



RE-MARRIAGE PRACTICE AMONGST MUSLIM WOMEN: A SOCIAL STUDY BASED ON QUAZI COURT OF BERUWALA

Iqbal Saujan¹; Mohamed Haniffa Mohamed Nairoos²; Aathif Ahmed S.H.³

¹Temporary Assistant Lecturer, Department of Islamic Studies, FIA, South Eastern University of Sri Lanka

²Senior Lecturer, Department of Islamic Studies, FIA, South Eastern University of Sri Lanka

³BA (Hons) in Islamic Law and Legislation, South Eastern University of Sri Lanka, MA (UPDN)

Correspondent Name: MHM Nairoos

Correspondent email: nairooshm@gmail.com

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Abstract:

Widows encounter plenty of negative socio-economic consequences due to the increasing divorce among Sri Lankan Muslims. Especially divorce is prevalent among Muslims in the study area, and it is common for women to face various socio-economic and psychological challenges after divorce. As an alternative to these issues encountered, Islam has introduced and encouraged remarriage. In that respect, the study aims to assess the concept of remarriage of Muslim women who have divorced and identify the factors that hinder remarriage. Primary and secondary data collection methods were used in this study. In the first stage of data collection, the report of the divisional Quazi Court was obtained and the details of the divorced women were obtained through the documentary analysis. As the second step of data collection, a closed questionnaire was distributed among the divorced women and an unstructured interview was conducted with them. Interviews and telephone conversations were conducted with those 152 divorced women who were selected on the basis of convenient sampling methods and as well as by newly elected clergy, intellectuals, school administrators, and parents of divorced women. Moreover, other publications such as research articles, texts, journals, and web articles were read. It appears that there is a low number of remarriages in practice in the research area Beruwala and the women in the study area are found to be uninvolved in remarriage. In this case, it was detected that, the influence of the research sample's psychological, social and familial factors. In this regard, awareness needs to be raised as remarriage is an excellent solution to the various economic and social challenges faced by divorced women.

Keywords: Beruwala, Divorced women, Widows, Remarriage, Islam

A. INTRODUCTION

Islam welcomes marriage and encourages those who are physically and financially strong to marry. Once the Prophet (peace and blessings of Allah be upon him) said to the youth, "Whoever can afford it, let him get married, for it is more effective in lowering the gaze and in guarding one's chastity"(Al-Bukhaari, 1806; Muslim, 1400). Marriage is the nourishing, noble way that the Lord has shown us to enjoy this worldly life, not to make mistakes, and create heirs. At the same time, Islam welcomes marriage, it severely detests divorce. The Prophet said, "The most detestable of lawful things before Allah is divorce"(Ibn-Maja, 2018). Islam has presented many provisions to prevent divorce between husband and wife. One of these provisions is that husbands and wives tend to compromise by highlighting families (Pirak, et.al, 2019).The practice is being followed in the quazi courts in Sri Lanka today. There are several time frames for a divorce obtain shariah recognition. ('Talaq - e - ahsan', 'Talaq - e - hasan'and ' Talaq - e - biddat').¹ The purpose of Sharia is to ensure that the couple return to normalcy and remarry before the end of that period.²

Remarriage is a kind of marriage in which both spouses have been divorced for some specific reason in a previous marriage contract³, and it is called remarriage when a person who is already married enters into a marriage for a second or more times. At least one spouse must have had experience in a previous marriage.⁴In this world, the practice of remarriage is being implemented under many changes from time to time. In ancient times remarriage has been seen as a forbidden

¹ Ansari, M. (2017). Know the three practiced modes of 'talaq' (Divorce) amongst Muslims. *The Bride Chronicle*, 22 Aug, 2017. <https://www.thebridgechronicle.com/pune/know-three-practiced-modes-%E2%80%99talaq%E2%80%99-divorce-amongst-muslims-4667>

² Pirak, A., Negarandeh, R., Khakbazan, Z. (2019). Post-Divorce Regret among Iranian Women: A Qualitative Study. *International Journal of Community Based Nursing & Midwifery*, 7(1), 75-86. doi: 10.30476/ijcbnm.2019.40848

³ Shriner, M. (2009). Marital quality in remarriage: A review of methods and results. *Journal of Divorce & Remarriage*, 50(2), 81-99. <https://doi.org/10.1080/10502550802365839>

