



Chhatrapati Shahu Ji Maharaj
University, Kanpur

Answer Script Details
Barcode 7794634

Roll No. 23086004394
Total Mark 61/100.00

Exam BACHELOR-O_AUGUST-2024
Subject LLB203 - FAMILY LAW - II

Question wise Mark Summary

Q.No Mark Q.No Mark Q.No Mark Q.No Mark

1A 2.5/4 7A NA/7

1B 2.5/4 7B NA/7

1C 2.5/4 8 10/15

1D 2.5/4 9 NA/15

1E 2.5/4

1F 2.5/4

1G 1/4

1H 2/4

1I 2/4

1J 2/4

2 10/15

3 10/15

4A NA/7

4B NA/7

5A NA/7

5B NA/7

6 9/15

PART-I

Date of Exam : 06/08/24 Shift : 1st Room No. : P2
family Law II 2nd
Paper Code: LLB203 Subject: Law II Year/Sem
Name of Candidate: ASHRUTI SRIVASTAVA

Roll No. 23086004394

Signature of Candidate: Ashruti
Signature of Investigator: [Signature]
COE Facsimile: [Signature]

Chhatrapati Shahu Ji Maharaj University Kanpur, Uttar Pradesh

PART-II

MARKS OBTAINED										
Q.	1	2	3	4	5	6	7	8	9	10
(a)										
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Total										
Total Marks in Figures								Max. Marks		
Total Marks in Words										



LLB203

Paper Code

Signature of Evaluator

PART-III

Course: LLB
Session: 2023-24, Year/Semester: 2nd
Subject Name: family Law II
Medium: English Hindi
Paper Code: LLB203
Exam Date: 06/08/2024
Name of Candidate: ASHRUTI SRIVASTAVA
Father's Name: SURENDRA SRIVASTAVA

संस्थान का कोड
College Code

K	N	O	S
A	A	0	0
E	B	1	1
F	D	2	2
H	J	3	3
K	4	4	4
L	L	5	5
R	M	6	6
S	7	7	7
U	T	8	8
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W			

परीक्षा केंद्र का कोड
Exam Centre Code

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F	D	2	2
H	J	3	3
K	4	4	4
L	L	5	5
R	M	6	6
S	7	7	7
U	T	8	8
U	9	9	9
W			

परीक्षा का प्रकार
Type of Exam

Regular Ex-Student
Self By test other
Private Back Paper Exam

ANSWER BOOKLET NO.

7794634

LLB203

Paper Code



PART-IV

संस्थान संख्या
Enrollment Number: CSJMA20000038789
परीक्षार्थी अर्जासंका संख्या Candidate's Roll Number
पेपर कोड Paper Code

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Z	6	6	6	6	
W	7	7	7	7	
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Ashruti

Signature of Candidate

केन्द्राध्यक्ष
प्रधानमन्त्र कालेज
कानपुर
Signature of Evaluator

C S Facsimile

[Signature]
COE Facsimile

नोट- 1. परीक्षार्थी को निर्दिष्ट किया जाता है कि आवेदन पत्रों के मुद्रण भाग पर अधिक सखी निर्देशों को आवश्यकता पूर्णक पढ़ें।
2. परीक्षा में धरो जाने वाली प्रतिलिपियाँ जारी करके वे मुद्रण को जायें। 3. परीक्षा को पाने या होने की तिथि पर धरो जायें।

INSTRUCTION TO THE CANDIDATE FOR FILLING PART-I

1. Read the instructions carefully given on the answer script and admit card.
2. Write Date of Exam, Shift, Paper Code & Name of Subject Correctly.
3. Write Name & Roll No. Correctly.
4. Write Semester & Branch Correctly.

INSTRUCTION TO THE CANDIDATE FOR FILLING PART-III

1. Use blue or black ball point pen for writing alphabets & numerals in boxes.
2. Carefully study the example before you start marking.
3. As shown in the example below, blacken the circles completely.



