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Women's Security, Dignity, and Responsibilities in Islam: An Analysis from the Bangladesh Context

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Article info	Abstract
Received: 24 April, 2026 Accepted: 20 June, 2026 Published: 26 June, 2026 Available in online: 28 June 2026 *Corresponding author:  labu_du@yahoo.com 	Women's security, dignity, and responsibilities constitute fundamental principles of the Islamic worldview and are deeply rooted in the Qur'an and Sunnah. Islam introduced a comprehensive framework that safeguards women's rights while recognizing their essential roles within the family and society. Despite these divine provisions, women in contemporary Bangladesh continue to face numerous challenges, including domestic violence, harassment, economic vulnerability, discrimination, and social injustice. This study examines the Islamic teachings concerning women's security, dignity, and responsibilities and analyzes their relevance to the socio-cultural context of Bangladesh. Employing a qualitative research methodology, the study relies on the Qur'an, Hadith, classical and contemporary Islamic scholarship, and relevant academic literature through descriptive and analytical approaches. The findings reveal that Islam guarantees women's security through the responsibilities of parents, husbands, children, society, and the state, while ensuring their financial, social, educational, and legal rights. The study further demonstrates that Islam upholds women's inherent dignity by recognizing their spiritual equality, human honor, property rights, educational opportunities, and participation in social development. Alongside these rights, Islam assigns balanced responsibilities to women as individuals, daughters, wives, mothers, and contributors to society in a manner that promotes family stability and social harmony. The paper argues that many of the problems experienced by women in Bangladesh arise not from Islamic teachings but from cultural practices, misinterpretations of religion, weak legal implementation, and socio-economic inequalities. It concludes that the effective application of authentic Islamic principles, supported by sound legal frameworks, educational initiatives, and social awareness, can significantly enhance women's security, dignity, and empowerment while contributing to justice, peace, and sustainable national development in Bangladesh. Keywords: Security, Dignity, Responsibilities, Women, Islam and Bangladesh.

Introduction

Women constitute nearly half of the global population and play a fundamental and irreplaceable role in shaping families, societies, and nations. Their contributions span across various dimensions of life, including nurturing future generations, participating in education, contributing to economic development, and maintaining social cohesion. No society can achieve sustainable peace, progress, and development without ensuring the active participation, protection, and dignity of women.

Islam, from its very inception, introduced a comprehensive and revolutionary framework regarding the rights, security, dignity, and responsibilities of women. At a time when women were widely

deprived of basic human rights, legal recognition, and social respect in many parts of the world, the Qur'an and Sunnah established a balanced system that elevated their status. Islam granted women the right to life, inheritance, education, property ownership, and social participation, while also emphasizing their honor and protection within family and society. These teachings ensure that women are not seen as marginalized members but as dignified individuals with clearly defined rights and responsibilities. The Islamic framework also highlights that women's security is a collective responsibility shared by the family, society, and the state. Alongside security and dignity, Islam assigns women meaningful responsibilities based on their natural abilities, social roles, and

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moral obligations. These responsibilities are not limitations but rather structured duties that contribute to the stability and moral development of society. In this sense, Islam presents a holistic model that balances rights with responsibilities, ensuring justice and harmony.

In the context of Bangladesh, despite constitutional guarantees, legal protections, and various governmental and non-governmental initiatives aimed at empowering women, significant challenges remain. Many women are still not fully aware of the rights and protections afforded to them in Islam, and in some cases, cultural practices overshadow authentic Islamic teachings. Misinterpretations and lack of proper education have also contributed to gaps between Islamic ideals and social realities.

Therefore, an in-depth examination of women's security, dignity, and responsibilities from an Islamic perspective is both timely and necessary. Such an analysis is essential not only for correcting misconceptions but also for promoting awareness, social justice, and gender equity within an Islamic ethical framework. Ultimately, this study seeks to contribute to building a peaceful, just, and sustainable society in Bangladesh where women's rights are protected, their dignity is preserved, and their responsibilities are meaningfully recognized.

