

Level of Awareness of Muslim Working Women toward Their Rights in Islam: A Case Study in Government Offices in Mysore

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ABSTRACT Women constitute part of labour sources in societies, and they have important roles on the development of communities. According to census 2001, the work participation rate of Muslim women in India is 14.1 per cent while in Karnataka it is 19.9 per cent respectively the proportion in Mysore district is 16.1 per cent, and in the urban areas, it is 15 per cent. The present study reports level of awareness of Muslim working women in government offices in Mysore city, and what factors can increase knowledge of women than their rights, and also do high aware level of women help to them in their true life? Simple random sampling technique was used in the selection of sample for the present study. Total sample consist of 146 Muslim women who worked in government office sectors. They were assessed by using questioner. The results revealed that level of awareness of Muslim working women is average level, but they can not use them in their true life.

INTRODUCTION

Islam is one of the world's major religions. It has emphasized that women are equal to men in every field. Woman is a human being and she has a soul similar to that of man. Thus, men and women were equal to each other in their origin, their abode as well as in their place of return and were as such entitled to similar and equal rights, but unfortunately, traditional societies couldn't utilize its principle correctly. These societies, with mistaken interpretation have given men superiorities in every field, especially in the economical, social and political situations. Also, in a society or family as dominated by men, they became the main decision makers in the structure of the family. Women's role and their freedom depend on him a lot. In this society, men decide about women's education, their work outside home, their property rights, and so on.

One example of such of is India. Islam came in form especially with purdah. Its enforcement became so pervasive that any woman found without a veil was ruled as shameless and outside decent society (Upreti and Upreti 2000). That limits their public activities. It has also restricted the Muslim woman to make significant economic contributions and in education. As 2001 census, shows Muslim constitute 13.4 percent of India's population and women consist 48.4 per cent of population. In addition, illiteracy rate for the Muslim women is higher than the Muslim men.

In India many studies have indicated that

Hindu and Christian women work participation is higher than other religions; especially Muslim working women are very low. According to 2001 census, the work participation rate of women is only 25.6 percent in India, the position of Muslim women is worse. As the work participation rate of these women in India is 14.1 percent (Census of India 2001).

On the other hand, the studies of domestic violence have indicated that it is widely recognized to be increasing in India. As the survey finds that 18 per cent of the reported violence (which may, of course, be different from the actual incidence of violence) is among Muslim women which also happen to be the poorest of the poor. What is possibly more significant is that husbands were identified as the primary perpetrators in more than 80 per cent of cases (Ghosh 2004).

Indu Menon has examined the attitude and practice of Muslim men as factors contributing to the perpetuation of the inferior status of women in their community. To begin with he found that nearly three-fourth of the men believe that women should not have equal status with men and this belief is translated into actual practice through several institutions, customs and practices which are nurtured by them. Almost all factors that he examined, as contributing to women's low social status have been found to exist because men support them either overtly or covertly. Thus, in the matter of education of girls, seclusion and veiling of mature girls, payment of dowry, family

decision making, limitation of family size, women's property rights, employment, political participation, social and cultural activities outside home, and visit to mosques, the vast majority of men either actually practice methods or at least nourish attitudes which undermine women's equality with men. As a result, these beliefs and practices have hardened into traditions, customs and institutions and have found a place in the value system of the Muslim community. The present inferior status of women in Islam is the result of these elements in the value system of the Muslim community though this has no basis in Islamic religion (Indu Menon 1981).

On the other hand, because most of Muslim women are illiterate and they don't have participation in social, economic and political activities of their society, then their aware level is lower than their rights in Islam. As a result, they accept to practice existent traditions and customs and Muslim ladies believe them as the Muslim laws that God have stated for women and women should obey these laws in their lives. In fact, men's personal laws recognize among women as their rights in Islam.

Fundamentalism and ignorance of a few men have also prevented Muslim women from enjoying privileges of Islam. As a result, they lag behind the women of other religions, and also participation in social and economic activities.