4. Make no Stray marks on this sheet.

5. DO NOT WRITE OR MARK ON THE BAR CODE.

IN ORDER TO AVOID UFM (UNFAIR MEANS) :

1. The Roll No. and Answer Book no. found elsewhere or any other symbol found in the answer book will be treated as unfair means.
2. Any tempering of Bar Code and Booklet no shall be treated as Unfair Means.
3. Do Not bring the materials like slip of paper/mobile/digital diaries/ study material/ revision notes in examination hall. Possession of the mobiles/ digital diaries/electronic/digital/ watch and any other electronic gadget except memory less scientific calculator shall be considered as UFM case.
4. Do not keep or paste currency note in answer script it shall be consider as UFM.

अनुचित साधन से बचने हेतु :

1. उत्तर पुस्तिका के निर्दिष्ट स्थान को खोलकर अनुक्रमांक एवं उत्तरपुस्तिका का क्रमांक कहीं और न लिखें तथा कोई भी चिह्न न बनायें क्योंकि यह अनुचित साधन प्रयोग की परिधि में आता है।
2. उत्तर पुस्तिका को धारकोष्ठ अथवा उत्तर पुस्तिका संख्या पर छेद प्रहार करने पर अनुचित साधन प्रयोग माना जाएगा।
3. परीक्षा कक्ष में निम्न वस्तुएं साथ न लायें, जैसे लिखे हुए कागज के टुकड़े, नोटबुक, डिजिटल घाड़ी, डिजिटल बॉय, कॅमेरा, पुराना वह सभी वस्तुएं जो अनुचित साधन के अन्तर्गत आती हैं। केवल संघटित प्रश्नपत्र में ही केंद्रीय लेख सांख्यिकीक कंप्यूटरीकरण से जाने की अनुमति होगी।
4. उत्तरपुस्तिका में रूपरेखा न रखें न ही उत्तर पुस्तिका में विपरीत: ऐसा करना अनुचित साधन की परिधि में आता है।

उत्तरपुस्तिका में लिखें बिंदुएं

1. प्रश्न पत्र एवं उत्तर पुस्तिका पर दिखे गये निर्देशों को ध्यान से पढ़ें।
2. खबर पृष्ठ के दूसरी तरफ कुटन न लियें।
3. उत्तर पुस्तिका के पृष्ठों पर दोनो तरफ लिखें।
4. प्रश्न पत्र पर अपने अनुक्रमांक को अतिरिक्त कुटन न लियें।
5. प्रश्न पत्र कोड एवं प्रश्न पत्र ID सावधानी पूर्वक लिखें।
6. अपनी विधिति स्पष्ट लिखें।
7. उत्तर पुस्तिका के पृष्ठों की संख्या देखें। अगर उत्तर पुस्तिका में पृष्ठ (1-24) से कम है या फटे हुए है, तो परीक्षा शुरू होने के पूर्व दूसरी उत्तर पुस्तिका ले लें।
8. प्रश्नपत्र को देख, यदि प्रश्नपत्र में विषय कोड, विषय का नाम तथा प्रश्न नंबरों में कोई त्रुटि है तो उसको परीक्षा होने से 30 मिनट के अन्दर कक्ष निदेशिका को तत्काल सूचित करें, उसके बाद विरहीविद्यमान प्रश्न कोडों का नहीं की जाएगी।
9. प्रश्नों के उत्तर लिखने से पहले पैरिल का प्रयोग न करें।
10. बी क्लेप का अतिरिक्त साक नहीं दिया जाएगा।

INSTRUCTION TO THE CANDIDATE

1. Read the instructions carefully given on the Question Paper, Admit Card & Answer Script.
2. Do not write anything on back side of the cover page.
3. Write on both sides of pages of answer book.
4. Do not write anything on question paper except Roll Number.
5. Write Paper Code & Question Paper Id carefully.
6. CHECK the number of pages (1-24) or any other kind of damage in your answer script, if found than change the answer script immediately before the commencement of examination.
7. CHECK the Question Paper for any kind of discrepancy e.g. Subject Code, Subject Name, and Question of the Question Paper during first THIRTY MINUTES of commencement of the exam, so that it can be corrected in TIME. After that no corrections shall be entertained by the university.
8. Do not use pencil for answering the question.
9. Write status correctly e.g. those appearing in carry over papers should fill in status as Carry Over. Those appearing as Ex- Students should fill in status as ex.
10. No supplementary answer book & graph paper will be provided.