Objectives

The primary objective of this study is to examine the Islamic perspective on the security, dignity, and responsibilities of women and to assess its relevance within the contemporary socio-cultural context of Bangladesh. Islam provides a comprehensive framework that protects women's rights while assigning them important responsibilities within the family and society. However, misconceptions, cultural practices, and inadequate awareness often hinder the proper understanding and implementation of these teachings. Therefore, this study seeks to explore the authentic Islamic principles concerning women and their practical implications for promoting social harmony and national development in Bangladesh.

The specific objectives of the study are:

1. To examine the concept of women's security in Islam, including physical, social, economic, moral, and legal dimensions as outlined in the Qur'an and Sunnah.
2. To analyze the dignity and honor accorded to women in Islamic teachings, particularly in their roles as mothers, wives, daughters, and members of society.
3. To identify the responsibilities of women as prescribed by Islam, highlighting their obligations toward Allah, family, community, and society.
4. To explore the relevance and application of these Islamic teachings in the context of Bangladesh, considering contemporary social, economic, and cultural realities.
5. To assess the challenges and misconceptions that affect the implementation of women's rights and responsibilities in Bangladesh from an Islamic perspective.
6. To provide recommendations for enhancing awareness regarding women's rights, dignity, security, and responsibilities, thereby contributing to family welfare, social stability, gender justice, and sustainable national development.
7. To promote a balanced understanding of women's roles in Islam, emphasizing both their rights and responsibilities as essential components of a peaceful and prosperous society.

Methodology

This study employs a qualitative and descriptive research methodology. Data have been collected from primary sources including the Holy Qur'an and authentic Hadith literature. Secondary sources such as books, journal articles, reports, and scholarly publications on women in Islam have also been

consulted. Content analysis has been used to interpret relevant texts and derive conclusions.

Literature Review

The status, dignity, and security of women in Islam have been extensively discussed by both classical and contemporary scholars. Islamic teachings introduced a comprehensive framework of rights and protections for women, including rights to inheritance, property ownership, education, marriage consent, and economic participation. According to Esposito and DeLong-Bas (2018), Islam granted women legal and social rights that were unprecedented in many societies at the time of its emergence. Similarly, Badawi (1995) argues that Islam recognizes the spiritual equality of men and women while assigning complementary responsibilities within the family and society. Rahman (2009) further notes that Islamic teachings seek to establish a balance between rights and obligations, thereby promoting justice and social harmony.

Contemporary scholarship has expanded the discussion by examining women's rights in relation to gender justice, social development, and human dignity. Recent studies indicate that many restrictions imposed on women in Muslim societies stem more from cultural traditions and patriarchal practices than from authentic Islamic teachings. Scholars of Islamic gender studies emphasize the importance of contextual interpretations of the Qur'an and Sunnah that uphold women's dignity, agency, and participation in social life (Badran, 2021).

In the context of Bangladesh, researchers have observed that misconceptions regarding women's rights are often rooted in social customs rather than Islamic principles. Ahmed (2016) argues that many practices perceived as religious are, in fact, cultural traditions that limit women's opportunities and participation. Recent analyses further demonstrate that Bangladeshi women increasingly view Islamic values as a source of empowerment, education, and social engagement when properly understood and practiced (Islam & Karim, 2024).

Recent reports from international organizations indicate notable progress in women's development in Bangladesh, particularly in education, health, and economic participation. Nevertheless, significant challenges remain in areas such as gender-based violence, workplace discrimination, access to justice, and equal participation in decision-making processes. The Bangladesh Gender Equality Factsheet 2025 highlights that gender equality remains a national development priority and calls for enhanced access to resources, skills, legal protection, and leadership opportunities for women (UN Women, 2026). Likewise, global assessments emphasize that women's empowerment is essential for achieving sustainable development, poverty reduction, and social peace (UN Women & UN DESA, 2025).

Recent literature also draws attention to emerging challenges affecting women's security in the digital era. Cyber harassment, online abuse, privacy violations, and technology-facilitated gender-based violence have become growing concerns worldwide. Research suggests that women often face unique barriers to digital safety and online participation, highlighting the need for comprehensive approaches to women's security that extend beyond physical and economic protection to include digital environments (Coopamootoo & Ng, 2023).

