



Publisher homepage: www.universepg.com, ISSN: 2707-4668 (Online) & 2707-465X (Print)

<https://doi.org/10.34104/ajssls.023.02350245>

Asian Journal of Social Sciences and Legal Studies

Journal homepage: www.universepg.com/journal/ajssls



Addressing Injustice to Women in Bangladeshi Families: An Examination of the Issue and Islamic Solutions

Md. Mahmudul Hassan*

Department of Arabic Language and Literature (ALL), International Islamic University Chittagong, Kumira, Chittagong-4318, Bangladesh.

*Correspondence: dr.mahmudulhassan84@iiuc.ac.bd (Dr. Md. Mahmudul Hassan, Assistant Professor of Arabic, Department of Arabic Language and Literature (ALL), International Islamic University Chittagong, Kumira, Chittagong-4318, Bangladesh).

ABSTRACT

Women are indispensable to human civilization's survival and society's growth. Islam distinguishes women as equal partners of males in society and validates their proper standing. In Bangladesh, a woman's human rights are violated in her roles as a daughter, a sister, a wife, and a mother. This study has been conducted using a qualitative approach, and data has been gathered through document analysis. It aims to identify the various forms of inequity against women in Bangladeshi families and examine solutions from an Islamic perspective, highlighting their rights at all stages of life. Its findings demonstrate the potential of Islam to provide guidelines for challenging detrimental cultural norms that continue injustice against women and for advancing their rights and roles in society by describing Islamic solutions for injustice in the womb when the baby appears as a daughter. Then it becomes more apparent with prejudiced behavior by parents and then sexual harassment by neighbors and relatives and so on; Islamic directions to abolish the injustice to a wife that starts from the first day of marriage till death by imposing dowry and by continuous physical and mental inhuman torture for intense housework, mistreatment to a mother and sisters that are often observed in the societies of Bangladesh.

Keywords: Human civilization, Injustice, Inherent rights, Bangladeshi society, and Islamic directions.

INTRODUCTION:

The issue of gender inequality and the mistreatment of women persist as a prevalent concern in numerous countries across the globe. Contemporary women are increasingly subjected to various forms of violence and injustice. Historically, men have allocated certain privileges and advantages for their benefit while the assigning women to less desirable options. The pattern is observed consistently throughout various stages of women's lives within Bangladeshi households. Women in society experience neglect throughout their entire lifespan, starting from the moment of the birth and

continuing until their passing. As a daughter, she is discouraged from appearing, denied her fundamental rights and inheritance, and subjected to the sexual harassment. As a sister, she is neglected by her male siblings, deprived of her inheritance, and unable to participate in any decision-making process, even if it involves her life. As a wife, she encounters numerous injustices, such as dowry, seasonal demand, overburdened domestic tasks, rude behavior, physical torture, and deprivation of inheritance and freedom of speech. As a mother, she falls victim to dishonorable and hurried behavior. In addition, transferring her to a

retirement home is becoming fashionable in educated societies. Islam abolished all acumen against women-folk and proclaimed their pristine and the illustrious position. The initial requirement of Islam is for all individuals, irrespective of gender, to engage in the worship of their divine Creator. Allah (SWT) said:

"O people! Be afraid of your Lord, who created you from a man (Adam), and created his wife (Hawa) from him, and spread (in the world) enormous men and women from both of them ..." (Al-Qur'an; 4:1).

Islam has proclaimed and granted women all inherent rights, establishing a status for them. It provides comprehensive security and the safeguards against situations that may bring shame or uncertainty.

Objectives of the study

This study aims to investigate the injustices committed against women in Bangladeshi households and their Islamic solutions from four distinct vantage points. These points are as follows:

- 1) Injustice to the daughters and Islamic directions.
- 2) Injustice to the sisters and Islamic directions.
- 3) Injustice to the wives and Islamic directions.
- 4) Injustice to the mothers and Islamic directions.

