



## **A STUDY ON “AWARNNESS , ATTITUDE AND PRACTICES OF TRIPAL TALAQ IN MUSLIM COMMUNITY OF MOTIPURA VILLAGE ”**

*<sup>1</sup>Ms. Naziyabanu Rathod , <sup>2</sup>Dr. Christina Parmar*

<sup>1</sup>Master of Social Work , Parul Institute of Social Work Parul University , Vadodara , Gujarat , India ., Email ID : nazurathod2@gmail.com

<sup>2</sup>Associate Professor , Parul Institute of Social Work Parul University , Vadodara . Gujrat , India, Email ID, christina.parmar81018@paruluniversity.ac.in

### **ABSTRACT :**

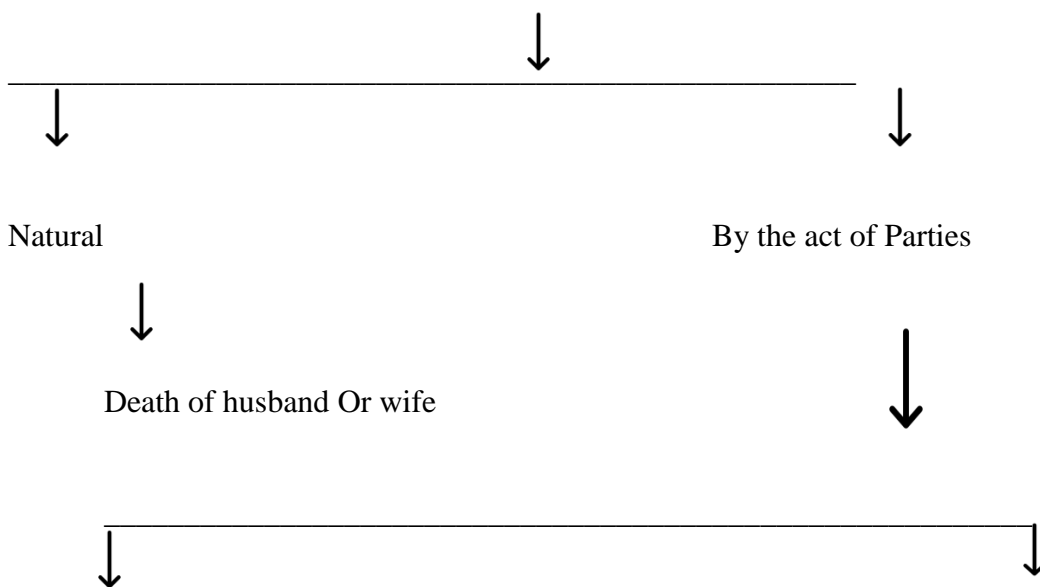
The research Paper presents “ A study on Awarnness , Attitude and Practices of tripal Talaq” in Motipura village of Vadodara district. This reserch proposal aims to investigate the study on awarnness , attitude and practices of tripal talaq . Triple talaq, also known as "Talaq-ul-biddat," holds significance in Islamic law as a means of marriage dissolution, albeit with variations across Sharia interpretations. The study is grounded in Islamic teachings that emphasize the sanctity of marriage while acknowledging the provision for divorce in cases of irreconcilable differences. Through a qualitative approach employing ethnographic research design, data was collected from sixty respondents using questionnaires and case studies. Findings reveal varying levels of awareness and attitudes towards triple talaq, highlighting its impact on individuals, particularly women, and society. Despite Islamic teachings cautioning against hasty divorces, instances of misuse and exploitation emerge, necessitating interventions for community awareness and empowerment. The study underscores the role of social work in advocating for gender equality, justice, and informed decision-making within marital relationships. Through strategic interventions, social workers can address the complexities surrounding triple talaq, foster dialogue, and promote positive transformations within Muslim communities.