INSTRUCTION TO THE CANDIDATE FOR FILLING PART-IV

1. Use blue or black ball point pen for writing alphabets & numerals in Boxes.
2. Use blue or black ball point pen for filling the circles.

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Note- if your Roll No. is of 10 digits. Please leave first three columns .



Paper Code

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1

Section - A

Answer no. - 1(a)

Mohammad was born on ordinary family. When he was at the age of 40 years, he got Prophethood. It is believed that he was a Messenger of God. God gave him rules and revelations by Gabriel. His father died when he was not so young. He propagate the God sayings and write it in Quran, the holy book of Islam.

People considered the law which directs the Muslim as Muhammadan law but it is irrelevant to say it so because it is the law which is the religion of Muslim not the law of Muhammad. It is not relevant to say it Muhammad law because it is not made by Muhammad himself. So, this law is called as 'Muslim Law' or 'Shariah'. The division of school is based on the inheritance of Mohammad.

Schools of Muslim Law

- | | |
|-------------------------------|---------------------|
| ↓ | ↓ |
| Shia School | Sunni School |
| (i) Ithna Ashari or
Imamia | (i) Hanafi School |
| (ii) Ismailia | (ii) Maliki School |
| (iii) Twelvi | (iii) Shafei School |
| | (iv) Hanbali School |



Paper Code

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3

All the bonds of marriage. Talag-e-Tafweez is a Talag which has taken by the side of wife. When the wife dissolves the marriage it is said to be Talag-e-Tafweez. In this type of Talag, husband give the right to dissolve the marriage to his wife and wife will become able to dissolve the marriage.

Wife who may dissolve the marriage must be of —

- (i) sound mind
- (ii) attain the age of puberty.
- (iii) gives the free consent to dissolve the marriage

Wife can take divorce (Talag-e-Tafweez) on the ground —

(i) Renouncement of Religion — When husband renounces his religion, wife may take divorce from him.

(ii) Impotency of husband. — When husband become impotent

(iii) Cruelty by husband — When husband become cruel toward him and she is unable to live with him, she may take divorce.

(iv) Unable to maintain her — When her husband unable to maintain her for 4 years she may take divorce from him.



Paper Code

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4

Answer no- 1 (c)

- ⊙ Iddat is an Arabic word which means 'counting'. A woman may follow the period of iddat in two cases either by divorce or by the death of husband.
- ⊙ Iddat is to be followed by woman as to the respect of her former husband and for determining the paternity also. The time period of iddat is different in both cases.

Iddat By divorce :- When the divorce takes place, the woman should follow the time of iddat which is three-menstrual cycle. (or 3 lunar month).

- ⊙ for a pregnant woman, the iddat period will be extent till the birth of child.

Iddat By Death of Husband - When the husband died, the iddat period of woman is of 4 month and 10 days.

- ⊙ for a pregnant woman, the iddat period is of delivery of child or the 4 month 10 days which is longer.

Note - When the woman is on iddat period as per divorce and during that time her husband died, she should start a fresh iddat of 4 month 10 days after her husband's death.

Do Not Write anything in this Portion



5

Register Code [] [] [] [] [] [] [] [] [] []

Answer no- 1 (d)

Dowry is an amount which is given to wife by husband in consideration of marriage. But Dowry is not said to be a compulsive consideration but it is a respect of token which is given to wife by husband at the time of marriage.

Essentials of Dowry -

- (1) It is token of respect.
- (2) It must be given by husband to her wife.
- (3) It can be tangible or intangible property.
- (4) Wife has a right to take a dowry.

Kind of Dowry :-

1) Unspecified Dowry - This kind of dowry is decided by court. It is also called Proper Dowry or Mehri - I - Misc.

