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RESEARCH ARTICLE

HINDU FAMILY LAW IN BANGLADESH AND INDIA: A COMPARATIVE LEGAL STUDY

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ABSTRACT

Background and Purpose: Hindus constitute the largest religious minority in Bangladesh, yet their family relations continue to be governed predominantly by uncodified and colonial-era Hindu personal laws, unlike India where comprehensive reforms were introduced through the codification of Hindu family law in the 1950s. Despite constitutional guarantees of religious freedom and equality, and Bangladesh's obligations under international human rights treaties such as the ICESCR, ICCPR, and CEDAW, Hindu family law in Bangladesh remains fragmented and largely unreformed, resulting in systemic discrimination, particularly against Hindu women in matters of marriage, divorce, maintenance, guardianship, adoption, and succession. Against this background, the purpose of this study is to undertake a comparative legal analysis of Hindu family law in Bangladesh and India and to assess the necessity of reforming and codifying separate Hindu family laws in Bangladesh considering India's modern legal framework.

Methods: The study adopts a doctrinal and qualitative research methodology, relying on primary sources such as constitutional provisions, statutes, judicial decisions, and international conventions, as well as secondary sources including academic literature, law commission reports, and policy documents. Through comparative analysis, the research evaluates key areas of Hindu family law in both jurisdictions, including marriage, divorce, maintenance, adoption, guardianship, and inheritance.

Results: The findings reveal that Hindu family law in Bangladesh remains patriarchal and discriminatory, permitting practices such as polygamy, denying divorce, restricting women's inheritance and guardianship rights, and limiting adoption rights, whereas India's codified Hindu laws have introduced monogamy, divorce, gender-equal inheritance, maintenance entitlements, and enhanced rights for women and children. The absence of similar reforms in Bangladesh creates inconsistencies with constitutional principles and international human rights standards, while judicial interventions have offered only limited relief.

Conclusion: The study concludes that urgent codification and reform of Hindu family law in Bangladesh are essential to ensure gender equality, legal certainty, and social justice, and that lessons drawn from India's legislative experience can guide Bangladesh toward a more equitable and inclusive legal framework for its Hindu community.

KEYWORDS

Hindu Family Law, Bangladesh, India, Comparative Legal Reform, Recommendations

1. INTRODUCTION

There are various religious communities in Bangladesh that make up a sizable and significant component of the population in terms of demographics. The largest and most influential minority group in Bangladesh is the Hindu population. They make up majority of religious minorities in Bangladesh near about 8%, and Bangladesh has the third-largest Hindu population in the world in terms of numbers. The Hindu religion is referred to as *Sanatan* Dharma or eternal law. Broadly speaking, Hindu law is one of the most ancient systems of law. Hindu personal laws were enacted during the time of British era, which still affect in Bangladesh.

Modern Hindu law is based on judicial interpretation and the capacity of judges to identify mitigating factors present in each legal scenario. The Indian legal system predominantly consists of civil law, criminal law, and religious law. In India, Family Law encompasses a wide array of rules that oversee various family matters including marriage, divorce, guardianship, inheritance, adoption, succession, and other related issues. There were four major personal law legislation was passed in 1955-56 and these laws are the reference for modern Hindu law in India: Hindu Marriage Act (1955), Hindu Succession Act (1956), Hindu Minority and Guardianship Act (1956), and Hindu Adoptions and Maintenance Act (1956). The Constitution of the People's Republic of Bangladesh, Government policy and the commitment of the State under International law it is the duty of the State to ensure justice for all

citizens by reforming the Hindu personal laws in Bangladesh for Hindus. Except Hindu Marriage Registration Act of 2012, Bangladesh did not pass any statutes that dealt solely with Hindu personal law after gaining independence.

