

Perception of Muslim Girls and their mothers on Triple Talaq

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ABSTRACT: The process of nation's development would be incomplete if women are neglected because they constitute about 50% of the population. The significance of the present study lies in the fact that the perception of Muslim girls and their mothers is likely to be associated with existing sensitive issue of Muslim women and their empowerment. A sample of 15 Muslim girls and their mothers from Lucknow, U.P., was taken. The results indicate the only difference that came to forefront is that Muslim girls are stronger than their mothers when it comes to voice against social issues. Perception develops and takes up shape with the interaction of family, society and environment. And because Muslim girls and their mothers live in the same social setting, there is no much difference in their perception on this social topic of triple talaq.

Keywords: Triple Talaq, Empowerment, Perception

I. INTRODUCTION

Men are judged in many ways. But the best scale to judge the character of a man is to see how good he is to the members of his family, especially to his wife. There is a need for action oriented research which ought to have a grass-root level component focusing on Muslim women's sensitive issues.

Islam is an Abrahamic, monotheistic religion teaching that there is only one God 'Allah'. (Peters, 2009)

Religious concepts and practices include the Five Pillars of Islam, which are obligatory acts of worship, and following Islamic law (sharia), which touches on virtually every aspect of life and society.

Marriage, also called matrimony or wedlock, is a culturally recognised union between people, called spouses, that establishes rights and obligations between them, as well as between them and their children,

and between them and their in-laws. (Haviland, Prins, McBride, Walrath; 2011)

Marriage in Islam

In Islam, marriage (Arabic: نكاح, Romanized: Nikāḥ) is a legal contract between a man and a woman. (Wehr, Cowan; 1976) Both the groom and the bride are to consent to the marriage of their own free wills. A formal, binding contract - verbal or on paper - is considered integral to a religiously valid Islamic marriage, and outlines the rights and responsibilities of the groom and bride. There must be two Muslim witnesses of the marriage contract.

Marriage in Sunni Islam

From an Islamic (Sharia) law perspective, the minimum requirements and responsibilities in a Muslim marriage are that the groom provides living expenses (housing, clothing, food, maintenance) to the bride, and in return, the bride's main responsibility is raising children to be proper Muslims. (Ahmed, 1992)

In Sunni Islam, marriage must take place in the presence of at least two reliable witnesses, with the consent of the guardian of the bride and the consent of the groom.

Marriage in Shia Islam

In Shia Islam, marriage may take place without the presence of witnesses as is often the case in temporary Nikah mut'ah (prohibited in Sunni Islam), but with the consent of both the bride and the groom.

Concept of Triple Talaq

"The most hateful of all lawful things in the sight of Allah is Divorce". - Prophet Mohammad.

Talaq in its original sense means repudiation or rejection. Under Muslim law, it means a release from marriage tie, eventually or immediately. Although Muslim marriage is a civil contract, the husband enjoys special privileges over wife. Husband may divorce his wife at any time he

likes but wife cannot. Thus, the talaq has been described as “a one-sided engine of oppression”, in the hands of the Muslim husband. Under Hanafi Muslim law divorce at the instance of wife is most restrictive. It should not be overstated in this regard, since the basic principle of Muslim divorce law is to end a marital tie to head off from future problems. (Doi, 1984)

Triple talaq, also known as talaq-e-biddat, instant divorce and talaq-e-mughallazah (irrevocable divorce), was a form of Islamic divorce which has been used by Muslims in India, especially adherents of Hanafi Sunni Islamic schools of jurisprudence. It allowed any Muslim man to legally divorce his wife by uttering the word talaq (the Arabic word for "divorce") three times in oral, written or, more recently, electronic form.

The use and status of Triple Talaq in India has been a subject of controversy and debate. Those questioning the practice have raised issues of justice, gender equality, human rights and secularism. The debate has involved the Government of India and the Supreme Court of India, and is connected to the debate about a uniform civil code (Article 44) in India. On 22 August 2017, the Indian Supreme Court deemed instant triple talaq (talaq-e-biddah) unconstitutional. On 30 July 2019, Parliament of India declared the practice of Triple Talaq as illegal, unconstitutional and made it punishable act from 1 August 2019 which is deemed to be in effect from 19 September 2018.

