The present research is an attempt to study the status of Muslim women in Bhaderwah Tehsil of Doda District of Jammu and Kashmir State. Status is realized through roles. Hence, the best way to assess the status of any group as category is to analyse the roles women are being called upon to play and the manner of their performance. This also brings in the structure of rights and opportunities provided to them by the state and by social, cultural and religious institutions. The various indicators that determine women’s position and status in the society include education, employment and role in decision making, family property rights and religion. These indicators which influence Muslim women’s status have been part of the research problem.

Islam originated in Saudi Arabia in Sixth century A.D. and arrived in seventh century with traders in South India. In north India Islam came with Turkish invasions in the 12th century and has since become a part of India’s religious and cultural heritage (https://en.m.wikipedia.org). Most of the Muslims in India are ethnic converters. The original races of Turks and Afghans are present in north India.

Central to understanding of Islam is the *shariat*, the body of all the rulings and provisions that are binding on legal and religious grounds. The *shariat* is derived from the *Quran* and *Hadith*. Interpretation of Islamic sources as well as the Islamic jurisprudence (*fiqh*) itself have been and still are almost exclusively in the hands of male religious scholars. Contemporary laws which are legitimated by reference to Islamic sources determine, for example, whether a woman can travel alone or if she requires a legal guardian to enter a marriage. Accordingly it has been argued that the *Quran* and the *Hadith* can and must be interpreted in a gender-equitable manner. It is not the *Quran* but the patriarchal interpretation of the secondary religious texts that is responsible for the subordination of women. These texts believe that God is just and that therefore in true Islam there can be no discrimination against women (Dagher 1997).

Among the Muslims religion regulates the sacred as well as the secular practices. The Muslims by and large accept their religion as unalterable and resist any major innovations. Under these conditions the men–women relationship and the authority structure in the family continues to be rooted in traditional sanctions as written in the sacred text for the followers of Islam even the minutest details of their every day secular
life becomes the concern of religion. In a Muslim society the code of conduct for the followers of Islam at home and outside is laid down in the religious text and this forms a firm base for the functioning of the society. The male favouring unilateral divorce rule and the unequal distribution of property and differences in roles assigned to men and women in society (Roy 1979). Along with these differences Islam, to some extent, has given various rights and privileges to women in order to have a sense of equality. This has been reflected in the works of different scholars.

Ganai (1986) has argued that at a time when the rest of the world, from Greece and Rome to India and China, considered women inferior than men, having low social status with no rights whatsoever, Islam acknowledged women’s equality with men in a great many respects. Islam improved women’s position in many areas. Prophet restrained polygamy by limiting the number of marriages to four, the essential emphasises of the Quran is for justice to women for the protection of rights of women in marriage dower is paid to a wife by husband.

Jabeen (2011) argues that Islam changed the mentality of both men and women and created a new relationship between them based on respect and mutual understanding, taking care of women and respecting her was also emphasized. The status of women was also raised in Islam by granting her the legal right to enter into contracts, to run a business and to possess property independently from her husband or any kinsmen. Women should be offered all opportunities which could enable them to develop their natural abilities, so that they might participate effectively in the development of society. It also emphasized that women should be allowed to attain the highest ranks of progress materially, intellectually and spiritually.

Islam gave right of inheritance and other property rights to women; Islam encouraged female education and granted women the right to hold a job and to involve her actively in trade and commerce. She is entitled to work outside her home and earn a living. During the early Islamic period women helped men in their outdoor work and were allowed to move about freely among men (Khan 1995). Quran, while permitting polygamy laid strict conditions that a man may take another wife only if he can treat all his wives equally. Polygamy is based on justice, monogamy should be the rule in
marriage and polygamy should be allowed in exceptional cases.

A woman is to be treated, as God has endowed her, with rights, such as to be treated as an individual, with the right to even dispose off her property and earning and enter into contracts, even after marriage. She has the right to inherit from her father, mother and husband. She can be an imam; a leader of communal prayer for a group of women (Yusuf 1974)\(^7\). A Muslim woman also has obligations. All the laws and regulations pertaining to prayer fasting, charity, pilgrimage, doing good deeds etc. apply to women, albeit with minor differences having mainly to do with female physiology.

Before marriage, a woman has the right to choose her husband. Islamic law is very strict regarding the necessity of having the woman’s consent for marriage. The groom gives marriage dowry to the bride for her own personal use. She keeps her own family name, rather than taking her husband’s. As a wife, woman has the right to be supported by her husband even if she is already rich. She also has the right to seek divorce and custody of young children. She does not return the dowry, except in a few unusual situations (Yusuf 1974)\(^8\). Besides all other provisions for her protection at the time of marriage, it was specifically decreed that woman has the full right to her Mehr, a marriage gift, which is presented to her by her husband and is included in the nuptial contract, and that such ownership does not transfer to her father or husband.

Islam decreed a right of which women was deprived both before Islam and after it (even as late as this century) the right of independent ownership. According to Islamic law, woman’s right to her money, real estate, or other properties is fully acknowledged. This right under goes no change whether she is single or married she retains her full rights to buy, sell mortgage or lease any or all her properties (Khan 1995)\(^9\).

However, there is no decree in Islam which forbids women from seeking employment whenever there is a necessity for it, especially in positions which fit her nature and in which society needs her most examples of these professions are nursing and teaching. Moreover, there is no restriction on benefiting from women’s exceptional talent in any field (Agnis 1999)\(^10\). Islam also made gender division in work by women doing certain jobs.
Her share in most cases is one-half the man’s share with no implications that she is inferior than man. This variation in inheritance right is only consistent with the variations in financial responsibilities of men and women. According to the Islamic law, man in Islam is fully responsible for the maintenance of his wife, his children, especially the females.

The status granted to women by the Quran reforms which prevailed during the early Islamic period from 7th up to 12th century did not last long. First, certain pre-Islamic customs re appeared. Secondly various social attitudes infiltrated Islamic culture from conquered people and were assimilated as norms and then identified with Muslim society. Muslim women became less and less part of social life in general. They were neglected, assumed heavy veiling and were confined to their homes with no contact outside. They were deprived of education and employment opportunities and prevented from participation in the public life (Ahmed 2003)\textsuperscript{11}. In India during medieval period in the matter of inheritance regional and customary laws began to prevail and the Muslim women like the Hindu women become non inheritor. They denied education and employment. She is supposed to enjoy the right given by shariat, in reality she was never allowed to enjoy her rights both by local customs and the men who dominated her life (Seth 2001)\textsuperscript{12}.