⁴ Sweeney, M.M. (2010) Remarriage and Stepfamilies: Strategic Sites for Family Scholarship in the 21st Century. *Journal of Marriage and Family*, 72, 667-684. <https://doi.org/10.1111/j.1741-3737.2010.00724.x>

activity in social practice.⁵ However, the practice of second marriage or remarriage is still widely practised today.⁶ It was found that in the study which was conducted in 2016, a number of factors have influenced the practice of remarriage among the United States population. According to the 2006 census, men used to remarry more than women.⁷ Remarriage is racially different from the native American species. Black women are more involved here than white women. Further age differences have also influenced remarriage, that is to say, people under the age of 25 are more likely to remarriage in a hurry, the study also indicated that having children in a first marriage is a key barrier to remarriage.⁸ Studies show that it can be seen the increasing number of divorce cases in China. The number of divorces has increased from 2,455,000 in 1990 to 3,500,000 in 2011. On the contrary, the number of remarriages is increasing. According to the Department of Civil Affairs, the number of remarriages has increased from 722,400 in 1990 to 2811,00 in 2011.⁹

The procedures for remarriage of widows in India differ in the following aspects such as faith, culture, ethnicity, social layers and customs. Typically,

In general, women from inferior families favour the practice of re-marriage. In particular, early age women are engaged by their family for remarriage. on the other hand, superior households are hating or rejecting this practice due to it being a transformation of household obligations from the parents' side to the husband's side.¹⁰ It has been a forbidden practice among the Biraminar community in India. According to them the wedding could be seen as a religious

⁵ Tanaka K. (2010). The Effect of Divorce Experience on Religious Involvement: Implications for Later Health Lifestyle. *Journal of divorce & remarriage*, 51(1), 1-15. <https://doi.org/10.1080/10502550903423149>

⁶ Cherlin, A. J. (1992). *Marriage, Divorce, remarriage, Rev.and en.ed. Harvard University Press.* <https://psycnet.apa.org/record/1992-98406-000>

⁷ Campbell, Marci, "Exploring Aspects of Strong Remarriages" (2012). All Graduate Theses and Dissertations. 1180. <https://digitalcommons.usu.edu/etd/1180>

⁸ Susan L Brown, PhD, Matthew R Wright, PhD, *Marriage, Cohabitation, and Divorce in Later Life, Innovation in Aging*, Volume 1, Issue 2, September 2017, igx015, <https://doi.org/10.1093/geroni/igx015>

⁹ Dasong Peng. (2016). Personal resources, family factors, and remarriage: an analysis based on CFPS2010 data. *Journal of Chinese Sociology*, 2-21.

¹⁰ Coleman, M., Ganong, L., & Weaver, S. (2001). Relationship maintenance and enhancement in remarried families. In J. Harvey & A. Wenzel (Eds.), *Close romantic relationships: Maintenance and enhancement* (pp. 255-276). Lawrence Erlbaum Associates Publishers.

creed, and it may take place once in the life of a human being.¹¹ There is a finding in this regard that young widows are mostly getting into re-marriage in India, moreover, the study ensures that 80% of them do not have children from their first wedding.¹²

Colombo education and research Centre for women reports that Tamil women who lost their husbands due to the civil war in Sri Lanka are actively involved in remarriage. Religiously, Islam condemns women living alone it means without the security of a man, whether he is her father or her husband, more than any other religion. Remarriage is the alternative solution for economic, social and ethical problems faced by widows in society. Women cannot live alone like a man life because almighty Allah has created her to be under the protection of man from birth to death. As a result, Islam has established the order in which a woman lives under the responsibility of father birth through marriage, and then under the protection of her husband after marriage.

However, as there has been research on the statutes of remarriage practice, it may be possible to offer ways to reduce the obstacles that occur the following divorce. Moreover, the central point of this study is that the researchers think that evaluating the perspectives of research samples on the implementation of remarriage is more appropriate.

B. PROBLEM STATEMENT

Women and child rights are the main issues that have attracted the attention of all countries in the world today. In particular, statues of women in Islam, polygamy, child marriage, the witness of women have been a topic of much argument and disagreement among scholars and intellectuals. The right to remarriage is one of the significant rights granted by Islam regardless of gender, and it is also a right that has not been brought to the attention of the majority of people in the Sri Lankan Muslim community. Moreover, there has been a lack of conversation in this regard in Sri Lanka. Islam has allowed and guided remarriage for women to fulfil their life needs

¹¹ Brien, M.J., Dickert-Colin, S., & Weaver, D.A. (2004). Widows waiting to wed? (Re)Marriage and economic incentives in social security widow benefits. *The Journal of Human Resources*, XXXIX(3), 585-623.

¹²Agarwala, S.N. (1967). Widow remarriage in some rural areas of northern in India. *Demography* 4 (i): 126-34.

after a divorce. Researchers were able to become aware from various studies carried out based on Baruwal that society and widowed families are facing a variety of challenges as the divorce rate continues to rise in society. Apart from this, women in the research lacked awareness regarding remarriage practice given by Islam as an alternative solution. Therefore, the significance of this study is to evaluate widows' perception of remarriage, to find out the ways for giving interest towards remarriage, and, along this study ensure that remarriage is a good solution for the all problems faced by women in their post-divorce life in the shadow of Islam.

