

The After Effects on the Abolition of Triple Talaq-status of Muslims Women

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Abstract

Woman and their right in the same sentence might not digest. The quest for equality has recently been buffeted by a storm, that of being divorced without being told why, that is the matter of subject of saying frequently talaq. In the official sense of the term, talaq refers to a divorce under Islamic law. Under Triple Talaq, a Muslim man can end his marriage to his wife by simply saying "Talaq Talaq Talaq" three times. But after the abolition of triple talaq the current position of Muslim women has scarcely improved and has barely surpassed the previous level. It has, however, made it possible for women to seek divorce on grounds of cruelty without fear of losing a significant portion of her husband's property in the event of his death. When customary rules were in force, women did not have the legal right to divorce their husbands because of their cruelty, but now she does. The law has been heralded as a significant win for Muslim women. However, it is sometimes overlooked that polygamy is still lawful for Muslim men.

Keyword: Triple talaq, Abolition, Marriage, cruelty, Divorce

INTRODUCTION

The statute that made triple talaq permissible was the Muslim Personal Law (Shariat) Application Act of 1937, which gave a Muslim husband exclusive rights over his wife. However, after speaking the word Talaq, the man must wait three menstrual cycles before allowing his wife to go, a period known as iddah. This practise has been viewed as inappropriate and discriminatory toward Muslim women for generations.

More than 20 Islamic countries have banned triple talaq, a sad statement on the mistreatment of Muslim women. Triple talaq is a transgression even according to the Quran. The triple talaq, i.e. talaq-e-biddat or any other similar type of talaq, was deemed illegal by this Act. Any Muslim husband who says the word talaq to his wife will be sentenced to three years in prison and fined.

In this article critically analyzing the status of muslim women before and after the abolition of triple talaq.

METHOD

This study is primary as well as secondary study gathered a self research material as well as taken a reference from by websites, public libraries. A qualitative study has been done by watching interviews, case studies etc.

- Challenges for abolition triple talaq.
- After effects of abolitions of triple talaq

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RESULTS

Challenges for Abolition Triple Talaq

In India, personal laws are provided for all religious communities. Traditional practise is prohibited because it interferes with minorities' religious characteristics, according to religious organisations. It raised the question of Muslim women's rights to marry, divorce, and inherit under the Personal Law. When a Muslim organisation, Bharatiya Muslim Mahila Andolan (BMMA), launched a campaign to outlaw triple talaq and Nikah Halala, the subject gained media attention. BMMA further stated that they have received numerous complaints regarding the misuse of the oral talaq procedure.

Men frequently feel that their actions are sanctioned by the Quran. However, it is not addressed in the Quran, and Muslim legal authorities oppose it.

Triple Talaq has a negative impact on Muslim women's lives. Polygamy is encouraged in our wicked culture, as is mental insecurity and the prospect of fast divorce. It has been interpreted as male dominance over females. As a result, it violates gender equality, women's empowerment, women's dignity, justice, and human rights. Muslim men threaten their wives with triple talaq in minor matters. Women and children's lives are destroyed as a result of this.

In the recent years, with the improvement of new innovations, the custom under thought in India has gone through specific changes. The improvement of advancements doesn't even out customary practices, in any case, on the difference it adds to their further improvement or even abuse - similar to the case with the Muslim "separate from recipe" - a sort of distorted modernization. As per the standards of Sharia, spouses are obliged to articulate "talaq" before witnesses or possibly within the sight of a spouse. Simultaneously, there are regular situations when men send an instant message with the content "talaq, talaq, talaq", or then again a comparable message in couriers like WhatsApp, Skype, and so on.

The main objective of this bill is to assist in ensuring the larger Constitutional goals of sexual orientation equity and sex uniformity for married Muslim women, as well as supporting and strengthening their major privileges of non-separation.

Separating through moment Triple Talaq will be illegal, void, and punishable by a three-year prison sentence for the husband under the Muslim Women (Protection of Rights on Marriage) Ordinance, 2019. To prevent the proposed law from being abused, some safeguards have been introduced. There is currently a bail provision in place for those who have been accused prior to the preliminary hearing. Despite the fact that the statute declares it a "non-bailable" offence, a defendant can approach a judge even before preliminary to seek bail. Bail cannot be granted by police at the police headquarters in the case of a non-bailable offence. According to the public authority, an arrangement has been added that allows the judge to grant release "subsequent to hearing the spouse.

The woman who is the subject of talaq should get a stipend from her husband, and she should be in charge of her children.

In India, severe slants are frequently considered as playing a significant role in dynamic. It's also a source of disappointment that Article 44 of our Constitution has remained dormant. "The State will endeavor to obtain for the citizens a standard common code throughout the territory of India," it says. There is no evidence of any government initiative to outline a standard common code for the country. A view appears to have gained traction that it is the Muslim people group's responsibility to lead in the area of changing their own laws. Because of the shortfall of uniform common code which is one of the impediments in away of striking such certain practices which doesn't have any rationale behind rehearsing the specific practices and triple talaq is one of the model.