Significance of the article

This study is an effort to investigate the existing unfairness in Bangladesh that is prevalent between menfolk and womenkind and to provide a solution to the injustice by looking at it through an Islamic lens. It will contribute to the eradication of gender inequality as well as injustices committed against women. This research has been conducted with the hope that its results and recommendations will serve as a driving force in the evolution of society into one that is more accepting of other perspectives, compassionate towards one another and harmonious.

Review of Literature

This research is new, unique, and original to the field. Although limited study has been conducted in Bangla, the researcher has not observed any study in English regarding the Injustice towards women in Bangladeshi households and the recommendations of Islam to eradicate the injustice. Muslims make up 90 percent of Bangladesh's population, and the mistreatment of women has been documented in Muslim households.

The findings have implications for families both in the Bangladesh and elsewhere.

METHODOLOGY:

This study has been carried out using the qualitative approach. The researcher has used a document analysis process to collect data by reading newspaper items relevant to the subject of study. To propose solutions to the problems, he has used implications from the Qur'an and Sunnah. To perform an analysis of the data, the approach known as 'thematic analysis' has been selected. Four themes have come to the light that are congruent with the goals of this study, and the discussion of the analysis was centered on these four themes.

Bangladeshi family

Bangladesh is a developing South Asian Country. It is the fourth most significant Muslim territory in the globe. The family comprises a group of blood- or marriage-related relatives. A family can be either nuclear, comprising of parents and at least a child, or extended when many relatives live together or are in close contact (Engels, 1884). Most Bangladeshi families have husbands and wives and their children. It also consists of a father, mother, son, daughter, son's wife, grandson, and great-grandchild. Similarly, brothers, brothers' wives, and their sons and daughters remain members of the same family.

Injustice

Injustice refers to the absence of justice and the violation of rights. It includes discrimination and misplacing something by decreasing, increasing, or reversing its time (Al-Jurzani, 1405 H). Islam prohibits all types of injustice and urges its followers to give up all sorts of wrongdoing and prejudice included in injustice (*Zulm*) (al-Munāwi, 1410 H). Allah has declared in different places of the Qur'an that He does not practice injustice to any of His servants. He says:

"Allah is never unjust to His servants" (Al-Qur'an, 8:51, 22:10).

"Allah does not do injustice, [even] as much as an atom's weight (Al-Qur'an, 4:40). "I do not do the least injustice to My servants" (Al-Qur'an, 50:29).

There are enormous traditions of the Prophet (PBUH) urge to give up injustice as he said:

"Allah the Exalted and Almighty said: "O my servants! I have forbidden it upon myself to wrong anyone, and I have forbidden you to wrong one another. So, do not do injustice to one another." (Al-Basti, 1993).

This Hadith indicates this teaching of the Qur'an that Allah Himself has forbidden doing injustice to anyone, and such is His instruction to all humankind to abstain from all sorts of injustice, even in such a situation where the other party is your enemy, or you hate them.

Allah (SWT) says:

"O believers, be ever obedient to Allah as witnesses with justice. Let not enmity towards any people induce you in any way that you will not do justice. Do justice; it is near to *taqwa*, and fear Allah. Verily, Allah is aware of what you do." (Al-Quran, 5:8).

Equal rights in society

Men and women are complementary companions on an equal footing. Both contribute equally to society from their respective positions. As humans, both have complete freedom in this mundane existence. It is a natural privilege of all humans, men and women. Since the pre-Islamic era, women have been denied their inalienable rights. In the community, they are used as life companions. They were denied the opportunity to enjoy life from birth to death as men do. The society of the time never viewed them as equals to men in all aspects of life. A girl's birth was considered a misfortune, and infant girls were interred alive (Adamec, 2009). Women had no rights or status in society but were considered the embodiment of trouble, disgrace, and humiliation. As a result, they were not given opportunities to advance in society, preventing them from standing up. (Jawad, 1998). They were considered to be liabilities. They regarded the birth of female offspring by their wives as a disgrace. The Qur'an narrates this thus:

"When one of them is given the good news of having a daughter, his face turns black, and he is in unbearable mental pain. He hides from the nation in grief over the information he has been given. Will they keep it or bury it in the ground? Know how bad what they judge! ". (Al- Qur'an; 16:58-59).