Child marriage, dowry system, customs of veiling, polygamy, triple talaq all increased the insignificant status of Muslim women in the patriarchal society. Besides this, limited access to education and employment, minimal role in decision making in the family, economic dependence etc., clearly show the lower status of the women in Muslim society in spite of the rights given to women by Islam (Shabir 1995)\textsuperscript{13}. The Muslim women in India who have been pushed into seclusion and segregation could never secure a platform from which she could mobilize herself and fight for regaining the lost privileges to seek further improvement in her social status.

Indian society is a patriarchal society in which men direct social, political, economic and cultural life. Muslim society in India is also patriarchal in nature. Individual families were normally set up on a patriarchal basis, with the husband and father determining fundamental conditions and making the key decisions and women
with humble obedience owed to his male authority. Patriarchal family structure rested on men’s control of most or all property, subordination to men was the normal condition for the vast majority of women. What the religion says has been interpreted by men, as the religious leaders are men denying Muslim women their religious and other rights.

Muslim women have suffered more because of the patriarchal nature of Muslim society and are not given enough freedom and hardly have access to modern education. They have more emphasis on Quran education which is given at home to the girls and thus discouraged to go outside home in the name of education (Rahman 2005)\textsuperscript{14}. In Bhaderwah there is a madrassa for girls where Muslim girls are sent after the school time for Quran education. Many girls are even educated about Quran at home. Therefore both modern as well as the traditional Quran education is being given to the Muslim girls in Bhaderwah. Education and employment is one of the important indicators of improving women’s social status in Muslim society. Female literacy rate indicates vulnerability of women to exploitation in Family and Society as it reduces women’s ability to function autonomously. The difference in male and female literacy rate in India reflects discriminatory practices with female at home and in the society. Although female literacy rate is low in Jammu and Kashmir, there has been progress in female education in the State. The female literacy rate in Doda district is 50.34 percent.

Ahmed (1987)\textsuperscript{15} writes that education is considered as an important and powerful instrument of economic development, social transformation and mobilization of human resources. The progress and prosperity of a nation and of community is determined by their level of education. Education plays important role in the dissemination of modern attitudes, values, approach and outlook. This remarkable modernizing potential of education needs to be realised by every individual or social community and must go in for it. Srivastava (2005)\textsuperscript{16} states that education is a key factor in improving the status of women and as an agent for developing modern attitude and the rational outlook. Lack of education among women hinders their ability to bring about economic development and social transformation of the community and of the nation as a whole. According to Akhtar (1992)\textsuperscript{17} education helps women in lightening the burden of tradition of ignorance and strict seclusion within the home, in equipping them with the expertise and knowledge
required to play modern roles, in widening their horizons and in raising their general status in society.

Presently, in the changing Indian society, the Muslim women try hard to get rid of the burden of traditionalism and ritualism by way of getting themselves educated, participating in societal task, earning through occupying gainful employment and thus becoming self reliant (Menon 1981) to the extent that they are demanding reservation for themselves in educational institutions and in public sector jobs within the OBC (Sikand 2001). The interaction between men and women among Muslims in Jammu and Kashmir takes place at all levels and in all sections of the society. In rural areas men and women work together in fields in Jammu and Kashmir. The status of women particularly of Muslim women is changing now. We can see Muslim women in the field of medicine, teaching and in administrative and political field. Muslims in Jammu and Kashmir are socially and economically in a better position as compared to Muslims in rest of India (Anjum 1992).

Muslims are hesitant to allow their women to work outside the family. Besides, many Muslim men believe that women are physically unfit to do any work other than the household work. And this is culturally imposed on women by society (Kishwar 1985). As a result Muslim women seem to be averse to employment outside the home for wages. However, the influence of these socio-cultural barriers prohibiting women to seek employment is weakening today.

Muslim women have the lowest work participation rate. Sixty percent of Muslim women are self-employed. Figures for Muslim women employment as regular worker in urban areas are 15.7 percent which highlights their marginal presence in salaried jobs. The high self employment rates and the corresponding low participation rate of Muslim women as salaried workers indicate their marginal presence as workers in the formal economy. The Muslim women employment in both urban and rural areas is very low as compared to others (Hasan and Menon 1994). In Bhaderwah many Muslim women are taking up employment outside their homes but many women are still denied the opportunity to work by their husband and father.
Chapter-I

Introduction

Purdah system has affected the Muslim women’s social status. Due to Purdah system, the presence of Muslim women has been considerably low in social gathering. And it acted as a stumbling block in the progress of Muslim women because Purdah as well as seclusion deprives them of equal opportunity in most of the spheres of human activities and hampered their social progress (Hyder 1975) but now in Jammu and Kashmir the Muslim women can be seen without wearing veil in public spheres and in educational institutions. Thus the effect of Purdah in keeping the Muslim women secluded and isolated is getting reduced.

Another practice along with the seclusion of women is the practice of triple talaq. This has been most detrimental to the status of Muslim women. It is largely seclusion that has kept women backward in respect of education, health, prevented their participation in economic and social fields and has been a hurdle in the way of realizing their property rights. It has made them heavily dependent on men for the business of living and hence also for achieving any progress. In their relationship with the divine, men and women stand on footing of equality in Islam, a woman, like man, is an individual who can pray to the almighty and can hope for redemption. Islam does not consider woman as an impediment in the path of religion, nor does it consider her as the root cause of man’s downfall. The incidence of polygamy among Muslims is not as high as it is believed to be, there is no doubt that the prevalence of legal sanction for polygyny caused widespread resentment among the women of this community (Towards equality 1974).

Divorce among Muslims in India usually follows the talaq- ul- biddat form. The Muslim husband can divorce his wife by uttering the word talaq i.e. divorce three times. A Muslim wife on her own cannot dissolve the marriage but can get it dissolved on one or more of the grounds specified in India Dissolution of Muslim Marriage act, 1939. A man who gives his wife talaq is supposed to pay her mehr that he promised at the time of wedding, in case he has not given it earlier, the provision of maintenance is considered as the duty of righteous (Mahmood 1972).