Hence we can say that the most important problems of Muslim women includes ignorance and non-implementation of Islam principles, un-Islamic customs, illiteracy and low conscious level of women than their rights in Islam. These factors lead until men mistreat and exploit Muslim women in structure of family, so the situation of Indian Muslim interested women to reforms in personal law seem to be one of the Catch-22 problems. The poor knowledge of Muslim women than their rights in Islam is a major problem. This study attempt to explore what factors can increase knowledge level of Muslim women than their rights in Islam, and high aware level of women and how their rights can reduce traditional laws in Muslim communities.

Objective

To study of the socio-economic status of Muslim working women.

To study of knowledge level of Muslim working women, and their rights in Islam.

To study of factors that can affect increasing knowledge level of Muslim working women than their rights in Islam.

Knowledge level of Muslim working women than their rights can improve their bad condition in their family structure.

Hypotheses

There is a significant relationship between knowledge level of women and their rights and their academic qualification.

There is a significant difference between knowledge level of women than their rights and kind of their occupation.

There is a significant relationship between knowledge level of women than their rights and their age.

METHODOLOGY

Simple random sampling technique was used in the selection of sample for the present study. Total sample consisted of 146 Muslim working women who worked in government office in Mysore. The data was collected in 2007

Tools: Primary source of information will be collected from Muslim working women in their workplaces by administering a questionnaire. The questionnaire includes three parts socio-economic statues of respondents, reasons for working, laws related to women's rights in Islam.

RESULTS

Socio-cultural factors and gender discrimination, and also especial Religious restrictions and wearing of the purdah for Muslim women add to the problems of working women.

The aim of this article is to identify knowledge level of women than their rights also to recognize the factors that can affect high aware level of Muslim women than their rights. Data indicates that of the total of Muslim working women 22.6 per cent are in age group 18-28 years old, 22.6 per cent are in age group 29-38 years old, 30.8 per cent are in age group 39-48 years old and 24 per cent are in age group 49-58. Moreover age mean them is 40 year old with minimum and maximum 18 year old and 58 year old respectively.

Findings revealed that of the total target population 4.8 per cent have certificate PhD, 11.6 per cent have certificate MA, 41.1 per cent

certificate BA, 39 per cent have certificate SSLC and 3.5 per cent of them are illiterate or lower primary school. Of the working women 29.5 per cent are never married, 65.1 per cent married and the rest divorced or widowed (5.4%). Some of them have expressed that they are single-wage earners, and they don't have other sources of income. Mean while 49.3 per cent of respondents have begun their job or their economic activities before married. The minimum of age of a Muslim woman for beginning to work is at the age of 15 while the minimum of age a Muslim woman for get married is at the age of 14.

The results have shown that 76 per cent of Muslim women wear veil. In addition 91.9 per cent of women who practice Purdah remove it at your working place and they express reasons such as to emphasis by elder person, Islamic tradition and culture and to be Muslim.

The average salary of working women is 9910 Rs that this rate for permanent people is 12023 Rs and temporary/contract people is 4945 Rs. The average of working experience of women is 13.9 years, and the minimum their working experience is 3 months and maximum 38 years. 3.4 per cent of Muslim women work in university, 8.8 per cent them work in college, 75.3 per cent work in school, 4.1 per cent women work in pre-university, 4.8 percent them work in hospital and the rest them work in other government offices (3.4%). Hence Most of the female have selected teaching's job to reasons such as high security and acceptance teaching's job from Muslim family especially their elder person and their husband.

On the other hand, the most important reasons of working women who take up a job is economic factors such as their economic necessity, to supplement family and to improve the standard of living. In the other words, most of the women felt that they contribute in the families financial resources.

In this study attempt that firstly women's rights in Islam state, and secondly it compares with knowledge level of Muslim working women than their rights in Islam which the results reveal:

1. Islam has given men and women equal rights in every aspects of life. Islam gives men and women equality in the idea of creation of human beings. Concerning the idea of creation the Quran in Sura 4, Verse 1 (Official Home Page of Afghan-Web 2008).

In reality, and in Islam, the rights and responsibilities of a woman is equal with a man, but equality

and sameness are two very different things. Women and men are physically very different from one another, although they are equal to each other in other important ways. (Official Home Page of the Muslim Woman 2008), but the results have indicated that only 71.2 per cent of Muslim women have presented that Islam has given equal rights to men and women in every aspects of life.