Islam declares equal rights and responsibilities for men and women (Abdalati, 1975). Allah (SWT) said:

"Then their Lord answered their call, saying, "Verily, I will not destroy the deeds of any of your men or women." You are part of each other. "(Al-Qur'an; 3: 195).

Allah also said:

"Whoever does good deeds while he is a believer, male or female, I will give him a holy life and undoubtedly reward them better than they did." (Al-Qur'an; 16:97).

In the above verses, Allah (SWT) declared an equal status of a woman as a creature. She will get rewards according to her activities in this world.

Analysis

Injustice to the daughters in Bangladesh families and Islamic directions

The initial phase of a woman's existence is as a daughter. Her parents provide her with maintenance. They are responsible for her food, shelter, training, attire, and education. From the perception of Bangladesh, injustice against daughters is discussed.

Unwilling to have a daughter as a child and preference for a male child

Generally, son preference defines any situation where parents prioritize sons over daughters. The attitude of preference for a male child sometimes affects the economy and demography. In Bangladesh, the biases of son preference become prevalent at an outbreaking rate. Nevertheless, the idea of son preference is obliterated because of increasing female education and employment. The desire for sons over daughters during women's childbearing age still dominates in our country. It is common in our country that those without sons among their first two children tend to have another child. However, there is no corresponding effect on the decision to have another child if the first two children are sons. Besides, many families fear poverty and think daughters can contribute nothing to a family. It is common in Bangladeshi society to take a diagnostic test to check whether the womb will contain a son or daughter. If it is the first one, he is most welcome. In the case of the second one, they can even kill her in the womb before coming into this world. In

Bangladeshi society, sometimes a woman becomes a burden in the family because of giving birth to female children frequently, sometimes breaking the marital relationship. This is a frustrating issue for a woman. Even female infanticide and aborticide are widespread, mainly in areas of significant poverty and densely populated areas. Besides, many stereotyped thoughts are the result of these heinous activities. Boys are more valuable than girls in preserving ancestry, as in most societies, family lineage and family names are carried only by men. Likewise, some people think flourishing a boy is profitable because he is expected to care for his parents in old age. Conversely, in the case of a baby girl, there is no such expectation because once a girl is married, she becomes her husband's property and has practically no value to her parents. Some women recourse to girl infanticide and feticide to guard their daughters from objectification & suppression in male-dominated societies with anti-girl sentiment (Huda, 2017).

Injustice to provide equal fundamental rights

Fundamental rights for any human being consist of the food, clothing, shelter, treatment, and education. However, from the outlook of Bangladeshi families, inequality is observed in the most cases. In all these elements, daughters are unequal compared to their male siblings. Still, in the Bangladesh, families spend more on their sons than daughters in all fundamental rights elements. Sons are given higher education. On the contrary, daughters are dropped out of their proper education. In most cases, they can pass the secondary level. Though the literacy rate is considerable in city areas, it is worse than reality in the villages. They need help to even pass the elementary level. Many women need to be educated, even in the knowledge of the letters (Asaduzzaman, 2015).

Sexual harassment

Sexual harassment is noticed as an epidemic disease at present in the societies of Bangladesh. Women face this problem even with their family members. We are accustomed to hearing news of the incidents where relatives, neighbors, and house tutors rap a daughter. Even several cases are filed against fathers accused of raping their daughters. This is awkward to hear, but this is the reality of our society. According to the Bangladesh Mohila Parishad, about 87 percent of the

women are sexually harassed by their family members at home (Malik, 2016; Gazi, 2020).

