

Gender discrimination of Hindu Personal law in Bangladesh



LL.M - THESIS

Daffodil International University submitted a research monograph as partial fulfillment of the credit requirements for the awarding of the degree of master of laws.

Supervisor:

Dr. Kudrat-E-Khuda Babu

Professor and Head

Daffodil International University

Department of Law

Submitted by:

Masum Biswash Redoy

ID: 221-38-053

Program: LL.M.

Department of law

Daffodil International University

Date of Submission:

A research monograph submitted in partial fulfillment of the requirement for the degree of LL.M program, Department of Law, Daffodil International University

Letter of Transmittal

To

D. Kudrat-E-Khuda Babu

The Head

Department of Law

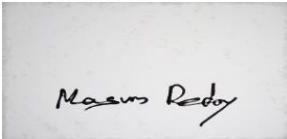
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Subject: Prayer for Submission of Dissertation

Hello, Sir

My willingness to conduct study on the "Gender Discrimination of Hindu Personal Law in Bangladesh" is a great indication of the pressure that I am under. In bringing this research to a close, I even did everything I could to make it useful while gathering all the pertinent data from many sources that will meet your needs.

So, if you review this thesis paper for me and let me know if you have any helpful suggestions, please know that I will be grateful. If you would need a more thorough explanation of any portion of this article, I am always accessible.



Sincerely yours,

Masum Biswash Redoy

ID: 221-38-053

Department of Law

Daffodil International University

Mail: redoy38-053@diu.edu.bd

Letter of Approval

This is to verify that the work has been finished. Masum Biswash Redoy's true work, "Gender Discrimination of Hindu Personal Law in Bangladesh," ID: 221-38-053, Department of Law, Daffodil International University, was finished under my guidance in part fulfillment for the research work for.



D. Kudrat-E-Khuda Babu

The Head

Department of Law

Daffodil International University

Declaration

I thus sincerely declare that the thesis I submitted, titled "Gender Discrimination of Hindu Personal Law," satisfies a portion of the requirements for the award of the degree of Master of Laws from the Department of Law at Daffodil International University. I also state that the research provided in this thesis is original and that it has never been submitted previously, in whole or in part, to another university for the purpose of earning any academic degree, certificate, or certification. I haven't violated any copyright with the work I've presented.

Masum Redoy

Masum Biswash Redoy

ID: 221-38-053

Department of Law

Daffodil International University

Certification

To confirm that Masum Biswash Redoy's thesis, "Gender Discrimination of Hindu Personal Law in Bangladesh," was properly written. It has been written to partially satisfy the requirements for the Master of Laws conventional educational by the Daffodil International University Department of Law. I provided guidance for research, which has been recently achieved as legitimate work-related research.



D. Kudrat-E-Khuda Babu

The Head

Department of Law

Daffodil International University

Acknowledgment

This is to certify that Masum Biswash Redoy wrote the thesis on "Gender Discrimination of Hindu Personal Law in Bangladesh." It has been produced to satisfy a portion of the requirements for the Master of Laws degree from the Daffodil International University's Department of Law. The study was effectively completed under my direction and as legitimate research.



Masum Biswash Redoy

ID: 221-38-053

Department of Law

Daffodil International University

Dedication

In the first place, I am giving Allah my whole respect and thanks. For their support and for giving me the chance to pursue further education, I would want to thank and show my love to my parents. They continue to mentor me in being a decent person and inspire me to devote my life to serving my country.

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1. Introduction:

Family law, which governs the rights and obligations of people within their families in these cultures, is typically based on the religious or secular norms of various groups. Family law in Bangladesh is governed by the personal laws of the various religious sects. The Hindu community is the second-largest religious group in Bangladesh. In Bangladesh, women have few or no rights. In Bangladesh, women's rights are unquestionably a problem. Things are improving, but only very slowly. Due to religious concerns, a lot of men oppose women being granted the same rights as men. Bangladeshi women have fought to secure their rights in the home, society, and government. Practically, in terms of society and the application of the law. Family laws are defined as the body of laws that govern relationships between men and women in the home, including marriage, divorce, dowry, child support, guardianship, custody, inheritance, and restoration of a couple's intimate relationship. However, this is not boredom. The world and all societies continue to experience gender issues forever. Patriarchy has always ruled over women in all countries. Personal law has undermined women's rights by giving men disproportionate rights. Women continue to experience unfairness, exclusion, and prejudice, and they have little influence over decision-making. Women are prevented from exercising their rights by sociopolitical factors as well as discriminatory laws and policies that obstruct formal equality.

2. Background of the study

The Hindu Registration Act, which was introduced in 2012 and registers weddings and gives them legal backing, was the first move taken by the government after Bangladesh gained independence in 1971. Before that, marriages between Hindu couples were not even registered, which caused them a great deal of hardship. Hindu law is regarded as the oldest and most prevalent law in the world because it has been in use for roughly 6000 years. However, the law was initially formed so that people would abide by it in order to maintain order rather than to be used to eradicate any crime or transgression from society. Hindu law was initially created to meet necessities and promote human wellbeing. Despite the fact that the Bangladeshi Constitution prohibits discrimination on the basis of gender, religion, caste, and other factors, no changes have been made to the Hindu legal system, which has long been criticized for its discriminatory practices towards women. The discriminatory nature of Hindu law with regard to marriage and institutions associated to it, such as adoption, guardianship of children, etc.