Women’s position in Islamic law can be understood better if seen in the context of the emergence of principles of shariat law within tribal Arabia. The Arabs were traders and has mastered the law of contact which was applied to all social relationships.
Chapter I

Introduction

including marriage. The principles governing marriage transactions in Islam were similar to trade contracts. The principles of a contractual marriage provided a better scope for defining women’s rights than the status marriages. The prophet converted the custom of bride price of tribal Arabia to mehr which would be a future security to a married woman (Agnis 1999)\textsuperscript{26}. The Muslim law contains several positive provisions which would safeguard women’s rights.

The shariat Law is quite progressive as for as women is concerned. She has given all the rights which men enjoyed in seventh century. These include the right in marriage in the form of consent which was very essential in every marriage contract and she can also stipulate her conditions before giving her consent. She also has the rights of divorce (khula), inheritance and maintenance (Engineer 2000)\textsuperscript{27}.

The most important and far reaching enactment passed with in recent years, dealing with the application of Muhammadan law in India, is the shariat act, 1937 applicable throughout India. It is a short enactment of six sections which aims at restoring the laws of Islam to all Muslim communities residing in India, and doing away with customs contrary to the shariat. It is applicable to every Muslim, regardless of school to which he belongs. It is applicable to all kind of property. Notwithstanding any custom or usage to the contrary, in all questions regarding special property of females, including personal property inherited or obtained under contract or gift or any other provision of personal law, marriage, dissolution of marriage, maintenance, dower, guardianship, gifts, trusts and trust properties and wakfs the rule of decision in cases where the parties are Muslims shall be the Muslim personal law (shariat) (Fyazee 1974)\textsuperscript{28}.

Jammu and Kashmir government passed a Bill in 2007 making the Indian Shariat Act of 1937 (Muslim Personal Law) applicable to all Muslims in the state like in the rest of India. Shariat Bill will replace all customary personal laws and will reduce gender bias. Muslims in the state have so for been governed by customary laws. The Muslim personal law will deal with all questions regarding interstate succession, special property of females including personal property inherited or gift or any other provision of personal law, marriage, dissolution of marriage, including talaq, trusts and trust properties. The rule of decision shall be the shariat in matter of marriage, guardianship and property.
Since both the shariat and the customary laws were applicable in the state earlier, the chaos it leads to will be reduced now with the induction of one uniform law.

As far as the frame of Islam is concerned, religious symbolism was interpreted to a large extent to match existing perceptions about the status of Muslim women, while legislation was used as a means to help women regain the rights that the shariat had given them. Although the community supported the legislation, it realized that women’s interest would be best served by the restoration of rights under the shariat. However, efforts to restore these rights were played out between the government, ulemas, representative of community based political groups and women’s organization and in all this the pressure of community politics had always been an important factor (Shah Bano Case). For instance, the role and interference of the members of all India Muslim personal law board on the issues related to women’s Islamic rights and its claim as being the custodian of the Muslim personal law as well as the Muslim community (Hasan and Menon 2004).

As regard inheritance, Muslim women enjoy rights to property as full and absolute as those of men. As a general rule, the share of inheritance of a female is half the share of a male of the same degree (Diwan 2007). But Muslims in some parts of the country follow their customary laws in which women are non-inheritors. While in theory a woman is supposed to enjoy the rights enjoined by the shariat, in reality the situation is different. In Jammu and Kashmir customary laws are followed, females are excluded from inheritance and instead of giving property they are given dowry. Dowry is practiced frequently among Muslims. Instead of asking for immovable property, many Muslim women feel satisfied with dowry as they consider it equivalent to the amount of property. In Bhaderwah also Muslim practice dowry. During marriage they gave dowry to daughter in the form of jewellery and cash instead of giving immovable property.

The current debate on the reforms of Muslim personal law provides an excellent example of how the general paucity of factual data on Muslim social institutions and behaviour has allowed conflicting opinions or points of view to be argued out with equal fervour and zeal and for a stereotyped conception of Muslims in India as a whole to persist. Opinions on the question have ranged from total opposition to reforms to its
complete overhaul or abrogation (Diwan 2007)\textsuperscript{31}.

Marriage in Islam derives its legitimacy from the shari\textit{at} and is a contract. There is no ban on widow remarriage. The contract of marriage gives unequal right to men and women. The prevailing social customs are much more powerful in determining the social attitude towards marriage, widow remarriage and divorce than the religious injunctions, as an example, religion provides for free consent of both parties in the \textit{nikah} but in practice, it is a mere formality, so far as the girl is concerned. The right of repudiation of the marriage of contract is with the husband.

\textit{Mehr} (dower) is meant to be a security for the wife against the possibility of divorce at husband’s free will. It is doubtful, however, as to how many women are in a position to assert their claims to \textit{mehr} in the event of a divorce or widowhood. Women’s right to inheritance, provided in Islam, are significant especially in view of the fact that they were meant for wife, daughter, mother, sister and grand-mother, the general rule being that the female was to inherit half of what the corresponding male inherit. However, the women’s right to hold or inherit property is upheld in practice, this is largely due to their seclusion, absence of education, and the prevalence of customs and conventions which in the Indian cultural setting, go against women’s rights (Towards equality 1974)\textsuperscript{32}.

Bhaderwah is inhabited by both Hindus and Muslims. On observation it was found that the living standard of Muslims is high. Young Muslim girls are often seen without \textit{purdah} in the colleges and schools and in the market places without accompanied by their relatives. In villages women work in the field without \textit{purdah}.

Majority of working Muslim women have improved their status as a result of working outside their families. Their education enabled them to get job which contributed to their economic security but many women receive the criticism of old and religious minded people. In villages of Bhaderwah, men and women work together in their agricultural fields at all levels; this is related to the prevalence of strong ties arising out of kinship pattern and general closeness in the family. This reflects the feature of changing society of Jammu and Kashmir.
In Bhaderwah it was found that elderly women are involved in the family decisions. There is no restriction on female education and their employment. Polygamy is rare in Bhaderwah. There are Muslim women municipal corporators and panchayat members. Muslims of Bhaderwah are economically in a better position. Muslim women in Bhaderwah are socially seen to be in a better position as compared to their counterparts in other parts of the country. They also seem to enjoy almost all the Islamic rights. But they do not enjoy property rights. Though the family property should be equally distributed among daughters and sons according to Islam but this law is not followed.

The present research was an attempt to study the status of Muslim women in Bhaderwah Tehsil by specifically exploring the status indicators namely education, employment and the personal law which included rules and laws related to marriage, property, divorce and maintenance.

