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“TRIPLE TALAQ: POST-ABLOTION LEGAL AND SOCIAL IMPLICATIONS”

AUTHOR: AKANKSHA KUMARI

ABSTARCT

The practice of Triple Talaq is a form of unilateral divorce in Islamic law which has been subject of intense scrutiny, debate and legal reforms in recent years. This research paper delves into the multi-faceted dimensions of this practice, examining the historical roots, legal dimensions, societal impacts and gender perspectives. Triple Talaq or talaq-e-biddat, is an Islamic divorce allowing a husband to pronounce “talaq” thrice in single sitting, leading to an immediate and irrevocable dissolution of marriage. The main discussions of this research paper revolve around unconstitutionality of Triple Talaq. The study highlights the landmark judgement by the Supreme Court of India that declared Triple Talaq unconstitutional in 2017 and also examines the role of Indian law in protecting the Muslim women’s rights. The research concludes with actionable recommendations for future action and emphasis the ongoing need for reforms. Through a nuanced analysis, the paper endeavors to assess whether this declaration of triple talaq as unconstitutional serves as boon or bane for Muslim women, considering diverse perspectives and societal ramification.

Key Words - Triple Talaq, Muslim Women Right’s, Islamic law, Divorce, Unconstitutional

INTRODUCTION

Triple Talaq, also known as instant divorce or talaq-e-biddat, is a controversial practice in Islamic law that allows a Muslim man to divorce his wife by simply uttering the word “talaq” (divorce) three times in one sitting, without any judicial intervention or consideration for reconciliation. This practice has faced significant criticism and debate within Muslim communities and beyond due to concerns over gender equality and the well-being of women, as it grants unilateral power to men and often results in the abrupt and irreversible dissolution of marriages. Many argue that Triple Talaq undermines women’s rights, as it denies them the opportunity to seek legal recourse or negotiate terms of divorce. Several countries, including India, have taken steps to ban or regulate this practice, while others continue to grapple with finding a balance between religious freedom and gender justice. The debate surrounding the legality of Triple Talaq in India has its roots in the historical context of personal laws in the country. India, being a secular state, recognizes different personal laws for different religious communities, including Muslims. The historical development of Triple Talaq in India has also been influenced by social, cultural, and political factors. The practice became deeply ingrained in certain communities and was seen as a way to maintain patriarchal control over women’s lives and relationships. Over time, it became a matter of personal law and was recognized and protected by the state. However, in recent years, there has been a growing realization and acknowledgment of the negative consequences of Triple Talaq on women’s rights and wellbeing. The debate surrounding its legality and reform has gained momentum, leading to

legal challenges and calls for change within the Muslim community in India. Activists and Muslim women's organizations argue that Triple Talaq is discriminatory, violates women's rights, and goes against the principles of equality and justice enshrined in the Indian Constitution. They contend that Triple Talaq is not a religious practice and should be declared unconstitutional. While hearing this petition, in August 2017, the Supreme Court ruled that Triple Talaq is unconstitutional and violated the fundamental rights of Muslim women. In response, the Indian government passed The Muslim Women (Protection of Rights on Marriage) Act in 2019, which criminalizes Triple Talaq and provides for imprisonment and fines for those found guilty of practicing it. However, the Act continues to be a subject of debate, with critics arguing that it criminalizes a civil matter and may not effectively address the issue of women's empowerment.

MEANING & ORIGIN OF TRIPLE TALAQ

Talaq is an Islamic word for divorce and it literally means separating and breaking of marriage. In essence, 'talaq is a unilateral repudiation of cutting off the marital tie'.^[1] Since, the Muslim marriage is a civil contract and not a sacrament. Muslim law imposes obligation upon the husband to pay consideration of the marriage to the wife as a mark of respect. The relevant verses under Chapter LXV of Holy Quran say, "Divorce is only permissible twice; after that the parties can hold up together or proceed with separation". According to interpreters talaqul-Biddat is "Sinful but effective" proposition in English "Bad I theology but good in law". This irregular mode of talaq was introduced by Omeyyads in order to evade the stringency of law.^[2] No verse in the Holy Quran can be interpreted which give authenticity to so called triple talaq. Triple talaq is recognized but it is disapproved form of dissolution of marriage. Prophet condemned triple talaq as "playing with the book of God while I am still alive."^[3] However, after the death of Prophet, the second Caliph Umar started giving effect to triple talaq in order to prevent the misuse and abuse of religion. When Arabs conquered regions like Egypt, Persia and Syria, they found local women more attractive than Arabian women. And many of these women conditioned marriage on divorcing existing wives through Triple Talaq in one sitting, Arab men accepted this knowing that Islam permits divorce only twice in separate tuhr periods, rendering Triple Talaq void. To address misuse Caliph Umar temporarily validated Triple talaq as an administrative measure but not as law. Unfortunately, Hanafi jurists later legitimized this practice granting it religious sanction, which continues to be controversial precedent.