Furthermore, contemporary studies on Bangladesh emphasize the importance of legal reforms and institutional mechanisms for ensuring women's rights and protection. Recent assessments conducted by UN Women identify several legal and policy reforms necessary to address discrimination and strengthen women's access to justice, equality before the law, and protection from violence (Yasmin, 2024). Additionally, efforts to prevent violence

against women and girls continue to be recognized as a critical component of social development and gender equality in Bangladesh (UN Women, 2025).

Overall, the literature suggests that Islam provides a comprehensive framework for ensuring women's security, dignity, and rights through family, society, and state institutions. However, the effective realization of these principles depends on proper religious understanding, educational advancement, legal protection, economic empowerment, and the elimination of discriminatory cultural practices. The present study therefore examines women's security, dignity, and responsibilities from an Islamic perspective within the contemporary socio-cultural context of Bangladesh.

Security by Parents or Guardian

Islam places responsibility upon parents and guardians to ensure the physical, emotional, moral, and financial security of girls and women under their care. The Prophet Muhammad (peace be upon him) strongly encouraged the kind treatment, education, and proper upbringing of daughters and promised great rewards for those who raise them with love and dignity (Al-Bukhari, Hadith No: 5995; (2002). The Qur'an emphasizes the inherent dignity of every human being and commands parents to protect their children from harm and provide them with righteous guidance (Qur'an 17:70; 66:6). Islamic teachings reject all forms of discrimination against daughters and stress equal care, affection, and opportunities for both male and female children.

In the context of Bangladesh, parental and guardian support remains a crucial factor in ensuring the security and development of girls. Although significant progress has been achieved in female education and school enrollment, challenges such as child marriage, gender-based violence, school dropout, and unequal access to resources still affect many girls, particularly in rural areas. According to the United Nations Children's Fund (UNICEF, 2024), Bangladesh has made considerable advances in girls' education and health; however, child marriage continues to pose a threat to girls' security, educational attainment, and future opportunities. Islamic principles provide a strong foundation for addressing these challenges by emphasizing parental responsibility in safeguarding daughters' rights, education, health, and dignity.

Furthermore, parents and guardians are entrusted with protecting girls from physical abuse, exploitation, and harmful social practices. Islam encourages families to create a nurturing environment where girls can develop their intellectual, spiritual, and social potential. Therefore, strengthening parental awareness of Islamic teachings and children's rights can contribute significantly to ensuring the security and dignity of women in contemporary Bangladeshi society.

Security by Husband

Islam places significant responsibility upon husbands to ensure the security, welfare, and dignity of their wives. The Qur'an states, "Men are the protectors and maintainers of women" (Qur'an 4:34), indicating the husband's duty to provide financial support, physical protection, and emotional care. This responsibility is not a privilege of domination but a trust (amanah) that requires justice, kindness, and accountability. The Qur'an further commands husbands to live with their wives in kindness and respect (Qur'an 4:19). The Prophet Muhammad (peace be upon him) emphasized good treatment of wives, stating, "The best of you are those who are best to their wives" (Al-Tirmidhi, Hadith No: 3895 (2007). Thus, Islamic teachings establish marital relations based on compassion, mutual respect, and cooperation.

In the context of Bangladesh, husbands play a critical role in ensuring women's security within the family and society. While considerable progress has been made in promoting women's education and economic participation, many women still face domestic violence, economic dependency, and social discrimination. According to the Bangladesh Bureau of Statistics (2023), a significant number of women continue to experience various forms of violence and insecurity within their households. Islamic teachings strongly condemn all forms of abuse and injustice against women and require husbands to safeguard their wives' physical, emotional, and financial well-being. By adhering to Islamic principles of mercy (rahmah), justice ('adl), and mutual respect, husbands can contribute to stronger families, greater social stability, and enhanced dignity and security for women in contemporary Bangladesh.