3. Development of Hindu law in Bangladesh:

Over many years, the British governed the subcontinent. They are unable to understand the principles of Hindu Law because they lack knowledge of the Dharmashastra languages. Since then, precedent and the idea of stare decisis have largely been gifts from the British judicial system. Hindu law is said to draw from precedent in two different ways. First off, case law currently embodies almost all of the key principles and regulations of Hindu law. Second, precedent serves as a source of law in the sense that it allows for the modification or creation of whole new doctrines, premises, and norms of law through the process of judicial interpretation. Although there was a legislative apparatus in place throughout the British era, Parliament only occasionally amends Hindu law. The contemporary origin of Hindu law. With the aid of Hindu Pundits, the English judges initially applied Hindu law. The Pundit institution, which serves as the Court's recognized references. During the British era, the government was sluggish and circumspect about legislating changes to Hindu law. The legislative changes up to this point are minimal. Some of the laws have altered Hindu law, either by updating Hindu law or by overriding Hindu customs. The Caste Disabilities Removal Act, which was the first act, was passed in 1850. It was followed by the Hindu Widows Remarriage Act of 1856, the Hindu Wills Act of 1870, the Hindu Transfer of Bequest Act of 1914, the Child Marriage Restraint Act of 1929, the Hindu Gains of Learning Act of 1930, and the Hindu Inheritance Act of 1928. The Hindu Law of Inheritance Act of 1929, the Hindu Women's Right to Property Act of 1937, the Arya Marriage Validation Act of 1937, the Hindu Women's Rights to Separate Maintenance and Residence Act of 1946, the Hindu Marriage Act of 1946, and the Hindu Marriage Validity Act of 1949 all pertain to Hindu law. In this way, various reforms and modifications to Hindu law were made.

4. Problem statement

Bangladesh currently grants women just minimal property rights, carrying on the heritage of inequality. Hindu women's property rights have not undergone improvement after the end of British rule.

- The female estate owner has a limited power of disposal since her ability to alienate is constrained by legal requirements. Because stridhana is her sole property, she is free to do as she pleases with it. In the event of a woman's estate, upon the death of the female owner, the property falls to the heir of the last male-holder rather than to her heirs, but in the case of a stridhana, the property passes to her own heirs according Hindu law.
- The Hindu woman has no inheritance or property rights; she also has no right to divorce her spouse.
- She has a limited selection of partners because she can only wed someone from her own caste. If not, her horoscope must coincide with that of the prospective bridegroom or his family.
- If her spouse passes away, she must commit Sati; • The girl's family must provide the bridegroom or his family a sizable dowry; As will be explained below, society mostly punishes her in other "holy" ways.
- She is not permitted to be married again.
- The widow is forbidden from being seen in public because she is thought to be under a curse. She is not permitted to wear jewelry or vibrant clothing, either. She shouldn't even

- be present at her children's wedding.
- It is recommended to marry children and infants.

5. Object of the research:

Equal rights are declared for men and women in all areas of public life under the Bangladeshi Constitution. To solve this conundrum, the term "public" appears to be a crucial cue. The only areas in which equality is guaranteed by the Constitution are those of state and public life. Women are largely on their own in the private or intimate world. Because the state is, as we say, too gentlemanly to disturb someone's privacy, it is unlikely that it would act even if a woman's husband repeatedly tortured her until she was dead for whatever reason. As a result, women continue to be viewed as less than human by their spouses and by a culture that favors victimization above helping them. It's like wriggling in quicksand; the more you try to get out, the deeper you sink. Trying to comprehend the legal system's division of the public and private worlds is like that. According to Faustian Pereira, an attorney for the Supreme Court and the author of the book "Fractured Scales," which addresses this very subject. Bangladesh's legal system can be divided into two separate branches.

The first is general law, or that which is not specifically governed by the Constitution.

Any law that conflicts with the Constitution's provisions must be declared invalid because it is the ultimate law of the land. Therefore, in theory, all legislation that are subject to the General Law must be constitutional. It becomes obvious why so many women choose to remain silent rather than seek legal counsel, however, if we try to have a strong understanding of what "General Law" entails.

6. Research methodology:

In comparison to their male relatives and other religious groups, Hindu women in Bangladesh are only given limited property rights. Despite the fact that Bangladesh's constitution forbids discrimination on the basis of sex, religion, or any other category, no legislation has been passed to date to change the customary norms that grant Hindu women only restricted property rights. Bangladesh is also required to end all forms of discrimination because it is a member of the world community and a signatory to numerous international agreements. Bangladesh is in breach of both its international obligations and the non-discrimination clause in its constitution by failing to address the property rights of Hindu women. The current situation of Hindu women's property rights in Bangladesh will be examined critically in this essay. And will investigate Bangladesh's responsibilities to the same on a national and international level.

Chapter Two

An Overview on rights of the Hindu Women

1. Introduction:

Hindu women frequently raise the topic of gender discrimination because, despite the fact that it affects both men and women equally, it often affects women. Physical or mental fertility discriminates between genders. A set of regulations, usages, and conventions known as Hindu Law serves as a guide for Hindu beliefs and lifestyles. Their religion dogma has a very strong hold over all of their social and family matters. Hindu law was significantly more restrictive of women than other religious laws as a matter of custom. Depriving women becomes the standard operating procedure for most religions when it comes to defending the patriarchal system through faith. Girls are frequently seen as a burden, especially in poor households where they run the possibility of being married off at a young age and where dowries, despite being against the law, are nevertheless practiced. Hindu practices, including the solemnization of weddings through religious rites. Hindus in Bangladesh don't have access to a marriage registration system. Hindu marriage laws and registrars are absent from the nation as well. Hindu women who experience abuse at the hands of their husbands or wives are not given legal representation. Hindu weddings vary depending on the caste in Bangladesh. Frequently, there is no legal foundation for Hindu marriage rites. The lack of a marriage registration system in Bangladesh's Hindu society causes problems for Hindu women who seek to leave dysfunctional relationships.

2. Sources of Hindu Laws

From the ancient Sanskrit word "Sindhu," the word "Hindu" is derived. Around the sixth century BCE, it was first employed in Persia. Hindu law is a "collection of principles, ideas, philosophies, and ideologies that connects human existence." The Hindu Law is a body of law in and of itself because it addresses issues like law and morality, law and dharma, etc. The world's oldest existing legal system is the Hindu system of jurisprudence, which has existed ever since the beginning of humanity. Understanding the many Hindu legal precedents from which the law has developed is crucial. The authority from which the law has been derived is referred to as the "source of Hindu law". It indicates the foundation upon which Hindu law was created, and these sources are also regarded as proof of Hindu law. My research focuses on the origins of Hindu law, its character, and its contemporary and ancient sources.

