

PROTECTION OF INDIVIDUAL RIGHTS AND MAINTAINING SANCTITY OF MARRIAGE : A LEGAL ANALYSIS

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ABSTRACT

This paper provides a comprehensive legal analyses of Matrimonial disputes encompassing both Civil and Criminal cases within Indian context. It examines the legal frameworks provided under personal law (special emphasis is on Hindu Marriage Act) and secular statute to be precise Bharatiya Nagarik Suraksha Sanhita, 2023 and Bharatiya Nyaya Sanhita,2023.

The research delves into civil aspects like legal procedures and judicial approaches concerning marriage validity, divorce, judicial separation, maintenance, alimony and child custody. It also addresses criminal offences arising within marriage such as dowry, domestic violence, bigamy, harassment and cruelty.

Furthermore, it explores the role of courts in resolving disputes related to marriage by analyzing judicial interpretations and landmark cases. Paper also contains landmark cases relating to the provisions of Hindu Marriage Act,1955, along with the study on some recent case laws.

The objective of this paper is to provide a discourse on how current legal system and judicial interpretations or pronouncements ensure the protection of individual rights within Matrimonial relationships.

Indian courts and lawmakers have attempted to maintain a delicate balance between safeguarding the fundamental rights of individuals particularly the right to equality, dignity, and protection from abuse while simultaneously preserving the institution of marriage as a vital social foundation. Judicial interpretations have often walked a fine line between promoting personal liberty and discouraging frivolous litigation or the misuse of protective provisions. Family courts, with their emphasis on conciliation and non-adversarial processes, reflect this balanced approach by prioritizing reconciliation and mediation where feasible, without compromising justice. The research also focuses on this aspect that how a baland is made through legislation and by Courts to protect the sanctity of marriage and balance the rights of individuals

INTRODUCTION

Marriage in India has long been considered a sacred and inviolable institution. It is not merely a personal or social arrangement but a deeply revered bond that holds spiritual, cultural and legal significance. In Indian society, marriage is traditionally

seen as a sacrament (sanskara), especially in Hindu philosophy, signifying a lifelong commitment to companionship, duty, and societal harmony. The sanctity of marriage is emphasized across various religions and communities, each adding its own set of rituals and values. Over time, Indian law has evolved to both preserve

and adapt this sanctity within a modern, constitutional framework.

The cultural foundation of marriage in India is steeped in religious beliefs and traditional customs. For Hindus, marriage is one of the most important *samskaras* (sacraments), aimed at fulfilling *dharma* (duty), *artha* (prosperity), and *kama* (desires). Similarly, in Islam, marriage (*nikah*) is a civil contract but is deeply revered as a sacred obligation. Christian and Parsi communities also treat marriage with high regard, often sanctifying it through elaborate ceremonies and lifelong vows. These cultural and religious perceptions form the basis of how Indian society views the institution of marriage as pure and unbreakable. India's pluralistic legal system recognizes different personal laws to govern marriage among various religious communities. The Hindu Marriage Act, 1955 applies to Hindus, Buddhists, Jains, and Sikhs, regulating marriage, divorce, maintenance, and inheritance. The Muslim Personal Law (Shariat) Application Act, 1937 and customs govern Muslim marriages, although they are not codified in the same way. The Christian Marriage Act, 1872 and the Parsi Marriage and Divorce Act, 1936 govern the respective communities. The Special Marriage Act, 1954 provides a civil marriage option, irrespective of religion, allowing for interfaith and secular unions. These laws aim to maintain the dignity of marriage by ensuring consent, legal rights, protection against cruelty, and fair dissolution processes.

Indian courts have repeatedly emphasized the importance of marriage as a sacred institution. In various judgments, the judiciary has attempted to protect the spirit of marriage while balancing it with individual rights. The Supreme Court has upheld the right to divorce in cases of cruelty and irretrievable breakdown of marriage, yet it has also cautioned against the casual dissolution of marriages,