Beginning of Triple Talaq

No verse in the Holy Quran can be interpreted which give authenticity to the 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”. 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. But, unfortunately Hanafi Jurist declared practice of triple talaq valid and cover religious sanction to it which is now a horrifying precedent.

Provisions in The Muslim Women (Protection Of Rights On Marriage) Act, 2019. The act statutorily provides:

- All declarations of instant triple talaq, including in written or electronic form, to be void and illegal.

- Instant triple talaq as a cognisable offence with a maximum of three years imprisonment and a fine.
- The offence will be cognizable only if information relating to the offence is given by the wife or one of her blood relatives.
- The offence is non-bailable. However, there is a provision that the magistrate hearing the case may grant bail to the accused, only after hearing the wife and if the magistrate is satisfied that there exist reasonable grounds for granting the bail.
- The wife is entitled to a subsistence allowance with the amount to be decided by the magistrate.
- The wife is entitled to seek custody of her minor children from the marriage. The manner of custody to be determined by the magistrate.
- The offence may be compounded by the magistrate upon request of the aggrieved woman.

II. REVIEW OF LITERATURE

Triple Talaq is a critical issue among Muslim women. Various researchers have tried to study this issue very closely and have reached obtained some substantial findings through their studies. Some of them are as follows:

Another study titled Triple Talaq Bill and the Muslim Voice: Is a law necessary? The entire debate around the Triple Talaq Bill, based on the petition filed by Sharaya Bano and several other petitions as also the suo moto PIL by the Supreme Court, needs to be viewed under the scanner of intersectionality. Under this PIL the apex court has hinted that certain Islamic Personal Laws practice gender discrimination, thus violating the rights of women as enshrined in the Indian Constitution. The study deals with the question of Triple Talaq in the light of the recent petition filed in the Supreme Court for declaring such talaq invalid. (Abbas, Shirin)

Another research on the related topic deals with the most critical journey of triple talaq and issues related to Muslim family law. This paper also ascertains various interpretation since Muslim law is not codified and subject to Sharia law. Covering the move of Judiciary from Shah Bano to Shayara Bano and exhibiting the transformations/Up & downs in the development of Muslim personal law in India. This paper also

highlights “The Muslim Women (Protection of Rights on Marriage) Bill, 2017” along with aim and objectives of the bill and concludes with some interesting analyses. (Kushwaha, Prateek; 2018)

Another scholarly Research on Opinion of Higher Secondary girls on Instant Triple Talaq . The investigator conducted a Survey to know the “Opinion of Madarsa and School girls at Higher Secondary Level on the need for Instant Triple Talaq Bill to Empower Muslim Women”. Sample consisted of 200 girls from four schools and four madarasas at higher secondary level in Mau, U.P. Simple random sampling technique was adopted. The study was carried out with the following objectives: (i) to find out the opinion of madarsa girls at higher secondary level on the need for Instant Triple Talaq bill to empower muslim women. (ii) to find out the opinion of school girls at higher secondary level on the need for Instant Triple Talaq bill to empower muslim women.(iii) To find out the significant difference between opinion of higher secondary school girls and Madarsa girls on the need for Instant Triple Talaq Bill to empower Muslim women in MAU (U.P). Findings of the study are discussed in detail in the research study. Due to the practice of Instant Triple Talaq by few, a Muslim woman lives under a constant feeling of uncertainty. It is time that Rational and Enlightened elements from Muslim community should come forward to analyze the sensitive issues of Islam. (Parveen,Shakera; 2018)

III. RESEARCH METHODOLOGY

Objectives - The objectives of the present study is to find out the perception of Muslim girls and their mothers on Triple talaq , also to find out the differences in perception of Muslim girls and their mothers on Triple talaq.

Design -This study is based on qualitative research method, hence, Interview Schedule was prepared for the collection of data. Qualitative methods are especially useful in discovering the meaning that people give to events that they experience (Merriam, 1998). Interview schedule consists of 10 questions relating to Triple talaq.