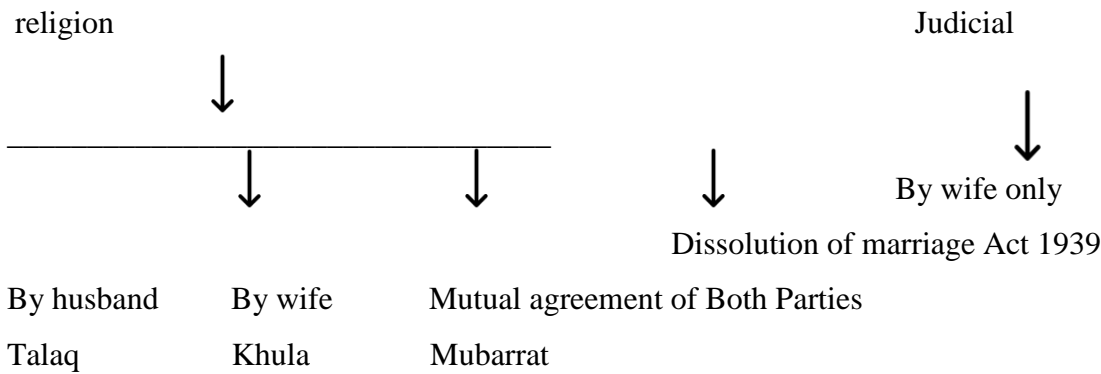
**KEYWORDS :** Talaq, Talaq-e-Ahsan,Talaq-e-Hasan ,Talaq-e-Bidai,Tripal talaq, Khulla

### **INTRODUCTION :**

Basically Talaq is an Arabic Language word which means in English is To realise . It is a form of dissolution of marriage in Islam .

#### **Types of dissolution of marriage in Islam :**





Islam has gave the respect to every individual and gave the permission to live life independently and go ahead to achive desired goals but with some rules and regulations .

Where in Islam there is a marriage system to unite two individuals but if there is no love or happiness is there between husband and wife there is a way to come out from marriage is divorce .that does not mean that marriage has no dignity or holiness . The analysis of marriage and divorce laws recognized by islamic laws clearly shows that the marriage should be respected and continued as far as possilbe .

Islam gives the right to dissolve the marriage to both the parties .

- (1)Talaq by man
- (2)Khula by woman
- (3)Mubarrat by mutual agreement

Nowdays, the big issue is seen that people are giving talaq just for very small small talks and for little conflicts . This is not right thing but To give talaq one should not to hurry in that and without any big reason one should not give talaq to his wife because the hadith of Prophet ﷺ said that

“ The most hated permissable things to Allah is divorce”  
 (BOOK : Abu dawad , Ibn-e-Maja , Dare qutni )  
 The another hadeeth ,  
 is that The Prophet ﷺ said to Muaz that

**“ Nothing is made by Allah any other thing most lovable than to release servant than any other thing in whole earth and nothing is made by Allah any other thing most hated than talaq ”**

(Dare qutni , Zild 4 , page no 40 and hadeeth no. 3939

From thesehadeeths it is proved that talaq is most hated permissible thing in Islam and it is permissible just for that any one or both can not suffer from unhappy marriage for whole life . it can be use when there is much need of it . It should only be used for big issues which can not be solved or when there is no another way .

To give talaq is valid if there is the solid reason but if there is no reason to give tripal talaq once is not good and it is sin . however to give tripal talaq once will be applicable .

***There are three types of talaq :***

**Talaq-e-Hasan      Talaq-e-Ahsan      Talaq-e-Bidai**

1. Talaq-e-Hasan
2. Talaq-e-Ahsan
3. Talaq-e-Bidai

Following types of talaq is seems preferable .

There are two types of talaq which seems good and preferable .

