

Economic Empowerment of Muslim Women in Bangladesh between Islamic Law and Reality

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ABSTRACT

This research aims at focus economic empowerment of Bangladeshi women in the light of the rights recognized by Islamic law for them, and the duties imposed on them and what is the current reality in Bangladeshi society in this field. And a statement of the features of the economic empowerment of women in Islam, and its main obstacles, and the requirements necessary to activate it according to the Islamic vision. The research is divided into three main chapters:

The first chapter: clarified the concept of empowering women in the economic field, its importance and role in the development of society and participation in building a developing country.

The second chapter: I shed light on the status of Bangladeshi women in Bangladeshi society by presenting the laws approved by the common law in Bangladesh and the Islamic Sharia law. With highlighting the Islamic vision of the issue of economic empowerment of Muslim women.

The third chapter: I present in it the most important obstacles to economic empowerment facing Muslim women in Bangladesh, including what is personal, societal, cultural, or economic, or obstacles related to the work environment, or obstacles related to husband and children, then I identify the most important factors affecting the process of economic empowerment of women in Bangladesh. And activate it by developing the concepts of equality and participation, and uprooting the impact of some negative societal suggestions.

The aim of the study is

Finally, the research records the most important results that it reached through its brief career. We ask Allah (SWT) to make this work purely for His sake and beneficial for it.

Keywords: Economic empowerment, Status of Bangladeshi women, Islamic view of economic empowerment, Obstacles to economic empowerment.

THE FIRST AXIS: THE CONCEPT OF ECONOMIC EMPOWERMENT OF WOMEN

1- The concept of empowerment

The word empowerment (machinery) came in the sense of making him able to do a certain thing, and it is said: A man became empowered with something, he became more capable of it. As it is said: So he was able to acquire knowledge or a certain skill or perform a specific task, meaning that he feared knowledge or the profession, just as empowerment is known. ^[1]

In sum, empowerment is in language. It means strengthening and strengthening.

According to Western linguistic sources, the concept of empowerment is derived from the Latin word

Potter, which means that a person becomes capable. In Webster's dictionary, the verb (empowerment) means giving legal power or official authority, and empowerment means empowerment.^[2]

After the concept of empowerment, it is one of the important social concepts as a vital element that cannot be ignored in the development process. The process of empowerment mobilizes collective action in oppressed and oppressed groups, to overcome obstacles and distinctions that reduce their conditions or rob them of their rights.

Empowerment is also defined as a strategy that increases the capabilities of individuals to deal with obstacles related to problems, develops their standard role, and increases their ability to make decisions related to their own lives (Dorothy: 1995). actions to improve their lives.,^[3]

Social service researchers define it as: "The process of helping individuals, families, groups, organizations, and societies to increase their personal, collective, economic, social, and political capabilities, and to invest them in improving their social and economic conditions and conditions. and political influence of individuals, groups and families towards improving their conditions and situations."^[4]

Empowerment in its positive human dimension; It means making people able to participate Actors in making human development and benefiting from its results, which is the focus and essence of development, not just its performance

2- The concept of empowering women:

There are many concepts that dealt with the empowerment of women in general, and the following researcher reviews some of these concepts. Women's empowerment is defined as the process of preventing working women and providing them with skills, tools, information, authority and responsibility related to their work, so that they can design and use information, interact with others, and make appropriate decisions without the need for prior approval from President or manager.^[5]

The empowerment of women is also defined as: the use of public policies and procedures aimed at supporting the participation of women in political, economic or other life.

It is also defined as: "Controlling the productive relations through which women are enabled to contribute economically and socially, which in turn leads to the well-being of the family and the progress of society."^[6]

The concept of women's empowerment is defined as the process that gives women the ability to make strategic decisions that give them power that enables them to control their lives. Women's empowerment can also be defined as the process that refers to women's possession of resources and their ability to benefit from and manage them with the aim of achieving a set of achievements.^[7]

3- The economic definition of women's empowerment:

Women's economic empowerment can be defined as a transformative process that helps women and girls move beyond the limited power, voice, and choice in the home,

and in economics to possess the skills, resources, and opportunities necessary to compete fairly in markets, as well as the agency to control and benefit from economic gains.

Economic empowerment is the ability of women and men to participate in, contribute to, and benefit from growth processes in ways that recognize the value of their contributions, respect their dignity, and enable them to negotiate a fairer distribution of the benefits of growth.

Furthermore, economic empowerment increases women's access to economic resources and opportunities including jobs, financial services, property and other productive assets, skills development, and market information.

