

BANGLADESHI MUSLIM WOMENS' POLITICAL PARTICIPATION : AN ISLAMIC PERSPECTIVE

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Abstract

Political participation is a way to fulfill one's responsibility to society. Since women organization and feminist groups have become more and more aware of the importance of taking part in the process of decision-making to proceed in improving the social and political condition of women, their participation in politics has demonstrated a substantial amount of imagination and creativity. Here it is to be noted that Allah (SWT) has not specified any particular role for all men or all women. There is nothing proposed or supported in the Qur'an a singular role or sole definition of a set of roles, exclusively, for each gender. Hence this allows individuals the free will to decide on their tasks and roles best suited to their circumstances. This of course is possible by maintaining fairness and equality through mutual consultation, compassion, contemplation and empathy between those affected by the decision. This article intends to discuss and highlight the political participation and women's empowerment as well as the historical overview of the role of women's participation with gender perspective in Islam as well as women's political participants of Bangladesh, realities and choices.

Keywords: Islamic view, Muslim women, politics, participation, Bangladesh

Introduction

Political modernization and political development remain very much linked with the social and economical development of a country. Women's empowerment means political, economic and social empowerment. In 350 BCE, Aristotle, in his treatise *Politics*, excluded women along with children and slaves from his definition of a citizen. But nowadays all inhabitants (both men and women) of a country must contribute to development. Although there is controversy over female leadership, neither a single verse of the Holy Qur'an nor even a single Hadith about

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the prohibition of political participation of Muslim women can be found. (Hossain, 1987) Our Holy Prophet (SAW)) always maintained social activities along with Muslim women. Allah (SWT) did not create us without any purpose. The Holy Qur'an speaks directly, 'We have been created as caliphs (representatives) (*al-Qurān*, v. 2:30) and to worship Allah, (*al-Qurān*, v. 51: 56). And so we have to be accountable for every action in this world, (*al-Qurān*, v. 59: 17). Muslim women of Bangladesh always have made historical contributions along with the men to society. Political participation is a fundamental right of Muslim women. So every Muslim woman in Bangladesh should be aware of their right to a progressive life.

Political participation

Political participation can be loosely defined as citizens' activities affecting politics, enabling citizens to evolve their capacities articulate their demands and legitimizing decisions to solve community problems, (Shahin, 2014, p. 89).

According to Islam, political participation is an important part of Islam to establish the basement of leadership properly. According to the following verse, we can realize the characteristics of a political leader in Islam.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

There has undoubtedly been for you in the Messenger of Allah an exceptional Arrangement for any person whose faith is in Allah and the Last Day and [who] evokes Allah frequently, (*al-Qurān*, v. 33:21).

If we summarize the qualities of leadership as observed in the life of our beloved Holy Prophet (SAW) and his companions (R), we may include the followings forms of political participation, (Baig, 2013, p. 153).

- Motivate people and inculcate convictions
- Affection for and sympathy to devotees and open to recommendations
- Raised self-esteem and self-motivated and empathize with people undergoing hardships
- Being aware of accountabilities and unbiased

- Swift decision making power and ability to consolidate matters
- A man of principles and an effective communicator
- Executing the strategy and plan with long term goals (Rahman, 1981)

The term participation generally means the action by which citizens take part in the operation of any process from micro to macro levels, (Baetz, 1975). It is a process by which people, especially the disadvantaged, influence decisions that affect them and get a more equitable share of power, (World Bank Group, 2016, pp. 55-90). Participation is also looked at as enabling to have a voice in designing and shaping development interventions, (Ali , 2003, p. 78).

Political participation refers to the activities of governments, politicians or political parties as well as includes the interrelationships between men and women, parents and children the operation of power at every level of human interaction, (Conway, 2004, p. 24).

With the combination of conventional and unconventional acts the steps of political participation are as follows:

- Voting and organizing a group
- Membership in political parties and groups and active involvement therein
- Personal contact or profers; and engagement with (politicians, civil servants, lawyers, associations etc.)
- Seeking help from acquaintances in Government or from persons with influence on officials
- Sending gifts to officials or hosting meals or writing of letters to political actors or newspapers
- Campaign and cooperative political activity
- Consumer boycotts, demonstrations, strikes and filing a lawsuit
- Economic support to parties and groups and use of labeling schemes
- Civil disobedience or riots or signing of petitions
- Involvement with Internet political chat sites, (Badie, 2011, p. 253).

