constant.

Menon's study states that Muslim women stand in an entirely different world in political and social activities. 'As in the field of employment, Muslim women do not think that politics is a legitimate field of activity for them' (1981 : 135).

Even if we concede that 'Muslim women do not think that politics is a legitimate activity for them', as Menon notes, or that Muslim women are not actively engaged in politics nor are they politically aware of the issues and problems faced by the country (Jain 1981 : 267) as indeed Jain concludes, the question is, first, whether this is a special feature of Muslim women and, second, whether this is really a satisfactory measure of their traditionalism ? Such research as we have on women's role in politics both in India (Majumdar, 1979; Imtiaz Ahmad, 1975; and Hamsa, 1980) and in western countries (Duverger, 1955; Jaquette, 1974; and Kilpatrick, 1974) show that women are generally a pathetic to politics. Hence, the question is whether the low level of political awareness and political participation demonstrated by Muslim women is a function of their being Muslim or being woman.

The political outlook of contemporary Indian Muslims has been discussed by a number of scholars Imtiaz Ahmad (1969 and 1972), Aziz Ahmad (1967), Elder (1966), Faruqi (1968), Ghurye (1968), Gupta (1962), Hussain (1965), Hussnain (1968), Rosenthal (1965), Smith (1963 and 1968), spear (1967), and Wright (1964, 1966 a and 1966 b).

POLITICAL ACTIVITIES:

A better status can be acquired by women if she is given political freedom just as economic independence. The status of women depends on the political condition of a nation. there was a time when women were considered unsuitable for any type of political activity and when they were denied the right of partic-

ipation in the political process. Then, people began to think that a nation will not prosper without the active participation and contribution of women. According to Krishna Hutheesing (1944:21), "If a nation is to be developed on the right lines to enable it to achieve something, its women must share the burden of planning and shapping its destiny side by side with men, sharing the rough side of life as well as smooth. Again if we wish to achieve rapid and effective progress and to maintain a status of equality with other nations, women must have a definite role and cannot be left out of the affairs of their country."

In this context, it may be stated that the proportion of Muslim women entering politics in India is small. It is not only education that influences political awareness but also religion which has got much influence on the life of a person. In the words of Saenger, who conducted a study in New York (Bendix and Lipset, 1963 : 349), 'differences in religion were for more important than educational differences in determining the extent of a person's political awareness". The peculiar customs and traditions of Islam would not allow woman to move about free in public. Many Muslim women and men think that politics is not a field for women.

In the present study it is interesting to find out the extent to which Muslim women have been able to break traditional norms regarding political participation and to assess the role of education in accelerating this process. Participation in the political process of a nation is an indication of political equality. In the present study it was found that the majority of our respondents are not interested in politics. This is shown by

their response to question 'should woman take part in politics' 79.4 percent of the educated respondents answered in negative while 20.6 percent answered in affirmative. It means that majority of the respondents are not interested in politics to be taken up by women. The following table 8:3 shows the attitude towards politics as legitimate field of activity for women.

TABLE - 8:3
ATTITUDE TOWARDS POLITICS

RESPONSES	NO.	PERCENTAGE
Agree	38	15.2
Disagree	212	84.8
Total	250	100

On the other hand among the uneducated women 93 percent of the respondents disapprove of women participating in politics, standing as candidates and canvassing in election. A little number about 7 percent do not find anything wrong participating in Politics.

When asked whether they were members of any political party. Majority of the respondents 94 percent replied in negative. Only 6 percent of the respondents were not members but only party workers of different political wings, the Congress, the Telugu Desam and MIM. Only one woman was the member of T.D.P. such a lower percentage of membership is due to the fact that too much involvement in the in the social life is not considered good for women. Traditionalism, ritualism, lack of awareness are still dominant constraints in the way of women's political participation. Table 8:4 shows the members of political party.

TABLE : 8:4

MEMBERS OF POLITICAL PARTY

NAME OF THE PARTY	NO.	PERCENTAGE
Congress	8	3.2
TDP	5	2.0
MIM	2	0.8
Not Applicable	235	94.0
Total	250	100

The respondents who were members of the political parties were further asked to inform about the manner of their political participation. The enquiry reveals that they were only ordinary workers of the party and participate in public meetings and canvassing in the elections. Only one woman was the active member of the minority wing in TDP.

CASE STUDY:

Shamshad Begum, aged 38 years, a married woman is an active member of the Telugu Desam Party and is also a social worker. She hails from Guntur District. She had been married to a landlord in Hyderabad and have settled here. She has completed her graduation from Andhra University and Post-graduation in Labour Law and Management from Osmania University.