2. Women's Spiritual in Islam, according to the Quran women's religious status, like their social status, is as high as that of men (Engineer 1992).

3. Give them the right to live, in the pre-Islamic era, in the Arab societies; the women were deprived of the most basic human rights that are required for human existence. The practice of female infanticide was widely practiced among some of the Arab tribes. Islam viewed the practice as a crime and murder. Islam made sure they were treated with respect, kindness and justice. The Quran Sura 16, verse 58 (Official Home Page of Afghan-Web 2008).

4. Muslim women have the right to go outside of their home, Muslim women are not forbidden from going out in the community, working, or visiting relatives and female friends, if there is no objection from their guardian/husband and they are covered and behave according to Islamic guidelines and, if necessary, escorted by their Mahram, a close male relative. However, women's home should be the main base that she works, the Quran Sura Al-Ahzab 33:32-33. The results have indicated that 51.4 per cent of them have expressed which Islam have given this right that Muslim women are not forbidden to go to work and to visit friends.

5. The right to go to the Mosque, in Islam, paradise, was promised to a believing woman as it was to a believing man. There are Hadiths which show that the Holy prophet had given orders not to prohibit women from going to mosque. He makes it clear by quoting from a Hadith: "Do not prohibit the handmaids of Allah from going to the mosques of Allah." (Indu Menon 1981). The results have indicated that only 21.9 per cent of them believe that Muslim women can go to the mosque and 14.4 per cent of them have stated that they have no idea about it.

6. According to the principles of Islam, when widowed or divorced, a woman is at liberty to marry again. The only restraint is that they have to wait for a period of three menstrual periods. There is no period of waiting for free women, i.e.

one that is not divorced or widowed (Indu Menon 1981). The results have revealed that 89 per cent of Muslim women have stated that Islam has given liberty to marry again both to divorced women and to widow women.

7. The right to obtain divorce from her husband, even on the grounds that she simply can not stand him. please note that God deeply frowns upon divorce as a solution unless there is hardly any other alternative but it does not mean that men have more right to divorce their wives than women do (Official Home Page of Investigating Islam 2008). The results have indicated that 80.8 per cent of Muslim women know that Islam has given to a woman to take divorce from her husband if he is not correct or her wishes to. Also they have expressed (78.1%) that a woman have right to obtain divorce from her husband.

8. Regarding to Mahr, at the time of marriage woman gets mahr which is hers and hers alone, whatever the amount and she can demand whatever she wants which husbands are obliged to pay with good grace. Thus as a wife she adds to whatever she got by way of inheritance as a daughter, and that too without any obligation either to maintain herself or her children (Engineer 1992).

Mahr belongs to the wife alone. Neither her father nor husband can claim it. She can spend it the way she likes. However, the Quran does not use the word mahr, but either saduqatun or ujurun. Thus it would be seen that according to the Islamic concept the bridegroom must pay to the bride some amount as a token of his love, truthfulness and sincerity. Mahr should be a free gift and the husband can enjoy it only if the wife permits it, not otherwise (Engineer 1992)

There is no limit to it. It could be, as the Quran says, "Even a heap of gold. No ceiling could be fixed for mahr; and if you divorce them before you have touched them and you have appointed for them a portion (pay) half of what you have appointed unless they forgo or he forgoes in whose hand is the marriage tie; and it is nearer to dutifulness that you forego. Nor neglect the giving of free gifts between you. It also says that even if no dowry has been agreed upon and divorce takes place before consummation the husband must show consideration to his divorced wife and give her some gifts" (Engineer 1992)

Also, part of the mahr could be paid at the time of nikah which is known as mahr-i-mu'ajjal, immediately paid portion of mahr, and part of it

could be paid at a later date or at the time of divorce (Engineer 1992).

The results have indicated that 81.5 per cent of Muslim women have presented Islam has given right of Mhar to women at the time of marriage, and a woman gets Mhar which is hers and hers alone, whatever the amount, and she can demand whatever she wants which husband is obliged to pay with good grace. Moreover they referred in which divorce time this right dose not perform correctly. Mean while its amount is very poor and it can not protect a Muslim woman.

