



# Regulating the personal status of Muslims in the United Kingdom in the light of private international law: An analytical and comparative study

Haytham M J Ali Alsahlani

A thesis submitted for the degree of Doctor of Philosophy in Private Law

Supervised by

Dr. Nidham Gabbar Talib Professor of Private International Law

2021

#### <u>Abstract</u>

This is a legal study that explores the phenomenon of Islamic family law in the United Kingdom (UK). The focus of this research explores the issues found in discussions on Muslims rights in matters relating to Shariah law, legal pluralism and multiculturalism. This matter could echo apprehensions that the traditional interpretation of Muslim family law discriminates against Muslim personal status. The study also explores how the United Kingdom considers personal status issues by considering jurisdiction and the domicile of the parties rather than merely considering their nationality.

The dispute regarding the spread of Muslim migrants in Britain concentrates on notions like legal pluralism and multiculturism. There are many couples and in particular woman who marry under Shariah law in the UK only to later realise when their marriage is over and to their detriment that they have no legal rights. Are there any possible solutions? Can British Muslims overcome these issues? Many concur that further empirical research is essential on the subject.

This study focuses on the empirical gap. The fundamental research question asks, 'how do British-Muslims pursue their personal affairs in the UK?' This is uses data analysis of formed findings with conclusions pertinent to the Muslims in Britain and to a broader field including lawyers, academics, case law, legislation, policymakers and others. The conclusions of this study uncover the impact of religion and culture in establishing norms and the significance of family law. This study will consider whether recognition of Islamic family law in the UK as a future development is feasible and how we can make it happen.

#### **Acknowledgements**

All praise belongs to Allah (s.w.t) the Lord of the Worlds, and peace and blessings upon His Final Messenger Muhammad (s.a.w).

I wish to express my sincere gratitude to my supervisor Professor Nidham for his continued support, guidance, and expertise. His enthusiasm shown towards this subject matter encouraged and motivated me to complete and conclude my studies.

My thanks extend to Alalamain institute, lecturers and staff, and my fellow PhD students, for their feedback comments and advice, and for inspiring during my PhD experience. I must also thank the other academic scholars and fellow researchers that I have met during my studies, for their advice, guidance and support.

My warmest thanks also goes to all the participants without whom this research would not be possible. Special thanks to all the experts for all your contributions towards this research.

## **Dedications**

To Ayatollah Pro. Sayed Muhammed Bahr Al-Ulum, the one who supported the Iraqi immigrants in the diaspora, and I was one of them. He supported us in our good and bad times, a father figure with vast knowled**ge** and high morals.

I dedicate this thesis to his soul and he's in the higher dominion.

## **Table of Contents**

Chapter 1	Introduction	10
1.1	Context of Thesis	10
1.2	Significance of this study	11
1.2.1	To knowledge	11
1.2.2	To practice	12
1.3	Contextual Analysis	12
1.3.1	Thesis Statement	12
1.3.2	Research Questions and Hypothesis	13
1.4	Research Strategy	13
1.4.1	Research Methodology	13
1.4.2	Ethical Considerations and Limitations	14
1.4.3	Thesis Outline	15
Chapter 2	The state of International Family Law Conflicts	17
2.1	Introduction	17
2.2	Domicile	18
2.2.1	Choosing Domicile	18
2.2.1.1	How to satisfy intention	19
2.2.1.2	The standard of proof	23
2.2.2	Domicile of dependency	25
2.3	Do we need to reform the law on Domicile	26
2.3.1	Habitual Residence	26
2.3.2	Nationality	28
2.4	Choice of Law Rules in the US and EU	29
2.4.1	Marriage validity and recognition	29
2.4.1.1	Marriage and international Human Rights law	30
2.4.1.2	Marriage globalisation	31
2.4.2	Divorce	32
2.4.2.1	Jurisdiction and Choice of Law for divorce	33
2.4.2.2	Recognition of Divorce Decrees	34
2.4.3	Financial incidents of marital and partner relationships	36
2.4.3.1	The EU Proposal on Matrimonial Property Regimes	36

2.4.4	Conclusion	38
2.5	The importance of family private international law	39
2.5.1	The voice of the child, Brussels II Revised and the Hague Convention	39
2.5.2	Brussels II Revised	48
2.5.3	Custody Disputes between Cross-borders	49
2.5.4	Conclusion	51
2.6	Effects of Brexit on Family Law	51
2.6.1	Background of EU Family Law	52
2.6.2	The EU referendum and departure	53
2.6.3	Possible positions in January 2021 and government directions	54
2.6.4	Divorce jurisdiction and forum	56
2.6.5	Maintenance	57
2.6.6	Child abduction	58
2.6.7	Recognition and enforcement of children orders	58
2.6.8	Public law children	59
2.6.9	Domestic Violence	59
2.6.10	UK co-working with the EU for global international family law	59
2.6.11	Conclusion	61
2.7	Muslim Families in Europe	61
2.7.1	Introduction	61
2.7.1.1	Family law: cultural diversity	62
2.7.1.2	The scope and limitations of conflict of laws rules	64
2.7.1.3	Accommodation of cultural and religious identity in substantive family law	67
2.7.1.4	Justification and risks for the absence of common ground on legal pluralism	69
2.7.1.5	Beyond cultural and religious identity in family law: discourse and procedure	73
Chapter 3	A background into Family Law in the United Kingdom	78
3.1	Introduction	78
3.2	Marriage in the UK	78
3.2.1	Ability to marry	79
3.2.2	Must not be within the prohibited degree of a relationship	80
3.2.3	The parties must not be under the age of 16	81
3.2.4	The parties must not be already married	81
3.2.5	Respectively male or female	81

