

Family Violence in Bangladesh: A Look into Issues and Solutions from Islamic Perspective

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ABSTRACT

The United Nations recognizes the family as the basic unit of a society. A Muslim family is a divinely inspired institution with marriage at its core. *In Sura'tul Al Nahl (Sura 16: Verse 80) in the Qur'an, Allah (SWT) says, "And Allah has made for you in your homes an abode." Allah (SWT) also warns the believers regarding the possibility of disasters in the family and then prescribes methods to prevent such disasters (see Surah al-Taghabun – Verse 14)*

" O you who believe! Indeed, amongst your wives and your children are your enemies [since they make you turn away from treading the Divine Path]. Therefore, beware of them! But if you pardon, overlook, and forgive their faults, then know that Allah is Oft-Forgiving, Most Gracious"

The purposes of this paper are, therefore, to identify the family violence (disasters) in the form of physical, sexual, emotional, or psychological abuses and prescribe methods to prevent such disasters from Islamic perspective. The methodology, for identifying issues, involved a survey among the families in the Chittagong area of Bangladesh. We used non-probability procedure to select respondents since we do not know how many families are engaged in violence. Our target population consisted of married women. For solving the issues the study relied mainly on the verses from the Quran and the Hadith (sayings) of Prophet Muhammad (peace be upon him).

The findings of this study led to the identification of the factors (for example; family education based on Taqwa (Allah fearing), establishing regular prayers, knowledge of Din and Duniya(worldly affairs)affecting families and thus facilitated the identification of strategies and approaches necessary for

fostering good families in Islamic ways. We concluded that building families on Islamic values would help family to get rid of the vicious problems of family violence.

Key words: Family, Family violence, Abode, Taqwa, Islamic values, Secularism

1. INTRODUCTION

A Muslim family is a divinely inspired institution, with marriage at its core. Therefore, a Muslim family consists of a legally married couple (husband and wife) and their children. It also includes their parents, siblings and other relatives. Accordingly, one of the most striking features of Muslim society is the importance attached to the family. The family unit is regarded as the cornerstone of a healthy and balanced society.

Allah (SWT) says, "And it is He Who has made man from water: Then He has set up relationships of family and marriage: And your Lord is ever All Powerful (over all things)." [25:54]

Based on the above surah [25:54] we conclude that a family is a place where family members can relate to one another and where they sincerely enjoy being together; where they have a sense of shared beliefs and values, and their behavior is based on Islamic principles. It is a place where family members are protected, happy and kind to one another.

1.1 Muslim family in Bangladesh:

Formerly East Pakistan, Bangladesh emerged in 1971 when the two parts of Pakistan split after a nine-month long bitter civil war, which drew in

neighboring India leading to the outbreak of war between India and Pakistan and the consequent emergence of Bangladesh. With 170 million people (90.2% Muslims), this is the eighth largest in the world in population with a high density (1,033 people per square kilometre, which ranks 12th in the world (WPR, 2015). With such a large population, there prevails rampant poverty, insufficient educational and medical resources, insufficient infrastructure, corruption, insufficient power supplies, economic reforms taking longer than anticipated (CIA World Fact Book, 2013). Political strife since its inception in the 1970s has also made the country one of the poorest, with secularism at its core resulting in non-practicing and non-implementation of the Islamic values by the government and the society as well.

Where do we stand now? The country, with secularism at its core, has continually been witnessing violence against women. It is widespread and extremely high in Bangladesh. A nation-wide study conducted by the government that involved a sample of 12,600 women reported about 87 per cent of Bangladeshi married women are abused by their husbands (The Daily Ittefaq). Despite, there is a lack of reliable base-line surveys, and the exact number of women affected by violence is unknown (CEDAW/C/BGD/Q/7). It is further difficult to obtain statistical information pertaining specifically to the healthiness of Muslim homes. However, the occurrence of certain situations in our community indicate that Muslim families are experiencing social and personal problems such as domestic violence, marital problems, divorce, mass poverty and destitution, prostitution, homosexuality, homicides, killings, drug addiction, alcoholism, family break-ups, juvenile delinquency, suicides and much more, throwing the nature, structure and function of the family into question.