From her childhood she was very bold and was very much interested in sport and politics. She was a very good Volleyball player and state champion in Cyclist. She had progressive opinions regarding marriage, education and muslim personal law. She says that girl should be married only after they complete their education. Mehr should be fixed according to the husband's status. Divorce should not be allowed and if at all a man divorce his wife he should give lifelong maintenance. She preferred widow remarriage and fully favoured family planning. Her views regarding politics were very clear and meaningful. She is an active member of the party since 12 years without any post. She is of the opinion that women should also take part in politics. Since participation is mainly seen in terms of receiving benefits but in her case it was not so. Her involvement in political participation includes canvassing for candidate, getting out voters, organising meeting, participation in procession, distributing pamphlets, and contacting party leaders in solving the problems of the poor. The respondent further says that while campaigning for the party she has noticed that women are not interested in becoming members of voluntary organisation that participate in socio-cultural- educational activities. Nor are they keen in participating in political movements and agitations. Only a few among them take interest in attending public meetings. The respondent has aspire for becoming the Minister of Social Welfare so that she could help and serve for the welfare of the poor. According to her political participation has become an important tool for the understanding of political process in democracy and hence all women should be aware of the political

and social problems of the country.

Those respondents who were not the members of political parties were asked to inform the reason for it. Majority of them stated that they had no interest in politics. Only 2 unmarried girls stated that though they were interested on account of family restrictions they could not participate in it. Though 94 percent are not identified with any political party directly or indirectly but this does not mean that they do not take part in voting.

The above analysis reveals that the instances of women's political participation are very low. The proportion of those who did not want to participate in politics is high. In one or two cases restrictions imposed by the family members is a hindrance in the path of their participation. According to the U.N. report, ".....Politics is, by nature, a field essentially suited to men, to which women should be admitted only in exceptional circumstances and only within strictly defined limits".

POLITICAL AWARENESS:

Political equality between men and women has been acclaimed theoretically but true exercise of the political rights depends upon the political consciousness of women. In most of the developed countries, political awareness is increasing though majority of the women have very scanty political education. But in the sample it has been found out that among the educated 150 women 62 percent of the respondents were well aware that Muslim women have taken part in politics and are also associated with other political parties, while 26.6 percent of the respondents

were not aware of it and 11.4 percent of the respondents said they cannot say definitely about Muslim women's participation.

Among the 100 uneducated women 94 percent of the respondents do not know whether any Muslim women have taken part in politics. Only 6 in number said that they have heard in their families and friend circles about women taking part in politics.

The source of information with which one become politically aware may be divided into three categories. These are, regarding the newspapers, and periodicals, discussion with other persons and participation in political activities and programmes. The analysis reveals that in the present sample among the educated women the awareness has been found out in more than fifty percent of the respondents, this is quite natural because of education. For example the younger educated generation is more politically motivated than the older one. This may be also because of their exposure to student politics in educational institutions - the only place where they go unescorted. Listening to the news and reading newspapers makes them aware of the political situations. Table 8:5 gives the political awareness of the respondents.

TABLE : 8:5

POLITICAL AWARENESS

RESPONSES	NUMBER	PERCENTAGE
Well aware	99	39.6
Not aware	134	53.6
Cannot say	17	6.8
Total	250	100

VOTING BEHAVIOUR:

The system of voting in modern democracies has become a fundamental pre-requisite of the sustenance of a democratic order. Political right means the right to vote and to hold office in government. Not only men but women also have been granted the right to vote and select the candidate of his or her choice. Among them, educated women, with the increasing political awareness and political participation, the right has become the most coveted possession of the women. The women's voting behaviour has become the measure of the inner vitality of the political system.

The U.N. Commission, (19th Session : 47) on the status of women remarks : "Among the factors mentioned as preventing the full implementation of women's political rights were the lack of political consciousness among the women and their apathy and reluctance to exercise their right".

When asked, 'did you vote in the last election', 90.6 per- cent of the educated respondents said 'Yes' and the rest 9.4 percent said 'No'. This is an indication of the increased political participation of Muslim women. This high rate of voting may be accounted for women's higher education, occupation- al career and increasing social exposure. 9.4 percent who had not caste their vote were either out of station or were not well.

Among the uneducated women 80 percent of the women had caste their vote in the last election where as 20 percent did not vote. Here it was found that education has nothing to do with voting behaviour. Table 8:6 shows the casting of vote in election.