Economic empowerment is not just about having a job, but also about establishing independence and creating a sense of purpose. Economic empowerment includes women who are deprived of education and skills. Economic independence can transform a woman's life, as she is no longer dependent on another person, usually a male, to provide her food. Or provide a roof over her head or clothes. This empowerment allows women to be more effective in their lives and increases their happiness, productivity and life satisfaction. Women enjoy economic empowerment when they have the ability to succeed and economic progress and the ability to make economic decisions to achieve success and economic progress.^[8]

Women need the skills and resources to compete in markets, as well as fair and equal access to economic institutions to gain strength and effectiveness to benefit from economic activities, and then women need the ability to make important decisions in their lives.

THE SECOND AXIS: THE ISLAMIC VIEW IN THE ECONOMIC EMPOWERMENT OF WOMEN

The most important aspect of women's economic empowerment in Islam is the recognition of their independent identity

And granting her many economic rights such as the right to own property, to participate in the inheritance, to engage in various economic activities to increase her wealth, and so on..

In some of the Qur'anic verses, it appears that there is a close correlation between the concepts of empowerment and succession in the Almighty's saying:

الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفْنَا فِي الْأَرْضِ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾ [النور: ٥٥]

Those of you who believe and do righteous deeds, that He will surely grant them succession in the land as He granted succession to those before them, and that He will surely establish for them a religion They are the ones for whom He has been pleased, and He will surely replace them with security after their fear. They worship Me, not associating anything with Me. That is why they are the transgressors.” [An-Nur: 55]

And when a woman has a daughter, she is sent as a mercy (blessing) to the family. When she is a wife, she is the source of completing half of the husband's debt. When she is a mother, heaven is at her feet. This is what Islam says about women.

Need for empowering women:

Empowering women is the process in which women are empowered (giving power), and it can be defined in countless ways which include educating women, giving them basic rights so that they can also know and prove their good selves in the field of education, and raise their status in every possible way, giving them the right to To call them educated.

In Islam, there is absolutely no difference between men and women in their relationship with Allah. Both promised the same reward for good behavior and the same punishment for bad behavior. As Qur'an says-

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۗ وَلِلرِّجَالِ عَلَىٰهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾ (سورة البقرة- 228)

And for women is the same as men that who is owed to them in a kind manner, and men have a degree over them. And Allah is Mighty, Wise.” (Al-Baqarah-228)

The Qur’an often uses the phrase “believing men and women” in addressing believers to emphasize the equality between men and women in their duties, rights, virtues, and advantages. As the Almighty says-

{Indeed, the Muslim men and the Muslim women, the believing men and the believing women, the obedient women and the obedient men, the truthful men and the righteous And the patient, and the patient, and the humble, and the humbled, and the charitable, and the alms, and the fasting, and Those who fast, those who guard their chastity, guard women, those who remember Allah much, and those who remember Allah has prepared for them forgiveness. And a great reward (Surah Al-Ahzab:35)

This clearly contrasts with the Christian Fathers’ assertion that women do not possess souls and will remain as sexless beings in the next life. The Qur’an says that women have souls like men, and they enter Paradise if they do good.

{Enter Paradise, you and your wives will be honored} (Al-Zukhruf: 70) And the Almighty says:

{Whoever does righteousness, whether male or female, while he is a believer ? We will surely give it life to a good life ? ? And We will certainly give them their reward according to the best of what they used to do }.

The Qur’an warns men who oppress women or mistreat them- ?O you who have believed, it is not lawful for you to inherit from women against their will. Do not come to them unless they commit a clear indecency, and live with them kindly, and if you hate them, perhaps you will hate them. something, and God puts in it much good. (Surah An-Nisa:19)

(Surat An-Nahl:97)

Considering that the pagan Arabs, before the advent of Islam, buried their daughters alive, made women dance naked in the vicinity of the Kaaba during their annual celebrations, and treated women as mere possessions and objects of sexual pleasure that do not possess anything. The teachings of the Holy Quran were revolutionary.

Unlike other religions, which considered that women possess inherent sin and evil, and that men possess inherent virtue and nobility.

Islam considers that man and woman are of the same essence, created from one soul. The Qur’an declares:

O people, fear your Lord, who created you from a single soul and created from it its mate and dispersed from both of them many men and women. ? And fear God by whom you ask, and the wombs. Indeed, God is ever Watchful over you. (Surah An-Nisa:1)

The Qur’an affirms the basic unity between man and woman in the most beautiful analogy- {They are a garment for you, and you are a garment for them} (Surah Al-Baqarah: 187)

As the garment covers our nakedness, so the husband and wife ensure each other’s chastity by entering into the marriage relationship. The dress gives comfort to the body. Likewise, the husband finds comfort in the company of his wife while she is in his company.