Family violence is considered to be any form of physical, sexual, emotional, or psychological abuse that occurs in the

context of family relationships. Family violence issues, in the Western families like Europe and U.S., are present in a majority (but not all) of high conflict separations (Johnston, 1994). In Muslim families in Bangladesh it is mostly evidenced in the forms of physical, verbal, emotional, economic and sexual abuse

- The objectives of this study are, therefore, two-fold.
- To identify the issues of family violence that Muslim families are currently facing.
- To prescribe methods to prevent such disasters.

Our understanding is that if we can build our families on Islamic values by instilling the right education, training, upbringing, role modeling etc., we can prevent and eradicate the family violence in our society. The present study will hopefully contribute to a better understanding of the issues affecting the functioning and dynamics of family violence in Muslim families in Bangladesh. The contention is that findings of this study will lead to the identification of the factors affecting families and thus facilitate the identification of innovative and implementable strategies and approaches necessary for fostering good families. The study, thus, constitutes an aid to the policy makers, researchers, faculties and families for improving the various aspects of family life.

2. LITERATURE REVIEW

From the beginning of human civilization this planet started through a husband and a wife (Adam and Eve) in an atmosphere of high moral standard, divinely guided knowledge and wisdom.

Allah (SWT) says, “(Surah 2:30) when your Lord said to the angels: “Lo! I am about to place a vicegerent on earth,” they said: “Will You place on it one who will spread mischief and shed blood while we celebrate

Your glory and extol Your holiness?" He said: "Surely I know what you do not know.

Then Allah (SWT) created for the first man his pair in the form of the first woman. That's how the first family of husband and wife came into being.

The Qur'an says,

"O Mankind! Fear (and respect) your (Guardian) Lord, Who created you from a single person (Adam) and from him, He (Allah) created his mate of similar nature, and from both (the two of them) spread (like seeds) countless men and women -And fear Allah, through Whom you demand your mutual (rights), and revere (and respect) the wombs (that bore you): For Allah always watches over you." [Surah An-Nisa: 1]

Allah (SWT) emphatically mentions that He created the first human for His vicegerency of the earth, but initially He placed the first human couple in paradise under one condition.

"And We said: "O Adam! You and your wife live in the Garden; and eat of the plentiful things in there (wherever and whenever) you want; but do not approach this tree, or you will run into harm and transgression." [Surah Al Baqarah: 35]. When that condition was broken, the first couple was sent to the earth. Again, with another condition: "We said: "Get you all down from here; And if, surely, there comes Guidance to you from Me; Those who follow My guidance, for them there shall be no fear, and they shall not suffer." [Surah Al Baqarah: Ayah 38]

Therefore, the home is a place where families should worship together, and it should be based on Allah's (SWT) rules and guidance. The question we face now is: "In an age in which the world has changed profoundly, from being a basically pro-family to anti-family society, how many Muslim homes possess these beautiful qualities? It is time to stop and re-examine our family situations to determine to what degree they have been affected by our larger society.

Though often it can be difficult to identify what types of abuse and what constitutes each type of abuse, UNICEF (2008) includes different forms of abuse and exploitation in defining domestic violence perpetrated by intimate partners and other family members that can broadly be categorized as follows:

Physical: This includes any use of force that causes pain or injury such as, hitting, slapping, shoving, grabbing, pinching, biting, hair pulling, use of weapons, denying a partner medical care or forcing alcohol and/or drug use upon him or her.

Sexual: This includes marital rape, eve teasing, attacks on sexual parts of the body, forcing sex after physical torture

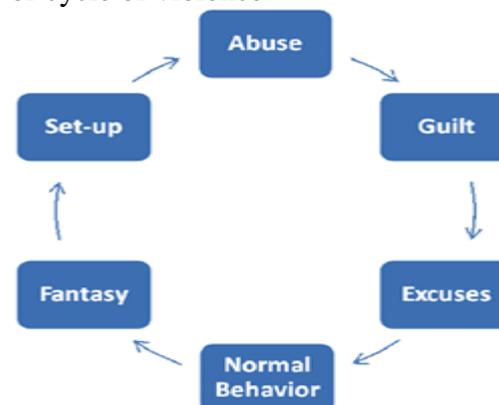
Emotional: These are name-calling, embarrassing with bad names, putting-down, being unfaithful, damaging one's relationship with his or her children.