1.1 Concepts used

A number of concepts have been used in the study, the detailed analysis of which was of utmost importance. The study tried to explore the inter-relation of such concepts and their implication in understanding the issue under study.

Purdah system

Purdah system prevailed among Muslim community across the world. Under purdah system women / girls are required to cover themselves with hijab, burqa and is a major constraint in women’s education and employment as Muslims prefer all girls’ school for their daughters. It is believed that a woman in veil maintains a distance from the opposite sex is more likely to be safe when going outside home and thus helps to maintain her chastity.

Personal law

Muslim society is regulated by Muslim personal law in India and likewise also in Jammu and Kashmir. Rights of property inheritance, marriage, dower and maintenance are all regulated and controlled by Muslim personal law. Structure of personal law is patriarchal in nature and every sphere of women’s life is controlled by male members of
Muslim society.

**Patriarchy**

The word patriarchy literally means the rule of the father or the “patriarch”, and originally it was used to describe a specific type of “male-dominated family”. It is used more generally to refer to male domination, to the power relationships by which men dominated women, and to characterize a system whereby women are kept subordinate in a number of ways (Bhasin 1993). Sylvia Walby in her book, Theorising Patriarchy calls it “a system of social structures and practices in which men dominate, oppress and exploit women” (Walby 1990).

Bhasin (1993) writes that the institution of the family, the basic unit of society, is probably the most patriarchal. A man is considered the head of the household; within the family he controls women’s sexuality, labour or production, reproduction and mobility. There is a hierarchy in which man is superior and dominant, woman is inferior and subordinate. She also writes that men control women’s mobility. The imposition of purdah, restrictions on leaving the domestic space, a strict separation of private and public, limits on interaction between the sexes all control women’s mobility. Most property and other productive resources are controlled by men and they pass from one man to another, usually from father to son. Even where women have the legal right to inherit such assets, a whole array of customary practices, emotional pressures, social sanctions and violence prevent them from acquiring actual control over them. In other cases, personal laws curtail their rights, rather than enhance them.

**Gender**

Oakley (1985) writes that, “gender is a matter of culture; it refers to the social classification of men and women into masculine and feminine.” Gender refers to the socio-cultural definition of man and woman, the way societies distinguish men and women and assign them social roles (Bhasin 1993). She also writes that this division leads to a gender division of skills and gender division of labour also leads to hierarchies and inequalities.
1.2 Area of study

India is a land of different religions including Hindu, Muslims, Christians, Sikhs and others. 14 percent Muslims are present in India which is second largest Muslim population in any country.

The study was under taken in Jammu and Kashmir which is a Muslim majority state with total Muslim population being 70% (census 2011). Jammu and Kashmir is divided into three regions: Jammu, Kashmir and Ladakh. These three regions are divided into 22 districts. There are 10 districts in Jammu and 10 districts in Kashmir and 2 districts in Ladakh region.

Doda district is one of the 10 districts of Jammu and Kashmir which forms the population of the present study from which Bhaderwah Tehsil is taken as sample through purposive sampling. Doda district has a total population of 69,1929 and out of which 58 percent are Muslim. Doda district is divided into 4 Tehsils. Bhaderwah Tehsil which is the field of study has one block. This includes 118 villages and one town. Total population of Bhaderwah is 75,371 out of which 39,048 are males and 36,323 females. Muslim population of Bhaderwah is 48%. Literacy rate of Bhaderwah Tehsil is 76.16% which is higher than state average of 67.16%. 87% of male and 63% of female population is literate in Bhaderwah. In terms of percentage share of the total population, the rural population constitutes 85% and urban population is 15% of the total population. Sex ratio of Bhaderwah is 930 females per 1000 males. In rural area Muslim population is 32% and Hindus contribute 64% of the total rural population whereas in urban area Muslims contribute 75% of the total population followed by Hindus who contributes 25% of the total population. The study was conducted on Muslim women in Bhaderwah Tehsil of Muslim dominated Doda district. The study included five Muslim dominated villages of Bhaderwah and urban part included Bhaderwah town which is under the administration of Bhaderwah Municipal Corporation.

1.3 Significance of the study

While a change is visible in the status of Indian women towards one of greater equality with men and in her role towards greater participation in family decision making
and other social and economic activities, the elements and space of such change cannot be said to be the same across all religious communities in India. Muslims are considered to be lagging behind other religious communities; Fundamentalism and ignorance have also prevented Muslim women from enjoying modern privileges. For the development of Muslim community the social participation of their women is equally important. They should have equal vistas to education and employment to keep up the rate of progress and improvement (Ahmed 1990)\(^3\).

The women of Jammu and Kashmir particularly Muslim women have suffered economically and educationally during the last decade due to insurgency and militancy in the state. Majority of the women voluntarily preferred to stay at home. Literacy rate and employment rate had fallen sharply. Purdah system among Muslim women became rigid due to the turmoil in the state. But now the situation in state has improved and it becomes interesting and necessary to study the status of Muslim women.

The Muslim personal law manages the day to day life of Muslims in Jammu and Kashmir, as well as it does across the countary and beyond. It follows the rules from Quran, Haddis and Ijma and Qias, regarding marriage, talaq, inheritance and maintenance mostly effecting women. Personal law is not in favour of providing maintenance beyond the period of iddat after divorce, effecting poor women and thus had forced the Government of India to amend the Muslim women maintenance act 1986 which granted women the right to maintenance after the expiry of iddat. In this context the study assumes importance as it would attempt to study the changes in the marriage and its related rules and practices and would also look into how personal law affects their life.

The study assumes significance in the context that plenty of research and study has been done regarding the Muslim women’s status at the National level. But as far as Jammu and Kashmir is concerned, although some research has been conducted on some specific issues (Ganai, 1986; Hasan and Menon, 2004; Roy, 1979)\(^3\) but still very less is known about the social and economic status of Muslim women. At the conceptual level, this study was an attempt to investigate the status of Muslim women and the various problems Muslim women are facing. This study was an attempt to focus on several
aspects of Muslim women’s lives. Their socio-economic status, work, and education, decision making and religious rights and how Muslim personal law is effecting their social position in the society. Keeping in view the above reasons, the present area and topic of study was chosen for the present research work.

1.4 Objectives

The present study has been conducted with the objectives which focused on the socio-economic status, educational status, rights of women under personal law. Position of women in personal law and socio religious constrains which affect the social status of women and how Muslim women are positioned in the patriarchal Muslim society

The present study was undertaken with the following objectives.