We don’t have to do much to make girls self-reliant, if the rights given to them by Islam are given properly, every girl in the society becomes self-reliant very easily.

But in our society we constantly see that girls are not getting their rights properly. Not from his family members or from the community.

THE THIRD AXIS: OBSTACLES TO WOMEN'S ECONOMIC EMPOWERMENT IN BANGLADESH

1- Status of Bangladeshi women:

In today's global era, women's empowerment has become an important issue. Empowerment – as we have shown – means increasing the spiritual, political, social or economic power of individuals and societies through the development of confidence in their own capabilities. changing other perceptions by democratic means,

Bangladesh is a developing Muslim country, and its socio-economic status is very low. Social, economic, political and cultural development cannot be achieved without the empowerment of women.^[9]

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Bangladesh is a very important country not only in Asia but also in the world. Why Bangladesh is so attractive to world media day in and day out and shows interest in all developing countries. If we look at the global economic situation, the answer will be easy. In 2008, when the world economy fell (recession), all developing countries faced problems and challenges.^[10]

Everyone wants to survive a recession. But what is the way?

Bangladesh is a country that was least affected by this situation. But what is the secret power of Bangladesh behind this success? Secret Power is the latest female empowerment that is driving and helping to lift the economy of Bangladesh.

Women in Bangladesh are no longer just stay-at-home wives and domestic workers. They came out of the house and took on the challenges to change the economy, politics and social culture of Bangladesh very quickly. This revitalization draws the attention of developed countries towards Bangladesh. Bangladesh is a role model for women empowerment and development in the world map. Bangladesh faces great challenges in religious and cultural aspects, but strong and dedicated women have taken on the challenges and overcame all barriers to their success.

The empowerment of women as described in the National Policy for the Empowerment of Women of 2002 takes economic empowerment and social empowerment as basic criteria for it.

Economic empowerment includes poverty eradication, income generation, social empowerment with education, health, wealth, etc,^[11]

Apart from these criteria, other aspects that determine the empowerment of women are mobility, self-esteem, and choice of profession. In the case of Muslim women, the status of empowerment is still unclear, so a study on their actual situation is required.

In many cases we find a number of myths regarding their rights propagated by various extremist groups it is quite noticeable that while outsiders hold a very biased view of Muslim women they are generally unaware of the reality

Muslim women also tend not to realize their actual situation. Most of them are not clear about the rights granted to them by Islam as a religion as well as the Bangladeshi constitution,

Therefore, it is very important to educate Muslim women about their rights and duties.

Women and Islam issues among the masses have for some time influenced intellectual and economic interest. But much of this interest boils down to misunderstanding – religion is seen as the primary force affecting every aspect of their lives.

They are still seen as out of the world where every step of their lives is controlled by men and misconceptions of religious beliefs promulgated from time to time by various religious leaders and scholars

The role of religion in their lives is always highlighted. It is usually believed that Islamic personal law is strictly controlled

The social status of Muslim women as expected in the outside world is the result of selected cases of Muslim women that were enthusiastically discussed in the media.

Moreover, when societal identity is under siege, it affects women in dramatic ways. In Bangladesh specifically, women sometimes out of their own will, and sometimes under pressure from society, adopt clear signs of community identity on their person and behavior.

Such behavior generally hinders women's economic growth

In general, Muslim women are poorly represented in the labor market. This number is poorly represented in public functions.

Exodus from traditional occupation in Bangladesh has deprived Muslim women of means of livelihood and led to economic backwardness. Muslim women in Bangladesh are largely involved in the informal sector of the economy that rarely enjoys protection of any kind.

Bangladeshi Muslim women are largely self-employed (work at home). Sewing, embroidery and ready-made garments are some of the professions in which they concentrate.^[12]

Their working conditions are characterized by low incomes and poor working conditions, and the distinct pattern of employment of Muslim women in domestic work is due in part to discrimination in formal employment.

In particular, this is due to the vicious cycle of poverty, lack of education, technical skills, and so on.

Muslim women in Bangladesh are unable to bargain for better working conditions because much of the work they do is subcontracted. This restriction on movement restricts their employment opportunities and wages.

Many home workers are so religious in the production assembly line that they work entirely through middlemen and don't even know who the employer is.

Muslims in general, particularly Muslim women are mostly backward in most areas of life in Bangladesh.

The reasons are multifaceted and have been discussed in detail above. It is well known that the problems of Muslim women are very different and complex than those of their counterparts belonging to other religions.

In a right way too, Muslims since independence have lived in fear of attack, they have been ignored by successive governments, and at times they have been targeted in the name of revenge for some wrongdoings of the past which were also supported. by various political parties and the government.[\[13\]](#)

Such movements targeted society and the most vulnerable women were subjected to all kinds of violence. Without proper education and knowledge they will not even be able to handle their cases and get justice.