TABLE : 8:6

CASTING VOTE IN ELECTION

VOTING	NO.	PERCENTAGE
Yes	216	86.4
No	34	13.6
Total	250	100

Exploring further, the voting behaviour of the respondents they were asked to inform the person whom they consulted before voting. It is generally said that in social matters a woman rarely exercises independent judgement. But in the sample among the educated 83.3 percent of the educated respondents out of 150 did not consult anyone and exercised their independent judgement in casting their vote. It shows the political awareness of these

Women. There were 7.3 percent respondents who consulted their husbands before casting the vote. The rest did not franchise their vote.

Among the uneducated women out of 100, 57 percent of the respondents consulted their husbands before casting the vote. 23 percent of the respondents consulted either parents, relatives or friends. The rest did not cast their vote. These uneducated women seem to be traditional and have much locality and respect for the traditional values which provides for supreme position for husband, and elderly family members of the society. Table 8:7 shows the consultation before casting the vote.

TABLE : 8:7

CONSULTATION BEFORE CASTING THE VOTE

CONSULTATION	NUMBER	PERCENTAGE
Independent judgement	125	50
By husband	68	27.2
By parents, relatives or friends	23	9.2
Did not caste vote	34	13.6
Total	250	100

Regarding the discussions of political problems at home 26 percent of respondents replied in affirmative while 62.8 percent answered in negative. 11.2 percent respondents said that the members of the family discuss political problems during the election period and during the curfew period.

When asked the respondents 'Whether the political party Majlis Ittehadul Muslimin had got a separate women political wing' 10.4 percent of the respondents said though they do not have separate women wing but women can participate in the party. 48.4 percent of the respondents said that they do not separate Muslim women wing and 41.2 percent said they cannot say anything in this matter, whether the party had got a separate Muslim Women wing or not. With regard to separate religious groups all the respondents in the sample said that religious groups should not be allowed to form political parties.

ATTITUDE TOWARDS WOMEN'S RIGHT TO VOTE:

Adult franchise, proclaiming equality to all irrespective of class or rank is an event of world-wide significance. Women clamored hard to achieve this franchise and in most of the countries now they enjoy this privilege. As the uneducated women had very little political knowledge so the educated women were asked to express their opinion whether or not women should be allowed to vote. Out of 150 educated respondents 93.4 percent of the respondents advocated that women should be allowed to vote. 6.6 percent of the respondents perhaps understanding the irrelevance of the question did not respond. They were further asked to inform on what grounds they claimed this right. 83.4 percent of the respondents opined that franchise is their birth right, 10 percent of the respondents demanded this right on grounds of equality and considered women should play a prominent role in the progress of society.

It may be concluded that a majority of the women wanted that they should have right to vote. Right of voting to them is an avenue of self assertion and gives them a chance to participate in the national life of the country besides satisfying their clamor for equality.

POLITICAL ASPIRATIONS:

Political information/awareness is important tool for an understanding of political process of democratic states. It is closely related with political participation. So closely related to a citizen's sense of obligation to participate in politics are his or her feelings about his ability to do so and the likelihood that his participation will have some impact. Political awareness is one of the important variables deciding a person's political participation.

In the sample out of 250 women only 15.2 percent agreed that women can take part in politics. For these women exploring further the involvement of women in political life whether they would like to aspire for any elected post. The answers were given by only 7.2 percent respondents who were personally interested in politics. The rest were not aspired for the posts. 3.6 percent respondents wanted to become members of Parliament, 2 percent of the respondents wanted to become members of Legislative Assembly or become Corporators. 1.6 percent of the respondents aspired to become Education minister or Social Welfare minister at higher level. Thus it was found the level of political aspiration high.

Thus, it may be concluded that education had moulded some Muslim women interest in Political field also.

POSITIONS OF LEADERSHIPS:

Nevertheless, during the 19th Century there were attempts to reform the Indian society by uplifting the social status of women. During the freedom movement also some efforts were made to encourage women to participate in political activities. It is not that throughout history there have not been outstanding and celebrated women. There have been many. Some have even surpassed men. Many have achieved fame, prestige and respect which have redounded through centuries and are still most proudly remembered and will for ever. For example Rani Jhansi Lakshmi Bai, Razia Sultan, Chand Bibi etc. The history of the early period of Islam also presents several examples of Muslim women who played important role in the society. At the very inception of Islam the wife of the Prophet, Hazrat Khadija and Hazrat Ayesha played vital role of leadership in family and in the community.

In the political field also, there have been women who have wielded immense influence on both the matters of policy and the administration, but most of it was from behind the throne. Zubayda the wife of the famous Harun-al-Rashid (786-809) or the mother of another Abbasid Caliph, Muqtadir, (908-932) Sha'b, who was herself a concubine (ummu'l-walad) would hold Public audience, receive complaints, hold Mazalim courts, pronounce judgments, call the governors and quadis to account and issue and sign the state edicts (Asghar Ali, 1994:80-81).