Sample

The Sample of 30 participants from Lucknow, U.P., was considered for the study (15 Muslim girls and their Mothers).

Sampling Technique

The Sampling technique is Simple Random Sampling, in which every participant is chosen randomly.

Tools

An Interview Schedule is developed on Triple Talaq with 10 questions in it. These questions are mostly open-ended, where participants are free to express their view regarding the issue.

IV. RESULT

Table 1: Perception of Muslim Girls on Triple Talaq

Questions	The mes	Verbatims	Fre que ncy	Perc enta ge
1.तीनतलाकक्याहै ?	Provi sion give n in Shari a	“तीनतलाककोसरियामेंसमझाया गयाहै..”	9	60%
	A pract ice that curbs wom en’s right	“तीनतलाकमहिलाओंकेहककोछी नलेताहै।”	6	40%

	s			
2. क्या आप तीन तलाक से सहमत हैं ?	Strongly Negative attitude	“इसके बिलकुल खिलाफ...”	14	93%
	Positive attitude	“मैं सहमत हूँ”	1	7%
3. तीन तलाक के क्या कुछ फायदे भी थे ? यदि हां, तो बताइए	It has no benefit	“इसके कोई फायदे नहीं हैं ”	11	73%
	It is good when practiced correctly, gives maintenance to a woman	“शरिया के हिसाब से किया जाए तो सही है इसके फायदे हैं सोहर बीवी का खर्चा उठाता है...”	4	27%
4. तीन तलाक के क्या कानून कसान हो सकते हैं ?	Damages self - image	“महिला की छवि खराब होती है ”	7	47%
	Social approval becomes a great issue ,life	“तलाक के बाद समाज स्वीकार नहीं करता...”	8	53%

	becomes unbearable			
5.आपकेघरपरिवारकेपुरुषवर्गतीनतलाककानूनकेबारेमेंक्याविचाररखतेहैं ?	Positive attitude	“पापालोगसमर्थनकरतेहैंइसकानूनका...”	12	80%
	Negative attitude	“पुरुषइसकेखिलाफहै।”	2	13%
	Blind believer of practice	“आंखेंबंदकरकेमानतेहैं।”	1	7%
6.तीनतलाककोसमाप्तकरनेकेलिएसरकारद्वाराउठाएजानेवालेकदमसेआपसहमतहैं ? कारणबताइए।	Positive attitude	“...इसकासमर्थनकरतेहैं।”	14	93%
	Wrong to target only Muslims	“सिर्फमुस्लिमकेसाथभेदभावक्यों औरकानूनक्यों...”	1	7%
7.तीनतलाककेइसगंभीरमुद्देसेएकमहिलाकैसेप्रभावितहोसकतीहै ?	Ruins the life of a woman	“औरतकीजिंदगीबर्बादहोजातीहै।”	13	87%
	Influences whole	“पूरेपरिवारपरअसरहोताहै।”	2	13%

	famil y			
8. तीनतलाकयामहिलासेजुड़ेअन्यकिसीभीधर्म याकिसीभीमुद्देकेलिएक्याआपसरकारसेकोईअ पीलकरनाचाहेंगी ?	Need for Unif orm Civil Code and equal treat ment	“Uniform Civil Codeकीजरूरतहै...”	11	73%
	Chil d labo ur	“बच्चोंकेहककेलिएबालमजदूरीपर ध्यानदेनाचाहिए ”	4	27%
9. आपअपनेधर्ममेंतीनतलाकजैसीसमस्याकीतर हक्यादूसरेधर्ममेंभीकोईसमस्याकोदेखपातीहैं ?	No religi on is absol utely corre ct and justif ied	“कोईभीधर्मपूरीतरहसेसहीनहींहै ”	12	80%
	Pract ice of dowr y, Chil d labo ur is a socia l evil	“हिंदूसमाजमेंदहेजप्रथा,बालमजदू रीजैसेगंभीरमुद्देहैं ”	3	20%
10. क्याकिसीमहिलाकीसोचउसकेधर्मसेप्रेरितहो तीहैयाप्रत्येकमहिलाअपनेधर्मकीआइमेंसोच तीहै ?	Relig ion gove rns and influ ence s ones perce	“प्रत्येकमहिलाअपनेधर्मकेमुताबि कसोचतीहै ”	3	20%

	ption			
	Women are also unique and have a unique thinking	“सभी लोग अलग होते हैं और उनकी सोच भी अलग होती है।”	12	80%