In light of the particular structure of Hindu society, which was primarily focused on Varna and Asrama, Hindu law developed very autonomously during the Hindu period, free from any

outside influences.

In the second phase, the development of Hindu law was slowed down, but Muslim law had little to no impact at the same time. Hindus were regulated by their own laws, including those pertaining to civil law. The Muslim kings and their officials were in charge of enforcing the law. The Dharmashastras, the Arthashastra of Kautilya, the Nibandhas, and the commentaries depict a state of society in which the Hindu law was well developed on both the civil and criminal fronts, including both their substantive and adjective components. It is clearly obvious that Hindu law was originally territorial in nature because it applied to all Aryavarta or Indian residents, but following the arrival of the Muslims, it was limited to the Hindu group alone and could no longer be considered wholly territorial. Hindu law has been significantly modernized, rationalized, and secularized in comparison to its original conception, which was primarily religious, sufficiently orthodox, and extremely conservative.

Shrutis\Smritis

Observations and digests

Customs

- **Shrutis**

The term "shrub" (which literally translates as "to hear") alludes to the four Vedas. Vedas were passed down orally to families and pupils throughout the course of time, each sage contributing their own perspective to the work. The Samhita and the Brahma make up the two portions of the Vedas.

A collection of praising mantras and hymns is known as the Samhita. Theologically, Brahma is how the Samhita is explained.

The ritualistic contracts known as the Brahmana's command sacrifices and explain their significance. Although the Vedas do not contain a statement of law, their statements of fact occasionally appear in the smites and commentaries and provide convincing proof of local custom, such as the types of marriage, the requirement for having a son, and the exclusion of women from inheritance. The family law must have been based on the patriarchal family tradition of the Vedic era. There were two different categories of aphorisms:

One was based on the Vedas, and the other was based on conventions and tradition.

Domestic laws and legislation pertaining to law and government were subdivided further into these. The Dharma sutras were texts pertaining to law and government. Man's spiritual objectives were more significant than his temporal ones, therefore the study of the Dharma sutra was disregarded and the spiritual brotherhood focused on the development of a ceremonial branch of law.

- **Smritis**

A group of sages, philosophers, social theorists, and teachers, known as "rishis," are the second source of Hindu law. Smritis contain the whole set of rules for living that were put out by the sages in the form of dharma, addressing all facets of behavior in relationships between husband and wife, father and son, and other family members toward one another, punishing endogamy for sexual impropriety, ceremonies for birth, death, and marriage, as well as worship and sacrifice. Philosophy of karma and rebirth; conduct between men and women of different castes; duties of individuals in various phases of life; rule of governance; the concept of punishment; conflict for monarchs and officials; and civil or financial problems, such as contract law; property devolution; mortgages; also the interest rate. As a source of Hindu law, the manuscript, yajnavalkya smite, and nard smite are the most significant smites

- **Commentaries**

When civilization develops gradually, complex problems arise, necessitating the codification of laws. Vedas didn't just contain hymns of positive law. Commentaries on the sacred text were written as a result of the requirement for uniform and unambiguous legislation.

- **Custom**

All social rules have their roots in customs, which is why customs are said to represent the society's "parental law." Considering how deeply ingrained customs are throughout society, they serve as the fundamental basis of law. The concepts and regulations set out by revered traditions were considered as being embodied in customs. Customs become enforceable laws when castes and families support sacred records, making them the law of the land. A custom must be long-standing, rational, certain, uniform, obligatory, ongoing without a break, and in conflict with public policy in order to qualify as law.

3. The concept of the right of Hindu Women

The rights of Hindu women have not been addressed by Bangladesh since its independence. Woman of Hindu faith Vaismoir Sikar. The correct redress is not being given to them. The British laws have been modified in India to fit the times. The right of women in Bangladesh to participate fully in family, community, and the state has been a source of contention. Women are still subjected to unfairness, exclusion, and discrimination in decision-making processes in society and in the application of the law. Social and political realities prohibit women from exercising their rights, while discriminatory laws and policies obstruct formal equality.

- **Women's right in marriage**

All Bangladeshi Hindus adhere to There aren't many restrictions on a Hindu male's marriage,

according to Dayabhaga law. In Bangladesh's Dayabhaga Law, there are numerous distinctions made between men and women. There are very few grounds for divorce in the law, including the wife's chastity. If the husband neglects his obligations to the wife and children, they are entitled to maintenance. If a widow's spouse does not leave enough for her support, she is also entitled to maintenance from her father-in-assets. Law's the right to remarry is unrestricted for Hindu widows. Iswar Chandra Vidyasagar played a major role in getting the law on remarriage passed in 1856. Hindu marriages are solemnized by religious rituals, according to social conventions in the Hindu religion. Hindus in Bangladesh don't have access to a marriage registration system. Also, the nation lacks a Hindu marriage registry or Hindu marriage statute. Hindu women who experience abuse at the hands of their in-laws do not receive legal assistance.

Hindu women are permitted to petition the courts, in accordance with a 1946 statute, solely to reclaim their right to conjugal life. The Family Court Ordinance of 1985, the Dowry Act of 1980, and the Women and Children Repression Act of 2003 are additional laws under which Hindu women may file cases. These rules, however, fall well short of what is required to safeguard the rights of Hindu women; in India, a neighboring country, things are drastically different. Hindu women's rights are protected by laws such the Widow Marriage Act of 1856, the Racial Inability Remission Act of 1850, the Child Marriage Prohibition Amendment of 1938, the Earned Property Matters Act of 1930, the Inheritance Act of 1925, and the Hindu Women's Rights to Lands Act of 1937. Once India gained independence in 1947, new laws were also passed. The Hindu Marriage Act of 1955, the Immature Children's Property Act of 1956, the Hindu Adoption and Maintenance Act of 1956, the Hindu Inheritance Act of 1956, and the Special Marriage Act of 1960 are a few examples.