Economic: This means making an individual financially dependent by maintaining total control over finance, forbidding one's attendance at school, withholding one's access to money etc.

Psychological: This constitutes causing fear by intimidation, threatening physical harm to self and partner, children, partner's families and friends, forcing isolation from friends, relatives or school and/or work.

2.1 The cycle of violence in domestic abuse:

Domestic abuse falls into a common pattern, or cycle of violence



Abuse – Your partner shows you “who is the boss”-lashes out aggressive or violent behavior.

Guilt – After abusing you, your partner feels guilty because of the possibility of being caught and facing consequences for his abusive behavior.

Excuses – Your abuser rationalizes what he or she has done.

"Normal" behavior – The abuser does everything he can to regain control and keep the victim in the relationship.

Fantasy and planning – Your abuser begins to fantasize about abusing you again. Then he makes a plan for turning the fantasy of abuse into reality.

Set-up – Your abuser sets you up and puts his plan in motion, creating a situation where he can justify abusing you.

[Adapted from [helpguide.org](http://www.helpguide.org)- (see [www](http://www.helpguide.org)

<http://www.helpguide.org/articles/abuse/domestic-violence-and-abuse.htm>]

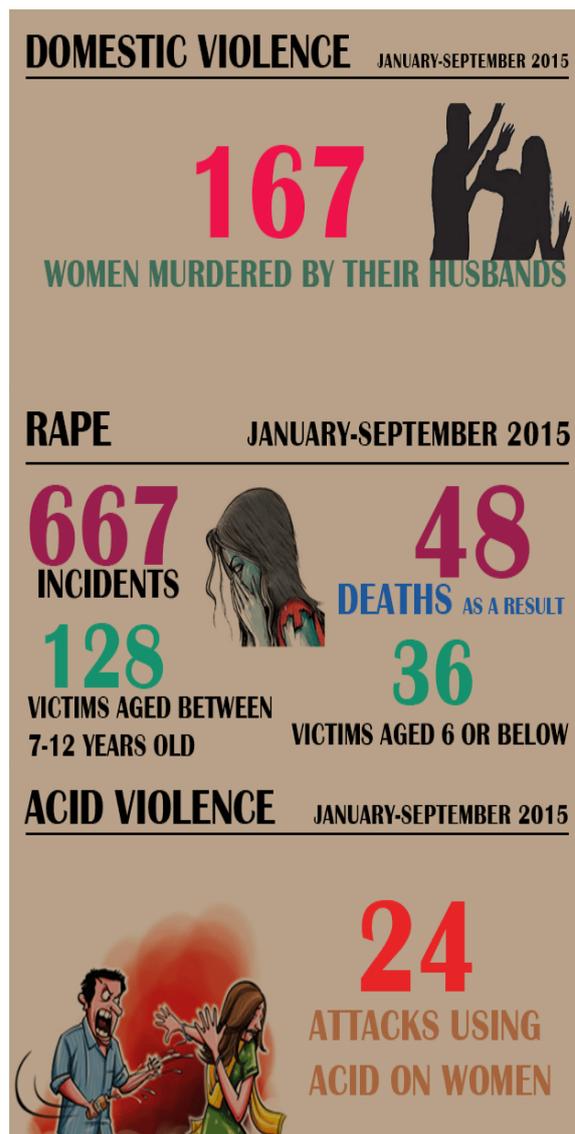
2.2 Family violence in Bangladesh:

Several studies (Schueler et al and Bhuiya et al, 2003;) have indicated that domestic violence against women, especially violence perpetrated by a woman's husband, is a serious problem in Bangladesh. In Bangladesh, different social and behavioral traits like age, education, socioeconomic status, family pattern, religion etc. are associated with domestic violence. Research reveals that wife's age and marital duration are more contributing factors to violence; younger women are more at risk of domestic violence than the older women (Koenig et al. 2003).