stressing reconciliation wherever possible. Despite its revered status, the institution of marriage in India faces several modern-day challenges such as rising divorce rates, domestic violence, dowry-related issues, and gender inequality. Legal reforms and social movements have gradually addressed some of these issues by promoting women's rights, making laws more inclusive, and introducing concepts like marital rape and equal property rights. Still, the core values of mutual respect, commitment, and sanctity remain central to Indian marital ideals. In India, the sanctity of marriage is a complex yet enduring concept that merges cultural heritage with constitutional values. While the legal system has introduced mechanisms to protect individuals within a marriage, the deeper societal respect for marriage as a sacred and stabilizing force continues to prevail. Indian law provides mechanisms to address disputes that arise within marital relationships. These disputes, commonly referred to as matrimonial cases, are categorized into civil and criminal matters. Civil matrimonial cases include issues such as divorce, judicial separation, restitution of conjugal rights, annulment, alimony, child custody, and property division. These cases are primarily guided by personal laws like the Hindu Marriage Act, 1955, the Special Marriage Act, 1954, and other community-specific legislations. On the other hand, criminal matrimonial cases deal with offenses that violate the legal sanctity of marriage, such as domestic violence, dowry harassment, marital cruelty, and in recent debates, marital rape. These criminal provisions aim to protect the rights and dignity of spouses, particularly women, and reflect the state's responsibility to uphold justice within the framework of marriage. While the law seeks to preserve the sanctity of marriage, it also ensures that this sanctity does not come at the cost of individual rights and personal

safety. Indian courts often walk a fine line encouraging reconciliation where possible, but also firmly addressing abuse and injustice when necessary. Thus, matrimonial litigation plays a crucial role in defining the modern boundaries of marriage as a sacred yet accountable institution.

Meaning of Marital Sanctity

Marital sanctity refers to the sacredness, inviolability, and moral significance attached to the institution of marriage. It embodies the idea that marriage is not merely a legal contract but a sacred bond, often with religious and spiritual dimensions. It emphasizes values such as fidelity, mutual respect, duty, commitment, and moral responsibility between spouses.

In many cultures, marriage is seen as a cornerstone of social stability, moral conduct, and familial continuity. The sanctity of marriage is upheld through customs, religious doctrines, and legal systems to preserve the dignity and responsibilities associated with it.

Historical Background

1. **Ancient India**
In ancient Indian society, particularly within the Vedic tradition, marriage (vivaha) was considered one of the most important samskaras (sacraments). It was not a mere social arrangement but a spiritual union performed with elaborate rituals to invoke divine blessings. The Dharmashastra literature, such as Manusmriti, emphasized the indissolubility of marriage and prescribed duties for husbands and wives.
 - Polygamy existed but was limited to certain classes like kings or warriors.
 - Marriage was often arranged, with an emphasis on caste, gotra, and social standing.

2. **Medieval Period**

During this time, religious influence on marriage deepened. Islamic law introduced concepts like nikah, mahr (dower), and talaq (divorce) for Muslims. Among Hindus, the idea of marriage as a permanent, sacramental bond continued, often reinforced by patriarchal norms.

3. **Colonial Era**

- British colonial rule brought codification of personal laws.
- Hindu and Muslim personal laws were largely left to religious texts.
- The Indian Divorce Act, 1869 introduced divorce for Christians.
- The Parsi Marriage and Divorce Act, 1936 regulated matrimonial matters among Parsis. However, gender inequality and lack of uniformity persisted.

4. **Post-Independence and Modern India**

The Indian Constitution aimed to promote equality and individual rights, impacting marital laws:

- The Hindu Marriage Act, 1955 codified marriage laws for Hindus and introduced divorce.
- The Special Marriage Act, 1954 allowed interfaith civil marriages.
- Courts began recognizing individual rights, dignity, and consent as essential to marital sanctity.
- Cases like Shayara Bano v. Union of India (2017) declaring triple talaq unconstitutional, signaled a shift toward protecting women's rights within marriage.

MATRIMONIAL LAW IN INDIA

Matrimonial law refers to the branch of law that governs matters related to marriage and domestic relationships including the formation, validity, rights, obligations, and

dissolution of marriage. It encompasses both civil and criminal aspects of law to regulate and protect individuals within the institution of marriage.

The primary purpose of matrimonial law in India is to regulate the legal aspects of marriage, ensuring fairness, justice, and protection for all parties involved. These laws aim to uphold the sanctity of marriage while also providing remedies when the marital relationship breaks down.

Objectives:

- ❖ Regulation of Marriage: To define the legal requirements for a valid marriage, including age, consent, registration, and eligibility.
- ❖ Protection of Rights: To safeguard the legal rights and duties of spouses, including maintenance, inheritance, and property rights.
- ❖ Gender Justice: To protect individuals, especially women, from domestic violence, cruelty, dowry harassment, and to ensure access to remedies like divorce and maintenance.
- ❖ Family Stability and Welfare: To promote reconciliation and preserve family units where possible, through family courts and alternative dispute resolution.
- ❖ Legal Remedies: To provide structured legal procedures for divorce, judicial separation, annulment, custody, and guardianship.
- ❖ Secular and Religious Coexistence: To cater to India's diverse population by recognizing multiple personal laws (Hindu, Muslim, Christian, Parsi) and also providing a secular alternative through the Special Marriage Act.
- ❖ Adaptability: To evolve with changing societal norms and uphold constitutional values such as equality, dignity, and personal liberty.