Hindu marriages are solemnized by religious rituals, according to social conventions in the Hindu religion. Apart from the Bangladesh Special Marriage Act of 1872, there is no official procedure in Bangladesh for Hindus to register their marriages.

Aside from the aforementioned act, there is no other Hindu marriage law or Hindu marriage registry in the nation. The result is that if a Hindu woman suffers at the hands of her in-laws, she does not receive legal assistance.

Similar Case

Both Sadhan Shikder and Latika Halder have graduated from reputable universities with a tertiary degree. Over their ten years of marriage, they haven't had any kids. Latika Halder's pregnancy

presents no challenges, according to the gynecologist. Her in-laws' parents do not comprehend her situation. Latika was subjected to extensive mental abuse by them, notably Sadhan. For their succession, they demand that Sadhan get remarried. Sadhan also consents to getting married once more.

Similar Case

Without their parents' permission, Supta Roy wed Pankaj Shaha while they were both students at the Dhaka University. After a few months of dating in a rental home near Dhaka University in Shivbari, Pankaj permanently divorced Supta and wed someone else, this time at his father's request. To establish her as a first wife, Supta made an effort. She then fell short of establishing their marriage. The justice for Supta is lacking.

- **Right of women in divorce**

In Bangladesh, traditional Hindu law does not acknowledge the notion of divorce. Manu had the opinion that a wife's obligations endure even after her death. No second husband is ever allowed for her. Due to the fact that marriage, in Hinduism, forges an irrevocable bond between husband and wife, this is the explanation. By tradition, neither spouse in a marriage can divorce the other. Nonetheless, divorce is permitted. In India, certain dramatic changes in the laws governing marriage and divorce were made possible by the passage of the Hindu Marriage Act 1955. The bond is unbreakable and eternal. The marital bond cannot be severed under Shasric Hindu law. Desertions occur at an increasing rate. Women who have been abandoned experience double difficulties. A legislative measure permitting a Hindu to divorce their marriage has not yet been proposed in Bangladesh. Because divorce is not permitted, Hindu women in Bangladesh suffer the most. Women must endure physical and psychological abuse at the hands of their spouse in exchange for the dowry, yet they are unable to divorce him because we do not allow for such a practice.

Similar Case

When Sajal and Kakoli got engaged, Kakoli's father promised to give her a dowry of 3 lac taka. The father of Kakoli, however, is unable to pay it after a while. Daily physical and mental torture was being inflicted by Kakoli. She is a mother of two. She is therefore unable to end her marriage.

Similar Case

Lawrence v. Texas (2003)

The sodomy statutes of 13 other states were also declared unconstitutional as a result of Lawrence v. Texas, which overturned Texas' sodomy ban and made adult sexual conduct between same-sex partners legal nationwide.

- **Womens Right To Adoption**

Adoption is the transfer of a boy from the family of his birth to another family, where the original parents give him as a gift. In Bangladesh, a Hindu woman's ability to adopt a son is extremely constrained. Without her husband's approval, she is unable to adopt. She has no authority of her own and is only considered to be acting as her husband's agent or representative. The only female who can adopt is a wife. The Hindu Adoption & Maintenance Act 1956 granted a woman in India a number of rights. Following are modifications to adoption law established as a result of the Act.

According to Hindu law, adoption is acceptable. In accordance with Hindu law, adoption serves two purposes. To produce a son in order to provide water libations as funeral gifts to the adopter's means and those of his ancestors, thereby securing spiritual benefit to both parties. In order to ensure an heir and maintain the adopter's name. Bangladesh continues to follow the satiric adoption law in its original form. Adoption is only possible for males.

Similar caste to his adoptive parents. His adoptive father and mother could not have wed because they are not related in any way that is prohibited. Unilateral adoption can only be made by men. In the majority of places, a woman or a widow may only adopt with the husband's personal permission.

Case Linked Swarashwati

Abu Bakar Siddique v. S.M.A. Bakar and Others is a related case.

The notion of child welfare is upheld in this instance, which is unusual in Muslim personal law. It creates a new avenue for ensuring atchara justice because this is the sole instance that produced a ruling that is distinct from sharia law.

- **Widow re-marriage:**

Due to a campaign for widow remarriage led by Chandra Vidyasagar, we finally received a statute allowing it in 1856. Authorized by law, but not widely received in society. The majority of families travel to India to remarry their young widows. Minority migration from countries like India and others hence keeps going strong.

The female kid and disabled child of a widow are denied access to their father's property. Bangladeshi widows in particular are in the worst possible circumstances. They lack a family, as well as any form of social acknowledgment for property, guardianship, or any type of legal arrangement.

Similar Case

Ranjeet Saha wed Malati Rani, a 25-year-old woman. Ranjeet died suddenly and unexpectedly in an accident two years after their wedding. There is no kid for them. Her in-laws' parents and their community referred to Malati Rani as "Apoya," which means mishap. She therefore separates her personal residence from that of her parents. Her parents are likewise frustrated to have her back. She was disrespectful and uncaring everywhere. After a year and a half, her father arranged a second marriage for her with an elderly guy who had three additional wives and six kids. Thought of as a "Dojobor" and "Rakkhusi Magi - Borer Matha Khagi" after remarriage, Malati. She's not treated like a typical woman by society.

Similar Case

In Karatala Bihar v. H.R. Chowdhury, the court expressed a different viewpoint, stating that the Hindu Personal Laws should handle the case and simply refusing to intervene with the personal matters of the parties.

