

# INTERNATIONAL JOURNAL FOR LEGAL RESEARCH AND ANALYSIS



Open Access, Refereed Journal Multi-Disciplinary  
Peer Reviewed

[www.ijlra.com](http://www.ijlra.com)

## **DISCLAIMER**

No part of this publication may be reproduced or copied in any form by any means without prior written permission of Managing Editor of IJLRA. The views expressed in this publication are purely personal opinions of the authors and do not reflect the views of the Editorial Team of IJLRA.

Though every effort has been made to ensure that the information in Volume II Issue 7 is accurate and appropriately cited/referenced, neither the Editorial Board nor IJLRA shall be held liable or responsible in any manner whatsoever for any consequences for any action taken by anyone on the basis of information in the Journal.

Copyright © International Journal for Legal Research & Analysis

## **EDITORIALTEAM**

### **EDITORS**

#### **Dr. Samrat Datta**

*Dr. Samrat Datta Seedling School of Law and Governance, Jaipur National University, Jaipur. Dr. Samrat Datta is currently associated with Seedling School of Law and Governance, Jaipur National University, Jaipur. Dr. Datta has completed his graduation i.e., B.A.LL.B. from Law College Dehradun, Hemvati Nandan Bahuguna Garhwal University, Srinagar, Uttarakhand. He is an alumnus of KIIT University, Bhubaneswar where he pursued his post-graduation (LL.M.) in Criminal Law and subsequently completed his Ph.D. in Police Law and Information Technology from the Pacific Academy of Higher Education and Research University, Udaipur in 2020. His area of interest and research is Criminal and Police Law. Dr. Datta has a teaching experience of 7 years in various law schools across North India and has held administrative positions like Academic Coordinator, Centre Superintendent for Examinations, Deputy Controller of Examinations, Member of the Proctorial Board*



#### **Dr. Namita Jain**

*Head & Associate Professor*

*School of Law, JECRC University, Jaipur Ph.D. (Commercial Law) LL.M., UGC -NET Post Graduation Diploma in Taxation law and Practice, Bachelor of Commerce.*

*Teaching Experience: 12 years, AWARDS AND RECOGNITION of Dr. Namita Jain are - ICF Global Excellence Award 2020 in the category of educationalist by I Can Foundation, India. India Women Empowerment Award in the category of "Emerging Excellence in Academics by Prime Time & Utkrisht Bharat Foundation, New Delhi. (2020). Conferred in FL Book of Top 21 Record Holders in the category of education by Fashion Lifestyle Magazine, New Delhi. (2020). Certificate of Appreciation for organizing and managing the Professional Development Training Program on IPR in Collaboration with Trade Innovations Services, Jaipur on March 14th, 2019*



## Mrs.S.Kalpana

Assistant professor of Law

*Mrs.S.Kalpana, presently Assistant professor of Law, VelTech Rangarajan Dr.Sagunthala R & D Institute of Science and Technology, Avadi. Formerly Assistant professor of Law, Vels University in the year 2019 to 2020, Worked as Guest Faculty, Chennai Dr.Ambedkar Law College, Pudupakkam. Published one book. Published 8Articles in various reputed Law Journals. Conducted 1Moot court competition and participated in nearly 80 National and International seminars and webinars conducted on various subjects of Law. Did ML in Criminal Law and Criminal Justice Administration. 10 paper presentations in various National and International seminars. Attended more than 10 FDP programs. Ph.D. in Law pursuing.*



## Avinash Kumar



*Avinash Kumar has completed his Ph.D. in International Investment Law from the Dept. of Law & Governance, Central University of South Bihar. His research work is on "International Investment Agreement and State's right to regulate Foreign Investment." He qualified UGC-NET and has been selected for the prestigious ICSSR Doctoral Fellowship. He is an alumnus of the Faculty of Law, University of Delhi. Formerly he has been elected as Students Union President of Law Centre-1, University of Delhi. Moreover, he completed his LL.M. from the University of Delhi (2014-16), dissertation on "Cross-border Merger & Acquisition"; LL.B. from the University of Delhi (2011-14), and B.A. (Hons.) from Maharaja Agrasen College, University of Delhi. He has also obtained P.G. Diploma in IPR from the Indian Society of International Law, New Delhi. He has qualified UGC – NET examination and has been awarded ICSSR – Doctoral Fellowship. He has published six-plus articles and presented 9 plus papers in national and international seminars/conferences. He participated in several workshops on research methodology and teaching and learning.*