Men from low socioeconomic levels have greater probability of perpetrating violence against wife. Slum dwellers, alcohol and drug users are prone to becoming more violent to their wives and children. Naved and Persson (2005) reports that husband's violent behavior is, sometimes, the outcome of the history of abuse of husband's mother by his father and the women who did experience the same at her parental house accepts the violence against wives by husband as a common fate of all women in the society.

The violence, therefore, against women remains a prevailing social problem

in contemporary Bangladesh. Brutal attacks on women have become commonplace and widespread across the country. Daily news reports are filled with atrocities including physical and psychological torture, sexual harassment, sexual assault, rape, acid attacks, dowry related violence, trafficking, forced prostitution, coerced suicide and murder. Below are some of the images of recent family violence in Bangladesh.



(Source: Ain O Shalish Kendra-a legal aid and human rights organization)

Ain O Shalish Kendra (a legal aid and human rights organization) from January to September, 2015 (9 months report) reported these incidents as follows:

- 667 rape incidents resulting in 48 deaths. Of the victims 128 were in the

age between 7-12 years and 36 were 6 years old or below.

- Domestic violence in the form of torture, murder, and suicide took away 167 lives
- 191 were sexually harassed and 9 committed suicide
- For Dowry 70 were physically tortured, 129 were tortured to death, 9 committed suicide, only 112 cases were filed.
- Acid attacks on women numbered 24

Human Rights Organization (HRO) documented 5,616 cases of violence against women in 2012, mostly rapes (904), followed by murders (900), dowry-related murders (558), and suicide (435)[Asia News, 2015]. Acid attacks (throwing acid into the faces of victims to disfigure or blind them) have been identified as a persistent problem in Bangladesh (US 8 Apr. 2011, 34). The United States' (US) Department of State reports that such attacks are often connected to suspicions of spousal infidelity (US 8 Apr. 2011, 34). In addition to marital disputes, other common motivators identified by the Acid Survivors Foundation (ASF) include property or financial disputes, family disagreements, refusal of marriage or sex, and dowry-related issues. Although dowries were banned in 1980, the practice of demanding a dowry continues unabated. As a result, dowry-related violence remains persistent. Odhikar (2010) reports that 378 women were subjected to violence by their husband or in-laws because of a refusal or inability to pay dowry; of these women, 234 were murdered; in 2009, 319 women experienced dowry-related violence. WHO multi-country study (10 countries including Bangladesh) demonstrates that most of the women in the study areas experience physical and sexual spousal violence in their lifetime, ranged from 15% to 71% (WHO, 2005).

Unfortunately the above statistics do not give us an opportunity to compare between the years noted above to see the trend in family violence. However, it is true that the above statistics reveal family violence as a very common practice which

denies women's equal opportunity, security, self-esteem, and dignity in the family and in the society as a whole and has become the most disgraceful expression of human rights violations as if we live in pre-Islamic age. Despite constitutional guarantees of gender equality and legislative and other affirmative interventions, the status of Bangladeshi family violence is on the whole very frustrating and disappointing. While statistical data is incomplete there is a consensus that the general trend overwhelmingly suggests that women in Bangladesh are at increasing risk of being victimized. Women are subjected to discrimination and violence within the household, at the workplace and in the society. Men hold the power and resource within families and control any property and family income. Women are considered as men's property, their sexual activity, income and labor being systemically controlled by the men in their family. Social expectations still pivot around child rearing and household management.

Despite the increased attention to family violence in Bangladesh, we argue, there is still a substantial lack of information and data on the scope and extent of the incident. Detailed data on women's experiences of violence is needed in order to better understanding the phenomenon and developing targeted policies and measures to prevent and combat violence against women (UNICRI, 2014). Many gaps exist in our understanding of violence against women in Bangladesh.

The above literature review, therefore, makes us more interesting to identify issues of family violence in Bangladesh and prescribing methods to solve such problems from Islamic perspective.