Matrimonial Law in India is been governed by personal laws of different religious

communities. Additionally, secular laws in India deal with both Civil and Criminal aspects of matrimonial cases. Some of these laws are Special Marriage Act,1954, Bharatiya Nagarik Suraksha Sanhita, 2023, Guardians and Wards Act, 1890, Protection of Women from Domestic Violence Act, 2005, Bharatiya Nyaya Sanhita,2023, Dowry Prohibition Act.

Civil aspects

Matrimonial law in India, in its civil aspect, governs the legal framework of marriage, divorce, maintenance, custody, and related matters. It encompasses both religious personal laws and secular statutes, providing remedies and rights to individuals within a matrimonial relationship. Civil matrimonial law primarily deals with the formation and dissolution of marriage, property and financial relations between spouses, custody and guardianship of children, and other associated rights and obligations.¹⁴⁶²

1. **Validity of Marriage and its legal recognition** – The validity of a marriage under civil law is determined by statutory provisions that stipulate conditions such as age, mental soundness, absence of a subsisting marriage, and absence of prohibited degrees of relationship. For example, under ¹⁴⁶³Section 5 of the Hindu Marriage Act, 1955, the marriage is considered valid if the parties meet the aforementioned criteria. Similarly, the Special Marriage Act, 1954, which is secular in nature, provides a framework for inter-religious or civil marriages. It requires a 30-day notice to the Marriage Officer, publication of objections, and registration after due compliance.

¹⁴⁶² <https://www.mahindrauniversity.edu.in/blog/a-take-on-the-matrimonial-laws-in-india/>

¹⁴⁶³ Hindu Marriage Act, 1955

2. **Dissolution of Marriage** - The dissolution of marriage under civil law is provided for through divorce. Section 13 of the Hindu Marriage Act lays down various grounds for divorce including adultery, cruelty, desertion, mental disorder, and conversion. Section 13B provides for divorce by mutual consent, requiring the couple to live separately for at least one year. The Special Marriage Act also includes similar provisions under Sections 27 and 28. Other personal laws such as the Indian Divorce Act, 1869 (for Christians), the Parsi Marriage and Divorce Act, 1936, and the Dissolution of Muslim Marriages Act, 1939 provide distinct grounds and procedures aligned with their respective religious doctrines.
 3. **Maintenance and Alimony** - Maintenance is a key civil aspect of matrimonial law and is provided for under both personal and secular laws. Section 125 of the Criminal Procedure Code (Section 144 Bharatiya Nagarik Suraksha Sanhita, 2023) though procedural in the criminal framework, provides a civil remedy for maintenance to wives (including divorced wives), children, and parents irrespective of religion. Under Section 24 of the Hindu Marriage Act, either spouse may claim interim maintenance during the pendency of litigation, while Section 25 allows for permanent alimony post-divorce. Muslim women may claim maintenance during the iddat period, and under certain conditions, beyond that, as interpreted in the Shah Bano case where the Supreme Court upheld her right to maintenance under Section 125 CrPC. Child custody and guardianship are governed by the Guardians and Wards Act, 1890, a secular statute applicable to all communities.
 4. **Custody and Guardianship of Children** - The welfare of the child remains the paramount consideration, as upheld in various landmark judgments such as Gaurav Nagpal v. Sumedha Nagpal. Under the Hindu Minority and Guardianship Act, 1956, the natural guardian of a minor child is the father, and after him, the mother, although courts may override this order if it benefits the child.
 5. **Restitution of Conjugal Rights** - The right to restitution of conjugal rights is another civil remedy provided under Section 9 of the Hindu Marriage Act and Section 22 of the Special Marriage Act. It allows one spouse to seek a decree from the court directing the other spouse to resume cohabitation. While this provision has faced criticism for potentially violating personal liberty and privacy, it was upheld by the Supreme Court in Saroj Rani v. Sudarshan Kumar Chadha.
 6. **Annulment of marriage** - Annulment of marriage is distinct from divorce It is provided under Section 12 of the Hindu Marriage Act and Section 25 of the Special Marriage Act. Grounds for annulment include impotence, unsoundness of mind, fraud, coercion, or existence of a prior subsisting marriage. These provisions render the marriage either void or voidable depending on the specific circumstances.
- All these civil disputes are handled in Family Courts, established under the Family Courts Act, 1984, which provide an informal, accessible, and less adversarial environment. The Act promotes reconciliation and settlement through mediation, ensuring that matrimonial disputes are resolved in a manner that prioritizes familial welfare and justice. Thus, civil matrimonial law in India seeks to uphold individual rights and social justice

within the domain of personal and family life.

