



Muslim Women's Property Rights In Contemporary India: The Need For Reforms

Ashish Chauhan(Research Scholar)
Faculty of Law,University of Lucknow

Abstract

Muslim women's property rights in India represent a critical intersection of gender, law, and religion. Despite progressive injunctions in Islamic law granting women rights in inheritance, marriage, and maintenance, the reality reflects deep-rooted inequalities. This paper examines the socio-legal framework governing Muslim women's property rights, the challenges they face in practice, and the urgent need for reform. It argues for a more inclusive, gender-sensitive approach that bridges the gap between religious law and constitutional guarantees.

Keywords: Muslim women, property rights, inheritance, Islamic law, gender equality, socio-legal reform, India

CHAPTER 1. Introduction

Property rights are central to the economic and social empowerment of individuals, especially women. In a patriarchal society like India, where customary practices often dominate legal entitlements, the property rights of women remain a contested issue. For Muslim women, the situation is particularly complex due to the interplay between religious personal laws and the constitutional promise of gender equality. Despite certain protective provisions under Islamic law (Sharia), Muslim women in India often face severe challenges in claiming, retaining, and exercising their rights over inherited or marital property.

The issue of property rights among Muslim women is not merely a matter of legal entitlement but reflects the larger struggle for equality, dignity, and justice. Although Islamic jurisprudence does provide specific shares to women in inheritance, these rights are frequently denied in practice due to socio-cultural constraints, lack of awareness, male dominance in familial structures, and weak enforcement mechanisms.

CHAPTER 2. Legal Framework for Muslim Women's Property Rights in India

The property rights of Muslim women in India are governed by a complex mix of uncodified religious principles, partially applicable statutory provisions, and constitutional guarantees. While the Holy Quran and Hadith explicitly recognize the rights of women to own and inherit property, these rights often remain unrealized due to patriarchal interpretations and a lack of codification in Indian legal statutes. In this chapter, we explore the key legal texts, statutory instruments, judicial interpretations, and their socio-legal implications.

2.1 Islamic Law and Inheritance: An Overview

Islamic law defines specific shares for male and female heirs in inheritance matters. These are derived mainly from Surah An-Nisa in the Quran. For example, daughters are entitled to half the share of sons, and wives are entitled to one-fourth (or one-eighth, depending on children).

"Allah commands you concerning your children: for the male, what is equal to the share of two females..."
– Quran 4:11

"...To each, a fixed share is prescribed." – Quran 4:7

The main features of Islamic inheritance law include:

- Fixed shares for female heirs
- Recognition of both agnatic (male) and cognatic (female) relations
- Inheritance for daughters, mothers, wives, and sisters in varying degrees

However, the gender disparity in shares—often defended by classical scholars on the basis of men's financial responsibility—remains controversial in the modern rights-based context.

2.3 The Muslim Personal Law (Shariat) Application Act, 1937

This Act was introduced to bring uniformity by mandating the application of Sharia law over local or tribal customs in matters such as:

- Marriage and divorce
- Inheritance and succession
- Dower (Mehr)
- Gifts and trusts

While it successfully eliminated regional variations, the Act did not codify Islamic inheritance law in detail, leaving it subject to interpretation and discretion (Agnes, 2011). This creates inconsistencies in court enforcement and public understanding.

2.4 Mehr (Dower) and Women's Economic Rights

Mehr is a mandatory payment made by the husband to the wife, either upfront or deferred. It is:

- A contractual obligation under Islamic law
- A form of financial security for the wife
- Enforceable as a debt in Indian courts

In the landmark case **Masroor Ahmed v. State (2007)**, the Delhi High Court held that Mehr is not merely symbolic but a legal debt recoverable by the wife.

2.5 Sunni and Shia Interpretations of Inheritance

The two major sects in Islam—Sunni and Shia—differ in their interpretation of inheritance rules.

Aspect	Sunni (Hanafi)	Shia (Ithna Ashari)
Shares	Fixed Quranic shares	Greater emphasis on proximity
Doctrine of Return	Not recognized	Recognized
Male preference	Strictly followed	More flexible in certain situations

These doctrinal variations make uniform application difficult, especially in multi-sect societies like India.

2.6 Constitutional Provisions

The Indian Constitution offers gender-just protections that often come into conflict with religious personal laws:

Article 14: Right to Equality

Article 15(1): Prohibition of discrimination on the grounds of religion, race, caste, sex

Article 21: Right to life and personal liberty (interpreted to include dignity)

However, courts have traditionally hesitated to intervene in matters of personal law due to Article 25 (freedom of religion), leading to a legal vacuum in the area of Muslim women's inheritance rights (Ghosh, 2007).