3. METHODOLOGY

The study relied on both primary and secondary sources of data. Secondary data have emerged from government and non-government documents, journal articles and conference/workshop papers on related

issues of family violence etc. The researchers generated primary data using a questionnaire survey which contains statements of family violence perceptions from a limited number of families numbering 430 in all who are residing in the southern part of Chittagong city with the help of a questionnaire for self-guidance. We have conducted the study in Chittagong since Chittagong is the commercial hub and the main gateway to Bangladesh. We used non-probability procedure to select respondents since we do not know how many families are engaged in violence. All the statements on selected factors are generated from different studies indicated in literature review on family violence in this study. Questionnaire survey required the respondents to identify their perceptions at the level marked as “strongly agree, neither agree or disagree, disagree and strongly disagree. The researchers personally administered the questionnaire. Questionnaire provides an understanding of the variables and presenting it for the consumption of a variety of audience.

Before conducting the survey, pilot testing was conducted to validate and update the questionnaire. In the pilot test the survey questions were found to be reliable and valid (Cronbach alpha $\alpha = .89$). For analyzing the data we used simple frequency analysis. It's helpful to use frequency distributions in statistical analysis for two broad reasons. One concerns visualizing how a variable is distributed across people or objects. The other concerns are how to make inferences about a population of people or objects on the basis of a sample. Finally for translation of the verses from the Quran we relied on the translations of Mohammed Pickthal and Yousuf Ali (May Allah (SWT) bless thm).

4. RESULTS AND ANALYSIS

Based on our literature review and field study, we have been able to identify mainly the following types of abuse such as physical (hitting, slapping, torturing), sexual (marital rape, harassment), economic

(controlling of finance by the partner), psychological (causing fear by intimidation, threatening to do physical harm) etc.

For measuring violence against women, we used a set of indicators used and recommended by UNSD [United Nations Statistics Division]. These include:

- Total and age specific rate of women subjected to physical violence in the last 12 months by severity of violence, relationship to the perpetrator and frequency;
- Total and age specific rate of women subjected to physical violence during lifetime by severity of violence, relationship to the perpetrator and frequency;
- Total and age specific rate of women subjected to sexual violence in the last 12 months by severity of violence, relationship to the perpetrator and frequency;
- Total and age specific rate of women subjected to sexual violence during lifetime by severity of violence, relationship to the perpetrator and frequency;
- Total and age specific rate of ever-married women subjected to sexual and/or physical violence by current or former partner and non-partner in the last 12 months by frequency;
- Total and age specific rate of ever-married women subjected to sexual and/or physical violence by current or former partner and non-partner during lifetime by frequency;
- Total and age specific rate of women subjected to psychological violence in the past 12 months by the partner;
- Total and age specific rate of women subjected to economic violence in the past 12 months by the intimate partner;

Our survey results indicated that as many as 28% of married women reported having experienced physical related violent behavior by their husband during the past 12 months from the survey time. The higher percentage of any type of violence is predominantly contributed by dowry related

(92% during marriage and 45% after marriage). 84% have experienced economic violence. More than one-third (37%) of women experienced sexual violence perpetrated by their husbands in their lifetime. Psychological violence against married women is extremely common and persistently practiced by their husbands in Bangladesh, as 65% have ever experienced it in their life time in the past 12 months. While 46% reported, in fear of husband, did not take treatment for violent behavior of husband, 55% of the married women did not take the treatment thinking of family or own defame. In Bangladesh 55 acid-throwing incidents took place in 2015 (acid survivors.org) but in our survey none of the respondents reported any acid throwing incident on any of their household members. 70.3% are the victims of eve teasing either this way or that way, out of these 57% incidents eve teasing go to age level of 10 to 18 years, during the past 12 months from our survey time (see table 1)

5. Measures

The Qur'an prescribes a step-by-step process for husbands to address a wife's behavior if she is acting in a manner that would threaten the integrity of the family unit (such as promiscuous behavior). Good women are obedient. They guard their unseen parts because Allah has guarded them.

As for those from whom you fear disobedience, admonish them and forsake them in beds apart, and beat them. Then if they obey you, take no further action against them. Surely Allah is high, supreme. [Surah 4:34]. "O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware". (see Surah 49:13).