1. To study the socio economic status of Muslim women in Bhaderwah.

2. To study the educational and employment status of Muslim women.

3. To study how women are positioned in Muslim society.

4. To find out how does the patriarchal structure and culture of the society affect the status of Muslim women in the context of education, employment, property rights and maintenance and their status within the family.

5. To explore the awareness among the Muslim women regarding their rights of inheritance, dower and talaq and to know their opinion regarding the personal law.

1.5 Research questions

Whether there is a change in the socio-economic status of Muslim women, their perception regarding purdha system, education, work and Muslim personal law. The perception of Muslim men towards women’s education, work and rights under Muslim Personal Law. The research questions with the stated objectives were framed as follows:

1. What are the visible changes that have taken place in the Muslim women’s social status in present time?
2. What is the perception of Muslim men towards education and employment of Muslim women and the personal law?

3. What are different rights given to Muslim women under shariat?

4. How does the economic empowerment lead to the change in position of Muslim women in society?

5. How does Muslim personal law affect their social position?

1.6 Research Methodology

The present study has followed the feminist perspective. The basic idea behind the feminism is that women’s position in society is unequal to that of men and that society is structured in such a way as to benefit men. Radical feminism emphasizes the patriarchal roots of inequality between men and women. Radical feminism views patriarchy as dividing rights, privileges and power primarily by gender and as a result oppressing women and privileging men. Radical feminism opposes existing political and social organization in general because it is inherently tied to patriarchy. The socially accepted gender roles for both males and females are framed in accordance with the patriarchal ideology (Oakley 1972). Among Muslim society there is a division of sphere of work for woman and man, which shows gender inequality and subordination of women. Feminists such as Sylvia Walby (1990) have argued that gender inequalities such as these are sustained through a range of social structures that subordinate women. Thus the present study has made an attempt to understand the link that the status of Muslim women has with the patriarchal structure of Muslim society.

1.7 Research Design

On the basis of the objectives of the proposed study, the design chosen for the present research was exploratory research design which explores the issue under consideration. Research design not only anticipates and specifies the seemingly countless decisions connected with carrying out data collection, processing and analysis but it presents a logical basis for these decisions (Manheim 1977). The exploratory research design helped to know the real life problems of Muslim women, about the community as
a whole, social and religious institution and the socio-economic life Muslim women in Bhaderwah Tehsil of Doda district of Jammu and Kashmir. Srivastava (2005) writes that, research design intends to formulate a more precise research problem. It is flexible, allowing researchers to navigate the area where they would later like to conduct a lengthy, more structured study and acquaints the researcher with the problems of studying real life situations and clarifying various concepts. The present study has been an exploratory and was empirical in nature and was based on both primary and secondary data. The primary data was based on the intensive field work which has been carried out in the Muslim households in Bhaderwah Tehsil. The exploratory research design helped to explore the social, educational and economic life of the respondents to know their real life situations.

The objectives of this study indicate that the present sociological study is concerned about the status of Muslim women their socio-economic condition, education, rights under personal law, structure of patriarchy and other problems related to Muslim women in Muslim society. Issues like personal law, education, employment, purdha, family decision making, socio-religious and cultural traditions were included in this study. To enquire and understand these issues a deeper insight into the life of Muslim women was required.

**Sampling and Sample size**

The main principle behind sampling is that we seek knowledge about the total units (called population) by observing a few units (called sample). A sample is a portion of people drawn from a larger population. It will be representative of the population only if it has some basic characteristics of the population from which it is drawn (Ahuja 2002). According to Manheim (1977), “a sample is a part of the population which is studied in order to make inferences about the whole population”. The most important consideration in selecting a sample is to see that it is a close representative of the universe. A good sample must be representative of the universe or population and must be adequate in size in order to be reliable.

According to Ahuja (2002), sample size refers to the number of items to be
selected from the universe to constitute a sample. The size of sample should be excessively large, nor too small. It should be optimum. For the present study purposive sampling method was taken into consideration. The universe of the study comprised of all the Muslim women in Bhaderwah Tehsil of Doda district. To select the sample for the present study, Multi-stage sampling was used to select the study area. In the first stage out of the 22 districts of Jammu, Doda district has been selected. In the second stage out of 4 Tehsils of Doda district, Bhaderwah Tehsil was chosen and in third stage five villages and town were purposively chosen for the present study.

Thus the final sample was taken from the last stage comprising of five villages and Bhaderwah town. The sample for the present study was taken from both urban and rural areas. The urban area comprises of Bhaderwah town and the rural area comprise of six villages chosen with majority Muslim households. These villages are Chakka, Channote, Dhareja, Puneja and Shreki. A total of 200 Muslim women consisting of 100 Muslim women from Bhaderwah town and 20 women from each of the five villages were chosen randomly. Besides this, 50 men were also selected purposively, 25 Males were selected from Bhaderwah Town and 5 males from each of the five villages respectively.

To obtain detailed and complete data a standard interview schedule was prepared for the two sets of respondents (Muslim men and women). The schedule consisted of both closed and open ended questions. One of the techniques for data collection was interview to record the first hand information. This technique was preferred because of high incidence of illiteracy among women. Indepth Interview was one of the tools of data collection.

A few case studies were also conducted to have an in-depth knowledge of changes taking place in status and role of these Muslim women. Observation technique also formed an important part of this study as it is only through careful observation that the substantial changes in women’s living standards could be visualized.

The secondary sources included various books, journals, articles, archives. The sources available on internet were also considered.
Table 1.1 Selected six villages and town

<table>
<thead>
<tr>
<th>S.No</th>
<th>Town/ Village</th>
<th>No. of Household</th>
<th>Female +Male = total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Bhaderwah Town</td>
<td>642</td>
<td>100 +25 = 125</td>
</tr>
<tr>
<td>2.</td>
<td>Chaka</td>
<td>190</td>
<td>20+5 = 25</td>
</tr>
<tr>
<td>3.</td>
<td>Channote</td>
<td>150</td>
<td>20+5 = 25</td>
</tr>
<tr>
<td>4.</td>
<td>Dhareeja</td>
<td>180</td>
<td>20+5 =25</td>
</tr>
<tr>
<td>5.</td>
<td>Puneja</td>
<td>181</td>
<td>20+5 =25</td>
</tr>
<tr>
<td>6.</td>
<td>Shreki</td>
<td>119</td>
<td>20+5 =25</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>1142</strong></td>
<td><strong>250</strong></td>
</tr>
</tbody>
</table>

*Number of households and respondents selected from each village and town

The sample design for the field work was chosen after collecting appropriate information from both the primary as well as secondary sources related to Muslim women in India and Jammu and Kashmir. Information was provided by various government and administrative offices, D.C office Doda and Tehsil office Bhaderwah. Information was also collected from local people about the women who faced various problems in their life. Census office Jammu has also been referred to for getting relevant data for the study.