- **Women's right to inheritance**

Bangladeshi Law Women in Hinduism only receive a small portion. In the property, they receive a life interest. The Dayabagha law recognizes five female Sapindas: the widow, the daughter, the mother, the mother of the father, and the mother of the mother of the father. No other female relative is acknowledged by the said school as the heir. In addition, a daughter is not permitted to obtain any property and is not permitted to receive a life interest in the presence of a son, grand son, or great grandson. Unlike Bangladesh, where the pre-1947 laws are still in effect, legislation

in neighboring India have been changed since that country's independence in 1947. In India, laws that have been formed and altered have made it clear that women have rights regarding their father's and husband's property. If after marriage she was unable to pay the whole dowry, she would suffer both physical and emotional abuse and might become a victim of "kitchen death," in which the husband, or both the mother-in-law and the husband, attempt to set fire to the wife while she is cooking or is in the kitchen and try to make it appear as though it was an accident. Worship of a Specific Deity for the Marriage of a Hindu Girl. Men in Hinduism are also viewed literally as gods in addition to all of the above. Unmarried ladies pray to and worship an idol depicting a certain god at one of the religious Hindu ceremonies in the hopes that they would one day marry men who are just like him. I had been requested to do this by my own mother as well. This helped me realize that the Hindu religion, which was founded on beliefs and ideas with no concrete evidence but were merely traditions that oppressed women, could not be correct.

- **Women's right to maintenance**

Hindu wives live with their husbands, and the husband is required to provide for her needs as well as for her to fulfill her husband's obligations. She cannot establish a claim to separate residence and support if she leaves him of her own volition, whether without justification or as a result of common disagreements that are part of married life.

If he is afflicted with certain dreadful conditions, according to the Hindu Women's Right to Separate Residence and Maintenance Act of 1946, he is not entitled to support.

- Should he leave her behind?
- If he is already married.
- If he converts to a different religion; • If he treats his wife harshly; • If he keeps concubines

Yet if a woman commits an unchasteness offense, converts to another faith, or declines child support, she is ineligible to receive maintenance.

- Without any justification, she refuses to return to her spouse.
- She wed another man after her first divorce.

Hindu women are equally uninformed about their rights regarding constitutional rights. The rights guaranteed by the constitution are unknown to many illiterate Hindu women. Age was a factor with these women. The fact that even when women do receive land, it represents a significantly smaller part than an equal one and that women's awareness of legal procedures is relatively basic is arguably the most shocking proof.

Similar case

The case is Mohd. Ahmed Khan v. Shah Bano Begum. In accordance with Indian law, the first step toward a maintenance right. This case's ruling was regarded as a turning point because it underlined the value of putting the Uniform Civil Code into operation rather than sticking to the customary practice of settling disputes based on personal law interpretation. It also addressed the subject of gender equality and the tenacity of religious beliefs, as well as other personal laws and the necessity of recognizing them.

Similar Case

In Shri Govind Singh v. Shri Govind Singh Rawat, the Supreme Court discussed whether interim maintenance is permitted under the CrP.C. Interpretation. The case's circumstances, A court order instructing the petitioner's husband to pay maintenance in accordance with section 125 of the CrP.C. 1973 was requested by the petitioner. She subsequently submitted a fresh application for an interim order instructing her husband to pay a fair amount in maintenance pending the resolution of the primary case. Since there were no specific provisions in the Code allowing a Magistrate to issue such an order, the Magistrate declined to accept the request for an interim order.

Similar Case

"Maintenance must be considered into consideration necessarily with the provision for housing," it was said in Mangatmul Vs. Punni Devi. The purpose of maintenance is to allow the recipient to continue living her life in a roughly familiar manner. Because of this, the idea of maintenance include provisions for clothing, food, and shelter that address both of these fundamental needs.

Similar Case

According to the decision in the case of Bhuwan Mohan Singh v. Meena & Others, Section 125 "was created to improve the financial miseries of a woman who left her matrimonial house for the grounds stated in the provision so that some reasonable arrangements can be made by the Court and she can survive herself as well as sustain her children, if any. She is entitled to live in a manner comparable to how she could have in her husband's home, and the term "sustenance" does not just refer to housing or animal maintenance, but also to food, shelter, and all other essentials.

- **Property rights:**

Sons of the father are the only ones who can inherit property, unless it is non-agricultural property. A wife receives the same share of non-agricultural property that a son does. The part that their grandpa left them is inherited by their sons or the son of a predeceased son. If their dad had been around when their grandfather passed away, he would have received the inheritance. In the absence of living sons, wives, or sons of a predeceased son, the daughter or daughters inherit

first, followed by the maiden daughters. Daughters of barren widows who are not likely to have sons are also not eligible to inherit from their father. Another factor that can bar a wife or daughter from inheriting property is loss of chastity. According to Hindu law from the Dayabhaga School, there are five categories of women who can inherit. The wives, daughters, mothers, father's mothers, and father's father's mothers are listed in preferred order: wife, daughter, and mother. These women only receive a life interest upon death, which entitles them to only restricted ownership rights. Instead of going to the heirs of the deceased male owner's female heirs, the property would pass to the closest male heir. Just some limited legal requirements will allow the lady inheriting a life interest to sell the property.

Stridhana Women's personal property, or stridhana property, includes gifts they receive or possessions they gain. This property is for for sale or donation, as the owner pleases. Stridhana's succession is likewise distinct, providing the daughters a superior claim to the inheritance. Gifts given at the time of marriage, betrothed girls, unmarried daughters, married daughters who have or are likely to have boys, married daughters who are barren, and childless widowed daughters sharing equally

With the exception that sons are preferred over married daughters, the sequence of succession for gifts or bequests provided by the father after a marriage is the same as in Yautuka. When a lady passes away without having children, the succession is determined by brother, mother, father, and husband;

Gifts or bequests from relationships established before or after marriage are referred to as ayautuka. Father's gifts and bequests before marriage. Sons and maiden daughters share equally, and married daughters either already have boys or are likely to do so.

Those who lack inheritance. Impotent, born blind, born deaf, insane, stupid, having deformed limbs, son of an insane person, incurably ill, leper, renouncer of worldly life, and renegade are some examples of persons who are not eligible to partake in possessions.

