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FROM SILENCE TO SOVEREIGNTY: WOMEN'S LEGAL AWAKENING IN PERSONAL LAW.

AUTHORED BY - ARIBA KAMAL

ABSTRACT:

India's diverse personal law systems, rooted in religious and customary practices, often fail to uphold the constitutional mandate of gender equality. This paper critically examines the historical and legal evolution of women's rights within the frameworks of Hindu and Muslim personal laws, focusing on marriage and succession. In ancient India, women enjoyed significant rights, including education, property ownership, and participation in decision-making. However, over time, patriarchal interpretations of Dharma and religious texts curtailed these freedoms, reinforcing gender hierarchies. The medieval era marked a deep regression, where harmful practices like Sati, child marriage, and exclusion from inheritance became widespread. Legal reforms under colonial rule and post-independence legislation, such as the Hindu Marriage Act (1955) and Hindu Succession (Amendment) Act (2005), began correcting these injustices. In Muslim law, codifications like the Shariat Act (1937) and recent bans on triple Talaq reflect similar efforts. Despite these reforms, entrenched patriarchal norms still hinder women's legal agency. This paper interrogates whether personal laws, inherently unequal, can align with constitutional ideals or require a Uniform Civil Code to ensure universal gender justice. It also examines judicial responses and the constitutional tensions surrounding personal law exemptions under Article 13, highlighting the urgent need for inclusive legal reforms. This paper explores the journey of women's rights in India through the lens of personal laws, particularly focusing on marriage and succession. While the Indian Constitution guarantees equality, personal laws—shaped by religion and tradition—often fall short of delivering justice to women. Historically, women in the Vedic period enjoyed greater rights, including access to education, property, and participation in assemblies. Over time, however, these rights were eroded by patriarchal customs cloaked in religion, especially during the medieval period, when harmful practices like Sati, child marriage, and denial of inheritance became normalized. The paper traces the shift brought by colonial and post-independence legal reforms, such as the Hindu Marriage Act (1955), Hindu Succession (Amendment) Act (2005), and significant Muslim personal law reforms including the ban on triple Talaq. Despite these changes, many women today still struggle to access their rights due

to deep-rooted societal norms, lack of awareness, and weak enforcement. By examining legal developments and key court cases, this study questions whether gender equality can truly exist under a fragmented personal law system or if a Uniform Civil Code is necessary. Ultimately, it highlights the ongoing tension between constitutional promises and traditional laws that continue to shape women's lives.

INTRODUCTION

India is a heterogeneous society, where the people are governed by their particular customs and usage, called personal law, which deals with marriage, maintenance, adoption, and succession. Despite the constitution guaranteeing the right of equality irrespective of gender, somehow personal laws fail to do so. This paper explores the concept and evolution of laws concerning the rights of women in the matter of marriage and succession. The women have always been suppressed from ancient times till today. This underlying inequality raises critical questions that are:

- Can a personal law system truly uphold the principle of gender equality?
- Is equality before the law a universal guarantee, or mere a tusk?
- Are women enjoy the same legal rights as men if the rights are determined by person laws rather than the uniform civil code (UCC)?

WOMEN IN EARLY AGE

In India, **DHARMA** represents one's righteous duty, it is a guiding principle that upholds what is right and just within the moral order of society. Dharma was first explained in the Rig Veda, where it is portrayed as the cosmic foundation underlying the order of the universe.

During the Rig Vedic period, the true concept of Dharma was reflected in a society that honored gender equality, granting men and women equal standing in social and spiritual life. During that period, women occupied a high standard position in the realm of education. For example, **Kunti** in **Mahabharata** is known for possessing intense knowledge of the Atharvaveda. This is the indication of literacy and wisdom of women in ancient Indian society.ⁱ

In ancient India, women were granted to choose their spouse, exercising autonomy in marital decisions through the established practice of the **swayamvara system**.ⁱⁱ At that time, they were

possessed property as a matter of rights, including to inherit and manage Stridhan, gifts, dowries, and personal earnings.ⁱⁱⁱ

Historical evidence pointed about the active involvement of women in early political institutions such as the Sabha and Samiti. Women attended popular assemblies like Sabha and Vidatha in Vedic period. The Rigveda informs us that Yosa (unmarried girl) went to the Vidatha. She took part in the deliberations of the Vidatha (Sharma, 1968) Women had right to speak in these assemblies. Women took part in the deliberations of the Vidatha.^{iv}