2.7 Role of Judiciary in Interpretation

Indian courts have played an evolving role in expanding the rights of Muslim women within the boundaries of personal law:

Shah Bano Case (1985): Though not about inheritance, highlighted Muslim women's need for protection under secular laws.

Danial Latifi v. Union of India (2001): Extended right to maintenance for divorced Muslim women.

Masroor Ahmed Case (2007): Affirmed enforceability of Mehr as a financial right.

While these cases are significant, they also underline the absence of a codified framework and the overreliance on judicial activism.

2.8 Customary Practices and Social Reality

Despite religious entitlement, many Muslim women in India:

- Are pressured to give up their inheritance in favor of brothers
- Lack awareness about their legal rights
- Face emotional blackmail or social ostracization if they claim property
- Deal with unregistered transactions, making court proof difficult

Research by Engineer (2008) and Agnes (2011) indicates that property ownership among Muslim women is among the lowest compared to other communities.

Chapter 3: Practical Challenges Faced by Muslim Women in Exercising Property Rights

3.1 Introduction

Introduction: Although Islamic personal law and the Indian Constitution formally recognize the property rights of Muslim women, practical realization of these rights remains minimal. The gap between law in books and law in action is stark, particularly for marginalized groups. Muslim women often experience multiple layers of disadvantage: gender, religion, class, literacy, and legal access. This chapter delves into the socio-cultural, economic, and legal barriers that hinder Muslim women from claiming their rightful property share.

3.2 Lack of Awareness and Legal Literacy: One of the most pressing challenges is the absence of awareness among Muslim women regarding their inheritance rights.

Many women are unaware of their Quranic entitlements, especially in rural or conservative settings (Bhat, 2015).

Oral traditions and local customs override formal legal knowledge.

Legal language, documentation procedures, and court systems are often inaccessible due to illiteracy and lack of support.

A study by Majlis Legal Centre (2011) found that less than 20% of Muslim women interviewed were aware of their share in ancestral property.

3.3 Social Pressure and Patriarchal Control: In Muslim families, even when women are legally entitled to property, they face immense familial and social pressure to relinquish their share.

- Brothers often coerce sisters into signing away their inheritance to “preserve family unity.”
- Women are guilt-tripped or labeled “greedy” if they assert their property rights.
- Marriage negotiations sometimes include conditions to renounce inheritance, especially if the woman is marrying outside the family.

This kind of patriarchal bargaining often results in women either losing their share or never claiming it at all (Agnes, 2011).

3.4 Lack of Documentation and Land Records: Most Muslim women, especially in rural areas:

- Lack registered title deeds in their name.
- Possess no evidence to prove oral gifts, dowry, or family settlements.
- Face issues with mutation records, making court cases difficult to pursue.

In many cases, property is transferred orally or through unregistered instruments, which are not legally enforceable unless supported by strong witnesses.

3.5 Judicial and Procedural Hurdles: Although courts uphold women’s rights, access to justice is riddled with challenges:

- **Lengthy litigation** and complex court procedures discourage women.
- **High legal fees** and fear of social retaliation act as deterrents.
- Local **Qazi courts or Darul Qaza**, while accessible, often reinforce **patriarchal interpretations** of Sharia.

In **Shamim Ara v. State of U.P. (2002)**, the Supreme Court emphasized that arbitrary pronouncements without due process (such as triple talaq) are invalid—yet enforcement remains weak.

3.6 Fear of Family Disintegration: Women are often discouraged from asserting property rights due to fear of:

- Breaking family relationships
- Loss of shelter if dependent on in-laws or brothers
- Isolation or social ostracism, particularly in joint families

Thus, many women voluntarily relinquish their legal rights just to maintain family harmony.

“A woman’s silence is often mistaken as consent, when it is, in fact, helplessness.” – (Engineer, 2008)

3.7 Religious Misinterpretation and Male Dominance: Despite Islamic law granting clear inheritance shares to women, conservative interpretations:

- Justify male preference using outdated logic
- Marginalize progressive Islamic voices
- Reinforce stereotypes that women are to be financially dependent on male relatives

Religious leaders (Ulema) and family heads often quote selective verses without acknowledging Quranic mandates for equity and justice.