In the sample when asked the educated 150 respondents ' how successful women would be in holding positions of leadership in the country' 12 percent of the respondents did not give any reply. Out of 88 percent 49 percent of the respondents said that there is no criteria for judging the success of women in holding positions of leadership. It all depends on individual capacity, quality of education, good administration and individual brought up. Any woman can be very much successful as Indira Gandhi, Tansu Ciller, Margaret Thatcher, Bhandar Naik etc., who held positive leadership in the countries, and at the same time she can be at total failure in holding any positions as the case of ordinary rural or middle class urban woman. Some of the respondents said that she can hold position of leadership in the country if people encourage her and help her in the way she is adopting.

25 percent of the respondents said that women leadership will not be successful because their planning would be beyond limits and they cannot compete with their either sex and lastly there will be a downfall.

Another 14 percent of the respondents said women can successfully make their way in politics. Right from 18th century women have been playing an important role in political background. A woman can hold any position of the country and can run the administration successfully. But the centuries old ego and unfairness of men towards women made the administration of women a failure in many cases viz. Razia Sultan of the past period and recently Benazir Bhutto of Pakistan. Far and more the success of both the sexes depend on their education and qualities and capabilities.

To conclude, the tradition bound and conservative Indian Society is still not willing to give proper and due position to woman in the socio-economic and political process. From the present study it was found that in matter of Politics, Muslim woman are still steeped in customary and traditional mores which detain women at home and prevent them from going out and mixing with people which political activities require.

Women generally remain dormant, inactive and uninterested in public and political life and specially among the uneducated women. Most of the uneducated do not possess political awareness. Among the educated level of participation in politics did not vary with education. In some respondents, education influence was clear in creating a favourable attitude towards politics. The data indicates that a fairly large proportion of both educated and uneducated women participate in voting, which is an important index of political participation.

Women do take part in elections but is confined to the exercise of franchise only. One change among the educated was due to education a large proportion of women voted independently. Whereas among the uneducated consultation from husbands and family members was seen. Mostly women do not seem to be interested in other aspects of electoral process such as canvassing, attending election meetings and contesting in elections. On the whole education enabled a few educated women who aspired to become ministers.

CONCLUSION

The Muslim social set-up as viewed consists of the central core of the traditional cultural set-up, the exogenous forces of change affecting it and the internal endogenous developments. The interplay of these factors and forces can be seen as producing some changes within the boundaries of the existing system.

The Islamic culture though dynamic still reflects a vital conservatism. It is in the light of such a situation that the women's status is to be viewed. Several factors account for social change. Whatever, degree of freedom the women have achieved is partly through the agency of education, employment, influence of ideas and ideologies and impact of cultures. While the impact of all other factors on social change is implicit and indirect, the influence of education is the most direct and the most effective. Hence in modern times education is being used as the main and the most powerful instrument of social change.

A sample of 250 educated and uneducated middle class women had been selected for the study belonging to both Shia's and Sunnis sects among the Muslims. The sample was drawn on the basis of simple random method from the most densely populated Muslim wards both from the old city and the new city of Hyderabad.

1. The position of Muslim women particularly in the Indian society and more pointedly in Hyderabad has been based on the injunctions of the Holy Quran and the sayings of the Prophet on one side along with other notable works on the subject on the other side. The observations are based on empirical study through interviews and case studies. For Muslims the Quran and the sayings of the Prophet are of fundamental importance and any departure from them is highly resented equally by the Muslim scholars as well as by the common Muslims. This is obvious in the empirical analysis also where we find that the respondents have not detracted much from the injunctions and directions contained in the Quran and the sayings of the Prophet.

2. It is universally accepted fact that education specially formal education is a very vital instrument of change in any society irrespective of time and place. Hence Muslim women are also getting more and more educated with selectively accepted changes in the present day society. In the sample 37.4 percent respondents were highly qualified post graduates including professionals and Ph.D.'s. 46.6 percent of the respondents were graduates and 15.9 percent were Intermediates with technical qualifications. Among the educated 16.6 percent were still under study. It was found that the higher the respondents education, the greater in her ambition regarding her daughter's education. Where as among the uneducated this thinking was lacking.

Education further enabled the respondents to supervise and

assist in their children studies at home. The fast changing public opinion, spread of formal education and necessity for gainful employment helps in raising their economic level. This is clear from the fact that in the study 18 percent thought that the objective of education should be to get a job and supplement family income, and hence 45.2 percent respondents are employed and self-employed ~~women~~ occupying various paying positions in society. Where as in the traditional Muslim society women were not allowed to work. This change is an outcome of their educational achievement among the educated.