2) Specified Dowry - This kind of dowry is decided by parties. It is also called Mehri - I - Musamma. It is of two kind at

- (i) Prompt Dowry - When the dowry is given at the time of marriage or when the wife demands. It is called Mehri - I - Muajjal.
- (ii) Deferred Dowry - When the dowry is given after death or dissolution of marriage. It is called Mehri - I - Muwajjal.



Paper Code

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Answer no-1 (e)

Khyarul-Bulugh is commonly known as Option of Puberty. Option of Puberty has the right to both male and female. A person can attain puberty at the age of 15 years or in the female it is either the 15 years or earlier as puberty.

Case - Atika P. v. Muhammad Ibrahim
= The priv. Council held that the age of puberty for female can be two ways - either at the age of 15 years or after attain the puberty.

© When a marriage happens by the consent of lawful guardian other than father then the both male and female has the right to dissolve or continue the marriage after attaining puberty.
female, after attaining puberty she can revoke given consent or revocation of marriage. But for male, he has more for cop. female. He has to give notice of marriage after attaining puberty. If the notice has not given, he has right to dissolve the marriage.

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7

Answer no- 1 (f)

Doctrine of Marzul Maut is also known as Death-on bed. A person make a will when he is about to die is called as Hibba Marzul Maut. When the person has no hope to live and his condition became so worse, he may make a will to give his property at that time after his death is known as Hibba Marzul Maut.

Essentials of Hibba Marzul Maut :-

- 1) Illness - A person is suffered from a disease that he has no chance to live longer. If he may live after making will then that will become void.
- 2) Property share - He/she can make will of only bequeathable property. A person can make will only of $\frac{1}{3}$ rd part of his bequeathable property.
- 3) Consent - The consent of a person is free when he make a will and he/she must be of sound mind at that time. He can ~~give~~ make will to Non-muslim also.



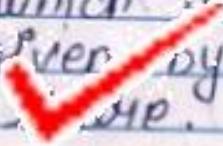
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8

Answer no-1 (g)

Doctrine of Musha is considered to be the hiba which is gift. It is a gift which is given by the property of undivided .

Do Not Write anything in this Portion



Paper Code

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9

Answer no-1(h)

⊙ Doctrine of Shufa is also known as Right of Pre-emption. Shufa is basically the priority right of an individual over other. This is the principle in which an individual has an extra beneficiary right to get the property or land.

⊙ Doctrine of Shufa gives the priority to an individual over other. It is applicable on the co-owners of the property, neighbours of the land and also the people who has easement right of that particular property.

Case - Bhanu Pratap vs Ramnarayan.

= In this case SC held that law of pre-emption is not enforceable because it contradict the REWA Authority Act.

The right of pre-emption can take by -

- 1) Imam-e-Shari ✓ neighbour of the property
- 2) Imam-e-Khatir → one who has easment right.
- 3) Imam-e-Jaam → co-owners or jointowners.



Paper Code

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10

Answer no- 1 (i)

Ijma is a source of Muslim law. Ijma is known as the consensus of opinion. Ijma is considered to be the main source of Muslim law. It is an ancient source of Muslim law.

In Muslim law there are many sources, Ijma is one of them. When the companions of prophet and followers of prophet make a decision on a particular question of law and on the particular time, it is said to be consensus of opinion or Ijma.

Ijma is of three kinds -

- 1) Ijma of the Companion of Prophet :-
When the decisions on a particular question is decided by opinion of companions of prophet said to be Ijma of companion of prophet.
- 2) Ijma of the Jurist - When jurist's opinion consensus on a particular question of law.
- 3) Ijma of the people - In this opinion of common people also preferred. The last two are of less-applicable.



Paper Code

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11

Answer no- 1 (j)

The person who believes in Islam and faith in Islam is known as Muslim. Islam is a Arabic word which means submission to the will of God. Islam word came from the word 'Slama' which means submission to God.