2. HISTORICAL BACKGROUND OF HINDU PERSONAL LAWS IN INDIA AND BANGLADESH

After colonial domination, several nations implemented personal laws that governed family life. Postcolonial States responded differently to these rules (Subramanian 2008: 1). The British government primarily enacted laws in relation to acts that they considered particularly reprehensible, such as child marriages and the practice of *sati* (widow immolation), notably in the context of Hindu personal laws (Huda, 2003: 4). Only a few of the statutes pertaining to the Dayabagha School were included here. The following were other noteworthy statutes pertaining to Hindu personal law during the British rule: The Caste Disabilities Removal Act, 1850, The Hindu Women's Right to Property Act, 1937, and The Hindu Married Women's Right to Separate Residence and Maintenance Act, 1946.

There were no legislative advancements pertaining to Hindu family laws. Soon after attaining independence, India enacted extensive changes and changed the religious laws followed by majority of people. Significant changes to Hindu personal laws were made in India in the 1950s, even though Hindus make up majority of the country's population. It is not to be assumed that such reforms were approved without the orthodox Hindu community objecting. The Hindu Code Bill was discussed, fiercely opposed, and ultimately expired after the Indian Constitution came into effect in 1951. Eventually, in the middle of the 1950s, four different Acts addressing different issues were passed.

Bangladesh changed some of its Muslim laws in the 1960s. Nonetheless, the personal laws of Hinduism did not undergo any reforms or codification. The *Shastrian* laws that continue to govern Hindus are nearly entirely different from the Hindu laws that apply in India, and no attempts were made to modernize these laws after Bangladesh gained its independence from Pakistan in 1971.

Bangladeshi Hindus follow Hindu law as their personal law. They follow the Dayabagha School, also referred to as the Bengal School. The most important matter pertaining to the issues the gap is that there is no Hindu personal law in Bangladesh except Hindu Marriage Registration Act 2012. Here registration of marriage is optional. Section 3(1) of this Act states that the registration of Hindu marriage is optional and that is why it is impacting problem on the lives of Hindus men and women. In Bangladesh the Hindus are suffering and facing lots of problems relating to marriage, divorce, guardianship, maintenance, adoption, and succession and other related issues because there are no specific Hindu personal laws while India has enacted various personal laws relating to the issues.

Hindus in Bangladesh continue to enjoy the discretion of unlimited polygamy (Menski, 2001: 146). In Bangladesh, a Hindu man who has a living wife or wives may marry as many as he wishes. But Bangladeshi Hindu law allows Hindu women to have just one husband at a time. For Hindu men, therefore, polygamy is allowed but polyandry is not. When family conflict arises specially wife has to face inhuman cruelty, there is no option of divorce.

In history, a remarkable case of *Amulya Chandra vs. The State*, 35 DLR 1983 160, the woman's ability to prove her marriage became crucial. Kalpana Rani, who was 17 or 18 years old, claimed that she had been tricked into thinking she had married Amulya Chandra through a covert exchange of garlands. After becoming pregnant, Amulya Chandra denied marriage, and she filed a criminal suit under Section 493 of the Penal Code of 1860 on the grounds of deceit. The lower court found Kalpana Rani in favor and sentenced Chandra to five years in prison and a fine of Taka 1000. After that Amulya Chandra successfully appealed, the higher court dismissed her case, refusing to accept that a 17- or 18-year-old girl could be so naive as to think that a legitimate marriage could be solemnized without the customary procedures of *Saptapadi* and *Viva Homa*.

3. MATERIALS AND METHODS

The methodology in this paper has been based on qualitative research mainly relying on the effect of prevailing Hindu laws for the Hindu population in Bangladesh for reforming the Hindu personal law. In addition, relevant statutes, case laws, law journals, legal articles, research journals, authoritative books, relevant theses, websites, various news reports and other relevant publications have been utilized in conducting this research work. In brief, this study is concerned with the reformation of Hindu family laws in Bangladesh for Hindu community.