TRIPLE TALAQ UNDER HANAFI SCHOOL OF LAW

The Hanafi school is the first of the four and the largest orthodox Sunni schools of law. It differs from the other schools of law through its placing less reliance on mass oral traditions as a source of legal knowledge. In India, majority of the Muslims are followers of the Hanafi school of thought and this is because Imam Abu Hanifa is the main promoter of it. The Hanafi's acknowledged that there are two forms of talaq that is –

- Talaq-ul-Sunnat or talaq according to the rules of the Prophet
- Talaq-ul-biddat or new or irregular form of talaq.

According to Mulla, Talaq-ul-biddat was introduced by the Omeyyade monarchs in the second century of the Mohammedan era. Hanifi school of thought was one of major schools of Sunni community which believed that if the husband pronounced 'talaq' three times in one sitting this will lead to divorce (Talaq-ul-biddat) and the talaq will be considered valid.^[4] This practice

allowed the man to unilaterally divorce his wife. In India, the practice of triple talaq has been followed by the Hanafi sect since the advent of Islam in the Indian sub-continent.

However, the Hanafi school believes that although talaq-e-biddat is a sinful form of divorce, but seeks to justify it on the ground though bad in theology, it is good in law. Therefore, it gained validity based on the acceptance of the same view by the British courts before independence.

SHAYARA BANO v. UNION OF INDIA

Over the years, there has been a movement within India to challenge the legality of Triple Talaq by advocating for gender justice. Throughout India the activists and women's organizations argue that Triple talaq is discriminatory, violates women's rights and goes against the principles of equality and justice enshrined in the Constitution of India. They contend that Triple Talaq is not an essential religious practice and should be declared unconstitutional. The issue gained attention when a Muslim women Shayara Bano from Uttarakhand in 2016 filed a petition in the Supreme Court of India challenging the practice of Triple talaq. [\[5\]](#)

Supreme Court Verdict on Triple Talaq (2017)

In 2017, the Supreme Court through a 5-judge bench delivered a historic judgement on the practice of Triple Talaq. The Constitution bench of the court in a 3:2 majority, led by J.S. Khehar, declared Triple Talaq to be unconstitutional and violative of fundamental rights, that is Article 14, 21, and 25 which states the Right to Equality, Right to Life and Personal Liberty and Right to Freedom of Religion. The Courts's judgment was based on the premise that the Triple Talaq was arbitrary, discriminatory and violated the constitutional guarantees of equality and justice. The verdict however was a major milestone towards gender justice and it was widely hailed as a victory for women's rights in India. In the legal history of India, this ruling was acknowledged that the personal laws could not be used to justify discrimination and harm against women. The majority opinion, delivered by Justice Joseph, examined if the practice of triple talaq would amount to an integral religious practice of Islam. It was held by the Court that triple talaq was not an essential religious practice, as it was not mentioned in the Quran and was considered sinful by some Islamic scholars. Therefore, triple talaq was not protected under Article 25 [\[6\]](#) of the Indian Constitution which guarantees freedom of religion. The Court also evaluated the practice through the lens of justice and gender equality and enshrined in Article 14, 16 and 21 Indian Constitution. It found the practice to be arbitrary enabling the unilateral divorce of Muslim wives without consideration of their rights. This allows such practice as arbitrary is against the constitutional guarantees of equality and non-discrimination based on sex. The practice of triple talaq could not be considered under Islamic law as it violated principles of gender justice central to the Indian Constitution.