9. The right to negotiate marriage term of her choice, it implies that women are free to enter or not to enter a marriage contract. Neither her father nor anyone else can coerce her into accepting a proposal (Engineer 1992). The results have revealed that only 52.7 per cent of studied women know this right.

10. Active and independence role, one can see here that an ideal and desirable woman is one who is passive, surrenders herself to her husband without murmur, allows him to satisfy his carnal desires without protest, does not care for her own sexual desires, does not go out of this house, tries to please her husband and keeps him in good hum our all the time. In other words, she has no existence of her own at all. She exists for her husband or father. This was the image of woman during medieval time when she was considered nothing more than an adjunct to her husband or father. The Quran, however, does not approve of this. It gave her an independent existence of her own and an active role in life in her own right. Though there were certain constraints in the contextual sense the intention of the Quran was quite clear. A woman has an active, independent role to play and has well-defined rights. She does not exist at the pleasure of her male adjuncts (Engineer 1992). Results have indicated that 87 per cent of women have knowledge than to this right but they stated that its performance is not easy in true life.

11. About inheritance, Islam says," That the male equivalent of the portion of two females". According to Mohammed Qutb this is quite natural and justifiable for it is the men alone who is charged with shouldering all the financial obligations. She can hold property in her own name and can dispose it off at her own will (Indu Menon 1981).

The results have revealed that only 21.9 per cent of Muslim women have expressed that

inheritance property is not equally distributed among men and women, and men than women give more.

12. Regarding education, it is said by Quranic authorities that Islam stood for making education compulsory and universal. It is prescribed in Islam that every Muslim, man and woman, must receive education and must go to the farthest corner of the globe to acquire knowledge (Indu Menon 1981).

In other words Prophet Muhammad, SAW, said:

“To seek knowledge is obligatory on every Muslim.”

A woman in Islam has the right of education. Allah, SWT, encourages women to read and keep up the learning process. He also bestows his mercy upon all who seek knowledge, and gives them high status (Official Home Page of the Muslim Woman 2008).

Prophet's Hadiths repeatedly emphasize the acquirement of education and knowledge for every Muslim male and female. For example, one Hadith states that, “Seek knowledge from the cradle to grave.” Another Hadith states, “The father, if he educates his daughter well, will enter Paradise.” even another Hadith states that, “A mother is a school. If she is educated, then a whole people are educated.” (Official Home Page of Afghan-Web 2008).

The results have indicated that 70.5 per cent of Muslim women are aware of this right, but they state that family's priority is toward men's education because they believe that men are head of family and men should supply family income.

13. Keeping certain parts of the body covered, to both sexes is the compulsory duty of keeping certain parts of the body covered. These parts, which should be kept covered in any case and not exposed to any person, except to the wife or the husband, or when medical or other pressing necessities require exposure, are called Star (Mazherddin Siddigi 1991). The results have indicated that 67.1 per cent of Muslim women have presented which it is obligatory alone women to cover their bodies with clad while Islam have referred both to men and to women.

14. The economic and political position of women in Islam, Islam has given women the rights to work, to own property and to have wealth. Women can seek employment and work in profession such as medical care, teaching, civil and justice professions. These rights remain the

same before and after marriage.

Regarding the right to work, the Quran Sura 4 Verse 32 states:

“And in nowise covet those things in which Allah hath bestowed his gifts more freely on some of you than on others: to men is allotted what they earn, and to women what they earn: But ask Allah of his bounty. For Allah hath full knowledge of all things.”

In the Islamic history there were no restrictions in women's full participation in the economic, political, and social spheres of their society (Official Home Page of Afghan-Web 2008)

The results have revealed that 89.7 per cent of Muslim women have presented that Islam has given to women the right of their own independent property, but in true life men looking after and control women's property. As in this study only 8.6 per cent of women looking after and control from their property. In addition 66.6 per cent of Muslim women express that Islam has given this right to women which they can seek employment and work in profession such as medical, teaching, civil and justice professions.