OBSTACLES TO THE ECONOMIC EMPOWERMENT OF WOMEN IN BANGLADESH:

Bangladesh is a developing country. Half of the total population in this country are women whose social and economic conditions are not in good condition. The status of women in Bangladesh remained relatively lower than that of men. Although women work here in educational institutions, multinational companies, medical institutions, banking and other financial institutions, garments and other factories, the police even in some exceptional fields, In many cases, however, they are still neglected, tortured, and dominated by a patriarchal society. Without ensuring the empowerment of women, the general social, economic and political situation of this country cannot be developed. Islam places more importance on showing deep respect for women. A woman in Islam is recognized as an equal partner in the reproduction of the human race. Almighty said in the Holy Quran:

{Whoever denies, establishes prayer, gives zakat, obeys Almighty and His Messenger, those whom Allah will have mercy on Indeed, Allah is Mighty, Wise (9:71) Allah promised the believers, and the believers, a garden under which temptations flow. I will abide in it forever, and a good dwelling place in Paradise. Eden and pleasure from Allah is greater, that is the great victory}. (9:72)

After the remarkable progress that Bangladesh has achieved in many important social and economic indicators, and despite being a predominantly Islamic country, progress in women's economic empowerment is somewhat mixed with many challenges ahead.

There is no denying that with patriarchal norms deeply embedded in the social structure and cultural values, the economic empowerment of women in Bangladesh is a challenging task.

Numerous social and economic practices and norms, for example, denial of equality in inheritance, socially imposed gender roles and norms, and violence in the domestic and public spheres, are among the many critical factors that have hindered the economic advancement of women in Bangladesh.

There are some obstacles facing Bangladeshi women that prevent them from empowerment in social and economic development. like-

Women unable to participate in late-night work:

In South Asian countries, such as Bangladesh and India, women are discouraged from working late. This is not only due to the preconceived notion that women are housewives but also due to the fact that society itself is not safe for women. In addition, the high rate of crime against women has scarred the minds and beliefs of families who say it is better for their daughters to sit at home than to stay out late.

The absence of business women:

The obstacles women face while embracing entrepreneurship are very different and challenging than their male counterparts.

Women working in the informal economy are not recognized:

In Bangladesh, many women work as housewives, caregivers, housemaids, and nannies, but not all of this work is regulated by the government. Most of them are underpaid, abused and strangely not properly trained. All of this can be prevented if the government recognizes and regulates its contribution to the economy.

Torture of women in Bangladesh:

Due to extreme male dominance and religious superstition, women are tortured in different ways. These traditions have lasted for hundreds of years. In modern times, the breadth and variety of torture on women is so great that it should be described as a “crime against women” instead of calling it “torture of women” or “attacking women.” Physical torture, rape, dutta, various types of sexual harassment and extortion, which made the woman feel anxious and shrinking.

Many incidents do not come to light due to the threat of political leaders or fear of family prestige or the so-called social stigma.

Ownership and women:

The reasons for the poor condition of women are the traditional legacy. In the Islamic community, a female child gets a share of her father’s property and in the absence of a husband, she sometimes gets her children as well. [\[14\]](#)

This inheritance system is recognized by religion.

In Bangladesh, the ownership and management of land belongs to the male, not the female, which is why the man tends to deny the female heirs. Sometimes they give a little. Whereas a female can be more enduring if she can get her share of the fortune right.

CONCLUSION

Praise be to Almighty, by whose bounty good deeds are done, and the best prayers and peace be upon His final Prophet, his family and all his companions, and after:

This modest research on the economic empowerment of Muslim women in Bangladesh by shedding light on their economic conditions and their empowerment in it, I reached through the research some conclusions, which are:

A- The woman in Islam is a completely independent personality. She can conclude any contract or will in her name.

b- She has the right to inherit in her capacity as a mother, wife, sister and daughter. She has complete freedom to choose her husband.

The solution is simple, we need to start from our homes.

C- They must be granted all rights under Islamic law. We need to respect their opinions, and we need their support and legal decisions.

D- Not comparing Westernization with empowering women, which is something that is commonly misunderstood in our time.

E- Empowering women does not mean allowing women to do whatever they want, but helping them to excel in all areas of life, treating them as equal stakeholders and providing them with education.

d- It began with the man of Adam and the woman of Eve. It didn't just start with a man or a woman. Empowering it actually means empowering the world.

F- Let's raise our voices and "support women's empowerment"

Finally, I ask Almighty, righteousness, and success for what He loves and is pleased with.

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