Eventually, there have been major shifts in the cultural standing and rights of women, it indicates the developing cultural, legal, and religious norms throughout the history. **Manu** in his teachings encouraged early marriages for girls, he suggested that a man around thirty should wed a twelve-year-old girl. This shows that gender roles and age expectations in marriage were **conditioned by longstanding social norms.**

Although, the **Dharma Shastras** did not recognised divorce among upper-caste individuals (technically called dvijas), however, there were an exception in **Brahmavaivarta Purana**, it stating that a husband may divorce his wife if she speaks harshly. In such situations, ancient texts mandated that the woman's father must take responsibility for her care and protection, reinforcing patriarchal norms around marital conduct and familial duty.^v

The Dharma across ancient Indian history shows a striking contradiction; what began as a moral ethos among all especially towards women, but slowly became an ideological instrument of control. They once acknowledged as wisdom, property holders, and decision-makers, were gradually oppressed by patriarchal systems cloaked in religious dilemma.

Before arrival of Islam, women were deprived of rights and dignity, they were treated as men's property, And were excluded from succession of parent' or spouse's property. Early and multiple marriages were practices at that time, that today would be categorized as fornication, adultery, prostitution, or polyandry, and they could even marry two sisters simultaneously. With the advent of Islam, marked as a significant reforms in relation to these norms, Islam recognized marriage as an obligation on both parties. It granted women the same rights as given to men, such as right to inherit, and right to choose a spouse. Islamic law imposed on men to limits marriages up to four wives at a time and prohibits marriages within certain degrees of

relationship, such as marriage with two sisters. These revolution shift towards the women's dignity and status equal to the men.

WOMEN IN THE MEDIEVAL AGE

During Medieval period, the status of women deteriorated as compared to the Vedic period, it was marking a dark chapter in their societal role. The rise of Brahminical orthodoxy within Hinduism, regain the cultural and religious norms in ways that severely restricted women's freedoms. Practices such as child marriage, sati, and jauhar were widely enforced and socially accepted, it justified through the interpretations of religious mandate. Widow remarriage was condemned as a grave sin, and women were systematically denied their autonomy. These restrictions were imposed in the name of preserving religious purity and protecting honor, thus reducing women to symbols of familial and communal reputation. Once active participants in intellectual and spiritual life, women became confined to domestic spaces, burdened with customs that served patriarchal control. The cumulative impact of these changes transformed women into helpless figures, stripped of the dignity and rights they had previously enjoyed, and passed down these injustices as a cultural legacy.^{vi}

Marriage and Succession in Hindus

During medieval India, women in upper-caste societies were especially subjected to oppressive rituals like Sati and Jauhar. In the Hindu society practice of Sati, widows were expected to immolate themselves on their husband's funeral pyre, often praised as virtuous, while refusal led to character defamation. Similarly, Jauhar was prevalent in Rajput communities, where women would commit mass self-immolation to avoid capture and perceived dishonor if their husbands were defeated in battle.. Widows were denied basic human dignity, barred from auspicious ceremonies, deemed carriers of misfortune, and forced into lives of isolation and servitude. Even motherhood became conditional: only those who bore sons received societal respect and inclusion in family rituals, while mothers of daughters faced humiliation and neglect, even from their husbands and families. Women were denied partnership in life, treated instead as objects of tradition, and silenced by fear, shame, and rigid customs.^{vii}

The medieval era began with the invasion of Muslim rulers. The Muslim rulers imposed Shariat law in matters of property rights, but on Muslim community and remain untouched the Hindu personal laws. Earlier, jewellery and other movable property were considered as women's property, later losing their meaning and becoming a symbol of dowry. The women had owned

property with limitations. She could not alienate such property. After her death, the property vests in the next heir. However, there was an exception that she could alienate her property firstly for legal necessity, secondly for the benefit of the estate, thirdly for the discharge of her duties, such as the marriage of her daughter, the funeral rites of her Husband, etc. Her position concerning the property was merely a caretaker and no more than this.

Marriage and Succession in Muslims

During the medieval period, polygamy was widely practiced among Muslim men, in accordance with Islamic teachings that allowed marriage up to four wives under specific conditions: primarily fairness, justice, and equal treatment. However, these principles were frequently misunderstood or deliberately ignored. Rather than viewing polygamy as a responsibility laden with ethical balance and compassion, many treated it as a privilege tied to status, wealth, or male desire.

