

NAME OF THE SCHOLAR: ABIDA QUANSAR
NAME OF THE SUPERVISOR: DR FARIDA KHANAM
NAME OF THE CO-SUPERVISOR:
DEPARTMENT: ISLAMIC STUDIES
**TITLE OF THE THESIS: SOCIAL STATUS OF WOMEN IN ISLAM:
A STUDY OF THE WOMEN ISSUS IN CONTEMPORARY
SOCIETY WITH SPECIAL FOCUS ON KASHMIR**

ABSTRACT

I have divided my thesis into five chapters besides introduction. Three questions have been raised in the introduction; Is Islam really oppressive to women? If the Quran has addressed women's issues fourteen hundred years ago and reformed them to the fullest then why these reforms does not seem to be practised in contemporary Muslim society? And *what are the ways and means to restore women's actual status and position in contemporary world?* The first question is attempted in first three chapters by giving a detailed description of status and rights of women in Islam and her role in building a progressive, dynamic and successful society in collaboration and cooperation of men. The answer of the second question is being attempted to be answered in the fourth chapter by searching out the issues of women in general and in Kashmir in particular and their causes by means of analytical study through survey. Finally the last question is attempted in the last chapter of the thesis in Conclusion. This chapter comprises the findings, suggestions and solutions.

The first chapter, "Society: An Islamic Perspective" offers a comparative study of the origin and development of society in sociological and Islamic perspective. It is followed by Huqooqullah, Huqooqun Nafs and Huqooqul Ibad and ends at the role of men and women in building an intellectually, spiritually and physically developed society. The second chapter "Social Status of Women in Islam" offers an overview of the status of women granted to her by Islam in all possible and suitable walks of life, in consideration of her distinctive characteristics which are quite necessary to complete her feminine nature. It throws light

on her equality in origin, her spiritual status, her special status as daughter, her equal status in education, her economic status, and her status in administrative affairs. The third chapter offers a detailed discussion on the marital status of women in Islam, viz., Marriage, dower, divorce, maintenance, polygamy, and much more. The fourth chapter is divided into two main parts. The first part discusses the issues in general and the second part discusses the marital issues of women in Kashmir, and its impact on the society of Kashmir. It mainly based on survey. The overall sample taken for the survey is two hundred respondents divided into four categories; Married, Divorced, Widow, Half Widow, belonging to educated and uneducated backgrounds from rural and urban districts of four districts; Srinagar, Baramulla, Bandipor and Budgam. The issues found so far were late marriage, demand of highly educated and employed girls, non-payment of dower under un-Islamic pretexts, dowry system in the name of luxurious gifts on marriage, deprivation of inheritance of daughters, wives and mothers. The solutions suggested were derived from the teachings of Quran and Sunnah and some of the practical solutions on state and national level. The conclusion derived was, "The first and foremost duty of Muslims is 'to acquire knowledge', which was the first teaching of Islam, and then to follow it in public and private life."