C. OBJECTIVES OF THE STUDY

This study is carried out based on the following aims

1. to examine the widows' perception about remarriage practice in Baruwala
2. to identify the factors that hinder re-marriage practice in Muslim Society

D. RESEARCH AREA



Figure 1: Beruwala Divisional Secretariat

This study was carried out based on Quazi court, which is under the authority of the divisional secretariat office of Baruwala which is a Muslim-predominant area located in Kaluthurai District of Sri Lanka. The Divisional Secretariat of Beruwala is claimed special place from 14 Divisional Secretariats of Kaluthara District in Sri Lanka because of factors the population of Sinhalese,

Muslims, and Tamils and the religionists of Buddhists, Islamics and Hindus are lived in there, and it is a commercial centre. The secretariat Division has contained an extent of 70.4 km (27.2 miles) and is bounded to the north by the Divisional secretariat Division of Kaluthara, on the east by. The tourism and fishing industry has major earnings in the area. Beruwala is a significant place where there is evidence of settlements of Arab Muslims in the ancient history of Sri Lanka.¹³The Divisional Secretariat is made up of 74 Grama Niladhari Divisions and has a total area of 70.4 square kilometres.

According to the 2012 Census, the population of this area is as follows:

| No | Religious Groups | Frequency |
|----|------------------|-----------------|
| 01 | Buddhist | 91,957 |
| 02 | Muslims | 57,228 |
| 03 | Christians | 14,477 |
| 04 | Hindus | 1286 |
| | Total | 1,64,969 |

Table 1: Religious Group in Beruwala, Source: Official website of Divisional Secretariat- Baruwala

Though this area is a spiritual precursor for all of Sri Lanka's regions. Many Islamic subdivisions have existed. This area has a higher rate of divorce taking place among Muslims as compared to other parts of Sri Lanka. The details of divorce cases during the last five years have been examined using the Quazi Court Report, and the following results have been obtained:

¹³Divisional Secretariat – Beruwala, 2022, <http://www.beruwala.ds.gov.lk/index.php/en/13-service-cluster.html?start=12>

| No | Year | Number of Divorce Cases |
|--------------|------|-------------------------|
| 01 | 2016 | 44 |
| 02 | 2017 | 47 |
| 03 | 2018 | 45 |
| 04 | 2019 | 49 |
| 05 | 2020 | 55 |
| Total | | 240 |

Table 1: Last five year Divorces cases in Beruwala Quazi Court, Source: Report of Quazi Court Baruwala

The total number of divorces in five years is 240. It was found that the highest number of divorcees were between the ages of 25 and 35. Due to the rising number of young divorced women in the research area, family and society are facing many challenges. That is why the researchers decided to focus on these people's remarriage practice rather than other people in Kaluthura District. This study will provide an opportunity to avoid the challenges faced by widows in the future and to minimise the number of divorced women in society.

E. MATERIALS AND METHOD

This research adopted mix-methods. The data for this study were collected in two ways. First Phase, details of the widows who were divorced between 2016 and 2020 and not remarried gathered from reports of Quazi court- Baruwala, report of wedding registrar, the records of Grama Niladhari Division were subjected to documentary analysis. Preliminary data were obtained through the questionnaire and interview. Moreover, Secondary data such as research articles, books, scientific magazines, and web articles are used.

Research Samples

The details of Quazi court on divorce cases filed and resolved between 2016 to 2020 were gathered. According to the case report, there were 240 divorce cases solved by the quazi court in the respective area. Data were collected from a questionnaire from the 152 participants selected on the basis of the random sampling method. Questionnaires were distributed in the following manner:

| No | Research areas | Number of distributed Questionnaire |
|--------------|----------------|-------------------------------------|
| 01 | Baruwala | 62 |
| 02 | Aluthgama | 50 |
| 03 | Magona | 40 |
| Total | | 152 |

Table 1: Questionnaires Distributed Manner

Furthermore, in this study researchers used a form of an interview that is unstructured. 18 interviews were conducted with 8 widows who were selected randomly, 3 prominent personalities of the region, 2 Intellectuals, 2 Community leaders, and 3 people from the trustees of the mosques. The major purpose of these interviews is to ensure an in-depth understanding of the results derived from the questionnaire. Future, the secondary data has been collected from several sources such as books, periodicals, library databases, conference proceedings, newspapers, published interviews, speeches, press releases, reports, electronic databases and existing literature for an in-depth analysis of remarriage from a social and religious perspective.