The original concept emphasized that each wife must receive equal affection, financial support, and respect. But in practice, emotional neglect, favoritism, and unequal treatment were common. Many believed polygamy to be an unrestricted right rather than a conditional allowance, leading to situations where women were emotionally sidelined and socially disadvantaged. The spiritual intent behind the rule was focused on justice and the protection of widows and orphans, was often lost amid patriarchal reinterpretations that centered male authority and desire.

This distortion fed into broader structures of gender inequality. Instead of providing shelter and dignity to more women, polygamy sometimes became another instrument of control, reducing the voice and agency of the women involved.

EVOLUTION OF HINDU LAWS

The British government's efforts to reform Hindu marriage laws marked the beginning of modern social legislation in India, but they also exposed deep cultural fault lines. While laws supporting widow remarriage, discouraging child marriage, and promoting inter-caste unions were intended to uplift society, they were met with resistance from the educated Hindu classes. This opposition reflected a reluctance to accept externally imposed change and a desire to protect traditional customs.

In **1851**, the British Government enacted the **HINDU MARRIAGE ACT^{viii}**. It was the first attempt to abolish the practice of the Sati system.

In **1856**, the British Government introduced the **Hindu Widows' Remarriage Act^{ix}** to eradicate the entrenched cultural belief that Hindu widows were forbidden from remarrying, marking a significant step toward social reform in colonial India.

After India gained independence, the legal framework surrounding marriage underwent a significant transformation. A major milestone was the enactment of the **Hindu Marriage Act of 1955 (HMA)^x** which created a unified set of laws for Hindus nationwide. This legislation addressed key aspects like marriage registration, divorce procedures, and spousal maintenance, aiming to promote gender equality within the marital relationship. It aims to make Hindu Marriage more structured and protect the rights of individuals. Some of the key features of HMA:

- The HMA forbids a person from having more than one wife or husband at a time.
- This Act provides the minimum age of marriage that a woman must not be at the age 18 years of age at the time of marriage.
- It gives the right to divorce in unavoidable and critical circumstances that break down a marriage. Under **Section 13(2) of HMA^{xi}**, a woman has the exclusive right of divorce on certain grounds, such as the husband committed Bigamy, Rape, Sodomy, or Bestiality, Not cohabiting after a maintenance decree, or the option of puberty.
- Under **Sections 24 and 25 of HMA^{xii}**, the wife is entitled to get maintenance during the continuance of marriage as well as after the dissolution of marriage.
- The paramount consideration in determining custody of a minor child is the child's welfare; nonetheless, the Hindu Marriage Act often results in the mother being preferred.

Originally, under the **Hindu Succession Act (HSA) of 1956^{xiii}**, daughters were excluded from being coparceners in a Hindu joint family. This meant they had no birthright to ancestral property, unlike sons. Only women related to male coparceners, such as mothers, wives, or widows, could be part of the coparcenary, and even then, they had limited rights. Thanks to **Justice B P Jeewan Reddy**, prepared **174th Law Commission Report** on '**Property Right Of Women _Proposed Reforms Under Hindu Law**'. The report strongly criticized the discrimination against daughters, calling it unjust and unconstitutional. As a result, the **Hindu Succession (Amendment) Act, 2005** was enacted. The **key reform** was the **inclusion of**

daughters as coparceners under Section 6 of the Act. This gave unmarried daughters equal rights in ancestral property.

EVOLUTION OF MUSLIM LAW

Muslim law in India, drawing from the principles of Sharia, constitutes a distinct legal system for governing personal matters within the Muslim community. It provides specific guidelines on issues such as marriage, divorce, maintenance, and inheritance, functioning in parallel with the broader framework of Indian personal laws and constitutional provisions. Over the time, this body of law has evolved through judicial interpretation, legislative reform, and community practice. While Islamic Law formally grants women rights such as education, property ownership, employment, free choice in marriage, and inheritance, the extent to which these rights are upheld often depends on how religious teachings are interpreted and applied. In many cases, cultural traditions or patriarchal norms, not Islamic principles themselves, limit women's access to these rights, especially in areas like work and property.