4. COMPARATIVE LEGAL ANALYSIS OF HINDU PERSONAL LAW IN BANGLADESH AND INDIA

Hindu personal law was taken from British era, and Bangladesh did not enact any Hindu family laws. As a result, it remains discriminatory in nature and lots of problems are created at the present time. Though Article 7 of the Bangladesh Constitution states about the supremacy of the constitution and if any other law is inconsistent with any provisions of this constitution shall be declared as null and void. Article 27 of the Bangladesh Constitution also states that all are equal before the eye of law and are entitled to equal protection of law. The principles of non-discrimination based on race, caste, sex, and other factors are enshrined in Articles 28 and 29 of the Bangladesh Constitution. The comparative legal problematic issues of Hindu Family Law of Bangladesh and India are discussed below.

5. MARRIAGE

The conversion of Hindu marriage from a sacramental to a contractual relationship was the first and most important change brought it up by the Hindu Marriage Act, 1955. The Act was founded on the formal idea of equality, according to which couples were obligated to each other with equal rights and responsibilities. Equal access to supplementary relief and matrimonial remedies was extended to both men and women (Agnes, 2004: 83).

Section 5 of the Act states the requirements for a Hindu marriage to be deemed lawful in India. Each section, despite its straightforward language, significantly addresses and modifies the conditions necessary for legally recognized Hindu weddings in India, even though these conditions still hold true in Bangladesh. The prerequisites for a legally recognized Hindu marriage in India are outlined in Section 5. It states that: "A marriage may be solemnized between any two Hindus, if the following conditions are fulfilled, namely:

- (i) Neither party has a spouse living at the time of the marriage.
- (ii) At the time of the marriage, neither party—
 - (a) is incapable of giving valid consent to it in consequence of unsoundness of mind;
 - (b) though capable of giving a valid consent, has been suffering from a mental disorder of such a kind or to such an extent as to be unfit for marriage and the procreation of children;
 - (c) has been subject to recurrent attacks of insanity or epilepsy.
- (iii) The bridegroom has reached the age of 21 [twenty-one years] and the bride, the age of 18 [eighteen years] at the time of the marriage.
- (iv) The parties are not within the degrees of prohibited relationship unless the custom or usage governing each of them permits a marriage between the two.
- (v) The parties are not *sapindas* of each other, unless the custom or usage governing each of them permits a marriage between the two."

The Indian Act specifically addresses situations of polygamy and enforces penalties in accordance with the Penal Code. Section 17 states that "any marriage between two Hindus solemnized after the commencement of this Act is void if at the date of such marriage either party had a husband or wife living; and the provisions of sections 494 and 495 of the Indian Penal Code, 1860 (45 of 1860), shall apply accordingly."

In India generally polygamy was prohibited, and cases of second marriage were permitted within strict conditions. In the *case* of *E.Ram Mohan Chowdury vs. Registrar General, High Court of Karnataka*, 2008(6) AIR Kar R 267, it was held that "Monogamy was the rule and ethos of

the Hindu society which rejected the second marriage altogether. The influence of religion on all marriages did not allow polygamy to become a part of Hindu culture. Therefore, noting the various enactments which dealt with the marriage throughout the length and breadth of this Country, it became necessary for the parliament to amend and codify the law relating to marriage among Hindus and that is how the enactment of Hindu Marriage Act 1955 was passed.”

In Bangladesh, the classical law upholds polygamy, including unlimited polygamy for men, which is legal under Hindu law. The children born from these marriages are also regarded as legitimate. This contrasts with the above and any actual interpretation of religious law. For this reason, although polyandry is forbidden in Bangladesh and a Hindu woman may face legal action under the Penal Code, polygamy is allowed for men. The offense of polygamy is covered in India by Sections 5 (i), 11, and 17. In the Indian context, a bigamous marriage is considered null and void from the beginning, unless a court explicitly declares otherwise, at a party's request.

