

Name: Enrolment No:			
UPES End Semester Examination, December 2025 Course: Family Law-I Semester:III Program: B.A. LL.B. (Hons.), BBA, LL.B. (Hons.) Time:03 hrs. Course Code: CLCC 2010 Max. Marks: 100 Instructions: Read all questions carefully before attempting. Justify all your answers with the statutory provisions and the leading/relevant cases.			
SECTION A (5Qx2M=10Marks)			
S. No.		Marks	CO
Q 1	CARA stands for.....	2	CO1
Q 2	Khula and Mubarat – these two kinds of divorce can be used interchangeably – TRUE/FALSE.	2	CO1
Q 3	Point out any two bars to matrimonial remedies.	2	CO1
Q 4	X, a Hindu male can solemnize the marriage with B, a Muslim female as per Hindu Marriage Act- True/ False.	2	CO1
Q 5	Fault theory of divorce means.....	2	CO1
SECTION B (4Qx5M= 20 Marks)			
Q 6	Explain the concept of dower (mahr) under Muslim law. Also Discuss its types. Or Differentiate between judicial separation and divorce under the Hindu Marriage Act, 1955. How does judicial separation serve as a step toward reconciliation between spouses?	5	CO2
Q 7	Discuss the legal consequences of Void and valid marriages as per Muslim law. Or Define absolute prohibition in the context of Muslim marriage. Explain what legal consequences follow if a marriage is performed against such a prohibition.	5	CO2

Q 8	Describe the steps involved in the court marriage procedure as per the Special Marriage Act, 1954. Or Under what circumstances is a child marriage considered null and void according to the Prohibition of Child Marriage Act, 2006?	5	CO2
Q 9	Under what circumstances can a Hindu wife who lives separately claim maintenance from her husband? Or Is legal representation allowed in Family Courts as a right? What does the Act say about it?	5	CO2
SECTION-C (2Qx10M=20 Marks)			
Q 10	<i>A man who openly accepts a child as his own creates a strong presumption of paternity, even if he later denies it.</i> Analyse this statement in the context of acknowledgement of paternity under personal law. Explain the legal effect of such acknowledgement with a case law and the limits on using medical tests to dispute paternity.	10	CO3
Q 11	<i>“In intercountry adoption, the child’s welfare must be protected through strict procedures, and foreign adoptive parents must meet specific standards.”</i> Analyze this statement with reference to the CARA Guidelines on intercountry adoption.	10	CO3
SECTION-D (2Qx25M=50 Marks)			
Q 12	Decide the given problems by applying the relevant statutory provisions and the case laws if any- a) Priya, an unmarried Hindu woman, wishes to adopt a 3-year-old orphan boy who was abandoned and later declared legally free for adoption by the Child Welfare Committee (CWC). She claims she can adopt him under HAMA, 1956 as a single woman. Is her adoption valid under HAMA? b) Suresh, a Hindu man, adopts a boy under HAMA without his wife’s consent, claiming she is mentally ill and lives in a psychiatric facility. The wife’s sister challenges the adoption, arguing the wife was mentally fit. Is adoption valid? c) Aarti, a Hindu widow, remarries Rafiq, a Muslim man, under the Special Marriage Act, 1954. Rafiq has a 7-year-old son, Imran, from his first marriage. Aarti performs adoption ceremonies and declares Imran as her adopted son under HAMA, 1956 , claiming	5*5=25 Marks	CO4

	that she wants to give him equal inheritance with her property. Imran's paternal relatives challenge the adoption as void under HAMA. Discuss the validity. d) A public interest petition challenges Section 2(1)(c) of HAMA, which restricts adoption to Hindus, Buddhists, Jains, and Sikhs, as violating Articles 14 and 21 of the Constitution, arguing that religion cannot determine the right to form a family. Is the restriction constitutionally valid considering the JJ Act's secular approach? e) A Muslim couple adopts a Hindu child under JJ Act. Later, the family claims under Muslim personal law that the child remains only a <i>ward</i> (under <i>kafala</i>), not an heir. The child claims full inheritance rights under the JJ Act. Discuss the legal status and conflict of laws.		
Q 13	Ahmed and Fatima have been married for eight years and have two children. One day, in a moment of anger and without following any reconciliation process, Ahmed pronounces triple talaq (talaq, talaq, talaq) instantly in front of his relatives, declaring the marriage dissolved. Fatima is shocked and claims she was not mentally prepared, nor was there any prior notice or counseling. Following the divorce, Ahmed refuses to provide maintenance or allow Fatima to meet their children. Fatima challenges the triple talaq, seeking its invalidation and claiming maintenance and custody rights. a) Examine the constitutional validity of instant triple talaq under recent Supreme Court rulings, especially the Shayara Bano case. b) Discuss Fatima's rights concerning maintenance during the iddat period and beyond, with reference to the Shah Bano judgment and the Muslim Women (Protection of Rights on Divorce) Act, 1986. c) What legislative reforms have taken place post-Shayara Bano judgment to address the rights of Muslim women in cases of divorce?	10+10+5= 25 Marks	CO4