Table 2: Perception of Muslim Mothers on Triple Talaq

Questions	Themes	Verbatims	Frequency	Percentage
1. तीनतलाक क्या है ?	Separation of husband and wife	“पति और पत्नी के अलग हो जाने को...”	6	40%
	Evil practice	“बहुत ही बुरी प्रथा है।”	5	33%
	Pronouncing Talaq word three times	“तीन बार तलाक बोलने को...”	4	27%
2. क्या आप तीनतलाक से सहमत हैं ?	Agree with the concept given in Sharia	“उसकी प्रक्रिया शरिया के हिसाब से हो तो सहमत हूँ।”	7	47%
	Disagree in any form	“तीनतलाक से बिल्कुल सहमत नहीं हूँ।”	8	53%
3. तीनतलाक के क्या कुछ फायदे भी थे ? यदि हाँ, तो बताइए।	Option to re-establish a happy married life again	“अगर शौहर अपनी पत्नी से खुश नहीं है, तो अलग होकर दोबारा खुशनुमा जिंदगी बिता सकते हैं।”	4	27%
	No benefit	“कोई फायदा नहीं...”	7	47%
	An opportunity to resolve conflict	“शौहर और पत्नी की गलतफहमी दूर हो जाती है।”	2	13%

	Provides financial support after divorce	“तीनतलाकहोनेपरपत्नीकोखर्चादेना...”	2	13%
4. तीनतलाककेक्याक्यानुकसानहोसकतेहैं?	Social disapproval and degradation of self- image	“समाजमेंअच्छास्थान नहींमिलता,इज्जतनहींकरताकोई”	5	33%
	Destruction of relationship	“दोलोगनहींदोपरिवारकेरिश्तेबर्बादहोतेहैं”	7	47%
	Endurance of taunt ,life gets destroyed	“लड़कीकोतानेसुननेपड़तेहैं...जिंदगीबर्बादहोजातीहै।”	3	20%
5. आपकेघरपरिवारकेपुरुषवर्गतीनतलाककानूनकेबारेमेंक्याविचाररखतेहैं ?	Positive attitude	“कानूनसहीहैऔरतीनतलाकसिर्फगुस्सेमेंहीदियाजाताहै...”	12	80%
	Religious Dogmatism	“जोपुरुषतीनतलाककासमर्थनकरतेहैंवेधार्मिककट्टरपंथीहैं।”	1	07%
	Negative attitude	“कानूनकाविरोधकरतेहैं...”	2	13%
6. तीनतलाककोसमाप्तकरनेकेलिएसरकारद्वाराउठाएजानेवालेकदमसेआपसहमतहैं ? कारणबताइए।	Positive attitude	“हां,बिल्कुलहमसमर्थनकरतेहैं।”	11	73%
	Wrong to punish husband	“पतिकोसजादेनागलतहै।”	1	07%
	Promotes Women justice	“हमऔरतोंकोजीनेकाअधिकारमिलेगाऔरन्यायमिलेगा...”	3	20%