Table 1.2 Religion wise population of Bhaderwah Tehsil

<table>
<thead>
<tr>
<th></th>
<th>Total</th>
<th>Hindu</th>
<th>Muslim</th>
<th>Christians</th>
<th>Sikh</th>
<th>Others</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total</strong></td>
<td>75,371</td>
<td>43,735</td>
<td>31,439</td>
<td>95</td>
<td>86</td>
<td>16</td>
</tr>
<tr>
<td><strong>Male</strong></td>
<td>39,048</td>
<td>22,637</td>
<td>16,256</td>
<td>87</td>
<td>58</td>
<td>10</td>
</tr>
<tr>
<td><strong>Female</strong></td>
<td>36,323</td>
<td>21,098</td>
<td>15,183</td>
<td>8</td>
<td>28</td>
<td>6</td>
</tr>
</tbody>
</table>

Census 2011

Total population of Bhaderwah Tehsil is about 75 thousand people; among them 52% are male and 48% female population. There are about 14 thousand households in Bhaderwah and an average 5 person live in every family. The majority of population
nearly 85% live in Bhaderwah rural part and 15% population lives in the Bhaderwah urban part. Sex ratio of Bhaderwah is 930 females per 1000 male.

**Table 1.3 Religion wise population of Bhaderwah rural part**

<table>
<thead>
<tr>
<th></th>
<th>Total</th>
<th>Hindu</th>
<th>Muslim</th>
<th>Christian</th>
<th>Sikh</th>
<th>Others</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total</strong></td>
<td>64,292</td>
<td>40,996</td>
<td>23,127</td>
<td>82</td>
<td>71</td>
<td>16</td>
</tr>
<tr>
<td><strong>Male</strong></td>
<td>33,346</td>
<td>21,221</td>
<td>11,985</td>
<td>79</td>
<td>51</td>
<td>10</td>
</tr>
<tr>
<td><strong>Female</strong></td>
<td>30,946</td>
<td>19,775</td>
<td>11,142</td>
<td>3</td>
<td>20</td>
<td>6</td>
</tr>
</tbody>
</table>

Census 2011

Bhaderwah Tehsil (rural part) with population of about 54 thousand is Doda district’s second least rural populous sub district. There are 118 villages in Bhaderwah Tehsil. Hindus contribute 64% of the total population and are the largest religious community in the rural Bhaderwah followed by Muslims who contribute 32% of the total rural population. Out of 118 villages Muslim dominated villages were chosen purposively for the study.

**Table 1.4 Religion wise population of Bhaderwah urban part**

<table>
<thead>
<tr>
<th></th>
<th>Total</th>
<th>Hindus</th>
<th>Muslim</th>
<th>Christian</th>
<th>Sikh</th>
<th>Others</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total</strong></td>
<td>11,084</td>
<td>2,739</td>
<td>8,312</td>
<td>13</td>
<td>15</td>
<td>0</td>
</tr>
<tr>
<td><strong>Male</strong></td>
<td>5,705</td>
<td>1,416</td>
<td>4,271</td>
<td>8</td>
<td>7</td>
<td>0</td>
</tr>
<tr>
<td><strong>Female</strong></td>
<td>4,379</td>
<td>1,323</td>
<td>4,041</td>
<td>5</td>
<td>8</td>
<td>0</td>
</tr>
</tbody>
</table>

Census 2011

Bhaderwah (urban part) which comes under the Bhaderwah municipal committee is the only city of this district with population of about 11 thousand. It is Doda district’s the 3rd least urban populous sub district. The Muslims contribute 75% of the total population and are the largest religious community in Bhaderwah town followed by Hindus who contribute 25% of the total population. Female sex ratio per 1000 male among Muslims is 946 and among Hindus is 934.

The table 1.3 and 1.4 indicate the population of Muslim in rural and urban Bhaderwah. An investigator encounters a number of problems in getting information
from Muslim women. Usually Muslim women are not allowed to speak or they themselves don’t speak freely before the strangers especially if the researcher is male but female researchers face less problem but still one counters hurdles in talking to Muslim women. Some time they don’t come out to talk or are not allowed by male members and in some cases they have to take prior permission from male members or speak in their presence. In the presence of male members they hesitate to answer all questions and to give right information and mostly do not speak against patriarchy and personal law. To collect frank and free information women were interviewed at work places, in colleges and schools and in agricultural fields. Most of the housewives were interviewed in the absence of male members. Besides Muslim women, the views of Muslim men (50 sample size) were also taken to analyse their perception regarding education, employment, property rights, and patriarchal structure of Muslim society and Muslim personal law influencing the social position, lives of Muslim women in Muslim society. Since men were decision makers and play important role in women’s status therefore if women have to change Muslim men must change their perception and attitude. Thus the units of inquiry included both the Muslim women and Muslim men. Separate interview schedules were prepared for both women and men.

**Purposive sampling**

In this sampling the researcher purposively chooses persons who, in his judgment about some appropriate characteristics required of the sample members, are thought to be relevant to the research topic and are easily available. In this technique, some variables are given importance (Ahuja 2007). Therefore, this method was of great help for selecting the sample units which could provide maximum information about the phenomenon under study.

In this sampling each individual is chosen randomly, such that each individual has the same probability of being chosen at any stage during the sampling process. The entire process of sampling is done in a single step with each subject selected independently of the other members of the population. This method was of great help for selecting respondents for the study.
A total of 250 respondents were interviewed based on random and purposive method of sampling

1.8 Methods of data collection

The present research is empirical in nature and is based on both primary and secondary data. The primary data have been collected through fieldwork. The term ‘field’ refers to the place where the investigator plans to study the selected community. The process of collecting data by living with the people, having a first hand experience of their lifestyle, is termed as field work. Field work also teaches the distinction between ‘what people think’, ‘what people say’, ‘what people do’ and what people say ‘they ought to have done’ (Srivastava 2005). In the field, the investigator first observes the behavior of the people in their living area and at their work place and in their educational institutions. Second researcher converses with them wherever they are accessible at their houses and work place etc about why they do and what they did, which the researcher could never be able to observe and their opinion on various issues. The former technique is known as observation and the latter is interview. Both techniques were used to conduct the field work for the present study.