15. The rights to work and earn money if they need it or want it. There is nothing in the Quran which prevents women from working on the contrary; it says that what ever she earns ,ma kasabat, is hers and hers alone. The view that a woman has to look after the home and children are not, strictly speaking, a Quranic view; it is essentially a juristic view. What is required by the Quran is not that she can not work but that the man has to maintain his wife and in return the wife has to look after the children. This doesn't deprive a woman of her right to work; it only establishes an equation between wife and husband. The equation, it should be remembered, 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. There is no bar on a women going out of the house and earning (Engineer 1992). The results have revealed that only 78.8 per cent of women have stated that Islam have given to women right to work to earn money which 55.5 per cent of them express that they do not have freedom to own your earnings.

16. Women can become a head of state, thus the Quran says: “And the believers, both men and women – they are friends of one another. They enjoin good and forbid evil and keep up prayer and pay the purifying due and obey Allah

and his messenger. As for these, Allah will have mercy on them. Surely, Allah is mighty and wise.

Now the determination of what is right and what is wrong is one of the basic duties of a state and here men as well as women, who are protectors of each other, have been enjoined to perform this task. How can then women be excluded from being leaders of the state? Thus, according to this Verse, too, a woman can be made head of an Islamic state, and much more so if it has a parliamentary government (Engineer 1992).

The results have revealed that women know (51.5%) which Islam has given to women liberty to accept and become president /prime minister and other such as these offices. In addition 61.6 per cent of them aware that women have freedom to contest election to become Member of Parliament but only 19.2 of Muslim women express that they like to become candidate for president/prim minister because they believe that it is heavy responsibility.

17. Regarding evidence of women in matters of written financial contracts, the Quran says:

"O you who have attained to faith, wherever you give or take credit for a stated term, set it down in writing. And let a scribe write it down equitably between you; and no scribe shall refuse to write as God has thought him; thus shall he write. And let him who contracts the debt dictate; and let him be conscious of God, his sustainer, and let him not weaken anything of his undertaking. And if he who contracts the debt is weak of mind or body, or is not able to dictate himself, and then let him who watches over his interests dictate equitably. And call upon two of your men to act as witnesses, and if two men are not available, then a man and two women from among such as are acceptable to you as witnesses, so that if one of them should make a mistake, the other could remind her; And the witnesses must not refuse, to give evidence, whenever they are called upon."

The verse mentions two female witnesses and one male witness in reference to financial contracts only. Muhammad Asad says: "The stipulation that two women may be substituted for one male witness does not imply any reflection on women's moral or intellectual capabilities. This is obviously due to the fact that, as a rule, women are less familiar with business procedures than men and, therefore, more liable to commit mistakes in this respect" (Engineer 1992).

The results have indicated that 41.1 per cent

of Muslim women think which Islam has said "one male witness is equal to two women witness and hence man is superior to woman in judicial matters", and they have spread this right to all of fields

18. Regarding to Polygamy, the Quran says on the matter, The first verse in this connection is: "And if you fear that you can not do justice to orphans, marry such women as seem good to you, two, or three, or four; but if you fear you will not do justice, then (marry) only one or that which your right hands possess. This is more proper that you may not do injustice." This verse expressly and unambiguously permits marriage with more than one women. Thus it can be seen that the emphasis is not on marrying more than one woman but on doing justice to the orphans (Engineer 1992).

The commentators agree that these verses were revealed immediately after the Battle of Uhud and were meant to provide guidance to Muslims after that cataclysmic event. In this battle 70 out of 700 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 this could best be done by allowing Muslim males to marry widows and orphans, up to four in number strictly on condition that they did justice to all of them and then if they were not capable of doing so they should not marry more than one women (Engineer 1992).

The results have revealed that 67.8 per cent of Muslim women believe that Islam permits men to marry more than one woman, and 17.1 of them state that they don't have enough information regarding their rights. Mean while, they express that polygamy be as the especial rule among rich Muslim family in India, and women have to accept it.