7. तीनतलाक केइसगंभीरमुद्देसेएक महिलाकैसेप्रभावित होसकतीहै ?	Influences women socially, psychologically, financially,	“हमेंदूसरोंपरनिर्भरबना देताहैजिंदगीजीनेकेलि एमोहताजहोजातेहैंसमा जगलतसमझताहै...”	9	60%
	Women sufferings	“महिलाकाजीवनकष्ट सेभरजाताहैदूसरोंपरबो झबनजातीहै।”	4	27%
	Sense of guilt	“महिलाकोघुटघुटकर जीनापड़ताहै।”	2	13%
8. तीनतलाक यामहिलासेजुड़ेअन्य किसीभीधर्मयाकिसी भीमुद्देकेलिएक्याआ पसरकारसेकोईअपी लकरनाचाहेंगी ?	One Nation- one law	“सबकेलिएकानूनएक समानहोनाचाहिए।”	10	67%
	Violation of fundamental rights of a child ,Dowry is a social evil	“बच्चोंसेकामनहींकर वानाचाहिएबालमजदूरी बंदहो...हिंदूमेंभीदहेजप्र थाखत्महोजाएपूरीतरह से...”	5	33%
9. आपअपने धर्ममेंतीनतलाकजै सीसमस्याकीतरह क्यादूसरेधर्ममेंभीको ईसमस्याकोदेखपाती हैं ?	Every religion has some Evil	“सभीधर्मोंमेंकुछनाकु छबुराइयांहोतीहैं।”	7	47%
	No issues in other religions	“तीनतलाककीजैसीब डीसमस्याकिसीदूसरेध र्ममेंनहींहै।”	8	53%
10. क्याकिसी महिलाकीसोचउसके धर्मसेप्रेरितहोतीहैया प्रत्येकमहिलाअपनेध	Religion influences and controls thinking	“हरमहिलाअपनेधर्मके मुताबिकसोचतीहै।”	9	60%

<p>मर्कीआइमेंसोचतीहै ?</p>	<p>Social norms, culture and religion influences thinking</p>	<p>“बहुतसारीचीजहैजोह मारीसोचकोप्रभावितकरतीहै, जैसेसमाज,कल्चर,धर्म औरभीबहुतकुछ...”</p>	<p>6</p>	<p>40%</p>
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V. INTERPRETATION AND DISCUSSION

This study aims to understand the perception of Muslim girls and their mothers on Triple talaq. The purpose of this study was to explore and describe a particular community's beliefs and practices related to a specific topic. This study is based on qualitative research which allows in understanding the meaning, the participants hold for the events that they experience. Qualitative researches are usually extensive and comprehensive in nature, which helps to decipher the underlying concepts for any event or experience. For this study, Interview schedule was developed because there was no validated commercial instrument available for obtaining participants perception on Triple talaq.

A successful marriage is solely dependent on mutual consent and understanding. If there is any dis-balance between the two, there can't be a healthy and happy relationship. A married life is like a vehicle with two wheels, these wheels are husband and wife.

The issue of Triple talaq has been in limelight since 1985 when Shah Bano Begum filed a case against her husband in the Supreme Court of India. It was a controversial maintenance lawsuit in India, in which the Supreme Court delivered a judgment favouring maintenance given to an aggrieved divorced Muslim woman.

Since then, divorced Muslim women have been fighting for their rights and got an opportunity to voice their feelings for the first time against the illicit practice of Triple talaq.

The voice against illegal use of Triple talaq gained momentum when women realized that their fundamental rights are being curbed and are not given justice.

Perception means a particular way of looking at or understanding something. Differences in perception could occur due to generation gap. Perception of daughter could be different, from that of her mother, on the same issue.

Firstly, the level of awareness about the concept of Triple talaq was to be understood. The

participants of the study knew the concept very well and also knew that the present practice of Triple talaq is the distorted form of what has been proposed in Sharia. Around 60% Muslim Girls said that Triple talaq is a provision given in Sharia and around 40% said that this practice curbs the rights of a woman. 40% Muslim mothers said that triple talaq is a separation between husband and wife and also 33% said it to be an evil practice. Sharia says that a Triple talaq is valid only if it pronounced at a stipulated period of time. This amount of awareness is the result of changing scenario of the society where women are moving towards empowerment by knowing their rights and not remaining ignorant to their fundamental rights

The participants very well know that Triple talaq is the last option available to them when it becomes almost impossible to live together. The awareness level in Muslim girls and their mothers is approximately same. There is no effect of generation gap in the level of awareness of triple talaq issue. Around 93% of Muslim girls and 53% of the mother participants have a negative attitude towards this concept respectively. Becoming aware about this distorted practice will help to fight against it. Approximately 47% of Muslim mothers agree with the concept if it is practiced according to Sharia. A great level of conceptual clarity exists among the participants.