Security by Sons and Daughters

In Islam, sons and daughters are entrusted with the responsibility of respecting, honoring, and caring for their parents, particularly in their old age. The Qur'an explicitly commands kindness and respect toward parents, stating: "And your Lord has decreed that you worship none but Him, and that you be kind to parents" (Qur'an 17:23–24). This instruction highlights both spiritual and social obligations, emphasizing that caring for parents is an essential component of faith and moral conduct. The Prophet Muhammad (peace be upon him) further emphasized the elevated status of mothers, stating that "Paradise lies under the feet of mothers" (Al-Nasa'i- Hadith No: 3104, (2007), which reflects the importance of lifelong care, respect, and protection of maternal well-being. In Islamic teachings, children are responsible for ensuring the emotional, physical, and financial security of their parents when they become weak or elderly.

In the context of Bangladesh, the traditional family structure has historically supported strong intergenerational bonds, where sons and daughters collectively contribute to the care of aging parents. However, rapid urbanization, migration, and changing socioeconomic conditions have begun to weaken extended family systems. Many elderly parents, particularly in rural areas, face financial insecurity, neglect, or limited access to healthcare. According to HelpAge International (2023), a growing number of older persons in Bangladesh experience vulnerability due to poverty, lack of social protection, and reduced family support. Islamic values strongly encourage maintaining family responsibility (silat al-rahim) and ensuring the dignity of parents in old age through care, respect, and financial assistance.

By integrating Islamic ethical principles with contemporary social realities in Bangladesh, sons and daughters can play a vital role in strengthening family welfare systems. Upholding parental care not only fulfills religious obligations but also contributes to social stability, intergenerational solidarity, and the overall dignity and security of the elderly population.

Security by State

Islam recognizes the state as a responsible institution for establishing justice, maintaining public order, and protecting the rights and dignity of all citizens, including women. Islamic governance is based on the principles of justice ('adl), accountability, and public welfare (maslahah). The Qur'an commands rulers and those entrusted with authority to establish justice among people (Qur'an 4:58). Therefore, an Islamic-oriented state has the responsibility to ensure women's security through effective laws, equal access to justice, education, healthcare, economic opportunities, and protection from violence and exploitation.

In Bangladesh, the Constitution guarantees equality before the law and prohibits discrimination on the basis of sex (Government of Bangladesh, 1972). The state has introduced various policies, including women's development strategies, legal reforms against violence, and social safety-net programs, to enhance women's security. However, challenges such as domestic violence, workplace harassment, child marriage, and unequal economic opportunities continue to affect many women. Islamic principles encourage governments to develop policies that protect vulnerable groups and ensure human dignity. A state that combines constitutional commitments with Islamic ethical values of justice and compassion can contribute significantly to the empowerment and security of women in Bangladesh.

Financial Security

Islam provides women with comprehensive financial rights and recognizes their independent economic identity. Unlike many pre-modern societies, Islam granted women the right to own property, receive inheritance, engage in lawful business activities, and control their personal wealth. The Qur'an clearly states that both men and women have a share of what they earn (Qur'an 4:32) and establishes women's inheritance rights (Qur'an 4:7). A woman's wealth remains her own, and her husband has no authority over it without her consent. At the same time, Islam places the responsibility of family maintenance (nafaqah) upon the husband, regardless of the wife's personal financial capacity (Qur'an 2:233). In Bangladesh, women's economic participation has increased significantly through education, employment, entrepreneurship, and participation in the garment industry and microfinance programs. However, many women still face challenges related to unequal wages, limited property ownership, lack of financial decision-making power, and economic dependency. According to the World Bank (2024), increasing women's economic participation remains essential for Bangladesh's inclusive development. Islamic teachings regarding inheritance, property rights, and economic independence can provide a valuable framework for strengthening women's financial security and empowerment.

Security of Life

The protection of human life is one of the fundamental objectives of Islamic teachings. Islam recognizes every human life as sacred and prohibits all forms of unjust harm, oppression, and violence. The Qur'an states that saving one life is like saving all humanity (Qur'an 5:32), establishing a universal principle of respect for human dignity and safety. Women, like men, possess the inherent right to life, personal security, and protection from physical, emotional, and psychological abuse. The Prophet Muhammad (peace be upon him) strongly condemned injustice and instructed Muslims to treat women with kindness and respect (Al-Tirmidhi, Hadith No: 1556 (2007).