According to Sharfa Act, a person who born from Muslim is considered to be a Muslim but in India, it is generally applicable that if the child is born from Muslim father it is said to be Muslim. A Muslim can be a person —

- ⊙ A person who believes in unity of God Allaha (one god) and Muhammad was his messenger is considered to be a Muslim.
- ⊙ Also the Muslim followed the five fold applicability in his life —

- (i) Farz
- (ii) Mustashab
- (iii) Jarz
- (iv) Wajib
- (v) Haram





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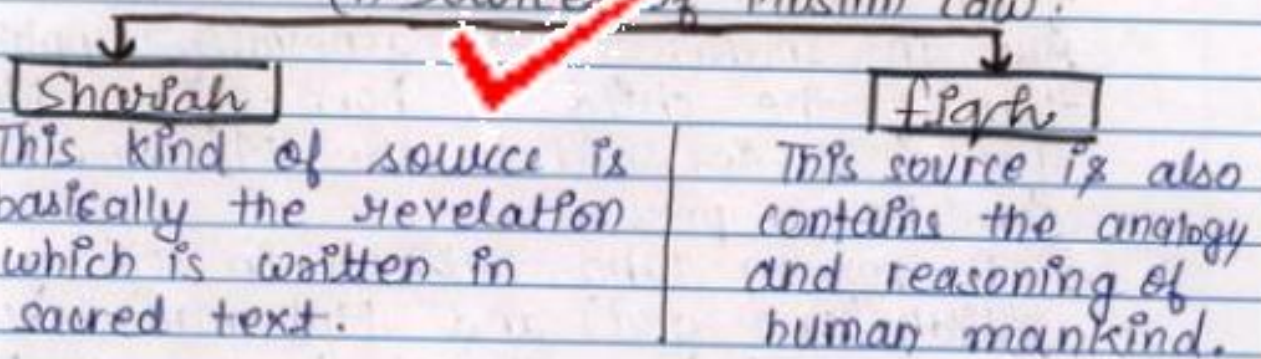
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Section - B

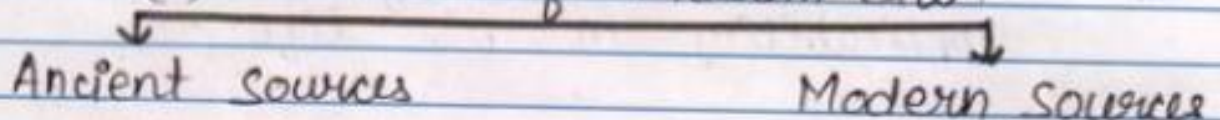
Answer no-(2)

The person who believes in Islam and faith in Islam is known to be Muslim. Muslim law is applicable to the person who belongs in the religion of Muslim. The sources of Muslim law are discussed below -

(i) Sources of Muslim Law.



(ii) Sources of Muslim Law



- (i) Quran
- (ii) Hadith or Sunnah
- (iii) Ijma
- (iv) Qiyas

- (i) Juristic preferences (Istisna)
- (ii) Customs (Urf)
- (iii) Legislations
- (iv) Public Interest
- (v) Justice, Equity & Good Consience



Paper Code

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13

Ancient Sources of Muslim Law

(i) Quran ÷ Quran is a revelation of God. It is of divine origin and it is considered as sacred text (holy book) of Muslim.

- (ii) Hadith or Sunnah ÷ is the tradition. It contains the implied revelations of God, insayings and the directions. Hadith is of three kinds—
- Hadith Mutawir ÷ This tradition is universally acceptance and followed by most of the people of this religion.
 - Hadith Mashur ÷ It is less acceptable and followed by people.
 - Hadith Ahad ÷ It is followed by the people of very less numbers.

⊙ Collection of Sunnah is called Musnad.

⊙ Sunnah is sub-divided into —

- (a) Sunnat-e-Kaul — It contains words of Prophet.
- (b) Sunnat-e-Fael — It contains conduct of Prophet.
- (c) Sunnat-e-Takwir — were silent on some topics by prophet.