3.8 Intersectionality: Gender, Class, and Religion-The plight of Muslim women cannot be seen in isolation. They face intersectional oppression due to:

- Being women in a male-dominated legal and social system
- Belonging to a religious minority, often with restricted access to state benefits
- Being economically disadvantaged, especially among Pasmenda (backward) Muslim communities

This intersectionality means that even progressive laws remain inaccessible or unusable for the most vulnerable (Khan, 2016).

3.9 Urban vs. Rural Divide-Urban Muslim women, especially those who are educated, are more likely to:

- Be aware of their rights
- Own property (mainly through dowry or marital transfers)
- Approach courts when necessary

In contrast, rural Muslim women:

- Depend on male relatives for information and action
- Face greater societal control, especially in conservative settings
- Rarely challenge traditional norms, even when laws favor them

This urban-rural divide is a major factor in the non-realization of women's property rights.

3.10 Case Illustration

Case Study: Najma Bano (Lucknow, U.P.)

Najma, a 38-year-old widow, was denied her share in her father's agricultural land by her brothers, who claimed she had already received her "share" during marriage. She approached the village panchayat, which ruled in favor of the brothers. Najma later filed a case in the civil court, but the matter remained unresolved for over 6 years due to adjournments and lack of legal representation.

This case illustrates how customary practice, local politics, and judicial delay collude to suppress women's rights.

Chapter 4: Comparative Perspectives – Global Reforms in Muslim Women's Property Rights

4.1 Introduction

While Muslim personal law in India remains largely uncoded and resistant to reform, several Muslim-majority countries have undertaken significant legal reforms to enhance women's property and inheritance rights. These examples demonstrate that Islamic law is flexible and capable of adaptation in light of contemporary demands for gender equality, social justice, and human rights. This chapter provides a comparative analysis of key legal reforms in countries such as Tunisia, Egypt, Morocco, and Indonesia, and reflects on lessons India can draw from them.

4.2 Tunisia: Pioneer in Gender-Reform Legislation

Tunisia stands out as one of the most progressive Islamic countries in terms of family law reform.

4.2.1 Code of Personal Status (1956)

- Introduced by President **Habib Bourguiba** immediately after independence.
- Banned **polygamy**, made **divorce judicial**, and set minimum marriage ages.
- Promoted **equality in marriage and property**.

4.2.2 Inheritance Debate and 2018 Presidential Proposal

In 2018, then-President **Beji Caïd Essebsi** proposed **equal inheritance for men and women**, challenging the traditional 2:1 share.

This led to the **Inheritance Equality Bill**, which sought to **reform Surah An-Nisa's interpretation** by giving families the option to opt for equal distribution unless specified otherwise.

“The law should reflect the spirit of the constitution, which promotes full equality between citizens.” – President Essebsi (TAP News Agency, 2018)

Although the bill faced religious opposition, it symbolized a major shift in Islamic legal thinking in North Africa.

4.2.3 Matrimonial Property Reform

Courts were empowered to oversee **marital property distribution** in divorce cases, allowing women to claim contributions even in **unpaid domestic labor**.

4.3 Egypt: Reinterpreting Islamic Norms through Legislation

4.3.1 Legal Framework

Egypt's Personal Status Laws are based on Sharia, but they have evolved to include:

- Women's right to Khula divorce (unilateral divorce by wife).
- Strengthened rules for maintenance and custody.
- Women's right to retain and manage their own property during and after marriage.

4.3.2 Women's Right to Inherit Property

Egyptian law maintains the traditional 2:1 inheritance ratio, but:

- Legal scholars (e.g., from Al-Azhar University) have supported *ijtihad* (reinterpretation) for equity
- Courts have intervened in cases where women were denied residential property rights or custodial benefits

4.5 Indonesia: Balancing Custom, State Law, and Islam

Indonesia, with the world's largest Muslim population, has a unique blend of customary law (Adat), Islamic law, and national legislation.

4.5.1 The Marriage Law (1974)

- Codifies women's right to property, including separate and joint ownership.
- Recognizes equal distribution of marital assets upon divorce
- Establishes the religious courts system for personal law matters with state oversight

4.5.2 Inheritance Laws

Generally follows Islamic inheritance ratios, but:

- In certain provinces like Aceh, inheritance is governed by customary practices that favor daughters equally
- Indonesian courts have permitted reinterpretations based on local customs and women's economic role

4.6 Pakistan and Bangladesh: Codification with Gaps

While often compared with India, both Pakistan and Bangladesh have made selective codifications in Muslim personal law.