## **ABOUT US**

INTERNATIONAL JOURNAL FOR LEGAL RESEARCH & ANALYSIS  
ISSN

2582-6433 is an Online Journal is Monthly, Peer Review, Academic Journal, Published online, that seeks to provide an interactive platform for the publication of Short Articles, Long Articles, Book Review, Case Comments, Research Papers, Essay in the field of Law & Multidisciplinary issue. Our aim is to upgrade the level of interaction and discourse about contemporary issues of law. We are eager to become a highly cited academic publication, through quality contributions from students, academics, professionals from the industry, the bar and the bench. INTERNATIONAL JOURNAL FOR LEGAL RESEARCH & ANALYSIS ISSN 2582-6433 welcomes contributions from all legal branches, as long as the work is original, unpublished and is in consonance with the submission guidelines.

# **AN ANALYSIS OF DIVORCE LEGISLATION IN INDIA: LEGAL FRAMEWORKS AND SOCIETAL IMPLICATIONS**

AUTHORED BY - AVNIKA MEHARWAL

Law College Dehradun

Uttanchal University

CO-AUTHOR - DR ABHIRANJAN DIXIT

Associate Professor

## **ABSTRACT**

This research intends to conduct a systematic research on divorce according to personal laws that Hindu people and their children are obligated to follow. To facilitate the presentation of the rules governing Hindus and their divorce, the research intends to discuss the fundamental concepts, procedural differences, and social consequences in relation to marriage dissolution. The study shall analyze the main features of divorce under Hindu law by considering the provisions that give the cause of divorce, procedures that ought to be followed, and some other pertinent legislative ideas. This will include the cause of divorce, religious jurisdiction, as well as special considerations within the Christian system. The research will also consider the economic and social consequences of divorce and how it is changing in each religious community. Emphasis will be placed on how various legislative regimes influence gender equality issues, issues of social stigma, and the well-being of children who have been divorced. This research seeks to provide significant contributions to scholars, policymakers, and practitioners of the law through an interdisciplinary framework that captures the legal, social, and cultural dimensions. This research aims to provide a deeper insight into the dynamics of divorce in the Christian, Muslim, and Hindu faiths in order to advance family law reform agendas and provide a legal system that meets the needs of today's society. Keywords: Hindu marriage act, divorce, customs and usages, Vedas, and Shastric law

## INTRODUCTION

Religiously rooted personal laws, like the Muslim Personal Law (Shariat) Application Act for Muslims and the Hindu Marriage Act for Hindus, govern divorce within India. In spite of the religious belief that one holds, the Special Marriage Act provides a secular ground for marriage and divorce. Mutual consent divorces as well as divorces on grounds of special reasons, like cruelty, adultery, desertion, or incurable insanity, are all provided within the legal frameworks.<sup>1</sup> It was not that the institution of divorce was created just because of this act being passed, but it came into play with social surroundings in mind. Before the passage of the Hindu Marriage Act of 1955, there was no provision for the breaking of a Hindu marriage because the Hindus had the belief that their marriage would be for lifetime. The same when it comes to Christian laws, and the Indian Divorce Act of 1869 regulates divorce among them. But if you are analyzing the basis of divorce in the context of Muslim law, it was present from the start. But only men were given the power to effect divorces. Even if the wife wished to end the marriage, her husband had to agree. While such provisions still apply in Muslim countries, things are very different in India, as a woman may sue for divorce on any of the grounds mentioned in Section 2 of the Muslim Marriages Act. Historical Background of Divorce: Divorce was not a part of Hindu law.<sup>2</sup>

It was believed that the marriage between the husband and wife was sacred. In addition, there were people who believed that once a woman married, she was half a man, and they are therefore the same. Manu thinks that marriage cannot be broken and wife and husband should cohabit. Divorce was not sanctioned by Hindu law. Marriage was a ritual-connected institution in ancient India among Hindus. Marriage has been viewed by some as a sacramental contract which cannot be terminated because part of the conditions necessary to make a legal agreement valid is also part of the conditions necessary to make a valid Hindu marriage. a) Shastric Hindu Law: Shastric Hindu law long controlled Hindu marriages to a great extent. The Vedas, which were primarily considered to be the words of God, had their law in them. The ancient work, Manu's Smrithi has laws relating to marriage as well as other aspects of family life. b) Customs: The region supported numerous customs. Nonetheless, due to the fact that they were contrary to public policy, most of the customs have been abandoned over time.