"O mankind! Have fear of your Lord the One who created you from a single soul, from that soul He created its mate, and through them He spread countless men and women. Fear Allah, the One in whose name you demand your rights from one another and the ties of relationship; surely Allah is watching you very closely" (see Surah 4:1).

"And those who answer the call of their Lord and establish worship, and whose affairs are a matter of counsel, and who spend of what We have bestowed on them" (Surah 42:38)

With these verses in mind, we have been able to deduce the following measures based on our survey. Against the factors affecting family violence possible measures that could help solve these problems were also explored. Based on the findings of the study, those measures are displayed in Table 2. The analysis of Table 2 indicates that the sample respondents placed highest priority on family education followed by establishment of regular prayers, training and development of the faculties of mind, righteous actions, knowledge of Din (religion) and Duniya (worldly affairs), love and mercy, and helping each other and mutual consultation. Therefore, the study suggests the following measures.

Table 1 (indicators and frequency)

Indicators	Frequency	Percentage
Physical violence	120	28
Sexual	160	37
Psychological	280	65
Economic violence	360	84
Dowry during marriage	396	92
Dowry after marriage	192	45
Acid throwing	00	00
Category of impact on physical & mental health		09
-Attempted to suicide –	37	22
-Drug addicted –	96	17
-Abortion –	73	
Treatment received for violence	67	16
Reasons for not taking treatment:		
In fear of husband –	172	40
In fear of members of the household –	198	46
Thinking future of children –	220	51
Thinking of family or own defame –	237	55
Violence during childhood:		
Physical torture	08	00
Mental torture –	07	00
Teasing –	258	70
Intimate physical touch without consent –	27	06

Source: Field Study

Table 2: Measures for solving issues of family violence

	Frequency	Percentage
Family education	430	100
Establish regular prayer (5 times a day).	396	92
Training and development of the faculty of mind	370	86
Righteous actions	331	77
Knowledge of Din and Dunya	383	89
Love and Mercy	377	88
Helping each other and mutual consultation	283	66

Source: Field study

5.1 Establish regular prayers:

Prayer is so important that we all Muslims must pray or fulfil the conditions of the prayer. If not, that will be resulting in shameful and unjust needs (violence both at home and outside).

“Allah says:

“Verily, prayer restrains (oneself) from shameful and unjust deeds...” Qur’an 29:45. Allah says: “Successful indeed are the believers, who are humble in their prayers.” Qur’an (23:1-2). The Messenger of Allah said: “When any one of you stands to pray, he is communicating with his Lord, so let him pay attention to how he speaks to Him.” Don’t cut this relationship between you and your Creator.

The importance of prayer is highly documented in the following verses:

“Take due care of all the prayers, and the middle prayer, and stand before Allah in total devotion. But if you are in fear, then (pray) on foot or riding. And when you are in peace, recite the name of Allah as He has taught you what you did not know.”(2:238-239). Establish regular prayers - at the sun's decline till the darkness of the night, and the Morning Prayer and reading: for the prayer and reading in the morning carry their testimony. (Surah Al-Isra’, 78)

5.2: Family Education (Taqwa based: Allah fearing)

“Charity begins at home”. In Arabic it says, “Al Ummu Madrasa” (Mother is the school). Taqwa based education begins with reading (see Surah 96: 1-5):

(96:1) Recite¹ in the name of your Lord Who created,

(96:2) Created man from a clot of congealed blood.

(96:3) Recite: and your Lord is Most Generous,

(96:4) Who taught by the pen,

(96:5) Taught man what he did not know.

“Read” was the first revelation sent by God unto his Prophet, Muhammad, peace be upon him, through the intermediary of angel Gabriel. Amongst every religion and its scriptures, the Qur’an is the only book whose first word of its revelation encourages the pursuit of education and knowledge. The significance and the benefits of education are mentioned throughout the holy book, encouraging the readers to develop their mind, sight, aural and oral capabilities and using senses to learn study and understand.

The Qur’an clearly states:

“Say, are those who know equal to those who do not know”. This Aya’ coupled with the saying of the prophet “seeking knowledge is obligatory upon every believer” clarifies the importance of gaining knowledge.