Methodology

This article is based on the descriptive and historical life of Muslim women during the period of Prophet Muhammad (SAW) and mentionable worldwide political contributions and activities to analyze the political participation of Muslim women in Bangladesh. This research work is based on the practice of the early Muslim community, the primary sources included the Holy Quran, Hadith and Sunnah of Prophet Muhammad (SAW) and the secondary sources consist of related Islamic books, different statistical reports, articles published in journals, books etc. using descriptive and deductive methods.

Muslim women in Islam

Before Islam, women were considered a very miserable species, vile creatures of lesser origin, fit only as lust quenchers, with no rights and will of their own, etc. But it is women who should bear the burden in nurturing the children, as a very significant role in the household, tending to her husband and many other social or political activities, (Hossain, 1987, p. 75). The Qur'an provides beautiful and unmistakable proof that a woman is completely equaled honorable to a man in the sight of Allah (SWT). In addition, various verses of the Qur'an have clear descriptions of women's honor, rights, dignity and their evaluation. The word 'Nisa' (women) is mentioned 56 times and the word 'Imrah' (girl) is mentioned 26 times in the great Holy Al-Qur'an. The Holy Qur'an also has a separate large surah on women's rights and duties entitled 'Nisa' (Women). Islam advanced as a political system which, for the first time in the history of man, commanded the involvement of not just men, but also women, to the action of commanding the ma'ruf (good) and forbidding the munkar (evil). Women were thus permitted, indeed obliged, to account for the ruler, call for the implementation of Islam and work to establish the deen of Allah on earth by way of the intellectual and political struggle, (Khommeini, 2005, p. 139). The Quran says,

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٩٠﴾

The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will

have mercy upon them. Indeed, Allah is Exalted in Might and Wise, (*al-Qurān*, v. 9: 71).

Islam came with the Shari'ah commandments, which obliged the man and the woman. When it clarified the Shari'ah rules (Ahkam Shari'ah) which treat the actions of each of them, it did not give the issue of equality any attention nor did it give it the slightest consideration, (Baig, 2013, p. 238). She is permitted and encouraged to partake in political life so long as this does not compromise her primary role as a wife and mother, (Ali, 2004, p. 60). While in the West women had to struggle even until the twentieth century to gain the right to vote for a leader, Islam gave her this right 1400 years ago. Not only was she permitted, but also she was expected to give her bay'ah (allegiance) to the Khalifah, alongside the men.

Historical Muslim women

When the Muslim state of Madinah was formed after the Hizrat of the prophet (SAW) from Makkah, the women participated in the discussions with the Prophet (SAW) who was the political, social and military leader of the Islamic state, (Ahmed, 1992).

Khadija binte Khuwailid the first wife of Muhammad (SAW) had significant roles in the establishment of Islam and considerable political and religious freedom and participation in the time of the Prophet (SAW). His third wife Aisha binte Abu Bakr often accompanied the prophet to battles, even leading an army at the Battle of Camel, (Panday, 2013, p. 28). Besides these, the political role of Umme Salama during Hudaibiyya treaty, Umme Hani during the victory of Makkah, Hafsa binte Umar (RA), Sumaiya (RA) the first martyred in Islam, Fatima binte Muhammad (SAW), Waraqaah, Zainab bint Ali (RA) had the towering personality and special qualities of leading responsibilities. Political roles of Hadith transmitters of the women companions are Aisyah binte Abu Bakar (RA), Asma binte Umais, Asma binte Abu Bakar (RA), Nusaibah binte Kaab (Ummu Athiyah), Rubayyi binte Muawwidz and many other honorable noble women along with them, (Mortimer, 1982, p. 37). In early Islamic history, women including Aisyah, Umme Warqa and Samra Binte Wahaib took part in political activities. The Caliph Umar appointed Samra Bint Nuhayk Al-Asadiyya as a market inspector in Mecca and Ash-Shifa bint Abdullah as an administrator in Madinah. Other historical Muslim female

leaders include Shajarat ad-Durr, who ruled Egypt from 1250 to 1257, Razia Sultana, who ruled the Sultanate of Delhi from 1236 to 1239, and Taj ul-Alam, who ruled Aceh Sultanate from 1641 to 1675, (Wikipedia, 2020).