3.2.6	The preliminary formalities of marriage	81
3.2.7	Preliminaries for non-church of England marriage	82
3.3	The development of divorce law	87
3.3.1	The grounds of divorce	87
3.3.2	Divorce procedure	89
3.3.3	The current divorce law	90
3.3.4	The grounds for divorce and the five facts	92
3.3.5	Protection for respondents	96
3.3.6	The future of divorce	98
3.3.7	Recognition of an overseas divorce	100
3.3.8	Other decrees	101
3.4	Financial and property on divorce	102
3.4.1	A settlement culture	103
3.4.2	A wide range of family situations	103
3.4.3	Judicial discretion	104
3.4.4	Financial orders that can be made	104
3.4.5	Maintenance pending suit	104
3.4.6	Financial provision orders	105
3.4.7	Property adjustment orders	106
3.4.8	How the court exercises its discretion: the section 25 factors	107
3.4.9	The clean break	112
3.4.10	How the court conducts the discretionary exercise after White and Miller	114
3.4.11	The section 25 factors prevail	114
3.4.12	Inherited assets	116
3.4.13	The family home on divorce	117
3.4.14	Agreements about property and finance	120
3.4.15	Financial remedy application following a foreign divorce	122
3.5	Children and family proceedings	123
3.5.1	The impact of family breakdown on children	123
3.5.2	Reaching agreement and protecting children from court proceedings	123
3.5.3	Cafcass and children on family breakdown	124
3.5.4	A residence order	124
3.5.5	How the court exercises its powers in residence or contact order proceedings	125
3.6	Conclusion	129

## Chapter 4 British Muslim Family Law

4.1	Introduction	130
4.2	Background	130
4.3	Literature review	133
4.4	Shariah Law: History and Global Perspective	133
4.4.1	What is Shariah Law?	133
4.4.2	Muslims in Britain	134
4.4.3	Multiculturalism	135
4.4.4	Legal Pluralism	136
4.4.5	Islamic Marriage	138
4.4.6	Islamic Divorce	139
4.4.7	Legal Pluralism in the UK	140
4.4.8	Religious marriage and divorce in the UK	141
4.4.9	Unregistered Muslim Marriages	143
4.5	Dispute Resolution and Shariah Councils	144
4.5.1	Dispute Resolution	144
4.5.2	Shariah Councils	145
4.5.3	Conclusion	148
4.6	How do British Muslims pursue divorce in the UK	148
4.6.1	Socio-legal approach	148
4.6.2	Legal Consciousness	148
4.6.3	Socio-legal studies	150
4.7	Getting married	150
4.7.1	Nikah	150
4.7.2	The Guardian (Wali)	151
4.7.3	The Dower (Mahr)	152
4.7.4	Civil Marriage	152
4.7.5	Unregistered Marriage (Nikah Only)	153
4.7.6	Transnational Marriage (TNM)	154
4.8	Marital discord	155
4.8.1	Domestic Violence and Abuse	155
4.8.2	Domestic Violence in the Muslim Community	156
4.8.3	Tackling Domestic violence	160
4.8.4	Transnational Marriages	161
4.8.5	Adultery	162

	ملخص الدراسة	268
	Bibliography	219
5.2	Overall conclusion	216
5.1	How can Shariah family law be recognised in the UK	211
-		011
Chapter 5	Conclusion	211
4.10.4	The Islamic marriage conundrum in English Family Law	208
4.10.3	When religion meets family law	205
4.10.2	Finding the guiding principles for family law in a secular, non-religious state	203
4.10.1	A brief history of divorce and religion	201
4.10	The application of Shariah law in England and Wales	201
4.9.13	Marital Discord and Dispute Resolution	198
4.9.12	Child Arrangements	196
4.9.11	Financial Relief	194
4.9.10	Mahr	190
4.9.9	Withheld Talaq	188
4.9.8	Faskh	186
4.9.7	Talaq	179
4.9.6	Islamic Divorce in the UK	178
4.9.5	Islamic Divorce	177
4.9.4	Divorce – Unregistered Marriages	175
4.9.3	Religious Divorce and the English Civil Divorce	174
4.9.2	Experience of the civil divorce process	173
4.9.1	Petition for civil divorce	172
4.9	Getting divorce	171
4.8.11	Mediation	169
4.8.10	Reconciliation	169
4.8.9	Dispute resolution	168
4.8.8	The status of a polygamous marriage on death	166
4.8.7	Polygamy	162
4.8.6	Desertion	162