Data Analysis

Since this research adopts both qualitative and quantitative data, it will require two types of analysis descriptive analysis (questionnaire) and coding manually (interview) respectively. The questionnaire will be analysed by using the statistical package for social science (SPSS) software and the interviews will be analysed manually. To achieve the findings of this study, simple frequencies, percentages will be calculated as well. The discussions and interpretations will.

F. BACKGROUND ON NOTE: RE-MARRIAGE IN ISLAM

Not only Islam is engaged to marry a virgin, but also instructed women to remarry who lost their husband or who was divorced by their husband. This was because some of the companions of the prophet had considered it less dignified to remarry a divorced woman in that society. with a view to changing this situation in society, Islam had accepted and strengthened the practice of remarriage. However, this does not mean that every woman who has lost or divorced her

husband must remarry in Islam.¹⁴ Generally, most women are unable to engage in remarriage due to the various reasons behind them. Some of them are lack of interest, ageing, having a number of children and thinking about the children's future. In such circumstances, the widows are not compelled to remarry. Islam has encouraged remarriage to change the way a widow dies without a male companion in society.¹⁵

In Islam, widows have been allowed the freedom to arrange their own marriages they do not depend on the guardian of this. Widows are given a higher status than unmarried young ladies in this situation. Unmarried young women were not allowed to conduct their weddings in Islam. Widows, on the other hand, are allowed to do their own thing in Islam, and their guardians are asked to assist them. Regarding this, Al-Quran spells that *“And those who are taken to death among you and leave wives behind - they, [the wives, shall] wait four months and ten [days]. And when they have fulfilled their term, then there is no blame upon you for what they do with themselves in an acceptable manner. And Allah is [fully] Acquainted with what you do.”* (2:234). This is in view of the privilege that Islam has given to divorced women. Furthermore, *“There is no blame upon you for that to which you [indirectly] allude concerning a proposal to women or for what you conceal within yourselves. Allah knows that you will have them in mind. But do not promise them secretly except for saying a proper saying. And do not determine to undertake a marriage contract until the decreed period reaches its end. And know that Allah knows what is within yourselves, so beware of Him. And know that Allah is Forgiving and Forbearing.”* (2:235).

Sunnah asserts that a widow is getting into marrying, and it is the social need imposed on society. In comparison to unmarried women, it is incredibly difficult for a widow who has lived marital pleasure with their legal husband and it is harmful to the society in which she lives. If a widow does not get into a wedding, she is more likely to be abused by family members or

¹⁴ Ahmad, Meraj Ahmad. 2018. “THE IMPORTANCE OF MARRIAGE IN ISLAM”. *International Journal of Research -GRANTHAALAYAH* 6 (11):1-6. <https://doi.org/10.29121/granthaalayah.v6.i11.2018.1082>.

¹⁵ Ahmad, Meraj Ahmad. 2018. “THE IMPORTANCE OF MARRIAGE IN ISLAM”. *International Journal of Research -GRANTHAALAYAH* 6 (11):1-6. <https://doi.org/10.29121/granthaalayah.v6.i11.2018.1082>.

strangers than an unmarried woman. This is why Islam encourages society to conduct weddings to widows as much as possible. In Islam, widows have the right to choose a male companion who is suitable for remarriage.

In Islam, widows are not prohibited from remarrying. After a woman separates from or loses her husband, four months and ten days after *iddah*, as prescribed by the Qur'an, she is entitled to live the rest of life as she wishes. The practice of accepting widows as a wife had been practised since the time of the Prophet (PBUH) in the Arab Peninsula. Some evidence from Islamic history is as follows:

1. Khadijah bint Khuwaylid, the last Messenger Muhammad's (PBUH) first wife, was the widowed wife of Abi Laha bin Sira'ad and she lived as a widowed woman in few times, and later married A'ad bin Abdullah for the second time. lastly, For the third time, the Prophet (PBUH) wedded her. (Buhari)
2. Suba'ad Aslamia, a Sahabi lady during the prophet's time, was pregnant when her husband, Sa'ad bin Qawlat, died. He stayed in Iddah till she gave birth, following that she went to the Prophet and asked for permission to remarry, Prophet (PBUH) also granted permission to her. (Buhari: 3991)
3. With the exception of Aisha, daughter of Abu-Bakr, all of the Prophet Muhammad's 10 wives were widows. The Prophet married these widows who become Umm al-Mu'minin (Mother of the Believers) to clarify certain shari'ah roles to the people and to abolish certain wrong practises and traditions in society, considering the times, places and circumstances.
4. After the divorce of Jamila bint Sabit, the second Caliph's wife, she married Zaid bin Harisa (ra'li), the Prophet's adopted son.
5. Following the death of Zafar bin Abi Talib, Asma bint Umeis married Abu Bakr. Ali ibn Abi Talib, the last Caliph, remarried her after the death of Abu Bakr.