Implications of the Judgment

The Supreme Court's judgment of prohibiting triple talaq had far reaching consequences for personal laws and secularism in India. This meant a fundamental shift in the relationship between religion and rights and overturning the decades of practice of triple talaq. The court ruled that Triple Talaq was arbitrary as Muslim men instantly divorcing their wives by uttering talaq three times was declared unconstitutional. This ended an abusive practice that had affected thousands of Muslim women, finally granting them equal rights under the law. The judgment impacted social norms and perspectives surrounding the gender roles and women's rights in

India. This empowered the Muslim women to stand up against patriarchal customs and demand justice through the courts. Henceforth, this ruling had fueled a wider movement for reforming personal laws and establishing a uniform civil code. The declaration of triple talaq as unconstitutional itself asserts the supremacy of constitutional rights over religious laws and customs. Moreover, this signifies implications for secularism in India, setting a precedent that fundamental rights cannot be violated on the grounds of religious practices. As a result, this ruling had stimulated the ongoing controversies on the balance of religious freedom with the principles of equality and justice.

THE MUSLIM WOMEN (PROTECTION OF RIGHTS ON MARRIAGE) ACT, 2019

Even after the Supreme Courts's verdict in the Shayara Bano case, there were still reports of around 100 instances of pronouncing of triple talaq in the country.^[7] And because as such there was no law to punish those who continued to practice Triple Talaq therefore to provide legal remedies to the victims of such practice there was a need to make law for the effective implementation of the Supreme Court judgment. After much discussions, the Indian Parliament enacted the Muslim Women (protection of Rights on Marriage) Act, 2019 in September, 2019. The Act declares the instant divorce granted by pronouncement of talaq three times as void and illegal.^[8] This provided imprisonment for a term up to three years and fine to the husband who practiced instant triple talaq.^[9] The Act also granted the Muslim woman upon whom the talaq has been pronounced the custody of children and subsistence allowance to be paid by the husband.^[10] The act, declared triple talaq as cognizable and non-bailable offense. Moreover, it is stated that when the husband pronounces the talaq to his wife, in that case the wife is entitled to the custody of minor children.^[11] Consequently, this act has been a deterrent for husband who intend to divorce their wives in this manner.

While the Muslim Women (Protection of Rights on Marriage) Act, 2019 has been an important step towards resolving the Triple Talaq issue but there are challenges in the implementation of the act. Firstly, there is lack of awareness and education about the laws and their rights and also available legal remedies. In addition, it is essential to implement and enforce the law in all regions of India to ensure its full impact. Secondly, divorced Muslim women still face social stigma and challenges in the society. The act has faced criticism from some quarters arguing that it interferes with religious practices and infringes upon the autonomy of Muslim personal law. Several opposition parties and legal experts questioned the necessity of criminal penalties arguing that divorce is a civil matter and should not be criminalized.

The abolition of triple talaq signifies the empowerment of Muslim women in India. By criminalizing this archaic practice, the government has strengthened the ideals of gender equality and ensured the dignity, security and justice for Muslim women. This legal reform supports their constitutional, fundamental and democratic rights which was previously undermined by the one sided and immediate nature of the triple talaq. Previously, the practice of immediate divorce has left many women vulnerable to financial instability, homelessness and social ostracization. However, with the legal framework that is introduced the Muslim women have access to legal remedies, maintenance rights and a way to safer future. One of the most remarkable results of this legislative reform is the drastic decrease in Triple Talaq cases. According to official data, Triple talaq cases have been decreased by almost 82% within one year of the act passed.^[12] This demonstrates the effectiveness of the status in discouraging abuse of arbitrary divorce and emphasizes the shift towards a fairer legal system for Muslim

women. The act had penalized the practice of Triple Talaq which has functioned as a strong deterrent and hence ensured better compliance with the law. In recognition, the government declared August 1 as 'Muslim Women's Rights Day'. Additionally, observed nationwide since 2021, this day has been commemorating the passage of the law and serves as a reminder of progress in the protection of Muslim women from social injustices.

LEGAL IMPLICATIONS OF TRIPLE TALAQ ABOLITION

The abolition of Triple Talaq has brought deep legal consequences and transformed the framework of Muslim marriage and divorce laws in India. Before the enactment of the Muslim Women Act (Protection of Rights to Marriage) of 2019, the practice of Talaq-ul-biddat made it possible to divorce their wives immediately and often to leave women without financial support or legal procedure. The new law fundamentally changed this landscape by making the practice invalid and illegal, which ensures that divorce proceedings will be carried out in a fair and just way.