6. DIVORCE

Hindu law in Bangladesh prohibits divorce unless custom permits which is very difficult to prove. Hindu Indian couples can now permanently end their marriage for several reasons. Any party to the marriage may apply to the court for a divorce decision on the grounds specified in the Act, according to Section 13 of the Hindu Marriage Act of 1955. Adultery, cruelty, abandonment, conversion to a different religion, mental illness whether persistent or sporadic, certain illnesses like leprosy and venereal disease, and other offenses are among them. A divorce may also be granted on the grounds of renunciation of the world, presumption of death, non-resumption of cohabitation for a year or longer following a separation judgment, or noncompliance with a decree of restitution of conjugal rights.

Additionally, Section 13 gives the wife reasons to file for dissolution of the marriage, including the husband's bestiality, rape, sodomy, and polygamy. The Indian Act now recognizes the option of puberty, a concept that has long been accepted in Muslim law. When a married woman reaches a particular age of maturity, she has the option to renounce the marriage that her guardian arranged for her. Although child weddings are permitted and even common in Hindu law, Bangladeshi law does not permit such a marriage. Section 13B of the Marriage Laws (Amendment) Act of 1976 created a new cause for divorce in India: divorce by mutual consent. With the Marriage Laws (Amendment) Bill of 2010, attempts were made to include an additional ground for divorce, namely irretrievable collapse of marriage. The bill even received cabinet approval, but for a variety of reasons, these attempts were unsuccessful.

According to Hindu tradition, marriage is a ceremony that brings a couple's lifelong bond together. The idea that a Hindu marriage should be an indissoluble, supernaturally sanctioned union has been legislated away by current Indian Hindu law, which instead emphasizes the contractual components of marriage (Menski, 2001: 25).

Bangladesh demonstrates that despite the widespread perception that Hindu marriages are irreversible, in certain circumstances where one or both parties fervently want to dissolve the union, the straightforward process of announcing the union's dissolution through an affidavit has been used and approved. Certain respondents have reported that if the other party contests this, they are forced to take the convoluted path of traveling to India to take advantage of the more lenient legal system there. Thus yet, no proof of a legal dispute or outcome resulting from this type of divorce has been found. Some women have married other men after using affidavits to dissolve their marriages.

7. MAINTENANCE

In India, the matter of Hindu adoption and maintenance is addressed by the Hindu Adoption and Maintenance Act, 1956. A husband has an obligation to provide maintenance to his wife during their lifetime, as stated in Section 18. Hindu wives in India are now allowed to live apart from their husbands without losing their right to maintenance, if they meet the requirements outlined in Section 18 (2) of the Act of

1956. These requirements are like those under the Act of 1946, which allows Hindu women in Bangladesh to claim separate residence and maintenance.

The following grounds are the abandonment or desertion, cruelty to the point where she reasonably fears that it will endanger her life, having another wife or keep a concubine in the same home as his wife, having converted to a different religion, and having another wife or concubine in a different location. But according to the law, chastity must come before such maintenance. In addition, the Act of 1956 requires a father-in-law to provide for his widowed daughter-in-law. The Act also introduces a novel duty on daughters to care for their aging or disabled parents, in addition to the sons who are required to do so under Bangladesh's traditional legal system (Section 20). Children born out of wedlock also have to pay for their upkeep, which falls on both parents. The obligation in each of the situations lasts if the parent or the daughter who is not married, as the situation may be, is unable to support themselves out of their own income or other assets. Here the law imposes maintenance obligations on the capable spouse as well.

Contemporary Hindu law has gone so far as to give Hindu men the right to be maintained by their wives following a divorce, in keeping with its gender-focused fervor (Sections 24 and 25 of the HMA) (Menski, 2003: 485). The Hindu wife's claim to maintenance is contingent upon her ability to live and cohabit with her husband; if she does not, her right to maintenance is suspended. Hindu wives are unable to permanently leave an unsatisfactory or even dangerous marriage because divorce is prohibited. Nonetheless, since Hindu law, as previously stated, allows polygamy but forbids polyandry, a Hindu husband may leave his wife or wives and remarry. In the Bangladeshi case of Gopal Chandra vs. Mitali Rani Chandra, 15 MLR (AD) 2010 23, it was held that: "Hindu marriage is a sacrament and inseparable. If the husband tortures and neglects his wife and her living with her husband is not safe, she is entitled to separate residence and maintenance."