---

<sup>1</sup> Kusum. *Family Law Lectures: Family Law 79* (Eastern Book Company 1st ed,2013)

<sup>2</sup> *Ibid*

## DIVORCE THEORIES

The three basic divorce theories include the fault theory, mutual consent theory, and hypothesis of irretrievable breakdown of marriage.

### The Theory of Fault

1)

According to the offence, guilt, or blame theories, a marriage may only be ended if either or both of them have been in violation of a matrimonial duty. Divorce has to be of guilty and innocent parties, and only the latter may seek it as a redress. The greatest drawback, however, is that there is no option where both of them are at fault.

c) Consent of the two parties by mutual agreement The assumption here is that since two people can decide to marry, they can also be allowed to break off their union whenever they want to. But the critics of this proposal are of the view that this will promote looseness because it will lead to frivolous divorces, with partners walking out of marriage over minor differences in temperament.

c) An irreparable marriage

"Such breakdown in the wedded life or such situation enters a marriage relationship that no reasonable chance is left to the spouses to live again together as husband & wife," as this reasoning goes. Such a marriage needs to be terminated as amicably as possible so as to ease resentment, hurt, and humiliation. In some situations, some of the reasons provided by the Hindu Marriage Act fall under the principle of frustration. These include renunciation of the world, civil death, etc.<sup>3</sup>

## DIVORCE LAW IN INDIA

Divorce is becoming the norm of marriage in most countries. All laws in use now provide married couples with the choice of divorce. Since divorce laws are very straightforward, mutual consent divorces are now legalized. Identity and adultery, fraud, physical and emotional abuse, and lack of commitment to the marriage, among others, are the principal causes of separation, as postulated by various tests.

---

<sup>3</sup> Tahir Mahmood. *Muslim Law in India and Abroad* 102 (Regal Publications, New Delhi 2nd edn 2017)

Divorce is a difficult decision in India, particularly for women, although most social systems consider being divorced from one's status to be the norm. Depending on one's religion, there are a number of laws governing marriage and divorce in India. There are marriage and divorce laws for each religion. These comprise Hindus, Buddhists, Jains, and Sikhs who are all eligible to gain from the Hindu Marriage Act of 1955. Muslims are particularly not happy with the 1939 Disintegration of Muslim Marriage Act. Parsis are regulated by the Parsi Marriage and Divorce Act of 1936, while Christians are regulated by the Indian Divorce Act of 1869. There is a need to be conversant about the Special Marriage Act of 1954 when religious and positional marriages as well as traditional weddings are concerned. The strange laws of marriage and divorce as mentioned above have been amended. The main causes of divorce in India are impotency, cold-bloodedness, adultery, desertion, religious conversion, and chronic disease. Although India has few laws that are implemented, divorce is complex and lengthy. The Indian judicial system disdains romantic love at any price. Therefore, it tends to deliberately prolong the process hoping that couples would be in a position to make a decision to separate. Thus, in a bid to listen to a divorce case of a couple for separation, the attorney assists them in obtaining the appropriate advice. Such advice is not effective if violence against the spouse is the reason for the divorce. Individual legislations have been susceptible to sanctioning the rule of men over women. Examples include male-only unions, male-only inheritance, sex-one-sided ownership and control of property, male-only divorce, male-only spousal maintenance upon divorce, jurisdiction over children only upon dissolution, etc. Male predominance, or sex imbalance, is characteristic of a socially specific and often religiously based system. Reformers, women's rights groups, and other activists have attempted to alter some of the statutes on occasion in order to bring equal rights to women in marriage and divorce. Among such reforms, the Hindu Marriage Act of 1955 attempted to grant Hindu women rights to property ownership, right to initiate divorce in a Hindu marriage, and other rights. The period 1955–1956 is of the utmost significance in Indian "progress" history, for it saw the passage of some sections of the widely praised Hindu Code Bill. The Hindu Code Bill initially emerged on the agenda of the ruling government in 1947.<sup>4</sup>

By making possible the division and divorce of marriage for specified reasons and with a view to granting equal rights over parental property to women, this provision attempted to endow Hindu marriage with a solvent character, giving rise to numerous controversies. It also