3. The Muslim women have obviously joined the modern trends of change. All the respondents in the sample both educated and uneducated viewed education as an agency which will improve the status of women. Educated women could only bring an atmosphere of education at home. In the findings of the study among the educated 86.6 percent of the respondents have been getting encouragement to take education. This shows the modern trend particularly in the families of educated, Muslims, where parents, husbands and elders are educated is clearly for the education of girls. Further more 20 percent respondents wanted their girl child to take higher education in Western countries where as in the past they could not even think of sending to school far away from house.

Education further enabled the educated respondents to take a liberal attitude towards co-education. 33.3 percent of the educated respondents favoured co-education at all levels where as 46.6 percent favoured co-education at college level. All the uneducated women in the sample were strictly against co-

education. It is seen in the sample that educated respondents are acknowledging the importance of Western education. They have accepted and realised that higher level of education in technical as well as non-technical field co-education goes unavoidable. It is clear that education has contributed toward change in educated Muslim women.

4. The findings with regard to family system is not different from other communities. Among the educated 86.6 percent and 43 percent of the uneducated family type was nuclear. Muslim women are also realising the importance of small families because the present day format of socio-economic pattern does not allow large families. The practice of polygyny has been replaced by monogamy as only 2 marriages were found to be polygynous among the educated but among the uneducated 20 percent polygynous marriages were found in their families. But all the respondents preferred for the abolishing of polygyny. Thus education has helped in moulding their attitude from polygyny to monogamy among the educated and the influence of other factors among the uneducated women.

Marriage is another area where change becomes most evident 84 percent of the educated respondents preferred the age of marriage between 22 to 24 years where as among the uneducated they preferred the age around 18 years. Though the parents and family elders are still the ones who finally decide about marriage, yet the frequency of self-arranged marriages among the educated found was 3.3 percent. Yet, the girl to be married could not in former times even dream of voicing her opinion in this matter and never did. These data are the indicative of the fact that a change is taking place in the attitude of Muslim

women.

Marriage pattern including the institution of Mehr are not cut off from the traditional system. Amongst, the Muslims, the marriage rules in theory are mainly to safeguard the interest of women but in practice the average woman does not gets the Mehr. But the women of today who have modern education and earning capability, Mehr is an added economic asset. All the educated respondents preferred a 'Prompt' dower rather than 'deferred'. But among the uneducated women more than 75 percent do not want to claim Mehr money demanding. Educated women have an advantage of understanding the Islamic and legal rules. 87.4 percent of the respondents in the sample were against the practice of dowry and divorce. The educated respondents showed a positive attitude towards widow remarriage but among the uneducated this change was not found. They strongly condemned it.

56.8 percent of the respondents were in favour of family planning. The respondents preferred spacing and were against abortion. But the resistance to family planning on grounds of religion is declining with the increase in education of women and improvement in the socio-economic status.

5. One of the indicators of status of women in family is whether she is given a share in the decision making process. Though 80 percent of the educated respondents desired equal share in family decision making but when it came to actual practice it was enjoyed by 55.9 percent respondents in the spheres of children's education, career and marriage and family budget etc. The rest of the respondents decision making was limited. Among the uneducated decision making was very limited and only their advice

was sought in household expenditure. The highly educated women have more right over family savings and administration of family as compared to uneducated women.

6. One of the most important ingredients of the Muslims believe is that Quran is the word of God. Any deviation from this religious text and the Hadith is very strongly resented by Muslims whether they are following the religion strictly or not. In practice most of the people may not be following all the precepts of the Holy book but in doctrine they will not move even a bit. So the Muslim women have also expressed their unequivocal commitment to the tenets of Islam but in ordinary social life they freely participate with other members of the community on equal terms.

It has been enquired whether education is solely responsible for the changes in the woman's role. In spite of high frequency of formal education amongst educated Muslim women in our study. We do not find any form of revolt by the women against the existing system other than the fact that the educated women seem to become more cognizant about things around them. Many misconceptions regarding Quranic sanction existing for a long time, due to the ignorance of women are beginning to be cleared and reassessed. Thus women are becoming aware of the sanctioned place and role, asserting their rights for example divorce, maintenance, property rights, Mehr etc.

7. Women in the modern society perform a variety of roles in society. In this next to occupation comes political role. Political awareness and participation of Muslim women is little. Muslim women do not think that politics is a legitimate field of

activity for them. This was revealed in the present study which showed that majority of the respondents (84.8%) do not approve of Muslim women's active participation in politics. Though 86.4 percent exercised their votes in the last general election but only 6 percent are the party workers of different political wings, such a lower percentage of membership is due to the fact that too much involvement in the social life is not considered good for women. Traditionalism, ritualism, lack of awareness are still dominant constraints in the way of women's political participation.