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(iii) Ijma (consensus of opinion) :- Ijma is commonly known as consensus of opinion. When the jurist decided by the opinions on a particular time and on the particular question of law is said to be Ijma. Ijma is further classified into—

- Ijma of the companion of Prophet.
- Ijma of the jurist.
- Ijma of the people.

(iv) Qiyas (Analogical Deductions) :- Qiyas is the fourth source of law. When the jurist can't find the solution of any question in Quran, Sunnah and Ijma, they used their analogy and reasoning.

Modern Sources of Muslim Law

(i) Juristic Preferences (Istihasan) :- As Qiyas is considered the main source of Muslim law, Juristic preferences is not considered it as ancient and main. In Istihasan, jurist use their own judgement to find the solution of



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particular religious problem which couldn't be solved by just reciting sacred text. Qiyas is a stable source of Muslim law but Istinhasan gives the elasticity and adaptability to the law.

(ii) Customs (Urf) :- Customs and Usages are the common source of Muslim law. The customs which are followed in continuance and not modified by the Prophet Muhammad ﷺ is considered to be as the source of Muslim law.

(iii) Legislations :- Some legislation which are followed by Muslims are also considered as a source of Muslim law.
Ex - Shariah Act, 1937

The Dissolution of Marriage (Protection on Right of Woman on Divorce) Act, 1986, etc.

(iv) Public Interest :- The law which is followed as a Public Interest also became a source of Muslim law. It is also called Al-marshilah-ul-massalah.

(v) Justice, Equity and Good Conscience :- Jurist always keep in mind to give decisions by justice and equity.

Thus, these are the sources of Muslim law.



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Answer no-(3)

Marriage in Muslim law is just like a legalization of sexual intercourse and legitimacy of children.

According to Justice Mahmood "Marriage is a contract of legalizing sexual relationship and legitimacy of children."

According to Hedaya, "Marriage is purely a civil contract to legalizing the sexual relationship of husband and wife."

According to Abdul Rahim, "Marriage is a sacrament and mumalaat (dealing among men)."

Marriage or Nikah ^{Pr} muslim is also given a dignified status to a woman and it is also said that it is the tradition (sunnah) of Prophet.

Objective of Marriage :-

- 1) legalization of sexual relationship.
- 2) legitimacy of children.

Essentials of Marriage :-

- 1) competent party
- 2) free consent



Paper Code

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17

3) Sacrament and formalities.

4) Marriage do not take place in prohibited relations.

(1) Competency of parties - The party of both side must be competent.

Both the male and female must be of sound mind and attain the age of puberty. If they did not attain the age of puberty the consent will be given by his parents or guardian.

(2) free Consent :- The consent of both the party must be free.

Consent was not given under the coercion, fraud or undue influence. If the condition was given under fraud, it is said to be Irregular Marriage (Fasid) and if it is given under misrepresentation or matter of fact which is essential to marriage, the marriage said to be a void (Batil).

(3) Sacrament and formalities :- In Muslim law, there is no as

such sacrament and rites to be followed by the parties. The formalities which are followed in Muslim law are as follows -

(i) Offer and Acceptance must be free.

(ii) Offer is given by the side of male and it will be accepted by the female.



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- (iii) Offer and Acceptance must be in a single meeting and transaction.
- (iv) The offer and acceptance reciprocate to each other.
- (v) If the party are minor then the consent was given by his/her guardian or parents.

(4) Prohibitions :- A muslim person can't marry if the relations of other party are related on ground of -

- (i) Absolute Prohibition
 - Consanguinity
 - Affinity
 - Fosterage
 - Religious sect.

⇒ This kind of prohibition makes the marriage null and void (Batil Marriage).

- (ii) Relative Prohibitions
 - Marriage during Iddat
 - Marriage to 5th ^{live} wife
 - Marriage to Non-
(Sunni) ← Presente of nonwitness (muslim)

⇒ This kind of prohibition can be curable so this can make a marriage Irregular (Fasid Marriage) not void.

Thus, from above discussion we concluded that Marriage is based on contract not sacrament.