---

<sup>4</sup> Ramesh, Maya, *Divorce Laws in India: A Gendered Analysis* 100 (Kamal Law House, New Delhi.3<sup>rd</sup> edn 2012)

attempted to ban polygamy, which was feasible for men in Hindu society. Large sections of the government and public opposed this law on the basis that the law would do nothing but cause tensions in relationships and between families. They argued to protect the spirit of marriage and family above equal rights in general and claimed that Hindu laws were divine and sacrosanct. These claims had rested on the false presumption that women were not entitled to any property rights, divorce, or remarriage under Hindu law, and that Indian Hindu law existed independently.<sup>5</sup>

### **Divorce under Muslim law:**

Marriage in Islamic law is an affair (akad) between a man and a woman who have to share a physical affair. It's a good way of keeping things in order at home and having a healthy generation. With a legal contract (akad), there comes obligations and rights owed by the wife and the husband. They can exist together and plan out their future. Unfortunately, not all marriages are permanent. In extreme situations, divorce or dissolution of marriage might be allowed. Divorce was common and uncomplicated for the ancient Arabs. The tradition has actually prevailed to some extent in Islamic law too, as the Prophet did not like it. It was "the most evil of all things allowed in front of Almighty Allah," the Prophet said. The Islamic view of marriage is very much a physical union between a man and a woman. It is a great means of managing household affairs and protecting a good generation. When a civil union, or if at times called an akad, is in place, couples have rights and responsibilities. They are free to enjoy time with each other and make plans for the future. To their astonishment, not all marriages survive. The penultimate choice is divorce or failure of marriage. Divorce was prevalent and a requirement among the medieval Arabs. Qadi Numan states that since Ali wedded and divorced an incredible number of women, he discouraged men of Kufa from sending their daughters to Imam Hasan, his son. To marry a second wife, he also never divorced one of his four wives. The term "divorce" has different meanings in different languages and religions and is also a common word. Islamic marriage of matrimony by definition is a type of social contract which can be ended.

Islam does approve "divorce," but as an evil which at times cannot be prevented due to its rational and logical interpretation of all human affairs. Who can say there are occasions like these when it is not feasible in a human sense for the couple to continue with a happy and

---

<sup>5</sup> *Ibid*

successful life as husband and wife? Cannot they just quietly separate and for the good of both instead of embarking on a life of strained relationships and misery? Ameer Ali further contends in his book "Mohammedan Law," that the Prophet's reforms give a new era to the history of Eastern hegemony. Prophet Muhammad banned divorce in toto and demanded equal reasons for divorce for women. The Prophet, as per some sources, demanded, "Let a woman be cut up if she is prejudiced by a family."

### **LEGAL FRAMEWORKS:**

The Hindu Marriage Act (1955) applies to Buddhists, Sikhs, Jains, and Hindus. According to it, divorce is legal with the agreement of both couples as well as in certain cases, i.e., cruelty, adultery, desertion, etc. The Hindu Marriage Act was enacted in 1955 to regulate marriages among Hindus, Buddhists, Sikhs, and Jains. At divorce, there are provisions of maintenance and alimony that state support maintenance by the dependent is to be paid by either wife or husband every month; the terms of this can be agreed on through the court according to the nature of each case. Depending on who is richer, this will vary. As for the children, the custody, upkeep, and education cases are also considered and guaranteed. Based on the provisions of this Act, children below five years of age are statutorily retained with their mothers because of their infancy. The Hindu Minority and Guardianship Act of 1956, Section 6, lays down the conditions under which the father gains the rights of a child up to 18 years of age. (One of the ways religious practices make the constitution's provision for equality for women null and void and are discriminatory and patriarchal.) When a child is nine years old and he is questioned whom he would like to live with, how much he desires something is considered in spite of this limitation. The well-being of the subject minor is the overall justification for so doing. Legal, joint, or sole custody may also be granted in other situations.<sup>6</sup>

Furthermore, until the age of 18 years, the parent can be required to provide child support. Law prefers equality regarding rights rather than property, for example, the share proportionate of each of them is due, yet most Indian women are not aware of this. Assumptions being that these rights have not been defined in express terms, this woman is legally entitled to stay in her husband's residential house irrespective of what the property is called. She also has a right to maintenance and half her husband's property. The Hindu Succession Act of 1956 provides the wife with the right to claim equal half in a court case for family property. There are, however,