Criminal aspects¹⁴⁶⁴

The criminal aspects of matrimonial law in India aim to protect individuals, particularly women, from abuse, violence, and exploitation within marriage. These aspects cover offenses such as cruelty, dowry harassment, dowry death, bigamy, domestic violence, abandonment, and others, and are addressed through penal provisions under both general and special laws. One of the most significant changes in recent times has been the enactment of the Bharatiya Nyaya Sanhita, 2023 (BNS), which replaced the Indian Penal Code, 1860. Under the BNS, Section 85 criminalizes cruelty by the husband or his relatives towards a woman. This provision corresponds to the old Section 498A IPC and covers willful conduct likely to drive a woman to suicide, cause grave injury, or harassment with a view to coercing her or her family to meet unlawful dowry demands. The offense is cognizable and non-bailable, acknowledging the serious and often persistent nature of cruelty in matrimonial relationships.

1. Dowry Death– The Issue of dowry death is now addressed under Section 86 of the BNS, which continues the provisions of the former Section 304B IPC. If a woman dies under unnatural circumstances within seven years of marriage and it is shown that she was subjected to cruelty or harassment in connection with dowry demands soon before her death, the husband or relatives are presumed responsible, unless proven otherwise. The punishment ranges from a minimum of seven years to life imprisonment. Alongside this, the Dowry Prohibition Act, 1961 continues

to operate independently, criminalizing the giving, taking, and demanding of dowry. Sections 3 and 4 of the Act make such actions punishable with imprisonment and fines, thereby creating a strong deterrent against the social evil of dowry. The punishment for taking dowry is imprisonment for a term not less than five years and a fine of not less than 15,000 rupees or the value of the dowry, whichever is more. Demanding dowry carries a penalty of imprisonment for six months to two years, along with a fine up to 10,000 rupees.

2. Bigamy - Bigamy, or the act of marrying again during the lifetime of a spouse, is criminalized under Section 82 of the BNS, which corresponds to Section 494 of the IPC. If a person, knowing that their spouse is alive, contracts another marriage, they can be punished with up to seven years imprisonment and fine. Section 83 of the BNS (previously Section 495 IPC) enhances the punishment if the fact of the first marriage is concealed from the person with whom the second marriage is contracted. Although certain personal laws like Islamic law permit polygamy under specific conditions, individuals marrying under the Special Marriage Act or other monogamous frameworks are subject to these penal consequences for bigamy.
3. Adultery– Adultery which was previously criminalized under Section 497 IPC, has now been decriminalized following the Supreme Court's landmark judgment in Joseph Shine v. Union of India (2018). The BNS does not reintroduce adultery as a criminal

¹⁴⁶⁴ <https://blog.ipleaders.in/analysis-offences-concerning-marriages-india/>

offense, reflecting the contemporary understanding of marriage as a relationship based on equality and privacy, not patriarchal control.

4. Domestic Violence - Domestic violence though addressed primarily through civil remedies under the Protection of Women from Domestic Violence Act, 2005, also includes criminal elements. This law provides for protection orders, residence rights, monetary relief, and custody orders. Breach of protection orders under this Act is a criminal offense and can lead to imprisonment up to one year or five up to Rs. 20,000 under Section 31. Though procedural in nature, the criminal enforcement of protective remedies elevates the seriousness of domestic abuse beyond mere civil conflict, making it a matter of public and legal concern.
5. Marital Rape- Marital rape despite being widely discussed in public and legal discourse is still not recognized as a criminal offense in India except in limited circumstances. Under the Bharatiya Nyaya Sanhita, the definition of rape under Section 63 retains the marital rape exception that sexual intercourse by a man with his wife, if she is above 18 years of age, is not considered rape. However, if the couple is judicially separated, forced sexual intercourse can constitute rape. This limited acknowledgment continues to draw criticism from rights groups and legal experts for denying full bodily autonomy to married women.
6. Child Marriage - Child marriage, another issue with both civil and criminal dimensions, is dealt with under the Prohibition of Child Marriage Act, 2006. While the Act

provides for annulment of child marriages as a civil remedy, it also includes criminal penalties under Sections 9 to 11, punishing those who perform, promote, or permit child marriages, including parents and guardians. These offenses are punishable with rigorous imprisonment and fines, reflecting the state's commitment to preventing early and forced marriages that often result in lifelong trauma for the girl child.