It is significant to note that among the educated 83.3 percent exercised their independent judgement in casting their vote. Among the uneducated 80 percent respondents consulted either their husbands or their relatives. Among the educated independent judgement seems to be growing in accordance with increase in education. Along with this as Muslim women are becoming more and more educated they are getting liberated from the clutches of the 19th century household bound restrictions on women.

8. Inhibitions with regard to status improvement are generally psychic and cultural Muslim society like other societies in India is very deeply in long traditional history. It is therefore not easy to imagine that men and women still stand on equal part in a very short time. Actually in the Western society also in spite of all the talk on equality men enjoy higher position at least in practice if not in theory. The same is true about Muslim women in India yet, there is no doubt that with more and more education and increase in earning their respectability in society will

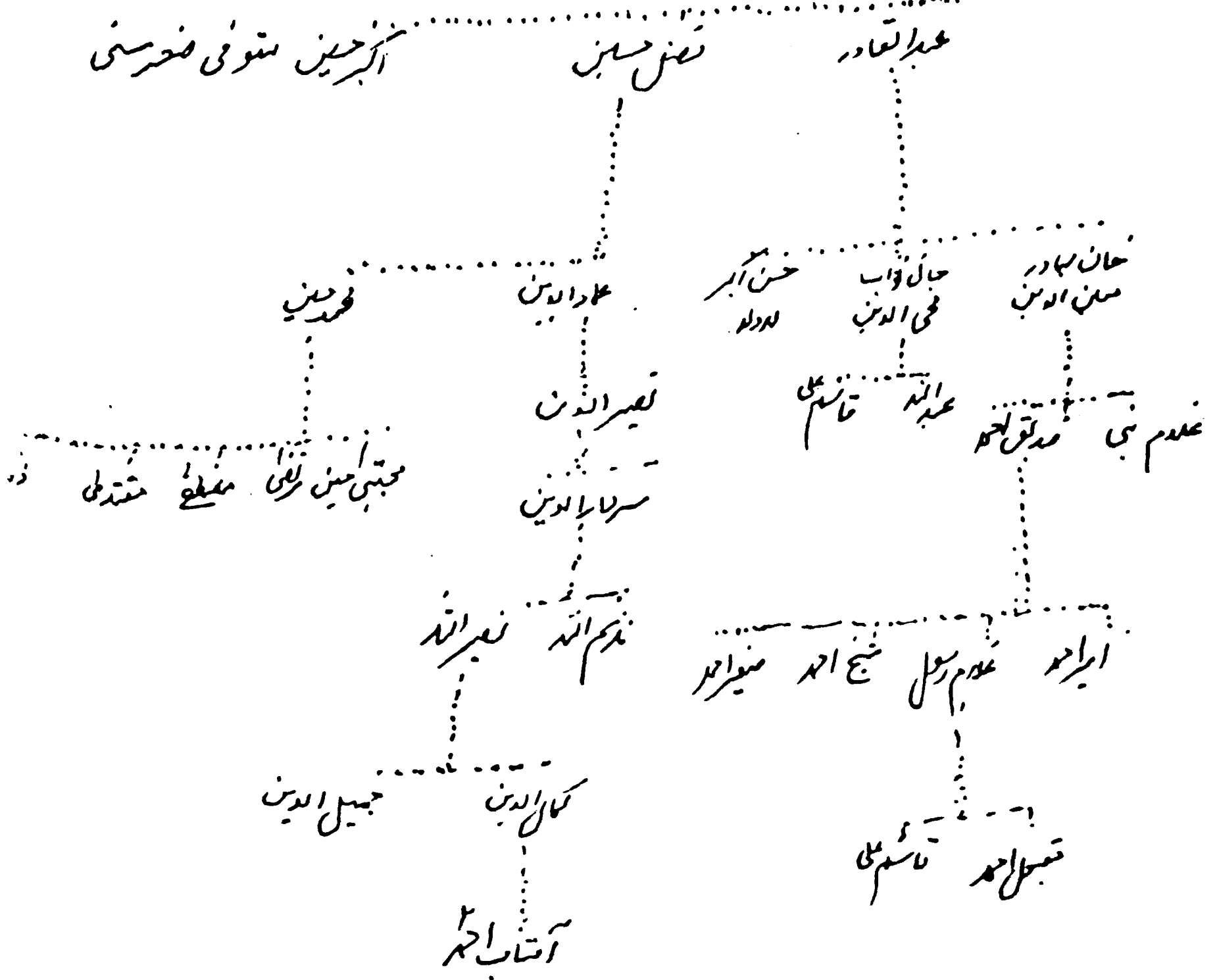
increase and the men on their part will not unduly try to slow it down. In fact, education and earning create their own phenomenon which help in improving the status of either sex.