---

<sup>6</sup> Kumar, Ritu, *The Special Marriage Act and Interfaith Marriages* 90 (Eastern Law House, New Delhi 2<sup>nd</sup> edn 2015)

a series of factors that influence the court's decisions and actions. The provisions for property which the husband has acquired on his own, however, may differ somewhat depending on the wording of their divorce, and it is uncertain how much property will be the wife's. b) The 1937 Application of the Muslim Personal Statute (Shariat): This law regulates Muslim law and divorce and includes such Islamic law for divorce as Mubarat, Khula, and Talaq. Men in Islam generally possess double the amount of possessions women possess.<sup>7</sup>

In exchange, for the period of iddat, a woman undergoing divorce is supported by cash. Her biological parent, her natal kin, or even her offspring, in the event that they are adults and not minors, then have control over this cash. But she can still be availed of financial assistance under Section 125 of the CrPC until she re-marries or, if she has any dependents less than 18 years old and in need, until she is able to obtain a regular means of livelihood. Muslim personal law was more defined and devalued by Muslim Women (Protection of Rights on Divorce) Act of 1986 (the Shah Bano case being one such bunch of opposite laws and the last decision served). Custody of the child is also addressed under this act (Economic Times, 2022). Muslim Personal Law (Hizanat) says that, unless the mother is unsuitable, the mother is given custody of the son until he is seven years of age. But if the child is a daughter, the age is lengthened in adolescence. The mother has greater control over who is given custody of the child in Islamic divorce cases.

c) Special Marriage Act, 1954: This act permits the marriage or civil union between people of various religions. Divorce is permitted with the consent of both parties or for the same reasons as under the Hindu Marriage Act. Section 37 states succinctly the permanent orders of alimony and support that may be issued in interfaith marriages under this act. The wife must be given an amount of money each month by the husband in order to support her either by charging his property for a definite amount of time or giving her a sum amount of money each month. There are no particular laws that state which parent holds more rights, although Section 38 also addresses child custody wherein the spouse continues to pay for the children's education and other miscellaneous expenses. d) Divorce Law Amendment Act of 2019

However another extensive overhaul of divorce laws was made in 2019 through the passing of the Divorce Law (Amendment) Act.

---

<sup>7</sup> 2010 A I H C 3118

This amendment was aimed at hastening the time for which it took to grant a divorce, particularly in cases of mutual consent. This amendment lowered the waiting time for mutual consent divorce to three months from six months. The law also resolved issues of alimony and maintenance. Maintenance should be paid in a timely and fair manner, having regard to the maintenance of the economic security of the spouse, as provided under the Divorce Law (Amendment) Act. The Act further sought to alleviate the economic burden of divorce proceedings, which often ended up being long court cases.

## THE IMPACT OF DIVORCE LAW REFORMS

### Greater Access to Divorce

One of the direct outcomes of the amendments in India's divorce law has been increased access to divorce for individuals, particularly women. The 1955 and 1976 amendments provided couples of both sexes with legal separation on equal terms. In particular, the institution of mutual consent divorce enabled people to annul their marriages without going through long and acrimonious legal battles. Apart from that, waiting periods have also been minimized by the Divorce Law (Amendment) Act so that individuals are able to proceed in life without interruption. Due to this, couples are able to end one page of their individual life and start a new one with more freedom. Social Change and De-Stigmatisation<sup>8</sup>

Divorce used to be a humongous social stigma in India, particularly for females.

As divorce was considered a sign of failure in marriage, divorced women were once subject to social boycott and harassment. But with the legal system evolving and the number of divorce cases on the rise, stigma of divorce has slowly vanished. With the judicialization of divorce and proceedings that made divorce possible, the mindset of Indian society regarding divorce shifted. Today divorce is becoming a personal choice and not a social failure, and more individuals are opting for divorce when they are not satisfied.<sup>9</sup>

## JUDGMENT

### Increased Access to Divorce

With the reformation of India's divorce law, divorce is no longer a far-fetched dream for people, particularly women. The amendments of 1955 and 1976 brought couples of both genders on

---

<sup>8</sup> Diwan, Paras. *Law of Marriage and Divorce* 89 (Taxmann, Publication Delhi 2<sup>nd</sup> edn 2016)

<sup>9</sup> AIR1995KER252

equal footing to seek legal separation. The addition of mutual consent divorce, in particular, enabled people to end their relationships without subjecting themselves to long and agonizing legal processes. Apart from this, waiting periods have been reduced by the Divorce Law (Amendment) Act so that individuals are able to continue with their life without wasting time. The couple can end one part of their personal life and start another with greater freedom. Social Change and Stigma Removal<sup>10</sup>

Divorce was a significant social taboo in India, particularly among women.