Changes in the laws of Muslim marriage and divorce

The legal transformation after the abolition of Triple Talaq had significant consequences for Muslim marriage and divorce laws. The new provisions order that the Muslim man looking for divorce must follow the prescribed legal procedures under personal law before resorting to unilateral and arbitrary means. This change is in accordance with the wider principles of justice and a proper process anchored in Indian law and ensures that both spouses have the same word in the dissolution of marriage.^[13] The law further protects the rights of Muslim women by providing access to maintenance, care for children and other legal means that were previously uncertain in the unregulated distribution system.^[14] Another important aspect of the law is its impact on the stability of marriage. The fear of immediate and unauthorized divorce has often led to uncertainty among Muslim women and discouraged them since promoting their rights in marriage. With the legal abolition of Triple Talaq, women now have more confidence in the stability of their marital relations, because they know that they cannot be discharged without a proper process. Legal shifts after harassment Indian judiciary also played a key role in strengthening the principles of equality and justice in divorce proceedings. Several judgments emphasized the importance of protecting the rights of Muslim women and decided that any divorce that does not meet the prescribed legal framework is invalid. In addition, the courts emphasized the need to observe the fundamental rights guaranteed under the Constitution, in particular Articles 14, 15 and 21, which provide equality of women and men and protection against discrimination. The legislative shift also set a precedent for wider reforms in personal laws. The abolition of Triple Talaq has triggered a discussion on the need for the United Civil Code (UCC) to ensure consistency in marital and divorce laws across all religions in India.^[15] While the debate on personal law reform continues, the abolition of Triple Talaq was a decisive step towards legal uniformity and gender justice. However, the enforcement of the law remains a challenge. Despite a significant decrease in Triple Talaq cases, reports that in some regions there are still cases of verbal and electronic Talaq. In order to resolve these concerns, campaigns and programs for awareness of legal awareness must be strengthened and ensure that women and men understand the legal consequences of the New Testament. In addition, the mechanisms for rapid delivery of justice, such as rapid courts, can further increase the effectiveness of the law and provide early relief to affected women. Overall, the abolition of Triple Talaq in India has created a transformative legal precedent, strengthened the principles of justice, equality and

a proper process in the laws of Muslim marriage and divorce. By criminalizing this practice and introducing legal guarantees, not only confirmed the constitutional rights of Muslim women, but also prepared a way for future legal reforms aimed at achieving gender justice in the country.

CRIMINALIZATION v. CIVIL REMEDY

The legal and social consequences of the abolition of triple Talaq in India have caused the ongoing debate on the best approach to ensuring justice for Muslim women. The practice that allowed her husband to divorce with his wife by expressing "Talaq" three times at one sitting, was declared unconstitutional by the Supreme Court in 2017. [\[16\]](#) While criminalization serves as a deterrent, civil remedies offer a structured legal process to support affected women. A balanced approach is necessary to solve justice and practical consequences in the cases of triple talaq.

The criminalization approach was introduced through the Muslim Women Act (Protection of Rights to Marriage) of 2019, which criminalizes the immediate triple Talaq, which makes it a recognizable crime that can be punished by imprisonment up to three years. [\[17\]](#) Legal Scholars argue that criminalization serves as a necessity discouraging means against the arbitrary and unilateral nature of the triple Talaq, which disproportionately affects women by leaving them by abandoning without legal procedure. By limiting the problem as criminal matters, the state claims its role in the protection of women's rights and compliance with the constitutional values of equality and justice. This approach is in accordance with the constitutional principles of gender justice and equality and strengthens the idea that no religious practice should violate the fundamental rights of a woman. Critics, however, claim that the treatment of marital dispute as a crime creates unintended problems for women than authorization. If the husband is imprisoned for pronouncing Triple Talaq, the wife may suffer from financial uncertainty, especially if it depends on economic support. Criminal proceedings could also create a social stigma, making it more difficult to reconcile and keep women limited for alternative dispute. Furthermore, personal laws governing marriage and divorces in India have been traditionally civil in nature therefore it has raised concerns that criminalizing triple talaq sets a problematic precedent by introducing punitive measures into personal law matters. [\[18\]](#)

On the contrary, the approach of civil remedy emphasizes legal frameworks that provide women for compensation rather than repressive measures to their spouses. Civil advocates claim that there would be an emphasis on ensuring that women have access to management, financial maintenance and the rights to care for children. This perspective is in accordance with the wider principles of family law that prefers the well-being of the family unit and fair treatment of all parties involved. Civic remedies also provide greater flexibility by enabling financial compensation, protective orders and enforceable legal rights rather than criminal sanctions that can further stigmatize divorced women. The Supreme Court, in *Danial Latifi v. Union of India*, [\[19\]](#) confirmed the right of Muslim women to seek maintenance in accordance to Section 144 BNSS [\[20\]](#) and strengthened the importance of civil remedies in the resolution of marital disputes. Critics of criminalization argue that strengthening civil remedies, such as improving access to family courts, legal assistance and mechanisms for solving alternative disputes, would better serve the interests of women affected by Triple Talaq. The criminalization of practice of Triple Talaq has encountered the resistance of some Muslim organizations and claimed to

violate religious freedoms and autonomy. However, the Supreme Court in Shayara Bano has ruled that the immediate Triple Talaq lacks religious sanctity and violates constitutional rights.