1. Talaq-e-hasan
2. Talaq-e-Ahsan

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## REVIEW OF LITERATURE :

**Dr. H.P Jyothi , Ms. Shahanawazbanu** conducted research at the University of Mysore, Manasagangothri Mysuru, titled "A Study on the Opinion and Perception of Muslim Women about Triple Talaq." The study focused on Muslim women in the university, with 50 respondents providing their opinions and perceptions through structured questionnaires. The objectives of the study were to understand the socio-demographic profile of Muslim women, their attitudes and perceptions towards triple talaq, their level of awareness about it, and the effects of triple talaq on Muslim women. The researcher used both exploratory and descriptive research designs. The study's findings were included in the research.

The Islamic Book “ **Shariah decree of Tripal talaq written by Mufti Nizamuddin Razvi which is translated by Patel Shabbir ali razvi** describes the talaq and its concepts and also talaq at the time of Prophet .There are two types of Talaq : Talaq-e-Bain Woman will out of the marriage at the time of pronouncement .Talaq-e-razai : After the period of iddat woman will be out of the marriage .To give talaq is valid if there is the solid reason but if there is no reason to give tripal talaq once is not good and it is sin . however to give tripal talaq once will be applicable . Talaq-e-Hasan ,Talaq-e-Ahsan and Talaq-e-Bidai are the type of talaq . which also described some incidents of tripal talaq at the time of prophet .

A study conducted by **Ms. Sabeena Khalid** Titled Tripal Talaq in the light of Quran or Sunnah Focused the study the talaq according to Quran and Sunnah . the conclusion of that study is People in our society are living in glaring ignorance due to the state of affairs. Shariat rules are not well known. They hastily offer three talaqs before confessing their mistakes. However, the impacted family must deal with really significant issues as a result of a man's foolish act. The third approach involves individuals who oppose the Islamic way of life and the Muslim Personal Law defaming Islamic Shariat by painting the Islamic social structure in horrifying hues. As a result, the modern mentality is greatly impacted. As a result, significant obstacles are being established in the defense of Islamic law.

Another scholarly research was conducted by **Mr. Hamza Patel** from Department of shariah and civil law , Collage for legal studies yola , Adamawa state , **Nigeria** with the title of Dissolution of Marriage (Divorce) under Islamic Law . The main goal of this paper was to understand how separation works in marriage according to Islamic law. So, the paper aims to explore the different ways that couples can separate within the context of Islamic teachings.e goal of this paper is to understand how separation works in marriage according to Islamic law. So, the paper aims to explore the different ways that couples can separate within the context of Islamic teachings.

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## RESEARCH METHODOLOGY :

### OBJECTIVES :

- To study about the profile of respondent.
- To study about the opinion about challenges faced by the victim of tripal talaq.
- To study about the awareness about tripal talaq in muslim community of Motipura Village .
- To understand about the practice of tripal talaq .
- To make the suitable suggestion for the development and empowerment of marriage system .

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## RESEARCH DESIGN :

In this study resercher will use Qualitative research design because he want to study the the awareness and attitude of muslim men and women about tripal talaq . And in qualitative research resercher will use Ethnographic Reserch Design as researcher will study the culture and practice of Muslim community .

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## UNIVERSE:

The study has been carried out in the muslim community of the motipura village of Vadodara district .

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## SAMPLE:

The sample consists of sixty respondents .

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## SAMPLING METHOD :

The probability sampling method was used and in probability sampling method simple random sampling method was used researcher has randomly selected the respondents from the population for the data collection.

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## TOOLS OF DATA COLLECTION :

Questionnaire and Case studies were the tools for the present study .

### *Collection of the data :*

#### *Primary data :*

Questionnaires  
Case study

#### *Secondary data :*

Websites  
Books

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## FINDINGS :

On the basis of analysis following findings were drawn for the study .