Codification of Muslim Personal Law

- The enactment of the **Shariat Act in 1937^{xiv}** marked a formal recognition of Muslim personal law in India. However, despite its intent to override customary practices, many communities continued to rely on local traditions. The Act specifically mandates that in cases of intestate succession, courts must apply Muslim law to all Indian Muslims, thereby establishing a statutory preference for religious law over custom.
- **The Dissolution of Muslim Marriages Act, 1939^{xv}** grants Muslim women the statutory right to seek judicial divorce on defined grounds, thereby codifying their entitlement to marital relief under personal law.
- **The Muslim Women (Protection of Rights on Divorce) Act, 1986^{xvi}** was enacted to safeguard the financial interests of Muslim women following divorce. It entitles a divorced Muslim woman to a fair and reasonable provision and maintenance from her former husband, to be paid within the Iddat period. This legislation was a direct response to the public debate surrounding the **Shah Bano case^{xvii}** and aimed to clarify the obligations of Muslim husbands under personal law. While initially interpreted as limiting post-iddat maintenance, subsequent judicial pronouncements, particularly in **Danial Latifi v. Union of India^{xviii}**, expanded its scope, affirming that the provision made during the iddat period must be sufficient to sustain the woman beyond that

timeframe. Thus, the Act not only codifies financial protection but also reinforces the principle of dignity and security for Muslim women navigating marital breakdown.

- Muslim women also have the right to initiate divorce through *khula*, where they request separation by offering compensation, and through *Mubarat*, which is a mutual agreement between both spouses to end the marriage. These options reflect the broader framework of Islamic law that recognizes a woman's autonomy in marital decisions. While *khula* empowers her to seek divorce even without the husband's initiation, *Mubarat* allows both partners to part ways respectfully when the relationship is no longer viable.
- *The Muslim Women (Protection of Rights on Marriage) Act, 2019*^{xxix} was enacted in the wake of the Supreme Court's decision in *Shayara Bano v. Union of India*^{xx}, which held the practice of triple Talaq unconstitutional. This Act criminalizes the pronouncement of **Talaq-e-biddat** and declares it void, thereby offering Muslim women stronger legal protection against arbitrary and unilateral divorce. This legislation reinforces a woman's right to marital security by ensuring that divorce cannot be effected impulsively or without due process. It marks a shift from personal law permissibility to constitutional scrutiny, aligning religious practices with principles of gender justice and equality.

Right of maintenance under Secular Law

Muslim women in India are entitled to claim maintenance not only under personal law but also through secular legal provisions designed to uphold basic human dignity. **Section 125 of the Criminal Procedure Code (CrPC), and Section 144 under the Bharatiya Nagarik Suraksha Sanhita (BNSS)**^{xxi}, provide a uniform remedy for wives, including divorced Muslim women, who are unable to support themselves. These provisions operate independently of religious identity and are rooted in constitutional principles of equality and social justice. In other words, even if personal law limits post-divorce maintenance, CrPC / BNSS ensure that no woman is left destitute simply because of her faith. The law recognizes that financial support after divorce is not a matter of religious discretion, but a legal obligation grounded in fairness and survival.

Inheritance right

The Bombay Hereditary Offices (Watan) Act of 1886^{xxii} reflected a deeply patriarchal approach to succession, where daughters were systematically excluded from inheriting watan

property. In cases where a watandar died leaving behind a widow, a daughter, and a paternal uncle, the daughter was denied any share under the Act, and the widow was entitled to only one-fourth of the property, typically as a limited life interest. The remaining three-fourths would devolve upon the paternal uncle, reinforcing the primacy of male agnates in hereditary succession.^{xxiii}

Sunni Muslim inheritance law assigns fixed shares to female heirs based on the presence of male descendants. A wife receives **1/8 of the estate** if there is a son, and **1/4** if there is none. The mother is entitled to **1/6** when a son exists, and **1/3** in his absence. Daughters inherit **1/2** of the estate if they are the only child, and **2/3 collectively** if there are more than one daughters and no son. However, if a son is present, daughters do not receive a fixed share; instead, they become **residuary heirs**, inheriting what remains after fixed shares are distributed. In such cases, each daughter receives **half the share of a son.**^{xxiv}

While Sunni Muslim inheritance law provides fixed shares to female heirs. Many Muslim women are denied even these limited rights due to entrenched patriarchal customs, lack of legal awareness, and societal pressure to relinquish their claims. This exclusion persists despite the fact that women today contribute equally to family life, emotionally, financially, and in caregiving roles. They support aging parents, co-build assets, and often sustain households alongside or in place of male relatives. The gap between legal entitlement and actual access underscores the urgent need for reform, enforcement, and a more inclusive interpretation of justice.^{xxv}

WOMEN'S RIGHT UNDER INDIAN CONSTITUTION

In the case of *State of Bombay v. Narasu Appa Mali*^{xxvi} the court determines the relationship between Article 13 and Personal Laws in India. This landmark judgement is the binding precedent which held that personal laws are immune from the application of Article 13 on two grounds:

1. Personal laws are **not “laws” under Article 13(3)(a)** of the Constitution, and
2. Personal laws are **not “laws in force” under Article 13(3)(b)** of the Constitution.