In sum, the criminal aspects of matrimonial law in India serve to provide protection and redress against serious violations of trust and safety within the marital framework. With the introduction of the Bharatiya Nyaya Sanhita, 2023, key provisions have been retained or reorganized to reflect changing legal standards while continuing to uphold the rights of vulnerable individuals, especially women. This legal regime ensures that crimes occurring within marriage are treated with due seriousness and that victims have access to justice and legal remedies.

Courts dealing with Matrimonial Cases.

Family Courts - The Family Courts Act, 1984 was enacted to establish special courts that would deal exclusively with family and matrimonial matters in a more sensitive, accessible, and less formal environment. These courts have jurisdiction over civil disputes related to marriage, such as divorce, restitution of conjugal rights, judicial separation, maintenance, child custody, and property disputes between spouses. They emphasize conciliation and speedy resolution and are empowered to appoint counsellors and mediation officers to assist parties in reconciliation before proceeding to litigation.

Under the Family Courts Act, 1984, the government is required to establish Family Courts in cities with a population over 1 million.

These courts have exclusive jurisdiction over matrimonial and family-related disputes as mentioned in Section 7 of the Act. These include disputes under:

The Hindu Marriage Act, 1955- The Hindu Marriage Act, 1955 primarily applies to Hindus, Buddhists, Jains, and Sikhs, as well as any other persons who are not Muslims, Christians, Parsis, or Jews and were previously governed by Hindu law or customs.

The Special Marriage Act, 1954- Applicable to inter-religious marriages and provides for divorce, maintenance, and annulment for couples married under this Act.

The Indian Divorce Act, 1869- Applies to Christians in India.

The Parsi Marriage and Divorce Act, 1936- Deals with matrimonial issues within the Parsi community.

The Muslim Personal Law (Shariat) Application Act, 1937- Governs matters like divorce and maintenance for Muslims.

Jurisdiction is typically territorial and subject-matter specific. Under matrimonial laws, a petition may be filed where the marriage was solemnized, where the respondent resides, or where the wife resides at the time of filing.

District Courts or Civil Courts- In regions where Family Courts have not been established, District Courts or Civil Courts handle matrimonial matters. These courts can adjudicate cases under various personal laws including the Hindu Marriage Act, Special Marriage Act, Indian Divorce Act (for Christians), and the Parsi Marriage and Divorce Act. Magistrate Courts (Primarily Judicial Magistrate First Class)- Magistrate Courts, particularly the Judicial Magistrate First Class deal with the criminal aspects of matrimonial cases. These include cases filed under the Protection of Women from Domestic Violence Act, 2005 and Section 125 Code of Criminal Procedure (Section 144 Bharatiya Nagarik

Suraksha Sanhita, 2023) which provides for maintenance regardless of religion. Cruelty under Section 85 BNS (formerly Section 498A IPC) is tried in Magistrate courts. They also handle complaints under the Protection of Women from Domestic Violence Act, 2005, and issue protection, residence, and maintenance orders. Breach of such orders leads to criminal prosecution. Dowry death (Section 86 BNS / Section 304B IPC) and abetment of suicide (Section 107 BNS / Section 306 IPC) are handled by Sessions Courts due to the seriousness of the offenses.

Sessions Courts- Sessions Courts handle appeals against decisions made by Magistrate Courts. They also take up serious criminal cases involving matrimonial violence, dowry deaths, and other grave offenses related to marriage.

High Courts- High Courts serve as appellate authorities and also handle writ petitions. Some complex matrimonial matters, such as interfaith marriages or custody issues involving habeas corpus petitions, may be directly filed in the High Court.

Supreme Court - The Supreme Court of India hears final appeals in matrimonial matters from High Courts. It also has the power under Article 139A of the Constitution to transfer matrimonial cases from one state to another to ensure justice and convenience.

BALANCING OF INDIVIDUAL RIGHTS AND MAINTAINING SANCTITY OF MARRIAGE¹⁴⁶⁵

Restitution of Conjugal Rights

Restitution of Conjugal Rights is a legal provision that allows a spouse to seek a contender requiring the other spouse to resume cohabitation if they have withdrawn from the society of the petitioner without reasonable cause. Primary

¹⁴⁶⁵ <https://blog.ipleaders.in/legal-sanctity-of-hindu-marriage-in-view-of-modern-socio-legal-development/>

objective is to restore marital harmony and prevent breakdown of marriage.