On the other hand, the approach of a civil axle can offer more reconciliation paths, respect religious traditions and at the same time support the equality of women and men and legal protection. The scholars suggested that the reform of Muslim marital law should ensure uniform divorce procedures, compulsory arbitration proceedings before divorce and financial guarantee for women would be more effective than criminal sanctions. The abolition of Triple Talaq was an important step towards gender justice and legal reform, but the method of implementation remains controversial. While criminalization acts as a discouraging means, it does not necessarily provide economic or social support to affected women. Access to the civic axle focusing on legal protection and financial assistance could be more efficiently authorized by women. The main focus should be on social justice, legal guarantees and institutional support and ensure that women are not stressed by the legal consequences of marital disputes.

SOCIAL IMPLICATIONS OF TRIPLE TALAQ ABOLITION

The practice of Triple Talaq, also referred to as Talaq-ul-biddat, carries profound social consequences for Muslim women, families, and communities in India and beyond. Its effects reach far beyond legal implications, influencing gender equality, family structures, social justice, and interpretations of religious doctrine. The prohibition of Triple Talaq in India has illuminated these issues and underscored the pressing need for reform.

Triple Talaq placed numerous Muslim women in precarious social situations, granting men unilateral authority in marital matters. Women could be divorced without any prior notice or justification, leaving them isolated and without support. Moreover, the abolition of Triple Talaq has empowered women by introducing legal frameworks to contest arbitrary divorces. Women who once felt powerless against this practice can now pursue maintenance and child custody under the Muslim Women (Protection of Rights on Marriage) Act of 2019. This legal protection has enabled women to seek justice and security, thereby enhancing their social standing and dignity. Additionally, the elimination of Triple Talaq has bolstered the principle of gender equality within Indian society. Women are now better equipped to confront patriarchal norms within marriages and assert their rights within the family. This shift is vital for fostering women's autonomy and their involvement in decision-making processes within both family and community settings.

Divorced women in Indian society, particularly in conservative Muslim communities, have historically encountered considerable social stigma. The practice of Triple Talaq intensified this stigma, leaving many women without social or economic support. Those who were divorced, especially without financial or emotional backing, often faced isolation and, in some instances, ostracism from their families and communities. Many women affected by Triple Talaq found themselves without a source of income or financial security, particularly if they were responsible for children. The prohibition of Triple Talaq and the maintenance provisions under the 2019 Act have been crucial in alleviating these economic difficulties, enabling women to seek financial support post-divorce. Henceforth, the introduction of new legal protections has begun to mitigate the economic vulnerability faced by women who were previously subject to arbitrary divorces. They now have the legal authority to demand compensation, alimony, and child support, which has enhanced the financial independence of many divorced women.^[21]

LEGAL POSITION IN COUNTRIES THAT HAVE ABOLISHED TRIPLE TALAQ The abolition of Triple Talaq was a significant legal reform in many countries with a substantial Muslim population. Before the abolition of Triple talaq in India, many countries had already banned this practice. Nations with majority Muslim populations such as Pakistan, Bangladesh, Egypt, Indonesia and Turkey had either reformed or completely banned the practice of Triple Talaq long before India through its landmark judgement in Shayara Bano case declared it unconstitutional. The Parliament then enacted The Muslim Women (Protection of Rights on Marriage) Act, 2019 which criminalized the practice of Triple Talaq and also further provided legal recourse to Muslim women, including maintenance and custody rights. It is to be noticed that India had banned this practice through court intervention and legal regulations, but other countries have adopted different approaches.

Moreover, Pakistan regulated Triple Talaq according to the Muslim Family Laws Ordinance, 1961. Under this, the husband is ordered to must notify the local arbitration council about his intention to divorce and the wife must be informed ensuring a reconciliation period before the divorce takes effect.^[22] This procedural safeguard ensures a period of reconciliation which prevents impulsive pronouncement.^[23]

In contrast, Egypt reformed its divorce laws as early as 1929, making Triple Talaq ineffective unless pronounced on three separate occasions with intervening periods of reconciliation.^[24] This approach aligns with Islamic jurisprudence, which discourages instant divorce and encourages mutual resolution. Other Middle Eastern countries, such as the United Arab Emirates and Jordan, have also incorporated judicial oversight, requiring a court to validate the divorce before it becomes legally binding.