The best-known women rulers in the pre-modern era include Khayzuran, who governed the Muslim Empire under three Abbasid caliphs in the eighth century; Malika Asma bint Shihab al-Sulayhiyya and Malika Arwa bint Ahmad al-Sulayhiyya, who both held power in Yemen in the eleventh century; Sitt al-Mulk, a Fatimid queen of Egypt in the eleventh century; the Berber queen Zaynab al-Nafzawiyah (r.1061 – 1107); two thirteenth-century Mamluk queens, Shajar al-Durr in Cairo and Radiyyah in Delhi; six Mongol queens, including Kutlugh Khatun (thirteenth century) and her daughter Padishah Khatun of the Kutlugh-Khanid dynasty; the fifteenth-century Andalusian queen Aishah al-Hurra , known by the Spaniards as Sultana Madre de Boabdil; Sayyida al-Hurra, governor of Tetouán in Morocco (r. 1510 – 1542) and four seventeenth-century Indonesian queens(Offenhauer, 2005). The most prominent Muslim female leaders the former Prime Minister of Pakistan Benazir Bhutto (served 1988–1990 and 1993–1996), Indonesian President Megawati Sukarnoputri (became president 2001), former Turkish Prime Minister Tansu Ciller (served 1993–1995), former Senegalese Prime Minister Mame Madior Boye (appointed 2001), Bangladeshi Prime Ministers Khaleda Zia (served 1991–96 and 2001–06) and Sheikh Hasina (served 1996–01 and 2009–present), former Iranian Vice President Masoumeh Ebtekar (served 1997–2005), former Malian Prime Minister Cissé Mariam Kaïdama Sidibé (served 2011–12), Kosovan President Atifete Jahjaga (served 2011–16), former President of Mauritius Ameenah Gurib (served 2015–2018), and current President of Singapore Halimah Yacob (elected in 2017, Bennett. 2010. p. 71).

Motivations

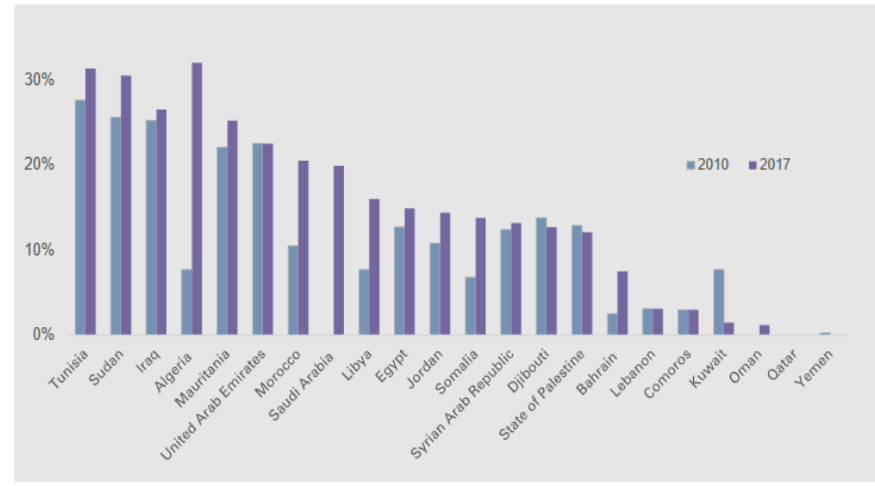
Movements for Muslim women to seek roles in national leadership have increased rapidly (Panday, 2013, p. 38). Motivation from the various international organizations are noticeable such as, Convention on the Political Rights of Women, CEDAW: The International Bill of Rights for Women Muslim Women's League (MWL), Kamilat (An US based

organization), World Council of Muslim Women Foundation, Karamah, Muslim Women Association, Muslim Women’s helpline, Muslim Women’s National Network of Australia, Muslim Youth Movement Gender Desk, Muslima Net, Sisters United in Human Service, South Dakota Muslim Women’s Network, Sufi Women Organization,etc. (Offenhauer, 2005, p. 87)

Islamic States

Many across the predominantly Muslim countries surveyed want Islam to have a major influence in politics. According to the report of IPU (Inter Parliamentary Union), we got the practical view of Islamic States as below.