Secularism does not imply a state of non-religion, but rather religious tolerance and equal regard for all religions. "Every person, not only citizens of India, has freedom of conscience and the right to freely profess, practise, and propagate religion, subject to public order, health, and morality," according to Article 25 of the Indian constitution. Within some limitations, people of many religions have the freedom to profess, preach, and practise any religion they believe in. However, in this study, religious freedom does not imply the protection of the rights of a certain gender, such as a Muslim woman. Personal laws still govern marriage, divorce, succession, and other problems in our society. Personal law reform should not be viewed as incompatible with Article 25. Later on, it's all about having the freedom to worship the god of our choice not secular issues as as marriage, divorce, inheritance, and so on. India is the world's largest democracy, and it is rapidly developing in all areas. Personal laws cannot be dragged behind secular laws in the twenty-first century. The fundamental rights and directive principles are incompatible with personal legislation. Because of a hard-nosed decision made by the central government due to elections at the time, judicial sensibility and compassionate judgement in Shah Banohad suffered. The religious code governing matrimonial affairs does not apply in today's world. Reforms cannot be rushed, but it is Article-44 that will usher in a new age of improved women's standing.

Muslim women in India have long complained of living in constant fear of being evicted. This is because a Muslim man can dissolve years of marriage by speaking the word "talaq" (divorce) three times, they can be out of their matrimonial houses in a matter of seconds.

Many advocates believe that modern technology has made it even simpler for dishonest men to dump their wives by phone, email, or text. There have also been cases where men have used Skype, WhatsApp, or Facebook to achieve their goals. The Bharatiya Muslim Mahila Andolan (BMMA-Indian Muslim Women's Movement) has launched a vociferous campaign against the practise.

In a poll, it was discovered that 4,710 women had been divorced, with 414 [or 78 percent] of those who had been divorced through immediate triple talaq. 65.9% of all divorced women divorced verbally. According to Census 2011 data on Indian legal status, 68 percent of divorced women are Hindus and 23.3 percent are Muslims. According to Census 2011, 5.5 out of 1,000 Hindu couples want to divorce, with some wives being abandoned by their husbands.

Therefore, both legal divorces and divorces between Hindus are 7.3 per 1000. This demonstrates that hindu divorce rate is higher than muslims. Among Muslims, the 2011 census found that there were only 5.63 per 1,000 females, Divorce is not a major factor, thanks to the simple divorce and the infamous use of Triple Talaq. The heated debate over the Triple Talaq issue draws an image of the victim's stereotypes. Muslim women were rejected by their husbands and needed reform of protected trade principles this is a problem that affects women in both communities has been overlooked. Domestic violence and escape are presented as unique problems faced only by Islamic women. Her projection as a victim of the archaic system and alienation from faith and therefore from the society to which she belongs, plagues her with the squeeze of oppressive personal law, making her stand out from all other sisters. He seems to have given her a special status and is also a victim of domestic violence. The campaign has begun to end the practice of one-sided instant triple talaq. But things accelerated last year when two 35-year-old mothers approached the Supreme Court for justice. Shayarabano's petition, submitted to a panel of five judges in the Hon'ble Supreme Court in February 2016, is unconstitutional, "illegal and discriminatory, and violates the fashionable principles of gender equality." Overturned Biddat's practice. Many petitions have been submitted by many Muslim women.

The shayarabano case, on the other hand, was a game changer since it was the first time a Muslim woman challenged her divorce on the basis of fundamental rights violations.

The triple talaq framework was a colossal type of badgering for Muslim ladies in light of the fact that their spouses had each freedom to separate from them regardless of whether they were somewhat furious with their wives or evidently somewhat burnt out on the relationship. This was a reasonable infringement of the essential right to life of the ladies just as the right to uniformity under the constitution of India.

This act is to give Muslim women a better living and sexual orientation equality. This Act declares that the use of the word "triple" (talaq-e-biddah) in any construction, whether verbal or written, or transmitted by technological means such as email or SMS/Whatsapp, is illegal and void. This act set out that there would be detainment for a time of three years for the spouse, in the event that he actually turns to Triple talaq as a method for dissolving the marriage. Further, under this new law a Muslim lady is even qualified for request upkeep for her reliant youngsters.

Along these lines with the presentation of this Act, an exceptionally old and discriminator strategy for separate from had been destroyed in India. This was an exceptionally pivotal advance towards ladies strengthening.

After effects of abolitions of triple talaq

The Emergence of recent fads after abolition of Triple talaq this is a direct result of the abrogation of this self-assertive practice that Muslim ladies are carrying on with a more noble life today and appreciate sexual orientation correspondence with their male partners. This has prompted the comprehensive advancement of the Muslim ladies, who were a much mistreated segment of the Community. This was an extreme finish to a primitive practice even in our Country, as the majority of the Islamic Countries had discarded this law quite a while ago, instead of India which has as of late annulled this training. This practice of triple Talaq infringes article 14 of the constitution.