Since divorce was viewed as a failure of marriage, divorced women were ridiculed and socially boycotted. But with the increase in the number of cases and the nature of the legal system, this stigma has lost its ground with the passage of time. Legalization of divorce and the laws making divorce easily accessible have changed Indian culture's perception about divorce. Divorce is increasingly no longer viewed as a failure in terms of society and is rather more of an individual choice, with more individuals opting to divorce if they are unhappy.

## CONCLUSION

Briefly, Indian laws on divorce are a reflection of the country's wide social and religious base, with various laws regulating various communities. The social impact of divorce is still complicated although there has been an expansion and increasing effectiveness of the laws, especially for women who are otherwise socially excluded and economically weaker. Judicial decisions still play a crucial role in divorce cases, with courts increasingly willing to take individual rights into account and expediting the judicial system. Yet achieving the better and more tolerant approach to divorce requires a balance between legal reform and social tolerance. The institution of marriage, although rooted deeply in Indian society and tradition, has seen an enormous change over time, especially in divorce. Secular statutes such as the Special Marriage Act of 1954 complement religious personal law-based legal provisions for divorce. These statutes offer a legal solution to the dissolution of a union and, in turn, echo the religious, social, and cultural intricacies of Indian civilisation. Judiciary has played a key role in clarifying and expanding the grounds of divorce over time through a succession of judgments on mental illness, cruelty, desertion, and marriage breakdown. However, despite judicial advancements, divorce remains socially unacceptable, particularly for women who undergo economic ruin, social rejection, and mental trauma after the event. As there are too many women who find it

---

<sup>10</sup> Mulla, D. F. *Principles of Hindu Law* 88 (New York University Press, 2<sup>nd</sup> edn 1998)

difficult to gain parenting rights, assistance, or even legal representation, gender justice concerns persist. The absence of a uniform civil code and the heterogeneity of personal laws make it even more difficult and result in differential enforcement of remedies and rights. Apart from simplifying the divorce process and homogenising societies, reform is a simple option so that it is gender-sensitive, just, and attuned to the aspirations of a progressively modernising society. Legal literacy, readily accessible family courts, and efficient enforcement procedures need to go together with public education so that divorce is de-stigmatised and the law advances the freedom, dignity, and justice of all. Though the law provides the framework, the evolution of judicial thought, policy action, and people's perceptions will in fact determine the contours of the future of divorce jurisprudence in India.

## REFERENCE

1. Agnes, Flavia. "Family Law and Constitutional Claims." *Journal of Indian Law and Society*, Vol. 2, 2011
2. Ramesh, Maya. "Divorce Laws in India: A Gendered Analysis." *Indian Journal of Gender Studies*, Vol. 25, No. 1, 2018
3. Kumar, Ritu. "The Special Marriage Act and Interfaith Marriages: Legal Issues and Challenges." *NLU Journal of Legal Studies*, 2020
4. Jain, Aishwarya. "Irretrievable Breakdown of Marriage as a Ground for Divorce in India." *NUJS Law Review*, Vol. 12, 2020
5. Misra, Preeti. "Marriage, Divorce and Maintenance Laws in India: Need for Uniform Civil Code." *Indian Bar Review*, 2019
6. Dutta, Shreya. "Justice for Women in Divorce Proceedings: A Critical Legal Perspective." *Economic and Political Weekly*, Vol. 56, No. 15, 2021
7. Bhattacharya, Suchita. "Matrimonial Litigation and the Indian Judiciary: Gendered Challenges in Family Law." *International Journal of Law and Policy Review*, Vol. 9, Issue 2, 2021
8. Sharma, Purna. "Divorce Trends and Changing Family Patterns in Urban India." *Journal of Family Studies*, 2020
9. Kapoor, Poonam. "Triple Talaq and the Judicial Response in India: Towards Gender Equality." *South Asian Law Review Journal*, Vol. 6, Issue 1, 2021
10. Bhat, A.M. "Uniform Civil Code and the Right to Religion: A Study in Light of Divorce Provisions." *India Law Journal*, Vol. 13, No. 1, 2020

11. Mehrotra, Ritu. "Reforming Family Law in India: The Role of Courts in Divorce Jurisprudence." *Asian Journal of Comparative Law*, Vol. 15, Issue 2, 2021
12. Pillai, Radhika. "Feminist Legal Approaches to Indian Matrimonial Laws." *NALSAR Law Review*, 2019