- According to study , it is evident that out of the total 60 respondents, 61.7% (n=37) are male, while 38.3% (n=23) are female.
- Furthermore, the majority of respondents, accounting for 72% (n=43), belong to the age group of 18-27, followed by 20% (n=12) in the age group of 28-37, 6% (n=4) in the age group of 38-47, and only 2% (n=1) aged 48 or above, out of the total 60 respondents.
- Moreover, all respondents, constituting 100% (n=60), identify as belonging to the Sunni group of the Muslim community, with no representation from other groups such as Shia or Jamati.
- In terms of socioeconomic status, the majority of respondents, totaling 95% (n=57), are from the middle class, while 3.3% (n=2) are from the upper class, and 1.7% (n=1) are from the lower class, out of the total 60 respondents.
- Education-wise, 33.3% (n=20) of respondents are graduates, 26.6% (n=16) have completed higher secondary education, 20% (n=12) have post-graduation degrees, 10% (n=6) have secondary education, 8.3% (n=5) have primary education, and 1.6% (n=1) have pursued other forms of education such as diplomas.
- Additionally, all respondents, accounting for 100% (n=60), have received religious education.
- Family composition-wise, 43.33% (n=26) of respondents have 3 to 5 women in their families, 41.67% (n=25) have 0 to 2 women, and 15% (n=9) have 6 to 8 women, while none have more than 8 women in their families, out of the total 60 respondents.
- 63% of respondents perceive Triple Talaq as a legal separation according to Islamic Law, while 22% interpret it as pronouncing the word "talaq" three times, and 15% see it as a separation initiated by the husband. None view it as a practice used against women.
- 45% of respondents believe Triple Talaq is beneficial when correctly practiced and provides maintenance to women according to Islamic Sharia. Meanwhile, 32% feel there is insufficient awareness about it, and 13% think it is currently misused by men, with 10% perceiving it as a practice that curtails women's rights.
- Regarding benefits, 65% see Triple Talaq as an opportunity to restore a happy marriage, 20% view it as providing financial support to women after divorce, while 15% perceive no benefit.
- 43% of respondents lack awareness of the types and concepts of Talaq, 30% are fully aware, 17% have limited awareness, and 10% have some awareness.
- The aforementioned study indicates that 30% of respondents (n = 18) are unaware of the talaq rules and regulations, 30% of respondents (n = 18) are somewhat aware of them, 23% of respondents (n = 14) are aware of them, and 17% of respondents (n = 10) are not very aware of them.
- According to the study , 28% of respondents (n=17), 30% of respondents (n=18) are unaware of the maintenance of talaq, 22% of respondents (n=13) are not very aware of the maintenance of talaq, and 20% of respondents (n=12) are somewhat aware of the maintenance of talaq.  
According to the study, 35% of respondents (n = 21) are aware that women have the right to dissolve their marriages; 28% of respondents (n = 17) are unaware of this right; 25% of respondents (n = 15) are not aware of this right at all; and 12% of respondents (n = 7) are only slightly aware of this right.

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**CONCLUSION :**

In conclusion, the study provides valuable insights into the awareness, attitudes, and practices surrounding triple talaq within the Muslim community of Motipura village. While the majority of respondents perceive triple talaq as a lawful separation under Islamic law and potentially beneficial when practiced correctly, there are significant gaps in knowledge regarding its regulations, maintenance, and women's rights in divorce cases. The findings also highlight concerns about the misuse of triple talaq by some men and reveal a need for increased awareness and understanding among community members. Moreover, opinions are divided regarding possible modifications to triple talaq procedures and the efficacy of current legislation aimed at protecting women's rights in marriage. This study sheds light on the demographics, perceptions, and attitudes surrounding triple talaq within the Muslim community of Motipura village. It highlights a need for greater awareness and education regarding triple talaq, women's rights, and relevant laws. With a significant portion of respondents unaware of key aspects of talaq and women's rights, there is a clear imperative to expand educational initiatives and legal literacy programs. Moreover, community engagement and dialogue are essential to fostering a deeper understanding of gender equality in marriage and addressing misconceptions surrounding triple talaq practices. By implementing targeted educational campaigns, legal literacy programs, and community engagement efforts, we can work towards empowering individuals, particularly women, and fostering more equitable and informed marital relationships within the Muslim community.

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