4.6.1 Pakistan

Muslim Family Laws Ordinance, 1961:

- Requires registration of marriages and divorces
- Mandates mandatory share for orphans (daughters of predeceased sons)
- Still follows traditional inheritance ratios, but enforces inheritance more stringently than India

4.6.2 Bangladesh

- Has similar laws to Pakistan, with emphasis on women's consent in marriage
- NGOs have worked extensively in property literacy among rural women
- Still lacks legal reform on inheritance ratios

4.7 Lessons for India

These international examples show that:

- Islamic law is not monolithic; it evolves through ijtiḥad (independent reasoning) and state intervention
- Legal reforms have not abandoned Islamic values, but reinterpreted them in light of modern gender equity goals
- Courts and parliaments in Muslim countries are more active in ensuring that religious laws do not contradict human rights

For India, where Muslim personal law is still uncoded:

- A codified Muslim Inheritance Act, modeled on Quranic justice and constitutional values, is long overdue
- Judicial training, awareness programs, and dialogue with progressive Islamic scholars are essential for change

Chapter 5: Government Schemes and Policy Gaps in Protecting Muslim Women's Property Rights**5.1 Introduction**

The Government of India has introduced numerous women empowerment and poverty alleviation programs over the years. However, these initiatives are often generic in nature and do not cater specifically to the unique socio-legal challenges faced by Muslim women, especially regarding property and inheritance rights. Despite the presence of schemes such as Beti Bachao Beti Padhao (BBBP), Pradhan Mantri Awas Yojana (PMAY), and Stand-Up India, none directly address or rectify the gendered exclusions embedded within Muslim personal law and customary practices. This chapter explores the policy vacuum and the need for targeted reforms.

5.2 Overview of Key Women-Centric Government Schemes**5.2.1 Beti Bachao Beti Padhao (BBBP)**

Launched in 2015, BBBP primarily aims to:

- Improve child sex ratio
- Enhance educational opportunities for girls
- Promote awareness and empowerment

While effective in symbolic mobilization, the scheme lacks economic empowerment mechanisms such as promoting women's ownership of land and assets—a key factor in sustainable empowerment (Ministry of WCD, 2016).

5.2.2 Pradhan Mantri Awas Yojana (PMAY)

PMAY incentivizes female ownership of homes by:

- Mandating that property under the scheme be registered in the name of the woman, either individually or jointly with the husband.
- However, this does not guarantee inheritance security, especially for Muslim women who:
- May not inherit such homes due to family resistance
- May be excluded if not married or widowed

5.2.3 Stand-Up India and Mudra Yojana

These schemes offer financial support to women entrepreneurs, especially from minority or backward communities. Yet:

- Land/property ownership is often a prerequisite for availing loans
- Muslim women lacking inherited assets are disadvantaged from the start (NITI Aayog, 2020)

5.3 Lack of Property-Focused Schemes for Muslim Women

No existing government scheme specifically addresses:

- Muslim women's inheritance rights under personal law
- Legal aid for women claiming ancestral or marital property
- Awareness generation about Sharia-based property entitlements

This absence creates a policy gap, whereby Muslim women remain excluded from the asset base that is critical for breaking the cycle of economic dependency and vulnerability.

5.4 Inadequate Legal Integration with Welfare Schemes

There is a significant disconnect between religious law and state schemes:

- Developmental schemes operate secularly, without addressing customary barriers
- Muslim personal law operates autonomously, with no policy interface

This results in:

- Lack of inheritance-based outreach programs for Muslim women
- Absence of property claim facilitation desks at the panchayat or urban local body level
- Minimal synergy between State Women Commissions, Waqf Boards, and Revenue Departments

“Welfare without rights is a palliative, not empowerment.” – Agnes, 2011

5.5 Role of the Ministry of Minority Affairs

Though created to safeguard the rights of minority communities, the Ministry of Minority Affairs has:

- Focused on education, scholarships, and skill training
- Shied away from legal empowerment or property rights

For example: Nai Roshni Scheme (leadership development for minority women) includes training in rights, but does not address property-related legal aid or inheritance awareness

5.6 Property Rights and Waqf Properties

Waqf properties, often comprising donated land or buildings for Muslim charitable purposes, offer no inheritance to women:

- Managed by Waqf Boards
- Frequently male-dominated

Women are rarely involved in decision-making or entitled to tenancy or usage rights

The Sachar Committee Report (2006) noted that the economic potential of Waqf assets remains untapped and excludes women from benefits.