Deprivation of inheritance

Inheritance is a distinctive right for a woman. She must get her definite portion of the inheritance. From the standpoint of the Bangladeshi families, women are deprived of their right to inheritance. Islam declares a fixed amount from the wealth their relatives have left. In our male-dominated society, women cannot find inheritance from their father's assets. Wealthy brothers deprive them of their wealth. In many circumstances, it is noticed that the father will discriminate, giving sons more and daughters less (Shoma, 2019).

Neglecting in the case of decision-making

If we think of any decision-making activity in the family, it is easily found that men are the decision-makers of the family - affairs. Nothing but a few families has some regard for women's decisions, and it occurs in the family, mainly in the absence of any male family member. Many people think that it is done because of gender discrimination in society (Duflo, 2012). In Bangladeshi society, they are ignored in making personal and family opinions. Though they have the freedom to make decisions, in most cases, their decision is highly disregarded in the family, where a man's decision is regarded highly. Even in some cases, if the women want to decide on their marriage in the family, it is seen as a sign of the impertinence. The family gets her married however they want, even forcefully. The result may be, once in a while, suicide, escaping, or divorce. Allah (SWT) said: "Take recommendations from them in your matter... (Al-Qur'an; 3:159). This verse teaches to take recommendations from family members irrespective of gender and age. Looking at the history before advancing Islam in this world, we can see how history manifests regarding the severe injustice women use in society. However, the same injustice as the ignorant era is present in so-called developed countries but in the disguise of equal rights or women empowerment or freedom. However, if we think from an Islamic point of view, there is no superiority or inferiority as human beings. A person who fears Allah (SWT), and the 'fear of Allah' prevails in all aspects of his life, is considered superior to the Almighty Allah, as He said in the Holy Qur'an:

"Verily the most honored of you in the sight of Allah is he who is the most righteous of you." (Al- Qur'an; 49:13)

Further, in the eye of Islam, men and women are rewarded equally according to their deeds on the Day of Judgment; no discrimination will be made because of being male or female, as stated in the holy Qur'an:

"If anyone does deeds of righteousness, be they male or female, and has faith, they will enter heaven, and not the least injustice will be done to them. (Al-Qur'an; 4:124)".

Islam always forbids a woman to be alone without anyone's guardianship. It protects her dignity and soft nature so that no man can take the opportunity to seduce her. In the pre-Islamic epoch, the female infanticide was widely practiced among some tribes. Islam gave them the right to live and forbade this inhuman practice. It not only gives them honor and dignity as daughters but threatens the father about their negligence to daughters and commands them to love and cherish them even more than their sons. The following Hadiths of Prophet Muhammad (PBUH) firmly support the abovementioned ideas.

"Whosoever has a daughter, and he does not bury her alive, does not insult her, and does not favor his son over her, God will enter him into Paradise." (Ibnul Athir, 1969).

The Prophet Muhammad (PBUH) fortified Muslims to be sympathetic to their daughters and said:

"Whoever raises two daughters stays with me on the Day of Resurrection like my two fingers are side by side." (AL-Hindi, 1989).

Injustice to the sisters in Bangladeshi families and Islamic directions

Uncared by brothers

In instances where the father is absent, it becomes incumbent upon the brothers to assume the duty of providing care and support for their sisters. Women may experience neglect within their marital households. The siblings can receive psychological help if they take responsibility for their care. However, the situation presents a contrasting perspective. From the viewpoint of Bangladesh, it is frequently heard that sisters are tortured by their brothers. They are often no

longer cared for by their brothers, especially when they get married. Sometimes, they are rejected to visit their father's house (Amin, 2023).