The primary distinctions

- Mitaksara acknowledges the right to inherit property, whereas Dayabhaga does not.
- According to Dayabhaga, Mitaksara's principle of spiritual benefit determines a person's right to inherit and the line of succession, not their blood tie. Obsequies rites and pindas offerings have a spiritually beneficial effect. In other words, the ability to offer pinda for the benefit of the deceased determines a person's claim to the property of the deceased.
- In Dayabhaga, even in an undivided family, the widow takes the share of her husband dying childless, whereas in Mitaksara, she cannot do so. Members of a joint family own shares in quasi-severalty in that they can dispose of them even before partition.

Similar Case

Devina Bhardwaj and Chetan Bhardwaj celebrated their nuptials. At first, they were housed with her husband's relatives. The pair began independent living after a year. The couple jointly bought a house in Gurgaon in 2014. Devina paid the most of the balance because she was now making more money than Chetan. Devina and Chetan were hospitalized when Devina was diagnosed with Covid-19 in April 2021. Death struck Chetan. Devina and his parents are his class-I heirs

because he left no will, according to the law. Hence, Devina and his parents each received an equal share of his property. Devina also lost away from issues related to COVID-19 in May 2021, nevertheless. She also passed away without leaving a will, like Chetan. In her plea, Devina's mother claimed to have found out that Devina's mother-in-law had been in touch with the relevant banks to gain access to Devina and Chetan's assets, which are estimated to be worth roughly Rs. 2.7 crore. In June 2021, she discovered that a report had also been published by the Tehsildar and Patwari of Palam Vihar designating Devina's mother-in-law as the only legitimate successor to Devina and Chetan's assets. As a result, Devina's mother petitioned the court, asserting her claim to Devina's portion of the assets as well as contesting the constitutionality of section 15 of the HSA.

Similar Case

One little girl is the only child of a Hindu widowed government official. She has two sisters and one brother in law in addition to her deceased in-laws' parents. Two children, one a son and the other a daughter, belong to her brother-in-law. For their future well-being, he sent his daughter and son to Kolkata. The widow woman said the money will go toward her daughter's college expenses. The family members of the matrimonial home, however, don't respond to her.

• **Dowry System**

As a condition of the aforementioned parties' marriage, at the time of the wedding or at any time before or after the nuptials. According to Hindu Laws, a bride is a present from her father's side to the other person, gorgeously decorated with gold and pieces of jewelry; however, it can also be seen as the bride's parents trying to give her as much money or cash equivalents as they can because she is not entitled to inherit any property. Many instances illustrate how women are treated if their parents fail to provide the appropriate dowry amount. Several laws resemble The Dowry Prohibition Act. But this is not work all time.

• **Polygamy**

Especially in the cities, polygamy has declined in Bangladesh during the past 50 years, but still over 10% of married males are involved in polygamous unions. "Buddhists are covered under Hindu law, and divorced Hindus and Buddhists may not legally remarry," states the Hindu Civil Code. "Men may have several wives, but there are officially no choices for divorce." Yet, "Girls do not have the right to multiple spouses." In accordance with Hindu civil law, women are likewise not permitted to inherit property. It is stated in Manu Smriti that "A barren wife may be substituted by another in the eighth year," indicating that there are some circumstances in which polygamy is recognized and permitted. In the tenth year, a woman whose kids have all passed away may be replaced. According to the study, women are also not allowed to inherit property under Hindu civil law. A woman who exclusively bears daughters may be replaced in the eleventh year, but she who is argumentative must be replaced right away. For Bangladeshi Hindu men, polygamy is legal, according to the 2016 International Religious Freedom Report, which was made public on August 15. In a poll conducted by two Organizations last year, it was

discovered that 29.2 percent of Hindu women and 26.7% of Hindu men wanted to get a divorce but were unable to do so due to the legal framework.

- **Social Attitude:**

Hindu women are thought of as the family's movable property that is transferred through marriage. Women who are single, widowed, or divorced are socially marginalized. Those are the family members who are of no value. They are viewed differently from the rest of her family. Claimed that 47% of adult women report experiencing physical violence from their male partners. Growing public awareness of the issue of violence against women has been aided by the government, the media, and organizations that support women's rights. Women who are single, widowed, or divorced constantly rely on their family for support. In any religious gathering of society, widows are not generally accepted. There is hardly much support for widow marriage. Everywhere, the lower cast is ignored. Female and disabled baby production is entirely the responsibility of women. There were 81 dowry-related murders in the past year, according to a human rights organization. Instances of vigilantism against women, sometimes under the direction of a religious leader, have been reported by human rights organizations and the press, particularly in rural areas. Over the course of the year, 3,516 rapes and 3,523 instances of domestic violence were officially documented. 2,814 of the cases of spousal abuse involved dowry-related arguments. 63 defendants were found guilty out of the 2,130 suspected rapists who were brought to justice. According to the government, trials are currently underway for further rape cases. 181 women were victimized by acid attacks in the course of the year. Both Hindu and international law are unknown to Hindu women.

1. Introduction

In many cases, without assistance from the local or global community, Hindus worldwide are subjected to daily human rights breaches by governmental and civil society actors. Hindus experience several forms of physical violence around the world when they are underrepresented, including kidnappings, forced disappearances, child trafficking, sexual abuse, looting of stores, vandalizing of homes, and vandalism of sacred sites and pictures. Hindus are further marginalized by state-sanctioned violence, legal discrimination by governments and government institutions, and physical assault by non-state actors. Being excluded from holding public office to losing citizenship are all examples of systemic violence and prejudice. In many cases, the international community minimizes or disregards these human rights breaches, which harms Hindus and other religious minorities.

2. In light of India

- **Equal Share in the Property**

The Hindu Succession Act underwent a significant modification in 2005. The long-standing discrimination against the daughters was ended by this amendment. Under this change, the daughters are automatically made coparceners. It implies that they will receive an equal part of the family's assets as the son. The act intends to prevent sex-based discrimination against women in areas of employment and those related to or incidental thereto, as well as to ensure that men and women workers get equal compensation.

Ramalingam v. Punithavalli Ammal and Anr (1964).

In this case, the Supreme Court ruled that women have an unalienable right under Section 14(1) that cannot be restricted in any way by assuming anything or using any legal interpretation. Court further ruled that the date of possession of such property is irrelevant because women who were in possession of the property before the provision's passage would now have access to rights that were previously restricted.