Observation

Observation is a method that employs vision as its main mean of data collection. Ahuja (2007) has defined it as “selection, provocation, recording and encoding of that set of behaviors and setting concerning organism ‘in-situ’ which are consistent with empirical aims. It is a technique employed to understand the behavior of an individual in their natural setting. For the present study, a lot of information has been recorded through both participant and non participant observation.

Tools and techniques of Data Collection

The primary data have been collected through fieldwork. The structured interview with the help of interview schedule was carried out to collect primary data from the field of study. The difference between interview and interview schedule is that the former is a ‘specific conversational technique’ with lot of improvisations (kvale, 1996).
In the latter, the researcher simply reads out the questions to the respondents as they have already been framed and records the responses of selected sample. The interview schedule is a very important tool as it assures a high response rate and answers to all questions. The respondent’s environment is also controlled.

For the present study two set of interview schedules for Muslim women and Muslim men were used to achieve the objectives of the present study. Before finalising the interview schedule a pilot study was conducted to know about the gaps left in the construction of the interview schedule. Interview schedules framed for respondents to analyse their perception about education, women employment, patriarchy, personal law, purdha system and attitude of Muslim men regarding education, work, and rights of women in personal law.

Case study method is also used to gather the detailed information from the field. Case study research involves case, and studies over an extended period of time (Ahuja, 1992). For the present study case studies of some outstanding women were specifically developed to capture the qualitative dimension and experience regarding their achieving education and facing various problems to achieve a good position in society and impact on their self and case study of those women also included who suffer due to male dominated Muslim personal law and patriarchal structure of Muslim society which is regulated by their religion.

The secondary sources for the study includes various books, articles, journals, government, reports and other reports related to research topic.

Data Analysis Techniques Used

MS Excel was used to analyse the raw data, frequency tabulations, cross tabulations and diagrammatic presentation of data.

1.9 Review of literature

There have been a number of studies related to Muslims in general and Muslim women in specific. It becomes important to cite these studies in order to locate the present study
In his study ‘Women in Islam’ Ahmed (2003) argues that before the advent of Islam and the arrival of prophet Muhammad (s.a.w) the history of women was no doubt the history of subjugation and oppression. She was underestimated and condemned as a low and mean creature and was regarded as the root cause of all evils and disasters. She did not enjoy any absolute or independent position in the society and was made subservient to man. She was denied all rights and had to live on the pity and mercy of man. In such a dark period of history of women, Islam raised its voice so vehemently that the whole world reverberated with it. Islam improved women’s overall social status.

Giyasudin (1994) states that position of women in India has deteriorated during medieval and during British period in social as well as in economic spheres. Backward ideas continue to dominate our social relations and determine women’s status in the family and society. The attitude of discriminatory treatment against women had its origin in the feudal pattern of social set up. Consciousness and pride of status are marked features of feudal remnants. Even after independence social position of Muslim women remained low because of segregation and illiteracy.

Hasan & Menon (2004) argue in their study that stereotypes of Muslim women, entrenched by the trinity of multiple marriages, triple talaq and Purdah have held them hostage for so long that they have become difficult to dislodge. Muslim women probably comprise the poorest and most disadvantaged group in the country. Muslim women have been viewed as wards of their community, and on the other as independent freely-choosing subject entitled to rights, resources and protection, irrespective of sex religion. In most analysis as well as in much of the campaigning and struggle, greater attention has been paid to the question of Muslim personal law and its curtailment of rights vis-à-vis women and on legal equality in the matter of personal law as a minimum guarantee of equal citizenship than on socio-economic, historical on local factors. The problem of raising women from oppressed, a lower value status to social economic and political equality, from tradition to modernity has been a discontinuous and indeed a complex process linked with the contradictory pulls and tensions of class, caste and power. The realization of equality has been an inseparable process of modernization in ‘our society’ of the Middle Ages and in a protracted and bitter struggle the dynamic concept emerged
as a great ideological force. An important aspect of the transition from tradition to modernity is the change in the pattern of social stratification.

Roy (1979)\(^5\) in her study ‘Status of Muslim in north India’ found that after Independence, modern and secular education affected the attitude and values of the Muslims. Today, the formally educated Muslim women have a firsthand knowledge of the religious text. With the result that on one hand they have begun to challenge the validity of the interpolative 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 Quran. The educated women find herself comparatively equal with man and finds herself to be discriminated against in many domains and suppressed by the sanctioned traditional authority pattern. In spite of the slowness in adapting to change the Muslims share the capacity with non-Muslims to take advantage of opportunities extended to them in the socio-economic system of India of which they are a part.

Hussain (1998)\(^6\) in her study ‘The changing half: A study of Indian Muslim’ found that the structural and institutional factors like customs, traditions, value system, patriarchal structure, misinterpretation of Islamic principles, lack of self initiative or motivation, lack of cooperation from male members etc. hinder women to adopt new values and change than the religious factors alone. But due to the prevalence of illiteracy, poverty, dependency etc. they are accepting reforms slowly. Different variables like education, age, family structure, income, duration of stay in town, exposure to mass media etc. have contributed significantly in changing the attitude of Muslim women towards the process of modernization and social change.

Anjum (1992)\(^7\) states that, in India, the shariat determines the day to day life of all Muslim women. In reality variables like social class, regional sub-culture, and so on, mediate between the Islamic injunctions and the actual conditions of Muslim women. The role and influence of the class factor is particularly important and operate even in Islamic societies. During major part of Muslim rule in India, the Shariat laws did not prevail. The shariat was only ‘an object of reverence, not a body of law that was or could be enforced and there, was no formal change, relating to the rights and duties of women. There was a considerable change in the attitude towards their laws.
Parashar (1992)\textsuperscript{58} states that Muslims used the opportunities provided by the government of India Act 1935, to modify some aspects of their religious personal law and the *ulema* of the *jamat* introduced the *Shariat* application into federal Assembly in 1935. The *ulema* concerned with the fact that the Muslims in India were not following the rules of succession and inheritance enjoined by the *shariat* and are governed by their respective customary laws thus denying daughters and other women their due share specified by Islamic law. Author further writes that Muslim women condemned customary laws as it adversely affected their rights and demanded the application of Muslim *Shariat* law, as they were denied their rights in matters of succession. Similarly dissolution of Muslim marriage act 1939 was passed by *ulemas* to give rights to Muslim women to dissolve their marriages. The process of mobilizing Muslim public opinion by referring to their religious personal law and the immutability of the *Shariat* was again repeated most force fully in 1985, in response to the Supreme Court judgment in what became known as Shah Bano case. In this case of maintenance, the Supreme Court decided that there was no conflict between sec. 125 of Cr. P.C. and the Muslim personal law.