Deprivation from wealth and rejecting the decisions

Naturally, women are weaker than men. After the death of her father, she relies on her brothers. They are considered burdens to their brothers, who ignore them in all ways. In Bangladeshi society, brothers never allow them to make decisions. They play the role of "All in all" in the family. Conversely, sisters remain silent and tolerate all these afflictions, having no way in her eyes. In most cases, influential brothers blackmail their sisters, depriving them of their wealth. If the sisters seek their inheritance, the brothers deprive them of their rights differently, such as by the emotional blackmail, force, undue influence, etc. Sometimes, sisters are compelled to remain silent, in this case, to keep sound bondage between the brothers and sisters, or they are forced to do so, fearing their brothers' power. For example, Akhter Jahan, a resident of West Agargaon, has been bedridden with a brain stroke since 2017. Her husband is also sick. Akhter Jahan has two daughters and two sons. On the occasion of their illness, two sons, the Kazi Aktaruzzaman and Kazi Ashrafuzzaman, wrote off the movable and immovable property of Mrs. Akhtar Jahan worth about half a million rupees and strategically deprived their two sisters of the property. Later, when there was a dispute over the distribution of the embezzled property, the matter came to light. Their sister, Kazi Roksana Shah-jahan, said, "The brothers showed our ailing parents healthy and registered property worth half a crore with the help of some officials of the Tejgaon sub-registry office. They were depriving our two sisters of embezzling and diverting Rs 25-30 crore earned from the business and the staying abroad.

Ashrafuzzaman made hundi to the in-laws' house. The two brothers threatened our two sisters in various ways for protesting all this property (Rahman, 2022). Thus, women are disrespected and deprived of their rights as sisters. In most cases, wealthy brothers are doing this injustice to their sisters. According to the law of inheritance in Islam, the sister has the right to get half of the brother in the distribution of property mentioned in the Holy Quran. Allah (SWT) said:

"This is how Allah commands you that your children's inheritance is equal to that of two women." Nisa: 11)".

In the Bangladeshi society, some so-called conscious people argue with this verse of the Holy Qur'an. According to them, the female child is discriminated against from the male one as the male has the double female's portion. However, if we think logically, it is not discrimination but because a male person must spend money and provide providence for his family. In contrast, a female is not bound to care financially for the family. Thus, the wealth of a male person is spent to fulfill the financial demands of his family, whereas a female's wealth remains deposited generally. Apart from this, if we observe keenly, it is seen that Islam has given women more than men have. There are six portions mentioned in the holy Qur'an regarding the wealth left by a dead person; they are 1/2, 1/4, 1/8, 2/3, 1/3, and 1/6 (Al- Quran; 4: 11-12,176), the inherent of which is 12 persons. Among these 12 inhabitants, interestingly, four inhabitants are male, and the rest 8 are female. The Prophet Muhammad (PBUH) ordered his followers to behave well with sisters and give their rights. The Prophet gave the good tidings of the Jannah for the brothers who were good to the sisters (Hambal, 1999).

Injustice to the wives in Bangladeshi families and Islamic directions

Forceful dowry

Dowry is a social disease at present in Bangladesh. Though the condition is old, there is still no medicine that has been invented to cure it. When the matter of marriage of a girl comes, the first thing they worry about is dowry. They arguably bargain about dowry and how much it may be. The more they take, the more they get happy and proud. Though the issue triggered a storm in social media, ranging from newspapers to public speech, it remains unsolved till now. Traditional custom is the key responsible for this problem. If the dowry is not fulfilled according to the conditions, the marriage eyes the light of divorce, and the girl becomes the prey of physical and mental torture (Bari, 2017). Prothom Alo's investigation found 374 women were killed in Dhaka for dowry in the last 17 years. Every year, 22 women are killed for dowry in Dhaka city. Last year, 14 women were killed for dowry in the

Dhaka Metropolitan Area. Mahmuda Akter, public prosecutor of Dhaka Women and Children Repression Prevention Tribunal-3, said allegations of torture for dowry are submitted to her court almost daily. The investigation report of the case is also being sent to the court. Several cases of torture for dowry are pending in courts (Asaduzzaman, 2019)

Unfair seasonal demands

Demanding extra things from the bride's family in different seasons from the groom's family is a "seasonal demand." It includes but is not restricted to sending Iftar during Ramadan, clothes in the Eid festival, sacrificing animals in the Qurbani, fruits, and eating items on different occasions throughout the year. The bride's father sometimes pours his sweat into maintaining all of these. But who cares? Our society blindly imitates its superstitious traditions. The bridegroom's family discovers the faults and hits the bride if something is missing (Subhan, 1997).