The rights of individuals are protected in the manner that if the decree is not obeyed, it can be used as a ground for divorce, or to seek maintenance under Section 125 CrPC (Section 144 BNSS) or personal laws.

In *Saroj Rani v. Sudarshan Kumar Chadha* (1984), the Supreme Court upheld restitution of Conjugal Rights as constitutionally valid stating that it does not violate privacy or dignity, as long as it is used to promote cohabitation and not to compel sexual relations.

The Hindu Marriage Act, 1955 governs marriage among Hindus and incorporates several provisions that safeguard the sanctity of marriage. Section 9 provides restitution of conjugal rights. It allows a spouse to seek court intervention if the other spouse withdraws from their society without reasonable cause. The aim is to promote reconciliation and reuniting of the couple.

Restitution of Conjugal Rights has also been provided under Section 22 of the Special Marriage Act, 1954 and for Christians under Section 32 of the Indian Divorce Act, 1869.

Judicial Separation

Judicial Separation is a legal declaration by the court permitting spouses to live separately without ending the marriage. Unlike divorce, it does not terminate the marital bond, but suspends certain marital obligations like cohabitation. It preserves the marital bond and provides time and space to parties to reconcile and avoid divorce. Individual rights are also balanced since it allows a spouse to leave an abusive or hostile environment without the pressure of terminating the marriage. Spouses are not bound to cohabit, protecting their

physical and emotional autonomy. Under Section 13(1A) of the Hindu Marriage Act, failure to resume cohabitation for one year after judicial separation becomes a valid ground for divorce. The financially weaker spouse can still claim maintenance under Section 25 of the Hindu Marriage Act or Section 125 CrPC. Courts decide child custody, visitation, and child support during judicial separation to safeguard the rights of children.

In *Hirachand Srinivas v. Sunanda* (AIR 2001 SC 1285), the Supreme Court emphasized the need for judicial separation to be a meaningful remedy, not just a step toward divorce. Courts have clarified that judicial separation is not automatic divorce and is intended to encourage reconciliation where possible.

It has been provided in following legislations -

Hindu Marriage Act, 1955- Section 10 - Either spouse can file a petition for judicial separation on grounds similar to divorce (cruelty, desertion, adultery, etc.). After the decree, parties are no longer bound to cohabit.

Special Marriage Act, 1954- Section 23 provides similar grounds and procedure as under the Hindu Marriage Act.

Indian Divorce Act, 1869 (for Christians)- Section 22 – Remedy of juridical separation is available on grounds of cruelty, adultery, or desertion.

Parsi Marriage and Divorce Act, 1936 under Section 34 also provides Judicial Separation on various grounds with similar implications.

Mediation and Reconciliation

Indian legal system makes efforts to protect the marital bonds by promoting reconciliation, counselling and mediation between parties.

The Hindu Marriage Act, 1955 under Section 23(2) provides Duty of the Court to attempt reconciliation before proceeding to grant divorce under any ground, the court is mandated to make every effort to reconcile the parties. If reconciliation seems possible, the court may even adjourn proceedings for counselling. Section 13B(2) provides Mutual Consent Divorce (Cooling-Off Period). A mandatory six-month cooling-off period is provided to allow spouses to reconsider their decision and attempt reconciliation. Courts, however, may waive this period in certain cases as per *Amardeep Singh v. Harveen Kaur* (2017).

The Special Marriage Act, 1954 Section 34(2) lays similar provision to the Hindu Marriage Act, courts must attempt reconciliation before granting divorce under this Act. Courts are empowered to adjourn proceedings for reconciliation and even refer parties to counselling services. The Family Courts Act, 1984 is pivotal in ensuring alternative dispute resolution mechanisms in matrimonial matters. Section 9 provides duty to make efforts for settlements. Family courts are legally required to assist and persuade parties to arrive at a settlement. The judge may act more as a conciliator than a traditional judge in initial hearings. Family courts appoint counsellors and psychologists to help parties resolve emotional and interpersonal issues. This promotes a more humane, informal, and less adversarial process. Mediation and Alternative Dispute Resolution (ADR)- High Courts and District Courts have mediation centers where trained mediators help couples resolve disputes amicably without litigation.

Supreme Court Guidelines - In *Afcons Infrastructure v. Cherian Varkey Construction* (2010), the Supreme Court emphasized pre-litigation mediation in family matters. Section 89 of the Code of Civil Procedure, 1908, enables civil courts (including family courts) to refer disputes

to mediation and conciliation when possible.