Thus, it is clear that remarriage has been commonplace throughout Islamic history. When a woman becomes a widow due to divorce or the death of her spouse, she is ready to remarry when

she reaches the end of her iddah period. Today, the situation has changed, and a widowed woman's remarriage has become a societal issue that is being ignored by society.

G. RESULTS

Socio-demographic details of research samples

| No | Details | Frequency (152) | Percentage (100%) |
|-----------------------------------|---|--------------------|-------------------|
| 01 | Age | | |
| | 15-24 | 39 | 26% |
| | 25-34 | 60 | 39% |
| | 35-44 | 36 | 24% |
| | 45-54 | 17 | 11% |
| 02 | Education Qualification | | |
| | Grade 1 to 5 | 18 | 12% |
| | Grade 6 to 11 | 43 | 28% |
| | G.C.E O/L to G.C.E. A/L | 27 | 18% |
| | Vocational Qualification | 17 | 11% |
| | Graduate | 25 | 16% |
| | Diploma | 10 | 7% |
| Did not continue formal education | 12 | 8% | |
| 03 | Mode of wedding | | |
| | Arranged marriage by the family | 119 | 78% |
| | Love marriage | 33 | 22% |
| 04 | The reason husband was chosen for marriage | | |
| | Wealth | 20 | 13% |
| | Well paid job | 31 | 20% |
| | Good behaviours | 27 | 18% |
| | Education Qualification | 23 | 15% |
| | Family Status | 24 | 16% |
| | Devoted man | 9 | 6% |
| Handsome | 18 | 12% | |

| | | | |
|-----------|-----------------|-----|-----|
| 05 | Children | | |
| | Children | 121 | 80% |
| | No Children | 31 | 20% |

The purpose of collecting and evaluating the research samples' profiles is to see whether socio-demographic details affected the study's findings.

Perception of widows on remarriage

When investigating the perception of divorced women on remarriage, the provided answers are presented in the following bar chart.

As a result, more than half of the research participants (54%) were welcomed the remarriage, while 24% were disliked it and the others did not express their perception.

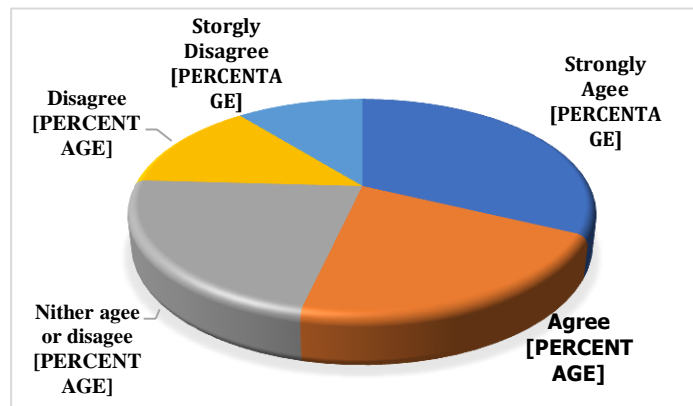


Figure 1; Re-Marriage in the perspective of Research samples

The right to remarriage is one of the most significant rights guaranteed to women by Islam. When the educational status of people with negative thoughts in this regard was investigated, it was found out that the majority of them had completed their schooling and were capable of finding work on their own.

Thus, they are capable of staying economically on their own feet. Moreover, most of them said the existence of children in the first marriage was the reason for hating the remarriage.

Willingness to Remarriage

The results of the research samples' willingness to remarry are presented in the following bar chart.

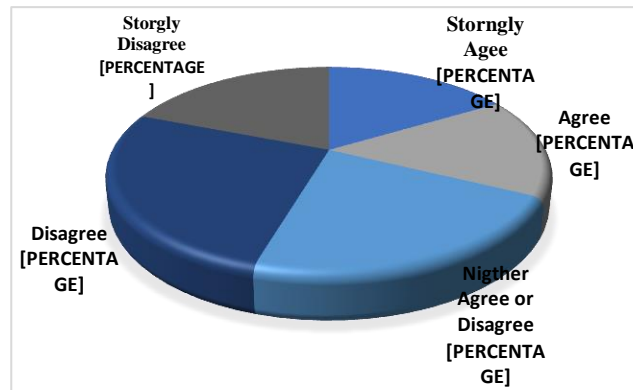
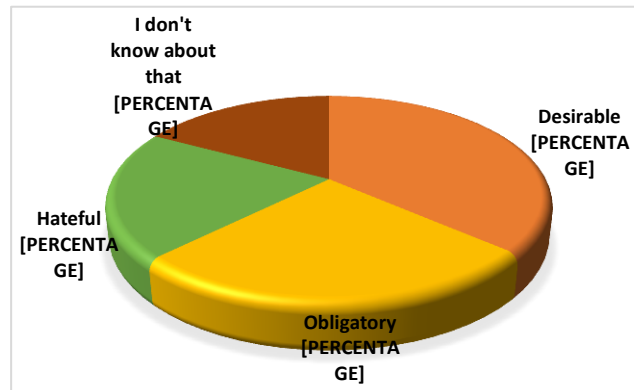