8. ADOPTION

After the passing of India's Hindu Adoption and Maintenance Act, 1956, adoption was transformed from a religious ceremony into a secular institution, a clear departure from all its sacramental and religious aspects (Diwan, 2003: 217). If he is a married man and can give consent, he may adopt a son or daughter under Section 7 of the Hindu Marriage Act, provided that the biological mother is still alive and able to give consent. If a sane Hindu female who is a major and is single, widowed, or divorced and has not completely and finally renounced the world or ceased to be a Hindu, she may adopt a son or daughter under Section 8 of the Indian Act, which differs from the traditional law observed in Bangladesh.

For an adoption to be deemed lawful, the adoptee must be a Hindu, unmarried, and under the age of 15 years old. This is stipulated in Section 10 of the Act. Dispensation may be obtained if custom permits in cases of age and marital status. In addition, the adopting parent needs to be at least 21 years older in the case of a female adopting a son or a male adopting a female. Not like in Bangladesh, adoption is now possible for boys and girls with physical and mental disabilities, orphans, illegitimate children, and children with disabilities (Kumar, 2003: 103). In the case of Bimal Chandra Chowdhury Vs. Subramanya Krishna Chowdhury, 1994, 46 DLR 90, it was held that "if any person wishes to challenge the adoption in court, the period of action is six years from the date of acceptance".

In the case of Palash Chandra Saha Vs Shimul Rani Saha and others, 14 SCOB (2020) AD, it was held that the child to be adopted and the adoptive father must be from the same caste; however, adoption would still be legal even if they are from separate caste subdivisions. Hindu law states that no action taken against the obligatory nature of the Hindu scriptures can be justified by invoking the *factum valet* principle. Because of this, the *factum valet* principle is useless when adoption occurs outside of the bounds of legal texts. The legality of adoption needs to be taken into consideration, even if he was accepted as a family member. It is explicitly stated in Hindu law that caste adoption is not permitted. Stated differently, it is illegal for a member of one caste to

legally adopt a child from another.

Despite the constitutional right to religious freedom guaranteed by Article 41 of the Constitution of Bangladesh, the Hindu Adoption Act can still be considered obviously discriminatory against the girl child and based on caste. Studies have shown that although informal adoption of girls is prohibited by law, it is widely practiced in Bangladesh across all communities (Huda, 2008).

9. GUARDIANSHIP

Both parents now have the testamentary authority to be a guardian under the Hindu Minority and Guardianship Act, 1956. If the mother outlives the father, the mother will automatically become the child's natural guardian, even though the father may designate a testamentary guardian. Under Hindu law there are four types of guardianship in Bangladesh. But a Hindu male has the complete dominance to act as guardian of the minor. The Bangladesh High Court, in the 2010 case of Chandra Shaha vs. The State and Others, 30 BLD (HCD) 584, held that in the "case of a married Hindu girl the natural guardian is the husband." In Bangladesh the position of mother as a guardian is very low grade.

10. SUCCESSION

Women in Bangladesh, whether they are widows or daughters, continue to have restricted inheritance rights, also known as limited estate, under the country's primarily unmodified legal system. One of the most important changes brought up by the Act of 1956 is the abolition of the limited estate of females in India. According to this Act, Section 14 (1), a female Hindu who owns property, whether acquired before or after the Act's effective date, shall hold it as her entire property and not just a limited one.