The parents would have to a role model for each other. Whether you’re a husband, wife, parent, child, sibling or relative-learn your position, role and responsibility in the family from The Qur’an and Sunnah. Fulfil your responsibilities to the best of your ability. If all family members strive to fulfil their obligations, they all automatically get their rights and the family runs smoothly.

5.3: Training and development of the faculties of mind

Islam identifies two sources which play the roles of nurturing or corrupting human development. Tazkiah necessitates a basic understanding on the nature and faculties of the soul from an Islamic perspective. The soul (*nafs*) employs the body to attain its goals. The soul has also other names, including spirit (*ruh*), intelligence (*aql*), and heart (*qalb*) although these terms have other usages. The primary faculties of the soul are: Intelligence (*al-quwwah al-aqliyyah*) – angelic. Anger (*al-quwwah al-ghadabiyyah*) - ferocious. Desire (*al-quwwah al-shahwiyyah*) - animalistic.

and 4 Imagination (*al-quwwah al-wahmiyyah*) - demonic. (Wikipedia)

Success in purification of the mind, soul, or psyche requires recognition that the world can pollute the mind, the soul can corrupt itself via instigation, and desires can conspire to overwhelm one's mind, and drive us into capriciousness or eccentricity.

Consider the following statement from the Qur'an: "*Verily, the soul is inclined to evil.*" (12:53)

5.4 Knowledge of the Din (religion) and Duniya (world):

"Do not exult. Indeed, Allah does not like the exultant. But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters." (Surah 28: verse 77)

The Holy Quran does not just comprise of parables about the past nations, but also encloses life transforming instructions and guidelines from the Gracious Allah (SWT).

"And, We have certainly presented for the people in this Qur'an from every [kind of] example – that they might remember." [Quran, 39: 27]

Allah calls all people to live by the moral values He sets so that compassion, mercy, peace and love can be experienced all over the world.

"O You who believe! Enter absolutely into peace (Islam). Do not follow in the footsteps of satan(devils) He is an outright enemy to you." (Holy Quran: 2, 208)

5.5 Righteousness:

Righteousness is dealing fairly, justly and politely with one's family. The Prophet said:

"The believers with the most perfect faith are those with the most perfect conduct and manners. And the best ones amongst you are those who are best to their families." (Al-Tirmidhi).

Truthfulness is an essential aspect of good character which leads to Paradise. The Prophet said:

"Indeed truthfulness is righteousness, and indeed righteousness leads to Paradise." (Saheeh Muslim)

We look to divine guidance in order to define for us good manners and character, exemplified by the Prophet, as Allah said:

"Surely, you (O Muhammad) are upon a high standard of moral character." (Quran 68:4)

Allah also said:

"Indeed in the Messenger of God you have a beautiful example of conduct to follow..." (Quran 33:21)

Aisha, the wife of the noble Prophet, was asked about his character. She replied:

"His character was that of the Quran." (Saheeh Muslim, Abu Dawud)

5.6 Compete in doing good:

The values of the Qur'an hold a Muslim responsible for treating all people, whether Muslim or non-Muslim, kindly and justly, protecting the needy and the innocent and "preventing the dissemination of mischief". Mischief comprises all forms of anarchy and terror that remove security, comfort and peace.

"Allah does not love corruption". (Surat al-Baqara, 205)

5.7 Helping each other and mutual consultation:

And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.

It pays to take turns doing the hard tasks. We should respect and protect each other's unique arrangement of skills, capabilities, talents and resources.

Consultation is such an important matter that Allah ordered His Prophet and the rulers after him to consult the people of opinion and experience; they should not make a decision in any given matter without consultation.

Allah says *"And consults them in the matter"* [3:159].

Thus the Prophet used to consult his companions saying: "Advise me, O, People!" [At-Tirmithi] The rightly-guided Caliphs after the Prophet also used to consult the senior companions.