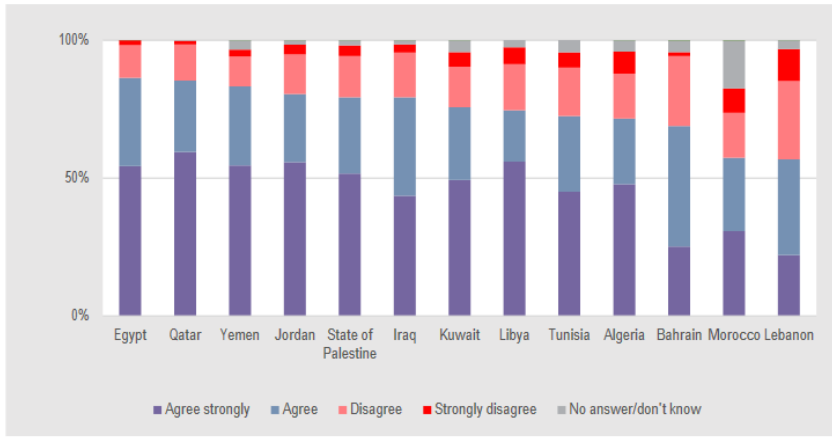
Figure 1. Percentage of women in lower or single houses of parliament



Source: Inter Parliamentary Union (IPU).

Broad majorities in Pakistan, Jordan and Egypt believe that the law of their nations should strictly follow the teachings of the Quran, including 82% in Pakistan. The types of patriarchal societies that are prominent in the Arab region traditionally attach less value to the contribution of women, than that of men, to public life. This has a clear impact on women’s political participation in general, as they are less likely than men to keep them informed on political issues, vote, be active in political parties, and different public activities and seek to run in elections.

Figure 2. Perceptions of men and women on political leadership



Source: World Values Survey Wave 6 (2010-2014). Available from <http://www.worldvaluessurvey.org/WVSDocumentation/WV6.jsp>.

Similarly, more than six-in-ten in Egypt, Turkey, Pakistan and Lebanon say Islam plays a large role in politics. As of February 2019, only 3 countries have 50 percent or more women in parliament in single or lower houses: Rwanda with 61.3 per cent, Cuba with 53.2 per cent and Bolivia with 53.1 per cent; but a greater number of countries have reached 30 per cent or more. As of February 2019, 50 single or lower houses were composed of 30 per cent or more women, including 22 countries in Europe, 12 in Sub-Saharan Africa, 12 in Latin America and the Caribbean, 2 in the Pacific and 1 each in Asia and the Arab States; more than half of these countries have applied some form of quotas—either legislative candidate quotas or reserved seats—opening space for women's political participation in national parliaments. Gender balance in political participation and decision-making is the internationally agreed target set in the Beijing Declaration and Platform for Action. (Inter-Parliamentary Union, 2019)

Political participation and status of Muslim women in Bangladesh

Father of the Nation Bangabandhu Sheikh Mujibur Rahman ensured equal rights for men and women in the constitution of the country. (Islam, 2016, p. 28) His worthy daughter Prime Minister Sheikh Hasina has followed in his footsteps. The women of Bangladesh get inspiration from the determination and courageous steps of the Prime Minister. (Adams, 2015) According to the World Economic Forum Global Gender Gap Index 2020 Bangladesh is placed at 50 out of 153 countries with a score of 72.6%. Last year, Bangladesh was placed at 47. This is the third

consecutive year Bangladesh is ranked first among South Asian countries in the index. The ranking of Bangladesh according to the sub-index is as follows:

Table-1: The Global Gender Gap Index 2020 ranking

	Bangladesh		India		Pakistan		Japan		Malaysia		Total Country
Index/sub index	Rank	Score %	Rank	Score %	Rank	Score %	Rank	Score %	Rank	Score %	
GGG Index-2020	50	72.6	112	0.668	151	0.564	121	0.652	104	0.677	153
Political Empowerment sub index	7	0.545	18	0.411	93	0.159	144	0.049	117	0.108	153
Educational Attainment sub index	120	0.951	112	0.962	143	0.823	91	0.983	86	0.898	153
Economic Participation and opportunity sub index	141	0.438	149	0.354	150	0.329	91	0.983	86	0.989	153
Health and Survival sub index	119	0.969	150	0.944	149	0.946	40	0.979	84	0.974	153

Source: World Economic Forum Global Gender Gap Index Report-2020

The participation of women in political decision-making and power roles remains very slim.