Tunisia and Turkey have gone further by completely outlawing religious-based divorces. In Tunisia, all divorces must be sanctioned by a court under the Tunisian law, ensuring both parties have legal protection.^[25] Turkey operating in a secular legal framework, does not recognize religious divorces and requires all the marital dissolution to go through the Civil Courts.^[26]

RECOMMENDATIONS & SUGGESTIONS

After a critical analysis of the existing social and legal scenario of India, it can be said that the law against Triple Talaq is certainly a very welcome step but in addition to that there is a need for continued engagement and awareness to ensure the effective implementation and protection of women's rights in the context of Triple Talaq in India.

- **Addressing Cultural Sensitivities:** Engaging with various stakeholders, including religious leaders, community organizations, and scholars, allows for a better understanding of cultural sensitivities and religious perspectives. This engagement helps bridge the gap between legal reforms and societal acceptance, ensuring that women's rights are respected while also respecting cultural diversity.
- **Raising Awareness:** Continued engagement and dialogue are essential for raising awareness about the rights of Muslim women and the legal provisions available to them. This includes educating women as well as their families and communities, about the negative impacts of Triple Talaq and the importance of gender equality and personal autonomy.

- **Ensuring Access to Justice:** Engagement can help identify and address barriers that hinder access to justice for Muslim women. This includes addressing issues such as lack of legal aid, biases within the legal system, and social stigma. By involving relevant stakeholders, strategies can be developed to improve access to justice and ensure that women can effectively exercise their rights.
- **Addressing Concerns and Misconceptions:** This provides an opportunity to address concerns and misconceptions towards the Triple Talaq law. By engaging with those who may oppose or have reservations about the law, it is possible to clarify misunderstandings, provide explanations about the intent of the legislation, and address any legitimate concerns that may exist.
- **Monitoring and Evaluation:** Continued engagement and discourse are necessary to monitor the implementation of the law and evaluate its impact on Muslim women's lives. This includes assessing the effectiveness of legal mechanisms, identifying gaps in support services, and addressing any challenges that may arise during the implementation process.
- **Policy Reforms:** Active participation and engagement can also help in identifying areas where further policy reforms are needed to strengthen the protection of women's rights.

CONCLUSION

In summary, the topic of Triple Talaq in India has garnered considerable attention across legal, social, and political spheres, showcasing notable changes that reflect the shifting landscape of personal laws and gender justice in the nation. The conversation surrounding Triple Talaq has included various aspects—historical, legal, constitutional, and societal—leading to both judicial rulings and legislative changes. A pivotal moment occurred in 2017 with the Shayara Bano case, when the Supreme Court ruled that the practice of instant Triple Talaq was unconstitutional, arbitrary, and in violation of fundamental rights. This ruling highlighted the necessity for personal laws to be consistent with constitutional values, particularly those relating to justice, equity, and gender equality. Following this judicial decision, the Indian Parliament enacted the Muslim Women (Protection of Rights on Marriage) Act in 2019, which criminalized the practice of instant Triple Talaq while recognizing its civil implications. Although this legislative action aimed to safeguard the rights of Muslim women, it also ignited discussions about the appropriateness of criminalizing a religious custom. The efforts to reform and the legal actions taken illustrate a careful attempt to balance respect for religious traditions with the safeguarding of fundamental rights, especially concerning gender equality and the right to dignity. Nonetheless, ongoing discussions emphasize the necessity for a nuanced comprehension of the complexities tied to personal laws in a diverse society. The trajectory of Triple Talaq in India reflects broader challenges and possibilities in the realm of legal reform, religious customs, and gender justice within the constitutional framework. As the nation addresses these intricate issues, it is vital to encourage inclusive conversations, raise awareness, and persist in efforts to find a balance between religious liberties and the safeguarding of individual rights, ultimately fostering a society that upholds equality and justice for all its members. As the country navigates these complex issues, it remains crucial to foster inclusive dialogues, promote awareness, and continue efforts to strike a balance between religious freedoms and the protection of individual rights, fostering a society that values equality and justice for all its citizens.

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