5.7 The Need for Gender-Sensitive Policy Framework

To bridge this gap, the following should be considered:

5.7.1 Legal Literacy Campaigns

Government and NGOs must collaborate to:

- Disseminate vernacular booklets on Muslim women’s property rights
- Launch radio and TV awareness campaigns in Urdu, Hindi, and regional languages

5.7.2 Property Facilitation Centers

Create legal aid centers at district level with a focus on:

- Helping women claim inheritance
- Title transfer, land registration, and court documentation

5.7.3 Integration with Women’s Commission and WCD Ministry

Joint schemes for:

- Legal representation for inheritance disputes
- Fast-track court assistance for women denied property
- Integration of property rights into Mahila Shakti Kendra model

CHAPTER 6. The Need for Reform

6.1 Introduction

Muslim women in India continue to face systemic challenges in claiming their rightful share in property and inheritance. Although Islamic law grants specific property entitlements, the absence of codification, patriarchal social structures, religious misinterpretation, and weak policy implementation have limited their practical realization. Reform is thus essential—not only within the legal framework but also at the community, institutional, and policy-making levels. This chapter explores key areas of reform, offering specific and actionable solutions grounded in constitutional and Islamic principles.

6.2 Codification of Muslim Personal Law

One of the major issues is the non-codified nature of Muslim personal law in India. Unlike Hindus who are governed by the Hindu Succession Act, 1956, Muslims continue to rely on uncoded customs and religious texts, leading to ambiguity and inconsistent interpretation.

6.2.1 Need for a Muslim Inheritance Code

A Muslim Inheritance and Succession Act, based on Quranic mandates and constitutional principles, could:

- Standardize inheritance shares
- Reduce judicial uncertainty
- Limit arbitrary denial of women's rights

It would also aid lower courts in applying the law uniformly, especially in regions with varied Sunni and Shia practices.

“Codification does not destroy religion—it protects the vulnerable from arbitrary interpretations.” – (Agnes, 2011)

6.3 Legal Literacy and Access to Justice

Legal literacy is the first step toward empowerment and enforcement.

6.3.1 Awareness Campaigns

Government and NGOs must launch localized legal literacy drives using Urdu, Hindi, and regional languages

Disseminate Quranic verses, court rulings, and simplified pamphlets explaining:

- Women's right to inherit
- Legal resources for claiming property
- How to approach legal aid or courts

6.3.2 Legal Aid and Support

- Free legal clinics, helplines, and para-legal volunteers should be trained specifically to handle Muslim personal law issues
- Mobile legal vans can be used in minority-dense areas

6.4 Reform within Community and Religious Leadership

Religious narratives and leadership structures play a powerful role in shaping social attitudes.

6.4.1 Role of Female Religious Scholars (Aalimas)

- Encourage training and promotion of female Aalimas to interpret Islamic texts with a gender-sensitive lens
- Build networks of women-led madrasas and fatwa committees to challenge patriarchal interpretations

6.4.2 Progressive Fatwas and Sensitization

- Engage with Darul Ifta and other fatwa-issuing bodies to issue progressive interpretations reaffirming women's inheritance rights
- Conduct community-level sensitization programs with support from imams and social leaders

“Sharia is not static; it evolves with the needs of the community.” – Engineer, Asghar Ali (2008)

6.5 Addressing the Uniform Civil Code Debate

The Uniform Civil Code (UCC) has long been proposed under Article 44 of the Indian Constitution to ensure uniformity in personal laws. However, the debate is polarized, with concerns around:

- Religious autonomy
- Identity politics
- Majoritarian imposition

6.5.1 Rights-Based Alternative to UCC

Instead of imposing a uniform law, a consultative, gender-just approach could be more effective:

- Promote reform from within the community with government facilitation
- Allow plural legal systems but ensure no violation of fundamental rights (Articles 14, 15, 21)

Implement a Gender Justice Charter across communities focusing on:

- Equal inheritance
- Spousal property
- Legal remedies for violations
- “UCC should not be a tool for homogenization, but a platform for harmonization.” – (Bhat, 2015)

6.6 Integration into State Policy

6.6.1 Policy Inclusion

- Frame a National Action Plan for minority women's economic empowerment
- Integrate inheritance rights literacy into existing schemes like:
- Nai Roshni (Minority Women Leadership)
- PMAY and land registration drives
- Mahila Shakti Kendra

6.6.2 Gender-Budgeting and Monitoring

- Allocate gender-sensitive budget for legal aid, paralegal training, and land titling
- Mandate evaluation indicators for women's property ownership in minority schemes

Chapter 7: Conclusion and the Way Forward

7.1 Overview

Muslim women's property rights in India lie at the intersection of religion, law, and gender justice. While Islamic scripture—particularly the Quran—recognizes women's entitlement to inheritance and property, these rights are frequently denied in practice due to patriarchal customs, misinterpretations, lack of codification, and systemic exclusion. As a result, the gap between normative rights and ground realities continues to widen.