The 1972 Constitution of Bangladesh reserves 15 seats for women in parliament. In 1976 quota was increased by 100% (30 seats). This provision lapsed in 1987. (Khattak and Habib, 2008) It was revised in 1990. In the 1991 election, 36 women contested in the National Parliament and 4 were elected. At present the percentage of women in parliament is 2%. The statistics of population participation in the National Assembly focused to the real condition of women.

Table-2: Population Participation in National Assembly- 2018

Table 10.01: Population Participation in National Assembly

Parliament	Elected in general seats		No. of women elected in reserved seats	No. of women seats in national assembly	No. of seats in national assembly	Percentage of women in national assembly
	Women	Men				
1 st	-	300	15	15	315	4.8
2 nd	2	298	30	32	330	9.7
3 rd	5	295	30	35	330	10.6
4 th	4	296	30	34	330	10.3
5 th	6	294	30	36	330	10.9
6 th	3	297	30	33	330	10.0
7 th	8	292	30	38	330	11.5
8 th	7	293	45	52	345	15.1
9 th	21	279	50	71	350	20.3
10 th	23	277	50	73	350	20.9

Source: <http://www.parliament.gov.bd/> as on 1.11.2018 at 1.30..pm

Lack of education among women is often cited as the reason for their low participation, but this is not the case in reality; it is due to the lack of political and social will to support them. Moreover, popular history has not sufficiently documented the political contribution that women have made to Bangladesh society (Choudhury, 2013). We find a clear concept with the following chart of men and women in the field of civil service.

table-3: Women participation in the Civil Service, 2014, 2015 and 2017

10.03 Women Participation in the Civil Service

Table 10.03.1: Employees of Different Ministries, Directorates and Corporations by sex, 2014, 2015 and 2017

Ministry/ Department	2014			2015			2017		
	Women	Men	W/M*100	Women	Men	W/M*100	Women	Men	W/M*100
Ministries/Divisions	1795	8937	20.1	1864	8916	20.9	2123	9532	22.3
Department/Direct orates	340738	718915	47.4	345164	727280	47.5	333726	729900	45.7
Divisional and Deputy Commissioners' Offices	3302	31384	10.5	3185	28603	11.1	3258	26446	12.3
Autonomous bodies/Corporatio ns	24747	245620	10.1	28139	239242	11.8	29712	227601	13.1
Total	370582	1004856	36.9	378352	1004041	37.7	368819	993479	37.1

Source: Statistics of Civil Officers and Staff 2014, 2015 and 2017, MoPA

In Bangladesh, women are comparatively in a subordinate state in all spheres of life, however, politically they are placed in a marginal state. (Lewis, 2011) The constitution of Bangladesh ensured equal rights for men and women in the state and public life. For the lack of opportunities to intervene at the policy and decision-making level, women have a minimal impact on the planning, management, and implementation of policies. (Mahtab, 2007) Women’s role in decision-making is one of the most important questions for consideration in the movement for their empowerment. (BBS, 2018, pp. 127-139) The Local Government (Union Parishad) Second Amendment Act 1997 of Bangladesh is a milestone towards ensuring women’s equal access and increased participation in political power structures (Khan & Ara, 2006, pp. 73-97).

Islamic aspect on the Importance of Effective political participation of Muslim women in Bangladesh

Islam came into being during the 7th century among the loutish nation, who were living far from the humanness in which the life of women as compared to men was like that of beasts. (Tabatabaii1974. 59) The women

participated in the formation of the new state Madina (Rais, 2017, p. 107). By following the rules of Islam Muslim women will achieve self-respect and will be able to dispel the misconceptions surrounding the true position of Islam regarding women in the development of Islamic political awareness.

1. Rights to Vote

Women have the right to vote and to be consulted in matters at family, community and other levels. Allah (SWT) declares in the Holy Quran,

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾

‘Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.’ (*al-Qurān*, v. 4:58,85)

2. Firmness

A Muslim woman must have strong firmness so that she is not easily afraid to speak out about her legal rights. According to Al-Quran,

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ

And due to the wives is similar to what is expected of them, according to what is reasonable. (*al-Qurān*, v. 2:228)

3. Truthfulness

Truthfulness is the quality of a Muslim woman that sets her apart from others. Which is considered an irrefutable document of politics. The famous verse of Al-Quran is mentioned

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُنْتِ مِنَ الْقَانِتِينَ ﴿٣١﴾

And Marium, the daughter of 'Imran, who guarded her chastity, so We blew into [her garment] through Our angel, and she believed in the words of her Lord and His scriptures and was devoutly obedient. (*al-Qurān*, v. 66:12, 24:31, 28:25)

4. Reliability

Women should protest if any male leader behaves inconsistently in front of their eyes. This is the teaching that Allah (SWT) has presented in the Qur'an.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٣٨﴾

The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise. (*al-Qurān*, v. 9:71, 30:21).