Overloading household works

In Bangladeshi society, a wife stands to the manage internal household work. She works all day washing clothes, cooking, raising children, etc. Despite all of these, she works unpaid and never demands. Nevertheless, a wife gets the overloaded, sometimes, with household work In Bangladeshi society. Apart from her family work, she must work forcibly for her husband's family. Islam does not directly order her to serve her husband's family, including his father, mother, sisters, and other members. The matter is up to her decision. Though it is a matter of humanity to care for her husband's parents, she can choose and never be compelled forcefully. Moreover, she has to maintain all of these even during her pregnancy when she needs relaxation and comfort (S.M. Zobayer Enamul Karim, 2009).

Misbehaved by husband's family members

Conventionally, Bangladeshi societies maintain the extended families, though it is no longer occurring, particularly in cities for industrialization. In an extended family, however, the wife lives with the husband's family. There, she frequently faces rude behaviors ranging from rash comments to the physical torture (Jinnatunnur, 2022). For example, in Lakshmipur, after not getting the demanded dowry, a woman named

Ruma was brutally tortured by the people of her father-in-law's house by tying her hands and feet and shaving her head. Ruma silently endured the torture as her poor father could not afford to pay the dowry. The husband, mother-in-law, and sister-in-law tortured her and locked her in the house for not paying the demanded three lakh taka (Bhuiyan, 2022).

Physical torture

Women are soft creations naturally. They cannot accept physical afflictions. This is prohibited from beating a wife severely. If she makes any intentional mistake, her husband can pound her softly, neglecting her. However, In Bangladeshi society, the opposite image is usually visualized. Wives are beaten by their husbands for tremendous factors, including dowries and financial support or giving birth to a baby daughter. Even they beat them drunkenly for nothing. We are living in a modern era but still maintaining conventional customs. The torture and killing of the women for dowry is nothing new in Bangladesh. It has become a regular thing as people are used to this kind of news daily. The Legal Aid Sub-Committee of the Bangladesh Women's Association has prepared a report which found that 337 women and children were abused and raped in February 2020. This report survey indicates oppression, subjugation, & abusive behavior towards women and how these heinous activities forced the women to commit suicide. Various forms of domination have been seen in this report, such as rape, gang rape, violation, sexual torturing, eve teasing, burning, abducting, killing, torturing for dowry, physical torturing, forcefully marriage, victims of cybercrimes, killing after raping, etc. (Trainee, 2020)

Freedom

Freedom of speech is a fundamental human right. Men and women have been given the right to express feelings, emotions, and thoughts fearlessly. In Bangladeshi society, this right is snatched from women. Generally speaking, wives can seldom talk or express their inner views. Man-dominated societies cannot allow her to speak freely. A woman has the right to have a safe and healthy pregnancy, but in most cases, she does not get their dues when pregnancy becomes a cause of death. She is subjected to mental and physical torture by her husband for failing to meet the financial demands of her husband's family. The need of some

people always remains alive; nothing can fulfill such a thirsty desire for money or wealth. If the people do not satisfy the dowry they want on behalf of the bride, the torture is continued on the bride, and thus, the conjugal life becomes intolerable to her. Thus, indigent parents must panhandle to the collect the dowry for their daughters' marriage. So, dowry is defined as "a payment that a bride's parents make to the couple at the time of marriage." (Anderson S, 2007). Thus, social injustice is done to women by torturing them mentally and physically and, at severe stages, giving divorce to them. Nevertheless, if we consider it from the Islamic perspective, giving or the taking dowry is prohibited. Allah enjoined husbands to behave good with wives (Al-Qur'an; 4:19). It is obligatory for a man to pay the *miras* of a woman as stated in the holy Qur'an: - "You derive benefit from them, give their dowers at least as prescribed (Al-Qur'an; 4:24)." A person has no right to take the wealth of his wife, it is illegal according to Islam, and the person will be considered as a sinner if he takes any wealth of his wife forcibly. As Allah (SWT) said in the holy Qur'an: -

"Even if you had given the latter a whole treasure for dower, take not the slightest bit back: would you take it by slander and manifest wrong? (Al -Qur'an; 4: 20)."