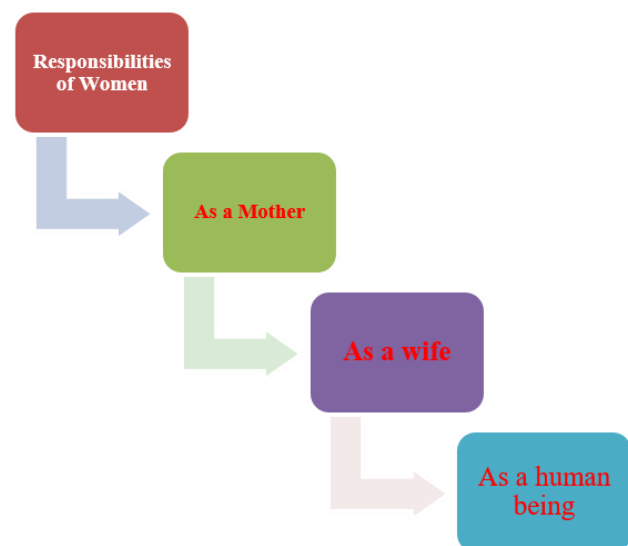
In Bangladesh, violence against women remains a major social concern, including domestic violence, harassment, and other forms of abuse. National and international reports emphasize the need for stronger legal protection, awareness programs, and social interventions to ensure women's safety (UN Women, 2025). From an Islamic perspective, protecting women's lives requires not only legal measures but also moral education, family responsibility, and social commitment. A society based on Islamic values of mercy (rahmah) and justice ('adl) can help create a safer environment for women.

Social Security

Islam promotes a society based on mutual support, compassion, and collective responsibility. Women are entitled to respect, dignity,

and protection from social injustice, including false accusations, humiliation, and discrimination. The Qur'an prohibits slander and commands believers to maintain justice and good relations within society (Qur'an 24:4; 49:11–12). Islamic social institutions such as zakat, sadaqah, and waqf have historically contributed to supporting vulnerable members of society, including women, widows, and families facing hardship.

In Bangladesh, social security programs have expanded through government initiatives, non-government organizations, and community-based efforts. However, many disadvantaged women, especially widows, poor women, and women in rural areas, continue to face economic and social vulnerabilities. The principles of Islamic social welfare can complement modern social protection systems by promoting charity, responsibility, and care for vulnerable groups. Strengthening social security from both Islamic and developmental perspectives can enhance women's dignity, reduce inequality, and contribute to a more peaceful and inclusive Bangladeshi society.



Dignity as a Mother

Islam grants mothers a highly respected and honored position within the family and society. The Qur'an repeatedly emphasizes kindness and gratitude toward parents, particularly highlighting the sacrifices of mothers during pregnancy, childbirth, and child-rearing (Qur'an 31:14). The Prophet Muhammad (peace be upon him) gave special recognition to mothers when he stated that "Paradise is beneath the feet of mothers" (Al-Nasa'i, Hadith No: 3104 (2007)), indicating the immense value of maternal care, sacrifice, and service. In Islamic teachings, motherhood is not merely a biological role but a noble responsibility associated with nurturing moral, spiritual, and social values in future generations. From the perspective of Bangladesh, mothers traditionally occupy a central position in family life and child development. Bangladeshi society has historically valued maternal sacrifice, care, and emotional support. However, challenges such as maternal health problems, economic dependency, and limited decision-making power continue to affect many women. According to UNICEF (2024), improving maternal health, education, and social protection remains essential for ensuring the well-being and dignity of mothers in Bangladesh. Islamic principles encourage families and society to respect mothers, ensure their welfare, and recognize their contributions to family and national development.