19. Conditions in Marriage, since marriage is contractual in Islam either side can validly lay down certain conditions. It is technically known as Khayar al – shart, choice to put conditions. However, the option to annul the marriage is not mentioned as a condition per se in the contract. That which is mentioned as a condition in this case is a particular quality – such as the bride's virginity or the groom's possessing a university degree – in a manner that if the said quality is not found to exist the other shall have a right to annul the contract (Engineer 1992).

This is also something in favour of women. It

protects their rights. In this form of divorce a man, at the time of marriage, can delegate his right to divorce to his wife, and she can exercise it when any of the conditions of the marital contract is violated. A woman can include this as a condition of her marital contract, saying she would exercise the right to divorce herself on his behalf (Engineer 1992). The results have indicated that 78.1 per cent of Muslim women know which women have right to obtain divorce from her husband, but they state that they can not claim this right at the time of their marriage.

20. The right to keep all her own money, she isn't responsible to maintain any relations, the Quran puts the entire burden of maintenance of the wife on the husband whatever her own wealth and income. She is not obliged to give her husband anything from her income. Even if a husband is poor and she is wealthy, the husband has to give her maintenance according to his capacity (Engineer 1992) includes food, residence and clothing. The results have revealed that 89.7 per cent of Muslim women present which a woman is not obliged to give her husband a portion of her income even if he is poor and she is wealthy, but they state that Muslim family structure is different in India.

21. Regarding to Maintenance, Quran broadened the concept of the wife's maintenance. The husband will have to spend extra, if necessary, to maintain her during her pregnancy. Not only that, she should be paid recompense for suckling the child. If she does not agree either because of inadequate recompense or for other reasons he should employ wet-nurse. She is not obliged to cook. Similarly, it is not enough to give her a piece of cloth; she should be given sewn cloths or her husband should bear the sewing charges. And as for residence she can demand a separate house to live in and is not obliged to live with her husband's parents. However, if he cannot provide a separate house, he is obliged to provide a separate portion of it with separate access to it (Engineer 1992).

The results have revealed that knowledge of women regarding this right is high, but they have to accept some conditions. In other words, a Muslim woman knows that the husband has to give her maintenance according to his capacity such as food, residence and clothing (89.7%) and also husband should bear expenses of his wife and his children (84.2%), but a woman is obliged to keep her life to give to her husband a portion of

her income. As the results have indicated that 61.3 per cent of Muslim married women in study have stated that their husband expects that they to be handed over a portion of their income to their husband and also women were obligated to give their full salary (9.2%) or part of their salary (29.2%) or whenever require (61.6%). Meanwhile 26.7 per cent of them express that Islam has given this right which a woman is not obliged to cook food and do other works at home and 53.4 per cent of women know this right that a woman can demand a separate house to live and is not obliged to live with her in-laws. If he can not agree for a separate house, he is obliged to provide a separate portion of it with separate accesses, but they state that in true life can not do these rights.

22. Regarding to pay Maintenance after divorce, Women who are divorced without any legal fault on their part. The amount of alimony payable – unless and until they remarry – has been left unspecified since it must depend on the husband's financial circumstances and on the social conditions of the time. The Quranic verse states: "And the divorced women, too, shall have (a right to) maintenance in goodly manner. This is a duty for all who are fearful of God." (Engineer 1992). The results have indicated that 62.9 per cent of women are aware of this right but they present that it is not performed correctly and women have to ignore it.

23. Custody of their children after divorce, if the woman who is divorced has a young child, she can nurse the child for up to two years and the father must maintain both the woman and her child (Official Home Page of Afghan-Web 2008). The results have revealed that 61.6 per cent of Muslim women have referred this right in Islam.

In general the results have indicated that level of awareness of Muslim working women than their rights in Mysore is at average level. In other words, data have revealed that 54.8 per cent of Muslim working women of their awareness are at average level, 34.2 per cent of them are at high level and 11 per cent are at low level.

Table 1 reveals that there is no significant relationship between Level of awareness of women and their age. In other words, the coefficient of correlation ($r = -0.047$) at ($p = 0.57$) level of significance is higher than 5% level. As a result, Null Hypothesis can be accepted. It means that age factor does not affect the level of awareness of women.