Allah further said: "It is not permissible for you to take anything back, any of your gifts from your wives..." (Al-Qur'an; 2: 229). However, if the wives voluntarily give their wealth to the men, they would enjoy it. Allah (SWT) said: "...If they allow you to keep a part of it as a favor to you, you can happily spend it...". (al-Qur'an; 4:4)". The Prophet Muhammad (PBUH) instructed his followers to act kindly toward women. (Al-Bukhari, Sahih al-Bukhari, 1987). He said: "The best of you is the one who is best to his wife." (Al-Baihaqui, 1994).

Injustice to the mothers in Bangladeshi families and Islamic directions Fundamental Right

As aforementioned, fundamental rights include food, clothing, shelter, medicine, and the education. Without these elements, the life of a human being is the unbelievable. Mother is all in all for any child. She bears immense pain and afflictions for children. Their families must care for them when they turn older and

reach the aged stages. However, their families neglect them, even refusing to give them fundamental rights.

Dishonoring

As a mother, she should be kept on the apex of respect and honor, but they are being putting on a disrespectful stage in so-called modern society. In such a situation, the poor mother feels dishonored and remains helpless. She has nothing to do. Thus, a curse from the core of the heart attacks the sons, and they ruin their lives.

Physical Torture

Several newspaper reports and video clips have shown aged mothers being tortured by the either sons or daughters-in-law. Negative reviews & rushed comments rouse adverse reactions on social media on issues like these. However, they can result in nothing. Such evil doing is continuing In Bangladeshi society. Until children follow Islamic command in this regard, nothing better may happen. Allah (SWA) states: "... And be kind to your parents. If one or both of them grow old with you, don't say: "Put pressure on you", and don't reprimand them, but talk to them respectfully."(Al- Qur'an; 17:23). Here, children are commanded not to treat them with rude behavior and cruelty. Mothers are neglected in various Bangladeshi families. An old mother named Sahara Khatun (61) in south Jhargaon village of Akhanagar Union of Thakurgaon Sadar Upazila complained that her son Akbar Ali and his son's wife Amena abused her verbally and the physically tortured her on various pretexts. On the evening of April 12, Sahara Khatun was verbally abused by her daughter-in-law for losing a shovel while cutting soil. When the mother protested, her son hit his mother on the head with a nearby wood stick. However, the injury did not hit the mother's head but hit her hands. The son's wife started pulling her mother-in-law's hair when she fell (Correspondant, 2022).

Uncaring in Old-Age

In the late years of a mother's life, she deserves physical comfort and mental support. In this stage of life, she turns to like a child. She needs much care. Especially daughters-in-law should be more aware of her care, treatment, and comfort. However, the reality is beyond expectation. They treat her with cruelty and uncaring. Sons remain silent in such a situation.

Sometimes, they also do the same with their wives. On July 14, 2020, it was seen in various newspapers that 70-year-old Salemun Nesha was begging in the rain in Mymensingh. However, she has a son who has a family in Dhaka. However, he does not keep track of his mother. He did not tell the news of his job either. As a result, the mother had to choose begging because of compulsion.