The study reveals that out of all the participants, there is just one participant who is in favour of Triple talaq (in its distorted form). 73% of the Muslim girl participants and 47% of Muslim mothers claim that triple talaq has no benefit. On the other hand 27% says that it's an option to re-establish a happy life, 13% claim it to be an opportunity to resolve conflicts and helps economically. 27% of Muslim Girls, unanimously responded that Triple talaq is accepted to them, provided it is practiced in the correct form as given in Sharia. The focus of all the participants is on the correctness and appropriateness of Triple talaq with respect to its practice. Various reports have shown that present form of Triple talaq is only to gratify

the materialistic needs of Muslim man, without ever thinking of a woman's predicaments.

27% Muslim girls said that there is a provision of maintenance which is to be given by the husband but the present practice of Triple talaq doesn't provide this provision. 47% of Muslim Girls said that Triple talaq damages self-image and 53% claimed that social approval becomes an issue, life becomes unbearable. Practice of instant Triple talaq curbed the rights and honour of a Muslim woman and degraded the living conditions of many Muslim women and made their life no less than hell. 47% of Muslim mothers said that this practice destroys relationship of two families, 20% said that a divorcee has to bear all the taunts.

Muslim girls and their mothers know the after effects of Triple talaq and therefore are completely against it. Perception of people is often determined by the family, the society in which we live and the community of which we are a part of, all these components interact with each other in a right proportion to develop a perception regarding any social issue.

Around 40% Muslim girls and their mothers consider Triple talaq to be beneficial provided it is practiced in the correct form. After the divorce, the Muslim man is supposed to give maintenance to her divorced wife for rearing of the children and this maintenance is provided till children become capable enough to earn their livelihood. On the other hand, around 60% of the Muslim girls and their mothers disagreed and said that there could be no benefit of this ill practice. A general trend is seen that almost all Muslim girls out rightly said that this issue could be of no benefit while some of them advocated it to have some benefits like the provision of maintenance as claimed by 27% of Muslim girls. This trend could be due to generation gap where Girls are becoming strong enough to voice against this ill practice without much hesitation and fear.

Some people seek separation as a definite break in their relationship when they need some time apart to think clearly about the issues affecting them. No doubt, separation is unpleasant, but when situations become uncontrollable, it becomes a need to separate so as to live a life that is not devoid of fundamental rights. 33% of Muslim mothers and 47% of Muslim girls were of the view that this separation only leads to degrading of Self-image. A divorced Muslim woman, in the society, is looked with pity. Such Muslim women are not respected and honoured in the society. Triple talaq is like a degenerative disease which eats up the

relationship. Social approval becomes a great issue after a woman is divorced, claimed by 53% of Muslim girls and 33% of Muslim mothers, she is not accepted in the society with complete respect. Perception and understanding of Triple talaq is governed by the society. At this point, it is to be noted that if a woman is not self-reliant, she is considered as a burden on others for her survival and for the survival of her children. She has to suffer the taunts. In fact, children of divorcee are not given equal status in the society. And there comes identity issue, for a woman, after triple talaq. In our society, a woman is held accountable and responsible and is considered as guilty for the 'crime' that she has not done.

It is said that Triple talaq would be considered valid if it is based on mutual consent of both the partners. 80% Muslim Girls and their mothers said that male members in their families support this law against instant triple talaq whereas 13% Muslim Girls believe that male members have a negative attitude towards the law, 7% Muslim mothers said that male members of their family believe that Muslims favour this wrong concept due to religious dogmatism. Only 10% of the total participants were of the view that males in their family advocate this issue of triple talaq and consider it necessary and valid. While a huge proportion i.e. 90% participants said that male members in their family view triple talaq as an evil practice, it is usually a result of unnecessary and inappropriate aggression.