Meanwhile, the results obtained in Table 1

Table1: The result of the test of correlation coefficient between level of awareness of Muslim working women than their rights with their age and academic qualification in Mysore city.

<i>Variables</i>	<i>r</i>	<i>P</i>	<i>Result</i>
Level of awareness of women and their Age	-0.047	0.57	NS
Level of awareness of women and their academic qualification	0.347**	0.000	S

indicates that there is a significant relationship between Level of awareness of women and their academic qualification. In other words, the coefficient of correlation ($r = 0.347$) is highly significant between the two variables, and there is a direct and positive correlation between Level of awareness of women and their academic qualification at 1% level. R^2 , coefficient of determination, is 12 percent. The results show that academic qualification has a positive effect on Level of awareness of women than their rights in Islam.

Table 2 indicates that there is significant difference between Level of awareness of women and their occupations. In other words, the calculated "F" value exceeds ($F = 11.416$) than the tabulated "F" value at 1% level of significance and with 4,146 degree of freedom. The results revealed Muslim women who work in university and teaching centers have higher level of awareness than others. Of course, probably education and communications of women with other educational, scientific, cultural centers can increase knowledge of Muslim women towards their rights in Islam.

DISCUSSION AND CONCLUSION

Then Islam has given men and women equal rights in every aspects of life. Muslim women's duties don't bound not only to their husband and family but also within the four walls of their houses, so the unequal is against the spirit of Islam.

Mean while, the progress and development of a community depends upon harnessing the

skills and abilities of all sections of society regardless of caste, creed, religion and sex. Women have been discriminated against for ages and they have not been given equal opportunities in many social, economic and cultural spheres. It not merely obstructs their own development but also affects the progress of the entire nation. (Azim 1997).

The results have indicated that level of awareness of Muslim working women than their rights is at average level but they have to practice existent traditions and customs because they live in a traditional society, India. In traditional communities the laws play poor role and the rules have more important role. As 85 percent of women think that Muslim working women do not enjoy an equal status with their men in real life. Moreover, to be sure, the vast majority of these men know that their attitudes and practices in these matters do not have the support of the Quran or the Hadith, nevertheless, they continue their beliefs and practices.

On the other hand, family structure in India is patriarchal and men are main decision-making in family and women should subordinate them in all aspects of their lives. As Safia Iqbal also has referred major problems of women in modern-day society was concluded: Ignorance about and non-implementation of Islamic principles, un-Islamic customs; Deprivation of women's rightful place in the domestic order, etc (Sharma 2002).

Then male superiority and female inferiority is a sociological the problem in India and even high aware level of Muslim women can not solve this problem because they learn to obey of existent rules. Even if they inquiry educational, economic,

Table: 2 Mean aware level Scores of Muslim working women than their rights with their occupations in Mysore city with the Result of "F" Tests

<i>Occupation</i>	<i>Mean</i>	<i>S.D</i>	<i>F</i>	<i>df</i>	<i>Sig</i>	<i>Result</i>
Faculty	21.12	3.77	11.416	4141	0.000	S
Teacher	17.78	4.82				
Head of department or school	17.33	2.78				
Administer	12.1	8.62				
Cleaner	4.5	9				
Total	17.36	5.77				

social situations in the society. In other words, since men are the primary decision-makers in the Muslim family and since men hold the key to many of the instruments of women's social status, so women have to accept attitude and opinion's men and elder persons in family structure.

Mean while, the results show that Muslim women have low achievement and low aspiration. As most of respondents do not want to participate actively in political, social and cultural activities, they are not willing to accept that men and women have the same position in family structure. According to M.Indu Menon "The educational value system of the Muslim society assigns to women a position subordinate to men in society" (Indu Menon 1981). In other words of Raphael Patai "Women alone can not bring about the changes still needed for achieving real equality with men in their family status and in economic and social spheres" (Patai 1967).

To solve this problem, we should increase self-confidence in Muslim women by encouraging them to promotions their bad conditions without any fear and hesitation, and we should develop Muslim women's organizations and Muslim women's activities in society. Furthermore, we should mobilize public opinion and lend institutional and financial support to be the raising of the status of Muslim women.

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