Dignity as a Wife

Islam establishes marriage as a relationship based on peace, affection, compassion, and mutual respect. The Qur'an describes the marital relationship as a source of tranquility (sakinah), love (mawaddah), and mercy (rahmah): "And among His signs is that He created for you spouses from among yourselves so that you may find tranquility in them; and He has placed between you affection and mercy" (Qur'an 30:21). This verse emphasizes that wives are not merely family members but equal partners entitled to respect, emotional support, and fair treatment. The Prophet Muhammad (peace be upon him) instructed husbands to treat their wives with kindness and stated that the best believers are those who are best in character and treatment toward their wives (Al-Tirmidhi, Hadith No: 1162 (2007)).

In Bangladesh, the dignity and security of wives remain closely connected with family values, economic conditions, and social awareness. Although women's participation in education and employment has increased significantly, issues such as domestic violence, unequal decision-making authority, and economic dependency continue to create challenges. Islamic teachings provide a moral framework for addressing these issues by promoting compassion, justice, and mutual responsibility between husbands and wives.

Dignity as a Daughter

Islam transformed societal attitudes toward daughters by rejecting harmful pre-Islamic practices and emphasizing their dignity and value. The Qur'an strongly condemns the practice of female infanticide and describes it as a grave injustice (Qur'an 81:8-9). The Prophet Muhammad (peace be upon him) encouraged Muslims to raise daughters with kindness, education, and care, promising great rewards for those who properly nurture them (Al-Bukhari, Hadith No:3011 (2002)). Islam considers daughters a blessing and recognizes their rights to education, inheritance, protection, and respectful treatment.

In Bangladesh, although girls' education and participation in social development have improved considerably, challenges such as child marriage, gender discrimination, and unequal opportunities still exist. According to UNICEF (2024), Bangladesh has made progress in increasing girls' school enrollment, but social barriers continue to affect many girls. Islamic teachings provide strong support for eliminating discrimination against daughters and ensuring that they receive equal care, opportunities, and dignity within families and communities.

Dignity of Their Chastity

Islam places great importance on protecting human dignity, honor, and moral integrity. Women's chastity and personal dignity are protected through ethical guidelines and legal safeguards. The Qur'an strictly condemns false accusations against chaste women and considers such acts a serious moral and social crime (Qur'an 24:23). Islam also emphasizes modesty, mutual respect, and responsible behavior for both men and women. These teachings aim to protect individuals from exploitation, harassment, and reputational harm.

In the Bangladeshi context, protecting women's dignity remains a significant social concern due to issues such as harassment, violence, cyber abuse, and social stigma. Recent studies and reports highlight the need for stronger awareness, legal protection, and ethical education to ensure women's safety and honor (UN Women, 2025). Islamic principles of justice, privacy, and respect provide important guidance for creating a society where women can live with dignity and security.

Assurance of Paradise

Islam provides equal spiritual opportunities for men and women and promises reward in the Hereafter based on faith and righteous actions rather than gender. The Qur'an clearly states that believing men and women who perform good deeds will receive equal rewards from Allah (Qur'an 33:35). This principle establishes the spiritual equality of women and men and recognizes women as independent moral agents responsible for their own faith and actions.

In Bangladesh, where Islam plays an important role in social and cultural life, this teaching has significant implications for recognizing women's spiritual and moral status. Women's contributions as mothers, wives, daughters, professionals, and community members are valued in Islamic ethics. Contemporary Islamic scholars emphasize that women's access to education, social participation, and personal development is consistent with Islamic principles of human dignity and accountability (Esposito & DeLong-Bas, 2018).

Equality and Equity

Islam recognizes the fundamental spiritual equality of men and women before Allah. The Qur'an states that the most honored people in the sight of Allah are those who possess righteousness and moral excellence, regardless of gender, race, or social status (Qur'an 49:13). Both men and women are equally accountable for their beliefs, ethical conduct, and actions (Qur'an 33:35). Islamic teachings emphasize equity rather than identical roles, acknowledging differences in responsibilities while ensuring fairness and justice.