On analysing the data, it came to forefront that all the Muslim girls appreciate the step taken by the government of India for the protection of rights of women and are in favour of it. Majority of the mothers are in favour of this act while only a small proportion disagree with this step of criminalizing the practice of instant triple talaq. Women who are against the act of criminalizing triple talaq consider it wrong to punish husbands. Others in support of this new law against Triple talaq, consider it a boon which would help them to fight for their right and would help them restore their lost glory, honour and prestige. 93% of Muslim girls have a positive attitude towards the law and only 7% claim that targeting Muslims is wrong and have a negative attitude towards it. 73% Muslim mothers have a positive attitude, 20% claim it to promote women justice whereas 7% said it to be wrong because it has a provision of punishing husbands and penalizing them. Here, differences in perception could be noted. All the Muslim girls are in favour while only some

mothers are against it. This could be the result of generation gap.

87% Muslim girls said that triple talaq ruins the life of women and 13% said that it affects the whole family. 60% Muslim mothers said that triple talaq influences a woman in all her aspects. 27% said that a woman suffers a lot due to this evil practice. 13% of Muslim mothers believe that triple talaq induces a sense of guilt in women. Separation doesn't occur in isolation, it is in between two people who shared some precious time of their life with each other.

The participants of this study voiced other social issues that exist in the society across all religion. 73% of Muslim girls and 67% of Muslim girls and mothers respectively advocated for the formulation of Uniform Civil Code across the nation. They believe that if 'One Nation, One Law' exists, there shall be less conflicts and political and religious leaders will have less or no opportunity to modify or manipulate things as per their comfort. There should be no two parallel laws existing in one nation.

27% of Muslim girls and 33% of Muslim mothers advocated the issue of child labour that crushes the fundamental rights of those minors. Some participants voiced against the dowry system in Hindu marriages. Although, dowry has been penalized by the lawmakers, still it exists in various forms. All these appeals are made by Muslim girls and their mothers, and these appeals are the result of changing paradigm in the society, now women can think as an individual without being guided as what to think. 80% Muslim girls said that no religion is absolutely correct and justified and 20% said that practice of dowry in different forms must be stopped with immediate effect. 47% of Muslim mothers said that every religion has some evil whereas 53% of them said that there is no problem in other religions. Participants of the study believed that a woman, in every religion, is considered to be secondary. Participants agreed upon the fact that women in every religion are considered passive and secondary.

Perception development occurs as a result of interaction between people and environment. Behaviour and thinking is mostly influenced by the culture and the religion. To this issue, participants responded that it is true that people think and make decisions by considering the religion.. 80% Muslim girls said that every individual is unique, women are unique and so is their thinking while 20% of Muslim girls and 60% of Muslim mothers believed that thinking and perception is governed and

influenced by religion. 40% of Muslim mothers said that thinking is influenced by social norms, culture and religion. Participants have said that Indian politics uses religion as a tool to manipulate the masses, women bear the brunt of the consequences of cultural and religious attitudes.

Women have internalized patriarchal system. They are comfortable with just a little space that is given to them. Majority of the participants have said that a woman's thinking is 'influenced' by her religion but is not absolutely controlled. Here, differences in perception could be seen in Muslim girls and their mothers. Almost all Muslim girls believe that women too are unique and can think independently whereas all mothers believe that women is influenced by her religion and her thinking pattern is governed by it.

VI. CONCLUSION

This qualitative study utilized literature review and data interpretation method to analyse and interpret the perception of Muslim girls and their mothers on Triple talaq. This study throws light on the awareness of Muslim girls and their mothers about Triple talaq, its implications and the effect of Triple talaq law passed in the Parliament of India. There is no much difference in the perceptions of Muslim girls and their mothers on this topic. The only difference that could be observed in content analysis is that Muslim girls are stronger than their mothers when it comes to voice against social issues. Perception develops and takes up shape with the interaction of family, society and environment. And because Muslim girls and their mothers live in the same social setting, there is no much difference in their perception on this social topic of triple talaq. In a nutshell, participants have a clear understanding about Triple talaq and have a significant level of awareness and understanding on this topic and its related concepts.

VII. SUGGESTIONS

For a more comprehensive study on the perception of Triple talaq, not just Muslim girls and their mothers should be considered for the study but Muslim males should also be made a part of this study in order to get a more in-depth understanding of Muslim males and females on this issue. With increased sample size, a clearer picture of the perception on Triple talaq would come to the forefront.

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