In trying to answer the questions in the introduction it is apparent that social change is a product of number of factors like innovation, science and technology, external and internal influences, employment, impact of other cultures, contact with a different way of life and the most important one education. Further, it has been indicated that change in one sphere leads to change in other spheres as well, like increase in the literacy of the women led to their economic power along with marginal change in the spheres of purdah, marriage, polygyny and religion. Education is the key which contributed and accelerated the emergence of women as an important factor in all societies. Muslim society being tradition bound there is more of rejection of ideas than their acceptance. Amongst the functional sectors religion stands out as a ground resisting innovation. Education forms the most adaptive and adaptable sector and has a powerful impact on other sectors. Regarding the two main trends of basic value systems, the non-conservative trend does not necessarily revolutionize the entire value system but it does try to bring about changes in slight degree. This slight degree of change is clearly depicted in this work among Middle class Muslim women. Thus education has been able to contribute significantly in raising the social status of women and bringing about change in the society.

APPENDIX

GENEALOGICAL CHART شجرہ خاندانی

محمد اکبر خان ابن سید خا انعام دار تصنیف مجتبىٰ علیہ علیہ عابد آباد خطاب یافتہ خان بہار
محی یار الدولہ نظام الملک اصف جاہ کھادر



APPENDIX

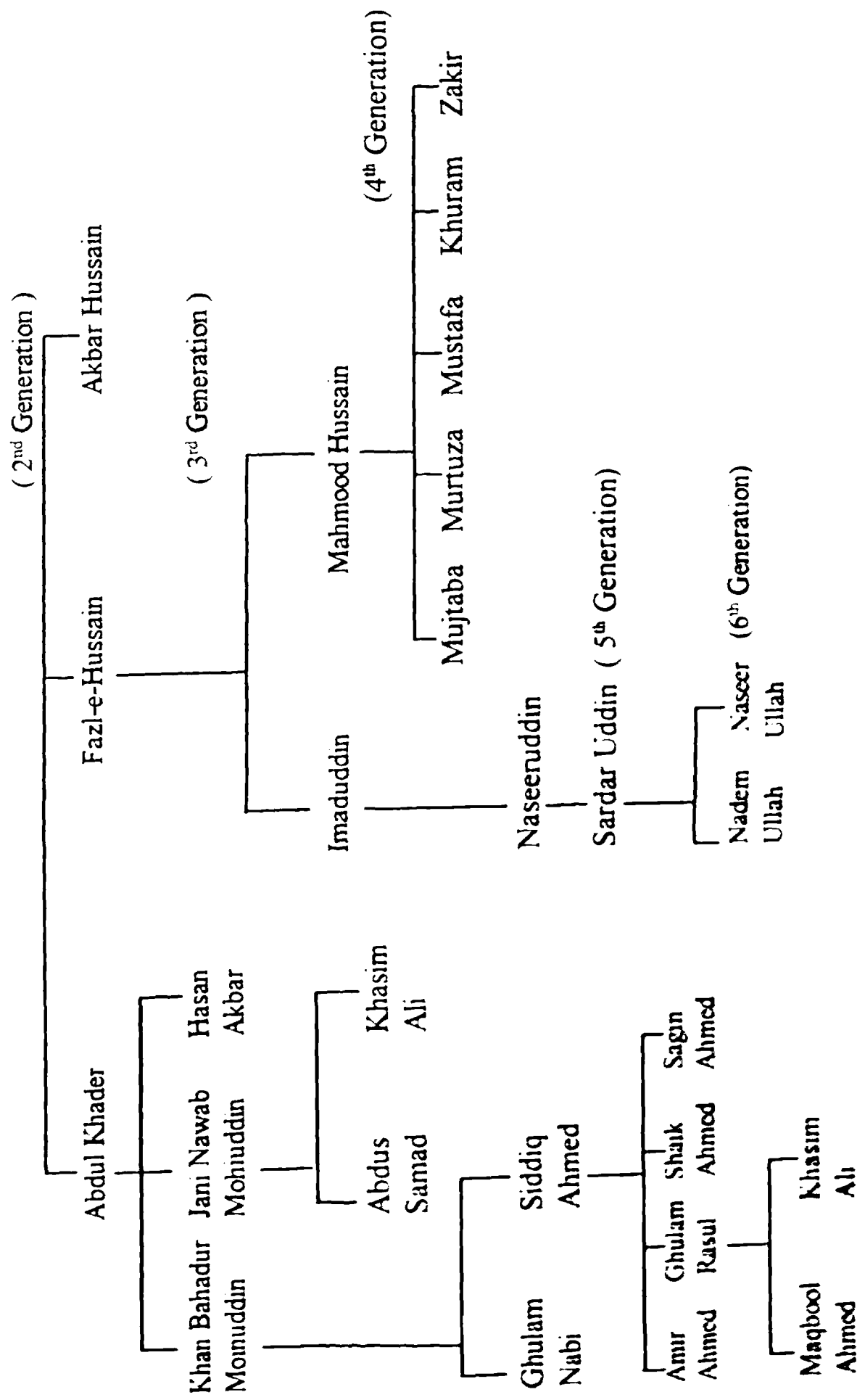
GENEALOGICAL FAMILY CHART

Mohammad Akbar Khan S/o (1st Generation)

Sayeed Khan Inamdar

Title Honoured 'Khan' by

M. Nizamul Mulk Asaf Jah Bahadur



GLOSSARY

allah - god

ajlaf - term used to describe converts from lower hindu castes

ashraf - term used to describe muslims claiming descent from the four groups of foreign extraction, viz., sayyad, shaik, mughal and pathan.

atfra-i-balda - city region

ayat - stanza from quran

azl - coitus interruptus

bismillah - ceremony signifying commencement of reading the quran

burqa - hooded cloak of black or any colour with two eyeholes, consisting of two parts, a coat and a cape-veil.

chadar - large shawl mainly used by women.

chunni - a piece of fine cloth meant to cover head and shoulders

churidar - pleated trousers, usually tight fitting round the ankles.

dinar - arabic currency

dupalli topi - skull cap

dahejor jahez - bride's trousseau

dupatta - see chunni

hadith - a technical term for a tradition of what the prophet said or did.

hakim - doctors practising unani medicine.

iddat - official period of separation between husband and wife prior to divorce