From the Bangladesh perspective, the concept of Islamic equity can contribute to promoting women's rights, dignity, and social participation. Bangladesh has made significant progress in women's education, employment, and political representation; however, challenges related to gender inequality, violence, and unequal access to resources remain. A balanced understanding of Islamic teachings can support women's empowerment while respecting family and social responsibilities. Islamic principles of justice ('adl), compassion (rahmah), and human dignity provide a foundation for building an inclusive society where both men and women can contribute to national development.

Responsibilities of Women

Islam recognizes women as dignified human beings who possess rights as well as responsibilities. Alongside the security and honor granted to them, women are entrusted with important duties toward their families, communities, and society. The Qur'an emphasizes that both men and women are accountable before Allah for their actions and contributions to society (Qur'an 9:71; 33:35). Women play a vital role in preserving moral values, nurturing future generations, strengthening family bonds, and contributing to social and economic development. Their responsibilities are not limited to the domestic sphere; rather, Islam encourages women to pursue education, engage in lawful professions, participate in community welfare, and promote righteousness within the framework of Islamic ethics.

In Bangladesh, women have emerged as key contributors to national development through their involvement in education, healthcare, agriculture, business, public service, and social work. At the same time, they continue to play indispensable roles within families as mothers, wives, daughters, and caregivers. The balanced fulfillment of these responsibilities contributes to family stability, social harmony, and sustainable national progress. Therefore, from both Islamic and Bangladeshi perspectives, women's responsibilities should be viewed as a source of

empowerment, dignity, and service to humanity rather than as a burden.

As a Mother

Islam assigns mothers a vital role in the upbringing and moral development of children. The Qur'an highlights the sacrifices of mothers during pregnancy, childbirth, and nurturing, emphasizing their significant contribution to family and society (Qur'an 31:14; 46:15). Mothers are regarded as the first educators (al-madrasah al-ula) of their children because they play a fundamental role in shaping character, faith, values, and behavior. The Prophet Muhammad (peace be upon him) emphasized the importance of motherhood by granting mothers a distinguished status and encouraging children to honor and obey them (Al-Bukhari, Hadith No: 4480 (2002).

From the perspective of Bangladesh, mothers play a crucial role in preserving family values, promoting education, and fostering social cohesion. In both rural and urban settings, mothers are often primarily responsible for the physical, emotional, and religious upbringing of children. Their influence extends beyond the family to the broader community by nurturing responsible citizens and future leaders. Bangladesh's remarkable achievements in child education, health awareness, and social development have been supported significantly by the contributions of mothers. Therefore, Islam recognizes motherhood not merely as a family responsibility but as a social and national service that contributes to the development of a peaceful and prosperous society.

As a Wife

Islam views marriage as a partnership based on mutual rights and responsibilities. As a wife, a woman contributes significantly to family stability through cooperation, mutual respect, emotional support, and shared responsibility. The Qur'an describes spouses as garments for one another, symbolizing protection, comfort, and companionship (Qur'an 2:187). Furthermore, the marital relationship is founded upon love, mercy, and tranquility (Qur'an 30:21). Islamic teachings encourage wives to maintain harmonious family relationships, support their husbands in lawful matters, and contribute positively to the moral and spiritual environment of the household.

In Bangladesh, wives often play a central role in managing family affairs, educating children, maintaining social relationships, and supporting economic activities. Many Bangladeshi women contribute directly to family income through employment, entrepreneurship, agriculture, and participation in the garment industry. Despite these contributions, Islamic teachings emphasize that a wife's value is not determined solely by economic productivity but by her character, piety, and positive contribution to family well-being. By fostering mutual respect and cooperation within marriage, wives help strengthen family institutions, which are essential for social stability and national development.

As a Human Being

Islam recognizes women as independent and accountable human beings with spiritual, moral, intellectual, and social responsibilities. Like men, women are commanded to worship Allah, seek knowledge, promote righteousness, and contribute to the welfare of society. The Qur'an declares that believing men and women are allies of one another who enjoin what is right and forbid what is wrong (Qur'an 9:71). Furthermore, the pursuit of knowledge is considered an obligation for every Muslim, regardless of gender (Ibn Majah, Hadith No: 224 (2007). Women are therefore encouraged to acquire education, develop their talents, and participate in beneficial activities that serve both their families and society.