5.8 Love and Mercy:

No religion urges its followers to adopt mutual love, affection and intimacy like the religion of Islam. This should be the case at all times, not just on specific days. Islam encourages showing affection and love towards each other all the time." [Abu Daawood and At-Tirmithi] In one *Hadeeth*, he said: "By Him in Whose Hand my soul is, you will not enter Paradise unless you believe, and you will not believe unless you love each other (Muslim)

The love and mercy were expressed in the Quran as affection.

Allah the Exalted Says: [And of His Signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy.][Quran 30: 21]

5.9 Reading and Understanding the Quran:

Quran explains the purpose of its revelation as "So that you understand". Hence it is wrong to think that only the Ulema (scholars) can understand it. Quran itself explains its own simplicity and comprehensibility.

"And we have made Quran easy for admonition. Is there, then, any seeker of admonition?"(Surah 54:17).

The fact is that whoever studies Quran with the sincerity of purpose is bound to be benefited by its reading, no matter how less knowledgeable the person is and this is the foremost object of the Quran.

And expound His revelations to mankind that they may be reminded".(Surah:2:21)

"And we have put forth for man in this Quran every kind of parable in order that they may receive admonition" (Surah 39:27)"Nay, verily this is an admonition so whoever will heed it" (Surah 54-55)

"Those who conceal the clear signs We have sent down, and guidance, after we

have made clear for the people in the book, on them shall be Allah's curse and the curse of the cursers. (Surah 2: 159)

6. CONCLUSION

Bangladeshi women experience domestic violence at the hands of an intimate partner or family member in their lifetime. Acid burning, dowry deaths are not uncommon. To combat this violation, though the government has laws, they do not seem to be working and enforced because of the corrupt nature of law enforcement agencies. In Bangladesh, all sorts of injustices, corruption, bribery, extrajudicial killings, political strife have been persisting since its inception. Despite the deployment of strong laws to deal with the problem, family violence is increasing. Social awareness raising efforts need to be introduced. The Islamic shariah and laws must be introduced and implemented. Educational programs containing Islamic values and norms should focus on patriarchal social norms that perpetuate family violence. Increased research from Islamic perspective on family violence can also contribute in addressing the problem identifying crucial factors of interventions.

Family violence is a social parasite. To eliminate it from our society both civil society and the government must play their due roles from Islamic perspective.

The society should be Allah fearing. Islam prohibits all forms of oppression and injustice (Surah5:8).The Quran says: 'And say: 'Work righteousness, for soon will Allah, His Apostle, and the believers observe your work. And soon will you be brought back to the Knowledge of what is hidden and what is open. Then will He show you the truth of all that you did.' (Surah 9: 105).

A Muslim is required to act to: (1) reform the self (2) establish an Islamic home (3) guide society by spreading the call of righteousness (4)reform the government (in Muslim lands)so that it may become a truly Islamic government (5) speak out against injustice (6) act upon eradicating

violence against women and (7) institute and instill a true Islamic character in the minds of the young and the adults; children and the infants.

The Holy Quran says : “O you who have believed, be persistently standing firm for Allah , witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is acquainted with what you do.” Islam holds its followers responsible for speaking out against injustice and doing whatever is possible to end all forms of oppression (Surah 5:8; 42:42-43). The Qur’an reminds victims of oppression that if they are powerless to end the oppression, Allah’s earth is spacious enough for them to find a place free of oppression(Surah 4:97).Quran (Surah30:21)” states, ‘And among his signs is this, that He created for you mates from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your [hearts]: behold, verily in that are signs for those who reflect.’

Quran [Surah 4:19] further commands’“O, you who believe! You are forbidden to inherit women against their will. Nor should you treat them with harshness. On the contrary live with them on a footing of kindness and equity. If you take dislike to them it may be that you dislike a thing through which Allah brings about a great deal of good.

To conclude on the relations between husband and wife is Surah 9 and Ayah 71 in which women and men are described as being each other’s protecting friends and guardians, emphasizing their cooperation in living together as partners, rather than adversaries or superiors and subordinates.

With the true commitment, practicing Islamic values, and finally fearing to the Almighty (one Allah) by both the government and civil society we can make people aware of the adverse effects of family violence upon the family and society, thus reducing the family violence, if not

eradicating fully

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