ijtihad - to form an opinion in legal matters to re-interpret the tradition.

imam - leader of the congregational islamic prayer.

itlaq - untying a knot.

izzat - respect, prestige.

jamat - collection of people.

jahilya - pre - islamic period.

kazi - civil court judge, keeper of the register of marriages contracted.

khandan - lineage, a consanguinal kingroup that traces common descent through known ancestors.

koran or quran - the holy book.

kurta - a loose garment reaching till knees worn with 'churidar' and 'salwar'. men wear it with pyjama.

khula - divorce taken by women.

khatun - lady.

lungi - a piece of cloth worn instead of trousers usually by arabs.

majlis - a religious gathering for shias.

madarsa - school

maktab - religious school.

mangni - engagement

mardana - part of the house reserved for men.

maulvi maulana - traditional islamic law scholar.

mataum-bil-maruf-reasonable standard of living.

mehar - dower promised by the husband to his wife at the time of marriage.

mehrma - cap

mehar muazil - woman is entitled to the dower money only after divorce.

mehar muwazil - dower money given at the time of marriage in cash or kind.

mehar sharai - dower according to quranic law.

meo - a muslim sect of haryana and rajasthan.

millat - a religious gathering of sunnis.

milad-un-nabi - the day prophet was born.

misrior turki topi - cap.

moharram - first month of the muslim calendar.

mohalla - quarter of a town, neighbourhood.

muajjal - immediate.

Muwajjal - deferred

mubarat - mutual consent.

namaz - prayer

nasl - breed

Nihlah - honey

nikah - marriage

nikah-nama- document in which the condition of marriage contract are stated.

pacchisi-atthachamma - local games played by men & women.

pardah - curtain, by extension, separation, seclusion.

peshwa - leader.

pashtu - language name

pjyama - loose trousers worn by muslims.

quran - name of the holy book.

rishta - marriage proposal sent from the boys to the girls.

salwar - trousers worn by women.

shia - a religious sect, followers of ali, the fourth khalifa of islam.

shizra - geneological chart maintained by the family.

sunni - a religious sect of islam.

surah - any of the 114 chapters of quran.

surkh - colour of 'dinar'

talaq - divorce, free from bond.

talaq-i-sunna or ahsan - divorce according to the rule laid down in tradition from prophet.

talaq-i-hasan - divorce three times in succession at the interval of a month.

talaq-i-bidah - unilateral divorce.

talaq-i-faskh - divorce dissolved in court.

tuhr - purity period

zamin - land

zan - woman

zar - jewellery

zihad - a holy war. '

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