From the Bangladeshi perspective, women have made substantial contributions to national development in education, healthcare, politics, business, agriculture, and social welfare. Bangladesh has gained international recognition for improvements in women's participation in education and economic activities. Nevertheless, challenges such as gender-based violence, unequal opportunities, and social discrimination still exist. Islamic teachings provide a framework for addressing these challenges by emphasizing human dignity, justice, responsibility, and equal spiritual worth. As responsible human beings, women are expected to contribute positively to society while upholding ethical values and promoting social harmony. Their participation in community development, charitable activities, educational advancement, and nation-building reflects both their Islamic responsibilities and their important role in the progress of contemporary Bangladesh.

Findings

The study reveals the following findings:

1. Many men and women in Bangladesh do not possess adequate knowledge of Islamic teachings regarding women's rights and responsibilities.
2. Due to the lack of proper Islamic education, many women remain unaware of their dignities, rights, and obligations.
3. Cultural practices often overshadow authentic Islamic teachings.
4. Islam provides comprehensive security mechanisms for women through family, society, and state institutions.
5. The Qur'an and Sunnah grant women significant dignity and honor in all stages of life.
6. Proper understanding of Islamic teachings can contribute to social peace and family stability.

Recommendations

1. Women should study the Qur'an and Hadith with proper meanings and explanations from an early age.
2. They should learn the Shariah rules and regulations prescribed by Islam regarding their rights and responsibilities.
3. Women should perform Salat, observe Saum, and follow Islamic teachings in all aspects of life while maintaining mutual respect and cooperation within the family.
4. They should take proper care of their children for the greater benefit of family, society, and the nation.
5. Women should observe proper Hijab when outside their homes while carrying out their educational, professional, and social responsibilities.
6. Awareness programs should be organized to educate both men and women regarding women's Islamic rights and responsibilities.
7. Educational institutions should incorporate authentic Islamic teachings on women's status into their curricula.

Conclusions

Islam presents a comprehensive and balanced framework for ensuring the security, dignity, rights, and responsibilities of women. Far from marginalizing women, Islamic teachings recognize them as honored human beings, valuable members of the family, and active contributors to society. Through the Qur'an and Sunnah, women are granted legal, social, economic, educational, and spiritual rights while also being entrusted with important responsibilities toward their families, communities, and the broader society. As mothers, wives, daughters, and responsible citizens,

women play a crucial role in nurturing future generations, strengthening family institutions, and promoting moral and social values.

In the context of Bangladesh, where women constitute nearly half of the population, their contributions to education, healthcare, agriculture, business, politics, and social development are indispensable. Despite remarkable progress in women's empowerment and participation in public life, challenges such as gender-based violence, discrimination, economic inequality, and misconceptions regarding women's rights still persist. Many of these challenges stem not from Islamic teachings but from cultural practices, social barriers, and inadequate awareness of authentic Islamic principles.

Islam encourages women to acquire knowledge, engage in lawful employment, participate in economic activities, and contribute to community development while maintaining ethical values, modesty, and devotion to Allah. At the same time, families, communities, and state institutions have a collective responsibility to ensure women's security, dignity, and opportunities for personal growth and social participation. A proper understanding of Islamic teachings can help eliminate harmful practices, promote gender justice, and strengthen respect for women in all spheres of life.

Therefore, greater efforts should be made to promote authentic Islamic knowledge regarding women's rights, dignity, and responsibilities through education, religious institutions, media, and public policy. By combining Islamic values with contemporary development initiatives, Bangladesh can further enhance the status of women and ensure their meaningful participation in national progress. If the women of Bangladesh are empowered through education, moral guidance, and equal opportunities in accordance with Islamic principles, they can make even greater contributions to family welfare, social harmony, economic prosperity, and sustainable national development. Ultimately, the realization of Islamic teachings concerning women can contribute significantly to building a just, peaceful, and prosperous society for all.

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