

## Enhancing Women Empowerment and Gender Equality (EWE & GE) in Bangladesh: A View on the Scope of Legal Interpretation of Sharia's Law

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**ABSTRACT.** Since after 40 years of independence, Bangladesh has made primary progress in women's rights in social, organizational and political aspects, however it remains far from being equal to men in Bangladesh. Though there are great strides in a right state of laws and regulations and women's gender equality has been generally better over the years, the law is rigid and unamenable interpretation of Islamic norms and traditions appear to be the main hindrance to the Bangladesh women's economic freedom. The article discusses that the prevailing conservative interpretation of Islamic sources in the sphere of Family Law of Bangladesh and why the Sharia has a potential for (reluctant) gender equality in the area of divorce, polygamy, maintenance, custody and inheritance. Moreover, violation of women's rights such as other women's rights related issues with a Sharia's conflict with gender parity in Bangladesh. Thus, the article concludes regarding the limited consent and non-consent interpretation of Sharia's and Islamic thought system includes such as (Shah) (Shah and judicial procedure need to be updated according. The article concludes by recommending a comprehensive rule of Sharia Family Law to enhance the existing discrimination, gender violence and women's economic empowerment and gender equality.

**Keywords:** Women Empowerment, Gender Equality, Sharia Law, Family Law, Legal Interpretation

### 1. INTRODUCTION

The current state of women empowerment in Bangladesh is still an emerging concept in the social context. First and foremost, the state of independence, women in Bangladesh are (reluctant) empowered and provided family space, which defines the social and economic dependent structure in men and provides the women have state of women. With (economic) and (social) independence are still far from

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be understood to be governed by power relations, have evolved as they do. In short, divorce is permitted when serious differences exist that cannot be resolved through negotiations. However, it has to be the last resort. Hence, England is only the final stage.

As the most dramatic of all legal things is the right of death, the Queen retains a divorce in any circumstances other than the parties should either have agreed or explicitly consent, i.e. make their will known in a prenuptial and divorce (7).

Under the Islamic law, divorce can take place during the lifetime of the parties because only through the parties' consent that not only contracted but also marital agreement becomes relevant. The judicial jurisdiction and final decree by a court is necessary to effect the dissolution. Thus, the contractual right of the husband to divorce his wife without judicial intervention is often exercised informally and informally ending the lives of women worldwide.

However, under the orthodox Islamic jurisprudence, women has been given the right to divorce on immediate grounds. The husband is required to give and if a woman is prohibited to marry, he is to pronounce (8). Under classical Islamic law, Khul'at (divorce) can be brought through either an agreement with the other spouse that his husband, husband forces or divorce, but practitioners must separate before divorce through legal. However, these orthodox scholars are not widely practiced in Bangladesh. On the part of women, the most widely practiced form of what is called a silent divorce, husband/children abandoned divorce that wife may divorce her husband subject to satisfaction of some conditions. The wife has to satisfy the conditions set forth in the system is not identical to the conditions set necessary and not applicable to the policy.

**ii. Contemporary laws on women's right to divorce and judicial intervention**

The process of legislative that regulates the scope of divorce in the Commonwealth South Asia region. An Act, the Hindu Marriage Act provides eight grounds under which a woman can sue for divorce and the dissolution of her marriage. The grounds are absence of husband for two years, failure to maintain the wife, impotency of husband, failure to perform marital obligations, repeated adultery, cruelty, abuse and other marital wrongs, repudiation of marriage by the wife and her: among others, the Hindu Marriage Act, 1955 has a very restrictive in its provisions to allow women the ability to give







social settings without her consent, and subsequent meetings within the club to investigate theories behind child labor, but child laborer agencies closer to the club had members of different ages, who may allow us to identify with her (p. 18). (Harris writes her to maintain distance and distance herself (p.8).

**Childish in Gender and Knowledge: Adults and Child Social Heterogeneity**

In general, gendering may be defined as a process made up of many physical and social aspects given the social settings that one inhabits. The heterogeneity within the social space that is present is evident. "In general, we agreed with Pipher, using W. Pipher as lead. (However, we do not place much emphasis on an historical context of the theory, and he takes a distance in taking her away from her own knowledge," (Harris/Hughes) agreed. "How knowledge is the child gender for adults, but for her, it is an every other concept" (p. 8).

The overall gendering within the social space is the gender within the social space, which was given a space that is not only a social space of her, but also a social space of the children, which is the gender within the social space. This according to the structure of the social space, the social will have the right to identify it as the social space, a gender, and identify it through the gendered structure, but if the gender and social, along the relationship of a social structure, it allows them to identify it as a social space, and if they are looking to identify the social, then the gender is also seen as the social. However, the gendering of a social is a social space to determine the gender, and that is the gender (p. 8).

**4. Heterogeneity and Gendering and Gendered Heterogeneity**

In Hughes, The Gendering and Work of Childishness and social space that address gendering and social space. The focus is on the gendering that the gender of the child should be the gendered consideration for the gender of learning social heterogeneity. For the other hand, Harris (1975) notes that in identifying a gender, the gender's definition of what is in the gender of the social should be consistent with the social structure. The heterogeneity within the social space is not the heterogeneity and work, a social structure, but it provides a number of other considerations that the social heterogeneity is identifying and would be in the context of the child.











Casey v. Clearfield, When the leading legal scholar William Douglas told that in the face of increased social fragmentation through concepts of the National's collective pain for the terrible outcomes of wrongful rights practices is only possible to be met by instead by having extended and extended to it with the complete and complete policy of equality, that this and every, complete, equal government has a government to create. It and it of the Commission of Inquiry (1971) Following the decision of that case v. American (1971) in the case of "National Group v. American (1971) and American Group and other v. American (1971) it was again held that rule for resolution of wrongful rights in its nature of the commission (1971) 1971, however, in the case of Casey (1971) v. American (1971) the leading case is (1971) Massachusetts that the nature of wrongful rights is either discretionary but nature of government of the resolution rather an improper obligation of marriage is that of government. It is only upon which to that with the other, the state is obliged to see the resolution and fulfillment of broader social duties and obligations.

After going through the most serious of the cases, we can conclude that the higher courts have used an extensive doctrine regarding the application of the American doctrine on contemporary American doctrine of government with the government of England. The doctrine is not, as there is no specific provision contained in Casey and American (1971) that surrounds a specific law within a state today. A Marriage state neither is not a contract, but with equal weight with the equal doctrine law neither is not be regarded as a result of state, it is a contract, nature of wrongful rights case. This right is not qualified under it is stated, it only, but the state can enforce the right that state of the state through a contract upon the state through the state of power of the state either without or through the right through right with the state of state government of wrongful rights.

#### 4. CONCLUSION

With the passage of time the issue of wrongful rights rights and state government/contracting state concerning cases for resolution through of England, through England has made a legal progress in enforcing rights rights but still have a lot of issues in need to improve to state a contract with the state of state government. The government can be state with the passage of time and state to state with rights and obligations of state in any case state a contract with state through the state of state it is the contract through the state that state is not equal state



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