Sending in Aged Hermitage

Though this epidemic disease is still under control, the rate of sending mothers to Old-Age-House in cities is the more significant than in other countries. Many organizations patronize and discourage these houses, but the pace is dramatically increasing. Specialty literate persons dare to do it most. Parents expect their children to take care of them in old age. When their son gets married, they are thrilled to have a daughter-in-law as the newest member of their family and feel comfortable. Most families take good care of their elders. Still, unfortunately, some consider their parents a liability, causing them to feel deserted, and then the child's cool attitude forces parents to move into these homes. People must be concerned about their duty to their parents, who need physical and mental care in old age. The Holy Qur'an and the traditions of the Prophet are very point blank on the special place of mother in society because of the pains she went through in the delivering and rearing the child. There are ample verses of the holy Quran described the rights, respect, and position of mother as Allah (SWT) said: "And I commanded people to take care of their parents. Her mother carried her (raising her) in weakness upon weakness, and her breastfeeding occurred within two years. Be grateful to me, and be thankful to your parents. The last destination is to me." (Al-Quran; 31:14). There are anurous traditions of the Prophet Muhammad (PBUH), who instructed the Muslims toward the rights of a mother. The following famous Hadith expresses the honor of a mother in Islam:

"Once a companion said, "Once a companion said, "O Messenger of Allah! Who deserves my best behavior? The Prophet (PBUH) said, "Your mother. "Who's next?" the man asked. The Prophet (PBUH) replied, "Your mother. He again asked, "Who's next?" The Messenger (PBUH) answered, "Your mother. "Who's

next?" He asked (for the fourth time). The Prophet (PBUH) said, "Your father." (Khan, 1996)

Findings

Findings suggest that the inequity directed towards female offspring within the cultural contexts of Bangladesh encompasses preferring a boy over a girl, injustice in fundamental rights, sexual harassment, inheritance deprivation, and decision-making neglect. By emphasizing prophetic illustrations of affection, concern, and equitable treatment toward daughters, it becomes feasible to establish a fair and empathetic community toward sons and daughters. According to the findings, injustices women face from their brothers are lack of concern exhibited by brothers, deprivation of wealth, and rejection of the sisters' decisions. It is mentioned in the Qur'an about dividing wealth among the sisters. It must be put into practice. Findings suggest the injustices that wives face are forceful dowry, seasonal demands, loaded household work, teasing, negligence, and misbehavior. It is mentioned in the Hadith that the best individual is the one who is the best to her wife. This Hadith depicts the status of a woman as a wife. According to findings, as a mother, a woman faces several injustices like deprivation of the inheritance, sending her to an old-age home, and showing minimal care to her. Islam says, "Paradise lies at the feet of the Mother." (Al-Burhanfuri, 1981). This saying profoundly impacts ensuring the justice for a woman as a mother in their old age.

CONCLUSION:

Islam is the religion of humankind from the beginning and end of life and history. It establishes a complete and transparent way of life-based on the Holy Quran and the traditions of the Prophet Muhammad. It is not just a doctrine or ritual but a guide code of life for every field of human activity. Islam's declaration of women's rights 1400 years ago is relevant to their lives today and in the future. Islam has enhanced their status as human beings and protected their dignity. Islam has given them the status of human beings and protected their dignity in their father's house before marriage, in their own home after marriage, and at the time of divorce. Thus, Islam gives women the status they deserve in all spheres of life. To provide dignity and respect to women in Bangladesh, fundamental rights should be ensured, and public awareness should be

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created to reduce sexual harassment to zero percent; the dowry system and seasonal demands should be avoided socially, and their opinions should be considered at all stages of life, the punishment rule should be declared for physical abuse. Public awareness should be increased to care for elderly mothers and refuse to send them to aged shelters.

ACKNOWLEDGEMENT:

I express my heartfelt appreciation to Allah (SWT) for allowing me to conduct this research. Furthermore, I am most grateful to all those who assisted in the completing this study.

CONFLICTS OF INTEREST:

The writer affirms no conflicts of interest in the authorship and publication of the article.

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Citation: Hasan MM. (2023). Addressing injustice to women in Bangladeshi families: an examination of the issue and Islamic solutions. *Asian J. Soc. Sci. Leg. Stud.*, 5(6), 235-245.

<https://doi.org/10.34104/ajssls.023.02350245> 