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Section C

Answer no- (6)

Law of Maintenance is Muslim law is based on the right of women to claim maintenance from her husband. It is the absolute right of a woman to claim maintenance from her husband. Woman can claim maintenance from her husband by following three ways-

- 1) By Muslim Personal law
- 2) Maintenance under Sec-125 of Crpc.
- 3) Protection of Right of Women Act, 1986

1) By Muslim Personal law :- In Muslim Personal law, a woman can claim maintenance from her husband during Iddat. Husband is liable to give the maintenance to his wife only during Iddat period.

2) Maintenance under Sec-125 of Crpc :- A Muslim woman can claim maintenance from her husband during Iddat by the personal law and after it she can claim the maintenance from her husband under



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Sec-125 of Crpc. The husband has a duty to give maintenance to his wife until she re-marries.

Case → Bar Tahira vs Ali Hussain

⇒ In this case, the point highlighted that if the woman got the maintenance due in personal Muslim law during Iddat, but she can also entitle to claim maintenance under Sec-125 of Crpc and the husband has to pay the maintenance.

2) Shayra Ban vs Mohammad Ahmad Khan (1985)

⇒ In this case the SC held that the woman is ~~able~~ entitled to take maintenance from her husband after the Iddat period ~~to~~ Sec-125 of Crpc. The wife can ~~take~~ the maintenance until she re-marries.

But if the former husband dies and she couldn't re-marry at that time then what will happen this ques. is answerable by the next act which is formed in 1986.



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(3) Protection of Right on Women Act, 1986 :-

By this act, the woman can claim the maintenance from the heirs who take her property after her death. If the husband dies and woman can't remarry at that time then she can claim maintenance to her heirs who will take the property of her when she died.

Case- Danial Latif and other v/s UOI.

= This is the relevant case on the right of woman on maintenance. A woman can claim maintenance during Iddat from her husband by the Muslim Personal law and after it she can claim the maintenance under sec-125 of CrPc. When the husband dies she has right to take maintenance from her heirs to live a sustainable life.



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Answer no-(8)

Hiba is also known as Gift. In Hiba, a person can give their property to other without any legal rule and obligations. A person can give the unconditional amount in Hiba. Hiba can be given of property which is mal - which has market value.

Essentials of Hiba -

- 1) Competant Party
- 2) Subject Matter
- 3) Extent of Matter
- 4) formalities of Hiba

1) Competant Party :- In Hiba, the parties must be of sound mind. There are two party one is Donor and other is Donee.

Donor

- must be a muslim
- one who gives Hiba called Donor

Donee

- can be any person (natural or juristic)
- one who take Hiba or whom Hiba is given called Donee



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2) Subject Matter :- The subject matter of a Hiba can be any kind of property which is Tangible, Intangible, movable or Immovable.

3) Extent of subject matter :- The extent of subject matter is much wider in Hiba than Will. A person can give Hiba of unconditional amount.

4) formalities of Hiba :-

(a) Declaration :-

(b) Acceptance

(c) Delivery of possession. ✓

(a) Declaration :- The donor can declare to give Hiba of his property to donee. The Donor give hiba by his own consent. The consent must be free. Donor must be of major and sound mind.

(b) Acceptance :- The donee can take the acceptance of property by donee. At that time Donee must ~~take~~ accepted in free consent and of sound mind. Donee can be of any person (natural or juristic) and of any religion.

(c) Delivery of Possession :- The delivery of possession can be ✓



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- done when donee take the possession of the property which is given as Hiba to him.
- ② Declaration of Property not necessary —
- When the donor and donee live on same land.
 - When the property given by husband to wife.
 - Property given by guardian to wards.
 - Both donor and donee are co-owners.

Hiba is of two kinds —

- Hiba-bill-i-waj → The Hiba which is generally given as consideration.
- It is same as the contract of sale.
 - Donor take something as a consideration after giving Hiba to Donee.

Hiba-basharatul-i-waj — The Hiba which is given and got something in return.

- The Hiba is same as a contract and Hiba is given to donee as taking something in return.
- Donor and Donee both can take in return.