With the passage of the Act of 1956, a Hindu widow in India now receives her deceased husband's estate along with her son, daughter, and any other living members. A Hindu widow inherits everything, unlike a widow in Bangladesh, and there is no longer a widow's estate. But in the case of multiple widows, section 10 of the Act states that each widow will inherit a single share. The widow's unchastity is no longer a barrier to her acquiring property in India. Unchastity is one of the reasons a female may be disqualified from inheriting under Bangladesh's Dayabagha School. As previously stated, under the Hindu Women's Right to Property Act of 1937, widows in Bangladesh (or, if multiple widows exist, all of them together) inherit the same portion at the same time as a single son, but they do so as limited owners.

Unlike widows, Bangladeshi daughters are not eligible for inheritance when their son is alive. Daughter inherits only in default of a widow or widows in the event of no son or sons. In contrast, a daughter in India is entitled to inherit at the same time as any heir, including the widow and son, according to the Act of 1956. For the avoidance of doubt, daughters and sons in India inherit equally and have full rights, which is a significant departure from customary law. Furthermore, no distinction is made between married and single daughters, nor is there any precedence accorded to any daughter who may have a male child. All daughters inherit property, regardless of their reproductive potential. As previously noted, a daughter's inheritance rights in Bangladesh are contingent upon her ability to bear children or the birth of a son. If she does inherit, her rights are restricted to those of a limited owner.

Hindu heirs who are men or women are now treated equally under Indian law regarding intestate succession. Other noteworthy modifications include the elimination of the ability to be excluded from inheritance due to illness, deformity, or defect (Section 28); in the case of female heirs, neither is unchastity. In Bangladesh, a Hindu who has a mental illness like insanity or idiocy, or a physical illness like deafness or dumbness, may not be eligible to inherit anything that they otherwise would have.

Probir Kumar Dey @saiful &anr vs Shipra Rani Dey & ors, 17 SCOB [2023] HCD 154, in this case the High Court Division conducted an analysis of pertinent laws, including the Hindu Women's Rights to Property Act 1937, the Caste Disability Removal Act, 1850, and the Bangladesh Laws (Revision and Declaration) Act, 1973. The analysis concluded that in

cases involving Hindus governed by the DayaBagha School of Hindu Law, the widow of the deceased becomes the complete owner and co-sharer of the property during her lifetime and is entitled to the same rights as a son when it comes to claiming partition. Additionally, the Court held that after Probir converted to Islam, his son Probir lost his right to his father's property, and that consequently, the substituted plaintiff Sipra Rani Dey, Rabindra Kumar Dey's unmarried daughter, is entitled to get the property on partition.

11. RESERVATIONS PROBLEM SOLUTIONS

The research states that the laws contradict with the fundamental rights guaranteed by international human rights treaties that Bangladesh has ratified, namely the International Covenant on Economic, Social, and Cultural Rights (ICESCR), the International Covenant on Civil and Political Rights (ICCPR), and the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) and the Convention on Consent to Marriage, Minimum Age for Marriage, and Registration of Marriage of 1962, Bangladesh acceded to the treaty on 5 October 1998.

Bangladesh has expressed reservations regarding specific articles in all the treaties. According to Article 16 (1) (c) of the CEDAW, the State is required to guarantee "the same rights and responsibilities during marriage and at its dissolution," to which Bangladesh likewise has a reservation. Article 16 (1) (b) pertains to free and informed consent to marriage; Article 16 (1) (d) concerns the same rights and obligations as parents; and Article 16 (1) (f), which was initially met with reservations by Bangladesh but was later removed, stipulates that men and women have equal rights and responsibilities regarding guardianship, trusteeship, and adoption of children, or similar institutions where these concepts are recognized by national law, with the primary concern being the children's interests. ". Bangladesh has reservations about a number of the ICESCR's provisions, including Articles 2 and 3. The following is the language of Bangladesh's reservation: "The Government of the People's Republic of Bangladesh will implement articles 2 and 3 in so far as they relate to gender equality, in accordance with the pertinent provisions of its Constitution and specifically with respect to certain aspects of economic rights, the law of succession."