Despite the formal existence of rights, the implementation deficit ensures that the majority of Muslim women are deprived of economic independence and legal protection. Their rights are often subordinated to social expectations, family honor, and religious orthodoxy, leading to a widespread disempowerment that contradicts both Islamic principles and India's constitutional vision.

7.2 Core Findings

The research reveals several key insights:

Scriptural Basis: The Quran grants specific shares to women (daughters, wives, mothers, sisters), but this is often obscured by cultural practices and non-codified interpretation.

Legal Gaps: The absence of a codified Muslim personal law in India leads to inconsistent judicial outcomes and makes enforcement difficult.

Social Obstacles: Family coercion, lack of awareness, customary patriarchy, and economic dependence are key barriers.

Policy Deficits: Government schemes for women's empowerment are general in nature, with no targeted effort to integrate property or inheritance rights for Muslim women.

Comparative Lessons: Countries like Tunisia, and Indonesia show that Islamic law can evolve through *ijtihad* (reasoned interpretation), without abandoning religious values.

Reform Pathways: Progressive legal, policy, and religious reforms are not only possible, but essential for justice.

7.3 The Urgent Need for Gender-Just Reform

Reform should not be seen as a threat to religion, but as a way to realize its deeper principles of justice and equity. In fact, the Quran itself speaks of fairness, compassion, and balance in inheritance (Surah An-Nisa). Codifying personal law in a way that reflects these values is both religiously legitimate and socially necessary.

“The law should protect the weakest from the strongest, not privilege the strongest over the weakest.” – **Dr. B.R. Ambedkar**

A gender-just reform must:

- Preserve the religious identity of the community
- Ensure constitutional alignment with Articles 14, 15, and 21
- Recognize intersectional vulnerabilities—of being female, Muslim, and often poor
- Embrace participatory reform, involving religious scholars, women leaders, civil society, and policymakers

7.4 Rejecting Coercive Uniformity, Embracing Inclusive Pluralism

The debate over Uniform Civil Code (UCC) is highly polarizing. While gender justice is non-negotiable, the means to achieve it must be rooted in consensus and community engagement.

Imposed uniformity may trigger resistance, especially in minority communities

A better path is internal reform, supported by state facilitation and judicial oversight

India's democratic and pluralistic character allows for diversity of laws—but not for diversity in human dignity.

7.5 The Way Forward

To bridge the gap between rights on paper and rights in practice, the following multi-pronged strategy is recommended:

Legal Reform

- Draft and introduce a Muslim Women's Inheritance and Property Act with clear guidelines
- Ensure all personal law applications are subject to constitutional scrutiny

Judicial Empowerment

- Train lower judiciary in Muslim personal law and gender justice
- Fast-track courts for women's inheritance and land rights cases

Religious Engagement

- Support and promote progressive Salinas and fatwa reforms
- Facilitate interfaith dialogues on gender and justice

Policy Integration

- Embed property rights education in schemes like Nai Roshni, PMAY, Digital India, and Beti Bachao Beti Padhao
- Launch a National Minority Women's Legal Literacy Mission

Grassroots Mobilization

- Partner with NGOs, legal clinics, women's collectives for door-to-door campaigns
- Establish women's help desks at local revenue and municipal offices

7.6 Concluding Remarks

True empowerment is not possible without economic autonomy, and economic autonomy is incomplete without property ownership. Muslim women must no longer remain at the margins of legal, economic, and religious discourse. Reclaiming their rightful inheritance is not just a matter of law, but of justice, dignity, and equality.

“The true measure of any society can be found in how it treats its most vulnerable members.” – **Mahatma Gandhi**

A balanced, rights-based, inclusive approach—rather than coercive uniformity—is the most sustainable path forward for ensuring Muslim women in India are no longer deprived of what is already theirs.

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