Figure 2:Willingness of Re-Marriage

According to the above chart, the majority of participants (45%) were refused to get into remarriage, while 22% of them were in nature. Women are less likely to exercise their right to remarriage. This is in response to the economic and social problems faced by widows. when interviewed with randomly selected participants regarding this finding the following answers were expressed by the respondents: difficulties experienced in the past life such as domestic violence verbally abuses, cruelly treating, samples limited the intention within making their chalder's future bright, The impression that it is better to live alone because they have a well-paid job and standing their own feet's, Misconceptions about men and The fear that society will look at their disgracefully on itself. In fact, it was found out that majority of respondents who indicated the aforementioned reasons had children and were somewhat educated.

Religious understanding of remarriage

The following chart displays the responses given by the participant while asking about the religious understanding of remarriage.



The greater number of respondents (37%) indicated that it was desirable, and 26% of the participants indicated that they were obligatory in Islam. 20% were found to be averse to remarriage, and 17% were unaware of the Islamic conception of remarriage.

Sunnah emphasises remarriage. The reason is that Islam never allows a woman to live alone and this is also because women living alone in society can lead to many deteriorations. It is commendable that the majority of the study samples have proper knowledge in this regard. Moreover, the main point observed was that literacy was found to be higher in those who delivered responses such as obligatory and desirable.

Provide advice about remarriage

Remarriage is very important for divorced and widows who have lost their spouses. Thus, it is the duty of the family, friends and community to guide and advise women. Accordingly, the majority (54%) of the participants said that they were guided to remarriage by their family, society, friends when examining the advice they received for remarriage. 46% of women stated that they were not given such advice. In general, it seems that widows in the area need remarriage advice.

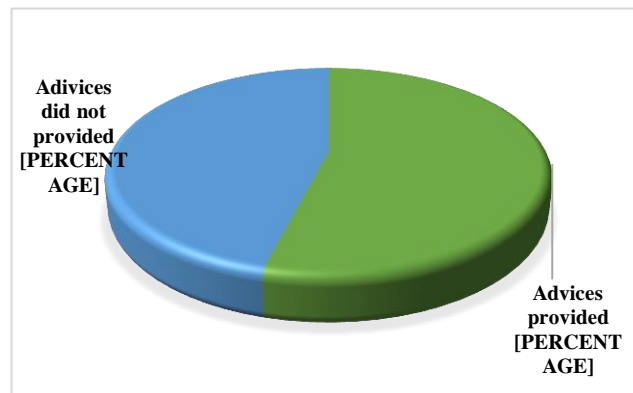


Figure 3: Providing Advice Regarding Re-Marriage

When asked who was the source of the advice, the majority (29%) said they received it through their parents. Furthermore, they said that 27% of participants got advice from the mosque's Imam and 24% advice from their mahalla's leader (Mosque). In addition, 21% stated that their buddy group provided them with the essential advice.

General observation on remarriage in the study area

Interviews took place with prominent persons from the study area with the purpose of examining the general practice of remarriage, during the interviews most of the participants were mentioned that remarriage rarely conducted due to widows were not interested in getting into the wedding.

The sample interview as follow:

“Divorces are becoming more common in our neighbourhood. Women who have been divorced are more likely to be between the ages of 25 and 35. Their refusal to remarry and stay single has a number of severe effects on their family and society.” (Interview)

More, “The practice of remarriage of divorced women is less common here. There is no clarity given by religious scholars in this regard. Even if there are a number of marriages, they take place in poor families, and the good income families do not think about it.” (Interview)

Accordingly, it is possible to understand that the remarriage procedure in the study area is low and proper awareness and guidelines are not provided in this regard.

Status of parents regarding remarriage of a woman

When interviewing the parents of the divorced women who were chosen randomly, it was clear that they had been welcomed and willing to provide a good life for their children. However, the women are refused permission to the parents to seek a good spouse. A father of the widow said in this regard the following:

“My daughter was 22 years old when she got married and within three years of her marriage, her husband divorced her and left. There is now a boy. We brought good fortune in many places and asked for permission and he is in a position not to get married so that we are not able to force him to get married. Because this is the second marriage.” (Interview)

Although the parents were interested in remarriage, it was found that widows have been refused to get into the second remarriage because they were physically and mentally affected at the first marriage and also, they were unable to recover from it.