Fyazee (1974)\textsuperscript{59} states that the most important and far reaching enactment passed with in recent years, dealing with the application of Muhammadan law in India, is the *shariat* act, 1937applicable throughout India. It is a short enactment of six sections which aims at restoring the laws of Islam to all Muslim communities residing in India, and doing away with customs contrary to the *shariat*. It is applicable to every Muslim, regardless of school to which he belongs. It is applicable to all kind of property. Notwithstanding any custom or usage to the contrary, in all questions regarding special property of females, including personal property inherited or obtained under contract or gift or any other provision of personal law, marriage, dissolution of marriage, maintenance, dower, guardianship, gifts, trusts and trust properties and wakfs the rule of decision in cases where the parties are Muslims shall be the Muslim personal law (*shariat*).

Kurshid (1986)\textsuperscript{60} in his study states that during Shah Bano case the Chief Justice of India explained that the Islamic law’s provision which limits the husbands liability to
provide maintenance to the wife for the period of *Iddat* does not contemplate the situation that the women is unable to maintain herself. The true position, according to the Supreme Court judgment, is that if a divorced wife is able to maintain herself, the husband’s liability to provide maintenance for her leases with the expiration of the period of *Iddat*. If she is unable to maintain herself, she is entitled to have recourse to section 125 of the Cr.P.C.

Ahmed (1992)\(^6\) states that within the temporal and spatial world of Islam, the position of women and male attitudes towards them were determined by a variety of social factors, not least of which was ethnicity. Yet despite these variations, the fact remains that the women until the shock of European imperialism unpleased new agendas and turned them into a contentious topic of debate had been increasingly confined in private spaces and harems and could only socialize in certain circumstances. It is rather tragic that the emergence of the status of women as an issue of majority, social concern could be ensnared by the reigning discourse of modernity and its antithetical defensive Islamic response. Often, both discourses fail to register the subtle nuances of history that have been shattering world cultures in the modern period. The western thinkers assume that the veil and the treatment of women epitomized Islamic inferiority into main stream Islamic discourse. The dignity and validity of all native customs coming under attack-the custom relating to women- and the need to tenaciously affirm them as means of resistance to women domination.

Engineer (2001)\(^6\) argues that there is a need to struggle against orthodoxy, oppressive cultural norms which do not permit women to enter certain fields, struggle against dowry and bride burning and struggle against dishonor. Women are being denied even their well defined Islamic rights. Islam is the first religion in the world which recognized women as legal entity and gave her all the rights that men enjoyed. Empowerment of women is not possible until she overcomes all such restrictions imposed on her by the feudal society. She must acquire modern skills in order to excel in all these fields- in fact what Islam has already given her by way of rights is being given to her new by the modern society she should over throw her restricted role and fight for Islamic rights and this will empower her origin and development of Islamic law.
Shabir (1995)\textsuperscript{63} states that the transition in the status of Muslim women has began. In fact, it had began since independence; this journey was rather backward mainly due to the onslaught of communalism now and then. It appears that the journey of Indian Muslim women from their ascribed status to the achieved status will certainly turn the course of their future which in turn helps them raise their status in the Indian society.

Kishwar (1985)\textsuperscript{64} argues that according to Islam, a woman can take up work outside the family. But Muslims are hesitant to allow their women to work outside the family. Besides, many Muslims men believe that women are physically unfit to do work other than the house hold work. And it is culturally imposed on women by society. As a result Muslim women seem to be averse to employment outside the home for wages. However, the influence of these socio-cultural barriers presenting women to seek employment is weakening today. Awareness has been taking place, Purdah system has changed a lot. Absolute female seclusion is not to be seen now-a-days. Muslim women can be seen everywhere, anywhere outside the family circle without Purdah.

The articles in the edited book by Ahmed (1976)\textsuperscript{65} on Family, Kinship and Marriage among Muslims in India, describe different aspects of family, kinship and marriage among Muslims in different parts of the country. Islamic rules related to kinship and marriages are not their primary concern. They refer to them merely as analytical bases and focus mainly on an empirical profile of the structure and functioning of family. Kinship and marriage in the communities. These articles by renowned scholars also throw light on the ways in which such aspects as dowry and mehr are practiced among Muslims in India.

Most of the studies and works quoted above were relevant for the present study and helped the researcher. These studies point at the gap that exists in understanding the status of Muslim women and further similar works were explored during the course of research to add to already existing knowledge.

1.10 Chapterisation

The present research work is divided into five chapters. The brief outline of each of the chapter is as under.
This chapter ‘introduction’ explains the topic, followed by the statement of the problem, objective of the study, area of study, research methodology, review of literature, and significance of the study. In between the chapter deals with the concepts of personal law, property rights, education, purdah system among Muslim women.

The second chapter ‘The status of women in Muslim society’ was based on both primary as well as secondary sources. It attempts to understand the rights of women given under religion and how actually Muslim women were placed in the Muslim society and how their socio and economic status effect their position in family and society.

The third chapter ‘Education and Employment among Muslim women’ was also based on both primary and secondary sources; it attempts to understand the education and employment among Muslim women in Bhaderwah and impact on their life. The constraints Muslim women faced in achieving education and work.

The fourth chapter ‘Muslim women and Muslim Personal Law’ was also based on both primary and secondary sources and some case studies were included in this chapter to understand the position of Muslim women under Muslim personal law, their rights of property inheritance, maintenance and dower under the personal law.

The fifth chapter ‘conclusion’ includes finding of all the chapters, problems faced by the Muslim women in the society and policies framed for the upliftment of women.
End Notes


8. Ibid.


31. Ibid.


Chapter-I

Introduction


47. Ibid.


64. Madhu Kishwar. *Op.cit.* Ref. 21