5. Selflessness

Selflessness is not only seen in financial matters but also in spiritual and political matters. During the period of migration, different treaties or even different wars Muslim men and women sacrifice their own happiness because of selflessness. (*al-Qurān*, v. 42:11, 59:9)

6. Ethics

It is amazing that some Islamic ethics have vanished (Rogers, 1948, p. 31) and become unknown although Islam calls for them and the Messenger (SAW) propagated such ethics, applied them and practised them himself. Allah (SWT) says,

وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٨١﴾

‘And among those We created is a community which guides by truth and thereby establishes justice.’ (*al-Qurān*, v. 7:181, 58:14).

7. Loyalty

Islam requires every Muslim to be loyal to his country, regardless of the ruler's faith. The Holy Qur'an states, ‘O ye who believe, obey Allah and obey the Prophet and obey those in authority from among you.’ (*al-Qurān*, v. 4:60, 9:71).

8. Freedom of expression and Consultation

Islam considers it essential for women to express their will and views in regard to various matters at home and in the community they live in (Conway & W.Ahren, 2004, p. 24). Allah considers consultation as the attribute and identity of Momineen (those who believe in Allah) and commands all Muslim men and women to practice it (*al-Qurān*, v. 26:38).

9. Moderation

This word was mentioned five times in the Qur'an and all of them were about avoiding dereliction and extravagance. The Qur'an came with a lifestyle based on moderation in everything it calls for and everything it urges us to do (*al-Qurān*, v. 2:143, 2:238, 5:89, 68:28, 100:4-5).

10. Humility

The great Lord Almighty has made everything easy for human beings to live so that they can take advice from Holy Quran (*al-Qurān*, v. 2:187). Many despise women because of their humility, but Islam has given women special respect as mothers before fathers (Al-Bukhari, 2002, no. 5546).

11. Fairness/Mercy

About the concept of mercy Allah (SWT) declared in the Quran,

اُنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلَآ خِرَآءُ اَكْبَرُ دَرَجَتٍ وَّ اَكْبَرُ تَفْضِيْلًا ﴿٢٤﴾

Look how We have favored [in provision] some of them over others. But the Hereafter is greater in degrees [of difference] and greater in distinction (*al-Qurān*, v. 17:24).

12. Consideration of Subordinates

Islam teaches one kind to one's subordinates (Ayub, 2014) and to behave in a friendly manner (*al-Qurān*, v. 33:5). The Prophet (SAW) always treated others well and encouraged everyone to do the same (Al-Bukhari, 2002, no. 5546).

13. Motivation

Every action has a reward. Islam also teaches politics through various examples (*al-Qurān*, v. 3:195). The veil is a protection and a duty for

women. By protecting the veil, women can inspire good deeds in all the works of society along with men (Ahmed, 2020).

14. Delegating

Men and women are all representatives of Allah, everyone will be asked about their deeds. So women are not an insignificant objects of a family (*al-Qurān*, v. 81:8,9).

15. Consultation and Consultative decision-making

The process through which the leader of an Islamic State is confirmed by the people is known as Bai'ah, which is a symbolic agreement or bond between the leader and the men and women wherein the leader promises to follow and observe Islamic laws and the people in return, promise their faithfulness towards him (*al-Qurān*, v. 60:12).

16. Problem-solving

Married men and women will help each other in all family matters as well as social functions (Al Ghazali, 2010, p. 89). In addition to the good and bad of the family, their participation in the policies of the state is also important (*al-Qurān*, v. 33:36).

17. Appraising

It is important for every man and woman to observe Haqqullah and Haqqul Ibad. A person who has fear and reverence for the Creator in his heart does not hesitate to dedicate himself to the welfare of the country (*al-Qurān*, v. 4:1).