In *Krishna Singh v. Mathura Ahir*^{xxvii}, The Apex court had held that the personal laws cannot be challenged on the ground of violating Part III of the Constitution. But this observation was not clarified by the Honorable Court. However if personal laws are not affected by the part III of the Constitution, then one must infer that the personal rule of Muslims or Hindus did not fall

within the scope of ‘laws’ as laid down in Articles 13(1) and 372(1) of the Constitution even if they were valid and ruled by millions of Indians before and even immediately before the start of the Constitution. Since, if they were, then it would be difficult to understand how to obtain some immunity from the application of the primary law that, While the earlier laws have been in place, has subjected all of them to, in particular, the provisions of the Constitution and Part III. The case of Mathura Ahir does not aid us in understanding this problem.^{xxviii}

In **SrinivasaAiyar v SaraswathiAmmal**^{xxix}, similar question that were raised in **Narasu’s case**^{xxx} was also raised in this case. But the Division Bench did not think it necessary to decide that question. In this case, the Madras Hindu (Bigamy Prevention and Divorce) Act of 1949, which criminalizes and disqualifies Hindus bigamy, was challenged as being violative of Article 14 and Article 15’s right to equal rights in compliance with Article 25 of the Constitution, and of religious freedom. The contested act denied equality and equal protection of the Hindus rules, discriminated against them on the basis of religion and violated the right to freely profess and recognize and encourage religion by banning, Punishing and invalidating polygamy only between Hindus, while leaving Muslims’ rights to exercise such polygamy totally unaffected. It was contended that. However, it has been held that, while the subjecting of the Hindu and Muslims to separate sets of laws would be classification, the essence of that classification was “not based solely on the grounds of religion, but based on considerations which are specific to each of the communities.”^{xxxi}

However, with regard to the issue of whether the word ‘all laws in effect’ in Article 13(1) of the Constitution includes or doesn’t include any personal rule, it has been observed that it was “not appropriate to deal with the more complicated question” and, even if presumed, the Act does not, in our view, violate Article 15 of that ruling.^{xxxii}

Personal laws have been excluded from Article 13 to protect Articles 17 and 25. But this exclusion has not left women unprotected. Even if personal laws are technically excluded from Article 13, **Articles 14, 15, and 21**^{xxxiii} still apply to **personal laws**. When personal laws are applied or enforced by the State in ways that violate fundamental rights, they can be challenged under **Article 14, Article 15(1), and Article 21**^{xxxiv}. These articles ensure that no custom, tradition, or religious rule can be used to justify harm, exclusion, or denial of autonomy. Even if personal laws are not directly struck down, their implementation must align with

constitutional values. In this way, the Constitution protects women from being disadvantaged by personal law, reinforcing that dignity and equality cannot be compromised by tradition.

UNIFORM CIVIL CODE (UCC)

The Uniform Civil Code, enshrined in **Article 44 of the Constitution^{xxxv}**, seeks to replace cultural and religious-based personal laws with a single, secular framework for civil matters such as inheritance, guardianship, and maintenance. For women, this reform promises substantial benefits: equal property and inheritance rights across all communities, uniform access to maintenance and custody, protection from arbitrary or discriminatory customs, and legal clarity in personal matters. These changes would ensure that a woman's civil rights are not determined by her religious identity but by a common legal standard embedded in constitutional values. However, critics argue that the UCC may threaten cultural diversity and religious freedom, particularly among minority communities who fear the erosion of their distinct traditions. Despite these concerns, the UCC remains a constitutional aspiration aimed at harmonizing civil law with gender justice, offering women a more consistent, equitable, and dignified legal framework across India.

The judiciary has played a pivotal role in advancing the discourse on the Uniform Civil Code (UCC) by highlighting the contradictions between personal laws and constitutional principles. Through landmark judgments, the courts have underscored the need for a unified legal framework that ensures equality, secularism, and gender justice. These cases not only expose the limitations of religion-based personal laws but also emphasize the urgency of legislative action to implement a UCC.^{xxxvi}

CONCLUSION

When oppression becomes law, resistance becomes duty. The path of women awakening from silence to sovereignty has been shaped by resistance, reform, and resilience. Personal laws, deeply embedded in religious and traditional belief that have long dictated limits of women's rights, often reinforce gender biased hierarchies under the guise of cultural and religious preservation. Though the significant steps have been made by the Judiciary, and Legislature, yet continues to create unequal treatment, especially in matters of marriage, divorce, and inheritance. Gender justice cannot be conditional; it should be available for all irrespective of gender. The Legislation is trying to make a uniform law (officially known as Uniform Civil