- **Maintenance**

The following people are eligible to make a maintenance claim, according to Section 125 (1) of the CRPC. The idea of maintenance rights has its origins in the social justice framework of a developed society. The Supreme Court explained the justification for paying women's

maintenance in the case mentioned below. When Badshah was pitted against Urmila Badshah Godse and another party. The purpose of Section 125 is to lessen the financial suffering of a woman who has left her marital home for one of the reasons listed in the provision, enabling the court to make the necessary arrangements so that she can support herself and, if applicable, her children. According to Section 8 of the Hindu Succession Act, 1956, if her husband passes away, she, her children, and his mother are all entitled to an equal share of his assets, according to the Hindu Succession Amendment Act, 2005 (39 of 2005).

Similar Case

According to the ruling in *Mangatmul v. Punni Devi*, "maintenance must be taken into account necessarily with the provision for dwelling. The purpose of maintenance is to allow the recipient to live her life as she has become more or less accustomed to. Since a roof over one's head is a basic need, as is clothes, the concept of upkeep also involves provisions for food and shelter.

The Supreme Court determined in the related case Shabana Bano v. Imran Khan that, in accordance with Section 125 of the CrPC, Muslim women who are unable to support themselves may still ask their spouse for support after the iddat periods have passed.

- **Right of Stridhan**

The term "stridhan" refers to all material possessions, both movable and immovable, as well as gifts received earlier. Gifts given during childbirth at the time of the marriage or subsequently, as well as her own wages, are included. A Hindu lady is the sole owner of Stridhan according to Section 14 of the Hindu Succession Act, and no one else is allowed to claim any interest in it.

- **Right to Adopt a Child**

Any female Hindu who is of sound mind and is older than the age of majority may adopt any child in an adoption even, according to clause 8 of the Hindu Adoption and Maintenance Act. Whether she is single.

- **The Dowry Prohibition Act (1961)**

In accordance with the law, gifts given to the bride or the bridegroom at the time of a marriage when no demand has been made are exempt from the penalty for providing or taking dowry. In both towns and villages, the issue of dowry has grown to be a serious social ill among upper castes and middle class people. The laws of marriage, such as anuloma hypergamy and pratiloma hypogamy, as well as caste endogamy and clan exogamy, have been misapplied and manipulated to uphold the dowry system. The marriage takes place outside of one's clan and within one's caste, hence these limitations limit the range of potential partners.

- **The Maternity Benefit Act (1961)**

"The statute preserves a woman's right to employment during her pregnancy and gives her the right to a "maternity benefit," which is a fully compensated leave of absence from work. to look after her child. The act is applicable to all businesses with at least 10 employees. The changes will benefit 1.8 million people. Workforce of women in the regulated industry. Every woman has the right to receive maternity benefits, which are paid at the rate of the average daily income for the time of the woman's real absence, and her employer is responsible for paying those benefits. Each woman may get maternity benefits for a total of 12 weeks, whether received prior to or following childbirth. She cannot delay her scheduled delivery for more than six weeks, though.

- **The Commission Of Sati (Prevention) Act (1987)**

"The Act attempts to prevent Sati practice or the voluntary or forced burning or burying alive of widows, and to prohibit glorification of this action by the observation of any ritual, the participation in any procession, the creation of a financial trust, the construction of a temple, or any actions to commemorate or honor the memory of a widow who committed sati." The widow immolated herself on her husband's funeral pyre as part of the ancient Hindu tradition known as Sati. Goddess Sati was revered by the community, who thought it was an enormous privilege to be able to practice sati. Nonetheless, some regions of Rajasthan and Madhya Pradesh are still using the technique. In response to these events, the Indian government passed the Commission of Sati Act in 1987. The Bengal Sati Ordinance of 1829 forbade sati for the first time.

3. WOMEN'S RIGHTS INTERNATIONAL LAW

An important international convention addressing gender-based discrimination and giving special protections for women's rights is the Convention on the Elimination of All Forms of Discrimination against Women (1979). The convention lays forth a list of rights that apply globally to women and girls and outlines the responsibilities that states have to take to ensure that these rights are upheld. The convention has been approved by more than 180 states.

4. Women's Rights are Human Rights

The argument might seem self-evident. Before everyone is free and treated equally, we cannot have a free and equal society. This imbalance is a concern for everyone as long as women do not have the same rights as men.

5. The United Nations and women

Since the Organization's founding Charter, the UN has supported women's rights. Article 1 of the UN's Charter states that one of the organization's goals is "to achieve international cooperation in

promoting and supporting respect for human rights and for fundamental freedoms for all distinction as to race, sex, language, or religion." The Commission on the Status of Women was founded by the Economic and Social Council within the first year of the UN as the main international policy-making body solely focused on advancing gender equality and women. The inclusion of gender neutral language in the draft Universal Declaration of Human Rights was one of its first successes.

6. Commission on the Status of Women (CWS)

The main international body with sole focus on advancing gender equality and women's empowerment is the Commission on the Status of Women. The CSW plays a crucial role in advocating for women's rights, recording the reality of women's lives around the world, and establishing international norms for gender equality and women's empowerment. 25 Groups Working for Gender Equality.

1. The Bangladesh government should take the following key measures:

All personal laws must be amended to eliminate all forms of discrimination, including polygamy; allow men and women equal access to divorce; remove obstacles to obtaining maintenance; and guarantee that women have an equal entitlement to marital property both during marriage and after divorce. Provide information about the legal safeguards against domestic abuse in a variety of media, including accessible formats, and keep an eye on how the law is being applied. To avoid delays and guarantee that judges award interim maintenance in cases where it is appropriate, review and modernize family court procedures. Enhance social assistance services, particularly providing poor women, women who are divorced or separated, and victims of domestic abuse with access to shelters.