18. Competence

Muslim women will abide by the religious rules regarding their dress, it is a special honor from Allah for them. (Ayub, 2014, p. 27). Women will be able to participate in any necessary state work in accordance with the provisions of the dress code. (*al-Qurān*, v. 33:59).

19. Integrity

A better life, a better politics requires good deeds. Men and women will do good deeds at the same time, everyone will be rewarded for his/her deeds. (*al-Qurān*, v. 16:97, 4:124).

20. Dynamism

Satan's snare is so beautiful and enticing that it takes a great deal of effort to avoid it and to be ever vigilant and vigilant about it. (*al-Qurān*, v. 7:23, 16:33).

21. Effective Communication

Walking on the right path may not always be easy, so everyone must be mentally prepared to deal with those obstacles. (*al-Qurān*, v. 9:71)

22. Embodiment of Familiarity and Consideration

Mutual understanding among the family members (*al-Qurān*, v. 51:49) should be established by the women. Just as women take care of the good and the bad of a family, so do the affairs of the state. But first of all, political participation is a must for women. (Alam, 1984)

23. Influential Power

In social science and politics, power is the capacity of an individual to influence the actions, beliefs or conduct of others (Bennett, 2010) The term authority is often used for power that is perceived as legitimate by the social structure, not to be confused with Authoritarianism. (*al-Qurān*, 16:72)

24. Personal Accountability

Personal accountability is the belief of a fully responsible for own actions and consequences. It's a choice, a mindset and an expression of integrity. It can and should be learned as it is not only the foundation for a successful political life, but also a prerequisite for happiness. (*al-Qurān* 31:14,27:23, 29:8,46:15)

25. Emotional Quotient

Emotional connection is very much urgent for the political development of a nation. Muslim women can play a vital role in this purpose. (Ayoob, 2020, pp. 3-6) Direction from the almighty to this relevant field is important for the political sector. (*al-Qurān*, v. 7:189)

26. Awareness and Far-sightedness of Matters

Women are naturally hardworking and farsighted. So every Muslim woman should be aware of their political rights and role to support herself and her family members about the state policy. (*al-Qurān*, 16:97)

27. Courage and Determination

Muslim women today must stand in the shade of their legacy and look outside of the pettiness of modern life. (Ahmed, 2001, p. 57) We must engulf our communities with the commitment, courage, and service that is our very own. (*al-Qurān*, v. 4:19)

28. Succession Management

The differences in race, color or social status are only incidental. They do not affect the true stature of a man in the sight of Allah. The Prophet (SAW) said, “Allah created Adam from a handful of clay. That land he has taken from all the land. That is why the children of Adam have come in different forms like the earth. Among them are red, white, black and middle – type people. And there is a combination of simple, troubled, bad and good among them. (Al-Tirmidhi, 2014, 2955) (*al-Qurān*, v. 4:1,2:30).

Barriers to political participation of Muslim women in Bangladesh

The barriers to political participation that people may face are similar to the barriers mentioned in other components of the CBR (Community-Based Rehabilitation) guidelines. (Audi, R.1990, pp. 386-397) In summary, they include the following.

- Poverty – mostly focused on survival activities; Lack of time or interest
- Misinterpretation of religion
- Lack of education and awareness (Jahan,1987)
- Social isolation – limited network to support and encourage political participation
- Personal factors – limited confidence or motivation to participate
- Stigma and discrimination
- Lack of disability friendly – processes. (Rafiuddin, 1983)
- Lack of role models and people with disabilities in high profile political positions (Choudhury, 1997, v. 29)
- Legal barriers like in many countries people with disabilities (mental health problems) are not permitted to vote.

Conclusion

Apart from becoming the head of state, only Islam has given women equal status and rights with men in all spiritual, economic, social, political and humanitarian fields. Because the head of the Islamic state has to lead the prayers. (Brown, 2000, p. 50) Women cannot lead public prayers for some biological causes. But women and men have been sent to earth together as representatives of Allah whose main job is to do good to others. Allah (SWT) says,

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

“This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion”. (*Al-Qurān*, v. 5:3).

During the time of the Prophet Muhammad (SAW), Muslim women participated in the war, from participating in the Bay'at to providing important political advice. (Al-Hashemi, 2011) Therefore, in order to further strengthen women's empowerment in Bangladesh perspective, it is imperative to follow in the footsteps of the Prophet's (SAW) ideology in Muslim women's political participation.

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