Obstacles for remarriage practice

Factors that hinder remarriage in the study area were analysed. They are presented through a number of sub-headings as follows:

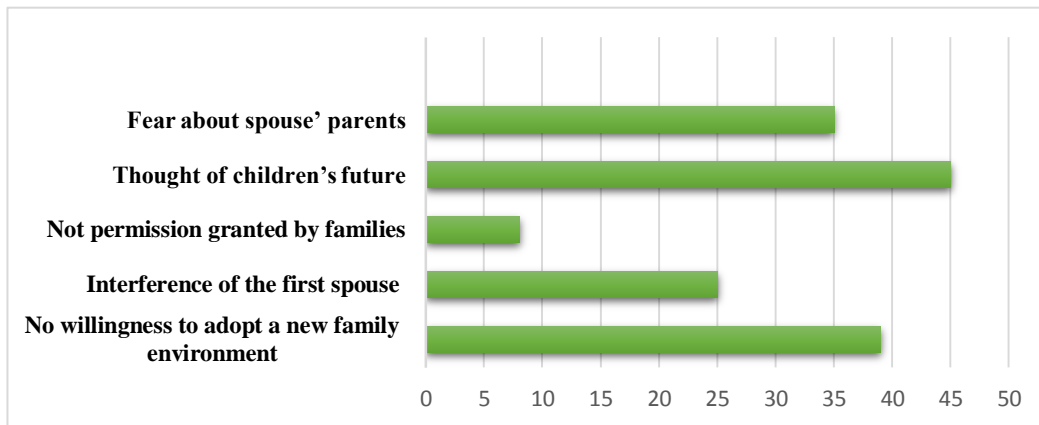


Figure 4: Psychological Factors that ostraca for Remarriage

According to the graph above, the majority of women mention a lack of confidence in males as the primary reason for their unwillingness to remarry. The majority of these individuals' marriages were ended by the talaq method, and they refused to remarry owing to their hatred of males. The next stages are marked by a sense of resentment against life and the thought that one may exist without manhood. This indirectly indicates the need to provide awareness and guidance to divorced women in the study area.

Social Factors

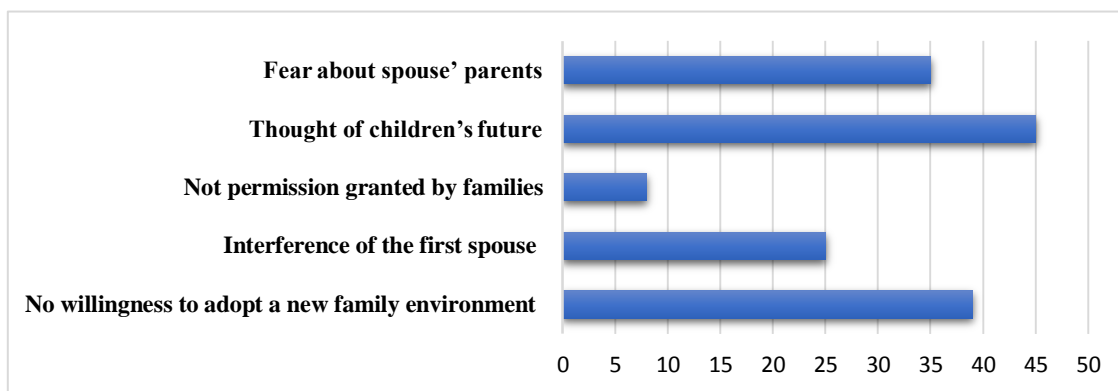
The following societal factors influencing women's remarriage were identified.

1. Society Looking at women who marry secondary lying with an alien eye: The respect and worth given to a woman who has married first are not given to a woman who has married second. The reason for this is that second marriage has long been considered a deviant and avoidable practice by high-income families in society.

2. Equal rights were not granted in the workplace: This is a major challenge for women who generally work in the private and public sectors. Remarried women are treated differently by their government, and they are denied the same rights and benefits as women who enjoy first wedding women.
3. Questioning the behaviour of the woman: After divorce and remarriage, women's behaviour is frequently questioned. Many false slanders have been made against women who get divorced and end their marriage slanderously after the end of that term. Sometimes women are abused by strange men.

Family environment

Factors that hinder the remarriage of divorced women in the family environment are described in the following table.



According to the chart above, among other familial obstacles influencing remarriage, concern for the children's future is a key barrier. This is because of the fear of the widow that her child will be ostracised by a second husband who joins the newly married life. When asked about this situation to the women who were selected randomly, one of them replied as follows.