Association minority issues serve Naqvi said after the law became effective triple talaq cases have descended altogether. "Muslim ladies the nation over have predominantly invited this law. The public authority has reinforced independence, sense of pride a lot certainty of the Muslim ladies of the nation and ensured their established, key and majority rule rights by bringing the law against the triple talaq," he added.

As per the information Divorced rate 82% has been evaluated down after the Muslim Women (Protection of Rights on Marriage) Act was instituted. In Uttar Pradesh, there were more than 63,000 cases. After order of the law, cases dropped to 221.

AIMIM boss Asaduddin Owaisi said, "This law will prompt more double-dealing of Muslim ladies and add to their issues. Just cases will be enlisted and no equity will be conveyed. Muslims have not acknowledged it."

After the bill has been passed still Muslims womens are concerned, in the event that it will further develop their lives they don't thinks anything move will make set, and their perspective is that cancelation of triple talaq is political game.

In the judgment of shayarabano, The Supreme Court held that Muslim act of Talaq-ul-Biddat is "Void" and "Illegal". Equity Khehar expressed that any type of separation practice which is conflicting with the precepts of Quran is unsatisfactory. This extensive choice has proclaimed another age for the Muslim ladies strengthening plan. The Supreme Court has genuinely set up a common decision by this decision which has held high the sacred soul of equity among sex and non-separation. This judgment has started a significant change in the example how close to home laws administered in India till now. Toward the end protected soul needs to put at zenith by carrying out Article-44 which best fills the need.

The question remains whether declaring triple talaq illegal would improve the situation of Muslim women more than the denial **has.Comprehend** that personality disruption is an exceptionally perplexing marvel. The issue with character governmental issues is that it doesn't extraordinary contrast however is fairly formed by the very distinction .The most immovable issues of the contention of rights where self- - picked sedimentation of personality inside a strict practice is at chances with types of universalistic methods of de-traditionalisation of the governmental issues of distinction requesting sexual orientation equity and justice.

DISCUSSION

Fundamentally if there should be an occurrence of Muslim ladies article 14, 15 or 21 can't be believed to give an all inclusive meaning of equity or life appropriate to all ladies. The origination of balance should likewise be educated by the distinction in encounters of the ladies. It must be perceived that neither common liberties are general nor objective infact they can at some point, however unwittingly, become the political device of persecution. Along these lines the possibility of equity which pitches the two personalities which she is produced using, against one another can never be a women's activist accomplishment. Hence 'women rights' is a diverse issue which is implanted in more extensive political cycles and therefore requires an unpredictable reaction. Such reaction needs to induce in a publicly vitiated climate to really affect the existences of Muslim women.

CONCLUSION

The statute was necessary because, notwithstanding the Supreme Court's decision in the Shayarabano case, the ancient and retrograde practise of triple talaq persisted, necessitating a decisive action to put an end to it.

The law has been heralded as a significant win for Muslim women. What is forgotten, however, is the fact that Polygamy remains legal for Muslim men; Oral talaq in the form of talaq al ahsan remains legal for Muslim men; and Muta marriage remains legal for Shias. Unless these, as well as the inhumane behaviour, are removed, as well as the barbarous practise of nikah halala, are banned, it will be a partial win, if not a victory at all.

According to Islamic law, a Muslim man can marry up to four wives As a result, a Muslim husband can marry a second woman without divorcing his first, even if triple talaq is abolished. So, without outlawing polygamy, how can the wife benefit from the repeal of triple talaq? Monogamy will signify between wife and husband in this day of equality.

There are two types of oral talaq among Muslims: triple talaq or talaq ulbiddat, which involves talaq at one sitting or even talaq thrice over the phone, in a letter, or over WhatsApp; and talaq al ahsan, which involves talaq once, twice after a month, and once more after another month. After the third time you say it, the divorce is final. This is something that can be said over the phone, in letters, emails, or on WhatsApp. Talaq al ahsan remains lawful, which implies that a husband can use it to divorce his wife. Unlike Hindus and Christians, who can divorce for reasons such as adultery, cruelty, or desertion etc., There is no similar prerequisite for a talaq al ahsan, which must be stated and proven in a court of law. So, a Muslim husband can acquire a divorce without going to court for any cause, such as the wife bringing in insufficient money, having only female offspring, not cooking well, or failing to fully satisfy her husband's sexual demands. In reality, he is not required to specify any ground. Shia Muslims allow muta, or temporary marriage (muta meaning pleasure). This is also still legal, and it ought to be outlawed.

However if Conservative Muslim society elevated the Quran's pronouncement to its own level and imposed a slew of restrictions on women's rights based on human logic. If the state passes a Uniform Civil Code, it will put an end to this type of discrimination against Muslim women. If this kind of talaq is abolished in our country, new opportunities for justice and equality for the entire community will open up.

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