Legal Services Authorities Act, 1987 Lok Adalats provide an informal forum for settlement of matrimonial disputes, often through compromise, counselling, and mutual agreement. Free legal aid and counselling are provided to parties who cannot afford litigation, enabling access to peaceful dispute resolution.

Courts have consistently emphasized reconciliation: In *Samar Ghosh v. Jaya Ghosh* (2007), the Supreme Court advised that marriages should not be dissolved unless it is irretrievably broken. In *K. Srinivas Rao v. D.A. Deepa* (2013), the Court emphasized mediation as an essential part of matrimonial litigation and called for setting up mediation centers in all districts.

CHALLENGES

Maintaining the sanctity of marriage while upholding individual rights is a complex balancing act in the Indian legal context. The judiciary, legislature, and society all play roles in navigating this tension, especially given India's pluralistic society and the interplay of personal laws and constitutional guarantees.

1. Pluralism of Personal Laws –

India recognizes multiple personal laws based on religion (Hindu, Muslim, Christian, Parsi, etc.), leading to inconsistent legal standards regarding marriage, divorce, maintenance, and inheritance.

Impacts –

- Unequal treatment of individuals based on religion.
- Conflicts between personal laws and constitutional principles (e.g., gender equality, right to life and dignity).
- Difficulty in ensuring uniform protection of individual rights, especially for women.

- Example- Triple talaq was practiced under Muslim Personal Law until it was declared unconstitutional in *Shayara Bano v. Union of India* (2017).
2. Lack of a Uniform Civil Code (UCC)- The absence of a UCC means that there is no standardized legal framework governing marriage and family laws across communities.
Impact:
 - Personal laws sometimes override constitutional mandates.
 - Women and marginalized groups may face discrimination under religious norms.
 - Judiciary is burdened with reconciling personal law with fundamental rights on a case-by-case basis.
 3. Judicial Activism vs. Legislative Domain - Courts often intervene in personal law matters to protect individual rights, which can lead to accusations of judicial overreach.
Impact:
 - Tension between judiciary and legislature.
 - Difficulty in enforcing court rulings without legislative backing.
 - Potential backlash from religious communities.
 - Example: The Supreme Court's decision in *Joseph Shine v. Union of India* (2018), which decriminalized adultery, raised debates about the state's role in moral policing versus protecting marriage.
 4. Delay and Backlog in Family Courts - Indian courts, including family courts, are burdened with a heavy backlog of cases.
Impact:
 - Delayed justice in matrimonial disputes.
 - Prolonged mental and emotional strain for parties involved.
 - Temporary measures may not adequately protect individual rights.
 5. Gender Bias and Patriarchal Norms - Despite legal reforms, societal and judicial attitudes can still reflect gender biases.
Impact:
 - Victims of domestic violence or marital rape may be denied effective redressal.
 - Women's autonomy in marriage, divorce, and child custody decisions may be undermined.
 - Example: Marital rape is not criminalized under Indian law, despite advocacy and petitions arguing it violates the right to bodily autonomy.
 6. Protection from Abuse vs. Institution of Marriage - Balancing the need to protect individuals, especially women, from abuse with the societal emphasis on preserving marriage.
Impact:
 - Misuse of laws like Section 498A IPC, is cited as undermining marriage, but genuine victims may also suffer.
 - Courts often push for reconciliation, even in cases where it may not be in the best interest of the victim.
 7. Same-sex Marriage and LGBTQ+ Rights - While the decriminalization of homosexuality was a landmark step in case of *Navtej Singh Johar v. Union of India*, 2018, same-sex marriages are not yet legally recognized.
Impact:
 - Denial of marital rights to LGBTQ+ individuals.
 - Struggle between traditional views of marriage and evolving notions of personal liberty and identity.
 8. Child Marriage and Consent - Though illegal, child marriage persists due to cultural practices and poor enforcement.
Impact:

- Violation of rights of the girl child, including education, health, and bodily autonomy.
 - Legal grey areas in prosecutions under different personal laws vs. statutory laws. Example – Prohibition of Child Marriage Act vs. Muslim Personal Law.
9. Custody and Guardianship Disputes – Courts must balance the child’s best interests with parental rights, often influenced by religious and cultural considerations.
- Impact:
- Mothers or fathers may be disadvantaged depending on prevailing legal standards.
 - Non-biological caregivers (like same-sex partners or adoptive parents) may not have legal recognition.
10. Need for Legal Literacy and Access to Justice – Lack of awareness about legal rights and remedies hinders individuals, especially women in rural areas, from asserting their rights.
- Impact:
- Under-reporting of domestic abuse and dowry harassment.
 - Settlements under pressure, bypassing

