



PRESIDENCY UNIVERSITY

BENGALURU

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| Roll No. | | | | | | | | | | | | | | |
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Mid - Term Examinations – October 2025

Date: 08-10-2025

Time: 09.30am to 11.00am

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| School: SOL | Program: BA,LLB/BBA,LLB/B.COMLLB (Hons.) | |
| Course Code: LAW2026 | Course Name: FAMILY LAW I | |
| Semester: III | Max Marks: 50 | Weightage: 25% |

| CO - Levels | C01 | C02 | C03 | C04 | C05 |
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| Marks | 26 | 24 | - | - | - |

Instructions:

- Read all questions carefully and answer accordingly.
- Do not write anything on the question paper other than roll number.

Part A

Answer ALL the Questions. Each question carries 2marks.

5Q x 2M=10M

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| 1 | A Hindu man aged 25, already married with his first wife alive, marries another Hindu woman. Is this marriage valid under Hindu Marriage Act, 1955? State reason | 2 Marks | L1 | C01 |
| 2 | At the time of nikah, Irfan promised to pay ₹1,00,000 as mahr to his wife Shabana. He never paid it. After some years, Irfan divorces Shabana. She demands the unpaid mahr. Is Shabana entitled to claim mahr after divorce? Answer with reason. | 2 Marks | L2 | C02 |
| 3 | Neha accuses her husband Vikram of having an illicit relationship with his colleague, knowing the allegation to be false. Vikram files for divorce on the ground of mental cruelty. Is Vikram entitled to divorce? State relevant case laws. | 2 Marks | L1 | C01 |
| 4 | Anita left her husband Suresh because he used to physically assault her. Suresh files a petition for restitution of conjugal rights. Will the court grant Suresh's petition? Justify your answer. | 2 Marks | L1 | C01 |
| 5 | Imran and Sana married through nikah with proper witnesses and consent, but no <i>mahr</i> was specified. Is the nikah valid under Muslim law? State reason. | 2 Marks | L2 | C02 |

Part B

Answer the Questions.

Total Marks 40M

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| 6. | The judgment in <i>Dolly Rani v. Manish Kumar Chanchal (2024)</i> highlighted that non-performance of essential Hindu marriage ceremonies renders the marriage invalid. Critically examine whether this approach adequately balances respect for tradition with the need to protect parties in informal or unregistered marriages. | 10 Marks | L1 | CO 1 |
| Or | | | | |
| 7. | Rohan, a 22-year-old Hindu male, married Meera, a 16-year-old Hindu girl, in 2021 through customary rites and ceremonies. At the time of marriage, both were Hindus, but Meera was below the legally prescribed age. Two years later, Meera seeks to annul the marriage. Discuss whether the marriage between Rohan and Meera is valid under Section 5 of the Hindu Marriage Act, 1955. What remedies, if any, are available to Meera? Support your answer with statutory provisions. | 10 Marks | L1 | CO 1 |

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| 8. | In <i>Shayara Bano v. Union of India</i> , the Supreme Court declared <i>talaq-e-biddat</i> unconstitutional. Critically analyse how this judgment reflects the balance between gender justice, the right to equality under Articles 14 and 15, religious freedom under Article 25, and the role of judicial reform in personal laws. | 10 Marks | L2 | CO 2 |
| Or | | | | |
| 9. | A couple is going through marital issues, and the husband wants to end the marriage. His family advises him to pronounce <i>talaq</i> in a single statement, then wait for three months to finalize it, while his friend tells him that saying it three times in one sitting would be quicker. Discuss the implications of each approach, considering the differences between <i>Talaq-e-Sunnat</i> and <i>Talaq-e-Biddat</i> . | 10 Marks | L2 | CO 2 |

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| 10. | Restitution of Conjugal Rights under Section 9 of the Hindu Marriage Act has been described as both a means of preserving marriage and a violation of individual autonomy. Critically analyse the constitutional validity of restitution of conjugal rights in light of Article 21 of the Indian Constitution. | 10 Marks | L1 | CO 1 |
| Or | | | | |
| 11. | <p>Neha and Arjun married in 2017 according to Hindu rites. In March 2021, following frequent disputes, Arjun left the matrimonial home and started living separately. In January 2022, he returned to the house and stayed for four months, after which he again left in May 2022. Since then, he has been living away from Neha.</p> <p>In June 2023, Neha filed a petition for divorce on the ground of desertion, arguing that Arjun had abandoned her without reasonable cause and had no intention of resuming cohabitation. Arjun opposed the petition, contending</p> | 10 Marks | L1 | CO 1 |

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| | <p>that his brief return to the matrimonial home showed he never intended to desert her permanently.</p> <p>Examine whether Neha's petition for divorce is maintainable. Analyse the legal requirements of desertion under the Hindu Marriage Act and apply them to the given facts.</p> | | | |
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| 12. | <p>Saba and Imtiaz were married in 2018 according to Muslim law. At the time of their <i>nikah</i>: A total <i>mahr</i> of ₹5,00,000 was fixed , half as prompt and half as deferred. Imtiaz never paid the prompt portion of the <i>mahr</i>. After two years, Imtiaz divorced Saba. When Saba demanded her entire <i>mahr</i>, Imtiaz argued that since the marriage had already taken place and she had lived with him, she was not entitled to claim the unpaid portion. He further claimed that since she was the one who filed for divorce proceedings, he was not liable to pay the deferred part. Saba filed a suit in court demanding her entire <i>mahr</i>.</p> <p>Discuss, with reference to the principles of Muslim personal law, whether Saba is entitled to the prompt and deferred <i>mahr</i>. Explain the legal nature of <i>mahr</i> and the consequences of non-payment.</p> | 10 Marks (3+3+4) | L2 | CO 2 |
| Or | | | | |
| 13. | <p>Aisha and Hamid decided to marry in 2021 according to Muslim law. At the time of their <i>nikah</i>:</p> <ol style="list-style-type: none"> Hamid proposed marriage (<i>ijab</i>), and Aisha accepted (<i>qubool</i>) in the same sitting before two witnesses. The witnesses were both women, and no male witness was present. A <i>mahr</i> was fixed but was agreed to be paid after marriage. The marriage was not registered under local law, though the <i>nikah-nama</i> was prepared. <p>Later, after disputes, Aisha's relatives questioned the validity of the marriage, arguing that the absence of male witnesses and non-registration made it invalid. Hamid, however, claimed that the <i>nikah</i> was perfectly valid.</p> <p>Discuss whether the marriage between Aisha and Hamid is valid. Explain the essential requirements of a valid Muslim marriage and the effect of irregularities in witness requirement, <i>mahr</i>, and registration.</p> | 10 Marks | L2 | CO 2 |