Articles 1 and 2, which address the free consent of parties and the minimum age of marriage, are the subject of reservations in the Convention on Consent to Marriage, Minimum Age for Marriage, and Registration of Marriage 1962, to which Bangladesh acceded in 1998. All marriages "shall be registered in an appropriate official register by the competent authority," according to Article 3, to which there is no reservation. This means that Bangladesh is required to set up procedures for the registration of all marriages, including Hindu marriages.

12. RECOMMENDATIONS

To reform current family laws and eliminate discriminatory provisions, some organizations in Bangladesh have steadfastly called for the adoption of a uniform family code or law that would apply to everyone, regardless of religious affiliation, for several decades. Ain O Shalish Kendra and Mahila Parishad (BMP) are two organizations that have drafted Uniform Family Codes (UFC) or Uniform Family Laws (UFL) (BMP, 2006).

The Unified Family Law (UFL) addresses a number of issues, including mandatory marriage registration, monogamy, the necessity of both parties' consent for a marriage, the minimum age requirement for marriage, the availability of both parties' consent for a divorce on both customary and novel grounds, mandatory divorce registration, and maintenance, which provides for mandatory maintenance for divorced women for the duration of their lives or until they remarry. Putting pressure on a wife to support her husband in cases where he is unable to work because of illness. Personal laws continue to govern family matters in India, where the Constitution specifically provides for the enactment of a uniform code. Bangladesh Law Commission had taken initiatives for reforming the Hindu law in Bangladesh and these are the proposed laws:

1. The Hindu Marriage, Adoption, Maintenance and Succession Related Codified Act, 2006.
2. The Hindu Personal and Family Laws Ordinance, 2008.

3. Hindu Marriage Act, 2010.

Hindu law should be reformed and codified. In Bangladesh, it might be wise to combine many of the proposed amendments into a single Act of legislation, leaving the remaining portions to be governed by customary law. It may be suggested that a Hindu family law bill of reforms include the following key elements:

1. Caste barriers are lifted to facilitate adoption and marriage.
2. Bigamy and polygamy are outlawed, and monogamy is introduced.
3. Dissolution of a marriage union through divorce or another method at the request of either party, with the court's decree enforcing the dissolution subject to the satisfaction of statutory requirements.
4. Following a divorce, getting married again.
5. Provision for divorce and marriage registration.
6. Acknowledgement of married or single daughters' equal rights to inherit parents' wealth alongside sons.
7. Total ownership of women's property as opposed to the current system of restricted ownership.
8. Repeal of the long-standing legislation that prevents people with mental or physical disabilities from inheriting property.
9. Acknowledgement of the illegitimate children's right to inherit.
10. The ability for married or single women to adopt a boy or a girl.
11. Adopting a female child and having her adopted by a mother or father is her right.
12. Mother's consent is necessary to the will made by the father.

13. CONCLUSION

The rights and status of Hindu community within the family would be greatly improved by the reforms. This concerns gender equality, a topic that has long been hotly debated under both public and private legal systems (Alam, 2004). The legislative actions carried out during the first ten years of Indian independence led to the modifications to Hindu law. Any change takes time to become reality in practice. Transitional hazards and temporary negative impacts are inherent to all changes. However, evolving social circumstances play a more significant role in determining how well the laws are absorbed and how society settles down at a higher and more humane level. Indian laws can be seen as significant advancements in the right direction that mark the beginning of a new phase in the development of Hindu family law. Whatever the sociopolitical differences, Indian experiences cannot be disregarded when thinking about reforming Hindu law in Bangladesh because, apart from the last sixty years, Hindu law has experienced similar historical experiences throughout its development over several millennia. So, by taking lessons from modern development regarding Hindu family law in India, Bangladesh should reform the Hindu personal laws for a developed nation.

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