CONCLUSION

The institution of marriage in India has historically been a cornerstone of societal structure, regarded with reverence across communities. Governed by religion-specific personal laws and influenced by deep-rooted customs and traditions, marriage has evolved within a legal framework that must now respond to the challenges posed by modern constitutional values. This research has sought to explore the intricate balance between two often competing yet equally important principles – the sanctity of marriage and the protection of individual rights. Through an analysis of legislative provisions, judicial pronouncements, and

socio-legal perspectives, it becomes evident that this balance is delicate, dynamic, and continuously evolving.

One of the most pressing challenges highlighted in this study is the pluralistic nature of Indian personal laws. Each religious community has its own set of norms governing marriage, divorce, maintenance, custody, and succession. While this ensures a degree of cultural autonomy, it has also led to legal fragmentation and unequal treatment of individuals, particularly women. The disparities between the rights available to women under Hindu, Muslim, Christian, and Parsi personal laws pose significant questions about equality before the law. In several instances, personal laws have been found to be in direct conflict with constitutional mandates, particularly those enshrined in Articles 14, 15, and 21 of the Constitution.

Judicial interventions have played a pivotal role in addressing these conflicts. Landmark decisions such as *Shayara Bano v. Union of India* (2017), which declared instant triple talaq unconstitutional, have reinforced the judiciary’s commitment to uphold individual rights even in the face of entrenched religious practices. Similarly, in *Joseph Shine v. Union of India* (2018), the decriminalization of adultery marked a progressive shift in recognizing gender equality and individual autonomy over moralistic interpretations of marital fidelity. These judgments reflect a broader judicial trend toward prioritizing constitutional morality over social morality, affirming the supremacy of individual rights.

However, this judicial activism is not without its limits and criticisms. Courts have, at times, walked a tightrope between upholding personal liberty and avoiding intrusion into religious or cultural domains. The recent refusal of the Supreme Court in *Supriyo v. Union of India* (2023) to legalize

same-sex marriages, while affirming the dignity of queer individuals, illustrates the court's deference to legislative prerogative in matters of marriage law. This decision underscores the institutional limitations of the judiciary in enforcing reforms that require broader societal consensus and legislative action.

Another important dimension of this research is the need for procedural reforms in the adjudication of matrimonial disputes. The overburdened family courts, frequent delays, and cumbersome processes often result in prolonged trauma for litigants, especially women and children. Despite the presence of provisions like Section 498A IPC, the Protection of Women from Domestic Violence Act and Section 125 CrPC, access to justice remains a challenge due to systemic inefficiencies and societal stigma. There is also a recurring concern about the misuse of protective laws, which, while statistically minimal, has been used as a narrative to dilute important safeguards for vulnerable individuals.

This study also examined the tension between preserving marriage and recognizing individual rights in cases of marital breakdown. Courts often emphasize reconciliation and maintenance of marital ties, sometimes at the cost of individual dignity and autonomy. While the intent to preserve the family unit is understandable in a culturally sensitive society, it is imperative that this does not override the fundamental rights of individuals to live with dignity and free from abuse. The non-criminalization of marital rape, despite overwhelming evidence and advocacy, remains a glaring example of this prioritization of marital sanctity over individual autonomy and bodily integrity.

The Uniform Civil Code (UCC) continues to be debated as a potential solution to the inconsistencies in personal laws. While a UCC could theoretically harmonize

matrimonial laws across religions and ensure uniform protection of rights, it must be approached with caution, inclusivity, and cultural sensitivity. Any attempt to impose uniformity must not come at the cost of religious freedom or pluralism, but should instead be a product of democratic dialogue and consensus-building.

In conclusion, the Indian legal framework on matrimonial laws is at a crucial juncture. The protection of individual rights and the sanctity of marriage need not be seen as opposing values. Rather, a just and equitable legal system must harmonize the two, ensuring that marriage remains a relationship based on consent, equality, dignity, and mutual respect. Reforms in law must be accompanied by reforms in societal attitudes, judicial sensitivity, and institutional efficiency. Ultimately, the goal should be to create a legal ecosystem where individuals are empowered within marriages, and where the dissolution of marriage – when necessary – does not result in the erosion of dignity or rights. The future of matrimonial law in India must lie in its ability to adapt to changing social realities while holding firm to the core constitutional values that protect and empower every citizen.