2. Legal provision

Muslim people make up 90% of Bangladesh's estimated 150 million residents. Although Muslims in the nation adhere to Sharia law when it comes to marriage and inheritance, the nation has a secular judicial system. It is only fitting that Bangladesh's Constitution requires equal treatment for all of its citizens given that the foundation of our independent nation is based on securing equal rights for all.

All citizens must be treated equally and without discrimination on the basis of gender, ethnicity, race, etc., according to Article 28 of the Constitution. Article 19(3), which states that "The State Shall endeavor to achieve equality of opportunity and involvement of women in all sectors of national life," also emphasizes the importance of gender equality. Women must have equal rights to men in all state and public domains, according to Criminal Code of 1860 Article 28(2). The Criminal Code's definition of "rape" under Section 375 is defined as sexual activity that occurs without the agreement of the victim or after acquiring consent via deception. This definition ignores the idea of marital rape entirely. The Criminal Code's Section 376 states that "rape shall be punished with imprisonment for life or with imprisonment of either description for a term which may extend to ten years, and shall also be liable to fine," unless the victim is the offender's own wife and is over the age of twelve. In that instance, the offender faces imprisonment of either description for a term. According to Section 326A, a minimum term of ten years in jail and/or a fine must be served if someone intentionally throws acid at another person, resulting in partial or permanent deformity or injury.

"Nari O Shishu" After that, the Parliament passed Nirjatan Ain 1995, which made it possible to impose harsh penalties for offenses including rape, the use of toxic materials, sexual harassment,

and women trafficking, among others. Yet, the harshness of the penalties left little room for legal judgment and was having the opposite effect of what it had been intended to.

The Acid Control Act and the Acid Crime Prevention Act of 2002 were both approved. The 2002 Acid Control Act was created with the intention of preventing acid abuse, increasing public awareness of acid assaults, and helping victims get treatment and legal support.

The conservatives stopped Bangladesh. Hindu males frequently marry second wives after divorcing their first spouses, but the same people are resistant to improvement. The constitution's sections No. 19(1) and 19(2) make it plain that the state must guarantee equal rights to all people and eliminate social and economic inequalities, yet no government has taken action to change Hindu law to better protect the rights of Hindu women.

According to the Dowry Prohibition Act of 1980, anyone who directly or indirectly provides, accepts, demands, or aids in receiving dowry will be penalized with a fine and a term of imprisonment of at least one year but not more than five years.

3. Legal work for ensuring rights

The unfavorable feature of Bangladesh's persistent early marriage and childbearing, where the average age of marriage is 16.4 years, frequently contributes to high fertility and maternal mortality. There are several laws in place to protect women from assault, yet it is still very difficult to execute these laws. Recent approval of "The Domestic Violence Resistance and Protection Act, 2010" by the Bangladesh Cabinet

Protect women's property rights, divorce rights, and ability to register marriages. Restore women's rights to marriage by giving them this privilege. To prevent conversion to a different religion, enact a clause with property rights. Make prejudice a major topic of discussion. Destroy the many caste and racial systems based on Hinduism. There need to be a legal ban on polygamy. Together with the customary ritual of marriage, marriage registration should be made mandatory. Women should be allowed the option of adoption as well. From the assets owned by both the father and the spouse, women should receive an equal portion.

is an effort to elevate women's standing, increase the engagement of women, and lessen prejudice based on gender. Bangladesh has acknowledged the value of gender parity as being critical to lowering poverty, raising living standards, and fostering sustainable economic growth. By developing initiatives that are inclusive of all genders and paying close attention to gender issues across the entirety of its operations, such as better access for women to services in the fields of education and health, clean water, better sanitation, and basic infrastructure, it is continuing to promote and support gender equity. The gender and development policy and gender and development plan of action will serve as a framework for World Vision Bangladesh's operations.

1. Sources of Data:

Interviews, questionnaires, the use of papers and tools, as well as information obtained support for a variety of information from a variety of national and worldwide reports on Driftnet, were the data gathering strategies utilized in the study. This research is not basic; instead, it draws on a wide range of sources, including numerous books, renowned authors' articles, and data he obtained using an internet search strategy he used. The following sources of information are gathered. Primary data is physically acquired there through fieldwork. Primary Data: Secondary data is gathered from a variety of publications, including books, magazines, websites, etc. All of this enables me to accurately complete my research.

2. Review of literature:

I am a law student, and I am knowledgeable with Hindu law. There are also reports on the topic from magazines, newspapers, and non-governmental organizations. I will finish my research on "Hindu Law" using the information I have gathered. So, now is the ideal opportunity to identify a pressing social issue and assist friends and teachers in taking preventative measures. The purpose of this study was to comprehend the problems a victim's life was dealing with. Everyone involved in the investigation discussed the victim's issues. Women in our nation are mostly subjected to discrimination under personal law. In light of the study above, it is evident that gender equality under the current personal law is not achievable in any way. As a result, the Law Commission has rejected the idea of a shared personal law drafted by UNESCO and women. We have seen that personal law has undergone some reform for the welfare of the populace, and we believe that the creation of an unified family code would likewise be in the populace's best interests. A small number of people, according to the Law Commission, want a standard family code. Yet, this is untrue, as all women in Bangladesh experience the harshness of personal laws—not just those of a single group, but of all personal laws.

3. Conclusion:

The necessity to safeguard Bangladeshi women from the discrimination they experience as a result of some antiquated laws and the socio-political motivations of some leaders has become urgent as time progresses and things evolve and modernize. In order to raise public awareness of gender equality and its importance in the modern world, the United Nations Educational, Scientific, and Cultural Organization has launched a number of campaigns. The rules governing individuals in Bangladesh have not changed throughout time. How can a law that is more than a thousand years old be compatible with contemporary society? The personal law failed to recognize that as human beings, women likewise had equal rights. Under the laws that control

important aspects of the man-woman relationship, such as marriage, divorce, child custody and guardianship rights, alimony and maintenance for divorced women, as well as property rights, it is generally known that women are severely bereft of their rights. There were no significant inequalities between men and women in terms of the application of social rights, and women were respected and valued highly.

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