“Regarding remarriage, you stated that the lack of desire to marry is due to the child's future. What exactly is the justification for this? "One of the reasons I survived after my spouse divorced me is because my son is presently in grade 6," she said. His future should be well

established, and he should not be blamed for not having children. Will my new spouse accept my son if I get married to him again? Will he, however, treat our future children and my son as one child?" (Interview)

Next, the new family environment will take a long time to accept itself as a member of the family, and if this is not possible, they will not want to remarry because they believe their lives will end in talaq. In the next stage, they mentioned their fear of their husband's parents. This is how a woman reacted when she was asked about it in an interview.

"My first marriage ended in a sham because my husband's parents treated me like an unpaid maid and occasionally beat me up, which I told my husband about, but he didn't take it well and kept repeating it, so I got divorced in iddhi and separated, and the experience prevented me from considering a second marriage." (Interview).

In the next stage, the first husband's interference, the unwillingness of the families, etc., are also obstacles. However, when viewed as a whole, very few of these reasons are impacted.

H. DISCUSSION

As the number of widows increases in society, the community will face many women-oriented challenges. For example, an increase in the number of orphans, the deviant behaviour of women, and the disruption of social progress. Ziauddinouna (2020) noted that divorce is seen as one of the national problems facing the developing countries in the world, which is hindering the country's progress. In general, it is applicable to all societies in the world that society will be regressed because of the increased numbers of widows in society. That is why Islam has introduced remarriage and made people interested in it.

The results of this study, which was conducted with the objective of identifying the perception of remarriage among Muslim women in Beruwala and the factors that hinder remarriage, are discussed in this section. Accordingly, most of the study samples have welcomed remarriage practice. This is a recognition of the rights given to women by Islam. Muslims, especially those living in other parts of Sri Lanka, are also accepting this right. The reason for this is that

remarriage is seen as something in conformity with one's religious beliefs. Instead of that, Radhika Kapur (2018) mentioned in his study that India, which has the largest number of widows(33 million) in the world, has only 10% of women who are interested in remarrying.

Although, the study samples in Beruwala support remarriage, the majority (45%) of them are not interested in practising it. Especially women from family backgrounds who have a noble status in society are completely in denial of remarriage. It is noteworthy that this is higher in countries like India than in other countries in the world. Agarwala (1967) mentioned in his study that there were social restrictions for involvement into remarriage amongst the high caste Hindus of the ruler area of north India. He further indicated that in particular, the age of women, the number of children, and the caste are most influencing factors on remarriage practice of society.

When examining the reasons why women in the study area lag behind in remarrying, they mentioned the following reasons: the bitter experiences of the first marriage life, the future of the children, the belief that they could live alone because of an adequate financial income, the misconception about men, and the fear of being looked down upon by society. A similar reason is attributed to the fact that widows in India are hindering remarriage, points to a study by Radhika Kapur (2018) that Indian widows experience problems in carrying out the household chores, maintaining the entire housework, bringing up their children, taking care the other family members and forming a connection and communication terns with the other people around experience problems and are hesitant to participate in functions and ceremonies. It should be noted that the factors that prevent the women of the two study areas from remarrying are generally found to be common. Marianne Dainato (2019), in a study based in the United States, indicated that remarried individuals experience less marital satisfaction and remarriage is more likely to end in divorce than first marriage. This position is also suitable for the study area. This is because most of the women in the study area are not interested in cohabiting with men. The idea is that there will be no second marriage on the basis of the first marriage. Moreover, it is noteworthy that women do not have to depend on men as they have an economically stable income.

Taken as a whole, it is noteworthy that in all developed and developing countries, the practice of remarriage is uniform and the resurgence practice implemented in India is consistent with the perception of women about remarriage and the factors that hinder it.

I. CONCLUSION

Marriage is the way in which Islam provides for a man and woman to live together as husband and wife in a lawful manner. Islam has made marriage obligatory and hates the breakdown (Divorce) of the marriage. The growing number of widows in society is the foremost of the problems that are emerging as a major challenge among Muslims today. To balance this, Islam has strengthened the practice of remarriage. It is also a marriage-related right of women. The survey has been conducted with a focus on Beruwala, a region where divorce is most prevalent. Here, the study has been carried out to achieve the objectives of identifying the factors that prevent divorce from divorced women, the concept of remarriage and the factors that hinder remarriage.

As a consequence of the study's findings, the majority of the research samples (54%) believed that remarriage in the study region was necessary, although 45 percent were unwilling to implement it effectively. Moreover, most of these women (54%) have received advice and guidance on remarriage. The largest number of those who suggested this (29%) were parents. Remarriage is hindered in the research region by psychological, family, and social factors. These include psychological factors such as a lack of confidence in males, societal ones such as questioning women's behaviour, and family-oriented concerns such as children's barriers. Taken as a whole, the remarriage practice in the study area is low and women are not involved in it. It can be concluded that psychological, social, and family factors have influenced the widows' perception of remarriage practice.

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