Code) that would be applicable for all, no matter which community the person belongs to. Its aim to replace fragmented, custom-based laws with a unified legal system upholding the equality, dignity, and constitutional values. Critics believe that it is an attack on personal as well as religious belief, I would say it is a commitment to equality, fairness and justice for every woman who cannot speak for herself. It is only by shedding the remnants of unspoken voice of women and inequality, that can women stand fully into sovereignty, where rights are not bounded by tradition, but guaranteed by law.

ⁱ Osheen Singh, viplav Tiwari, 'the role and status of women in relation to Dharma', *your law article*, <https://www.yourlawarticle.com/post/the-role-and-staus-of-women-in-relation-to-dharma> accessed 03 Aug. 2025.

ⁱⁱ *ibid*

ⁱⁱⁱ Dr. Ganga deep Kaur, 'Position of women in ancient India', *International journal of Arts, Humanities, and Social studies*, <https://www.socialstudiesjournal.com/archives/2025/vol7issue1/PartI/7-1-113-194.pdf> accessed 03 Aug. 2025

^{iv} Anjali Varma, Mamta Dev, "VIDATHA TO CABINET THE POLITICAL JOURNEY OF FEMALE FROM THE RIG-VEDIC TO LATER VEDIC PERIOD", *International journal of creative research and Technology* <https://share.google/y01bR9KorpxMBcu4> accessed 02 Oct 2025

^v Dvijas | Varna System, Caste System, Dharma | Britannica <https://share.google/Gw7ROHV0NCAyn2Hcd> accessed 08 Aug 2025

^{vi} Sangeeta kumari pasi, jainendra Chauhan, 'female identity in Vedic, mediaeval, and modern period: In distinctive context of India, Tuijin Jishu/*journal of propulsion technology*, <https://share.google/KdELCDS3bqLMdXFDs> accessed 04 Aug. 2025

^{vii} *Ibid*

^{viii} Hindu Marriage Act, 1851

^{ix} Hindu Widow Remarriage Act, 1856

^x Hindu Marriage Act, 1955

^{xi} Section 13 Hindu Marriage Act, 1955

^{xii} Section 24 & 25 Hindu Marriage Act 1955

^{xiii} Hindu Succession Act, 1956

^{xiv} Shariat Act, 1937

^{xv} The Dissolution of Muslim Marriage Act, 1939

^{xvi} The Muslim Women (Protection of Rights on Divorce) Act, 1986

^{xvii} Mohd Ahmad Khan v Shah Bano Begum [1985] AIR 945

^{xviii} Danial Latifi v Union Of India [2001] AIR SC

^{xix} The Muslim Women (Protection of Rights on Marriage) Act, 2019

^{xx} Shayara Bano v Union Of India [2017] AIR SC

^{xxi} Section 125 Criminal Procedure Code 1973/ section 144 Bharatiya Nagarik Suraksha Sanhita 2023

^{xxii} The Bombay Hereditary Offices (Watan) Act of 1886

^{xxiii} Mulla, *principles of Mohammanan law*, 66-74, Lexis Nexis, 22nd Ed. 2022

^{xxiv} *Ibid*

^{xxv} *Ibid*

^{xxvi} State of Bombay v. Narasu Appa Mali [1952] AIR 84 BOMB HC

^{xxvii} Krishna Singh v. Mathura Ahir, [1980] AIR SC 707

^{xxviii} Dr. Balasaheb Sonajirao Garje, "AN ASSESSMENT OF STATUS OF PERSONAL LAWS IN INDIAN CONSTITUTION", *Palarch's Journal Of Archaeology Of Egypt/Egyptology* 17(5).

^{xxix} SrinivasaAiyar v SaraswathiAmmal, [1952] AIR Mad 193

^{xxx} Narasu, supra note xxv

^{xxxi} *Ibid*

xxxii Ibid

xxxiii Constitution of India 1950

xxxiv Ibid

xxxv ibid

xxxvi Umesh Bhagwati, "Constitutional Mandate and Judicial Perspectives on the Uniform Civil Code in India", *INTERNATIONAL JOURNAL OF LEGAL SCIENCE AND INNOVATION*, <https://share.google/rDURiDu8IpfTiPYGG> accessed 01 Oct 2025

