

WRAP Exams · wrapexams.com

Prelims PYQ, Mains model answers, and copy evaluation. Write to the desk for this paper, a doubt, or the AI waitlist.

ask@wrapexams.com · +91 85951 84903 · wrapexams.com

Q7(c)

To what extent the Muslim Personal Law Board is in agreement with Islamic feminist agenda?

UPSC Civil Services Mains 2015 · Sociology GS 2 · 15 marks · Perspectives on the study of Indian society
Perspectives on the study of Indian society: Indology (G.S. Ghurye); Structural functionalism (M.N. Srinivas); Marxist sociology (A.R. Desai).

Core demand of the question

- To what extent the Muslim Personal Law Board is in agreement with Islamic feminist agenda?
- Keep Shah Bano, triple talaq, and internal pluralism in view

Revision summary

AIMPLB defends personal law as community identity.

Islamic feminism reads Islam for women's rights and interpretive voice.

Shah Bano and talaq marked the public split.

Shared ground is mainly resistance to majoritarian stigmatisation.

On family power, they are not in agreement.

Introduction

The All India Muslim Personal Law Board and Islamic feminist agendas overlap little. The Board defends a sharia-as-identity package. Islamic feminists seek gender justice inside Islam, which the Board often treats as a threat to community autonomy.

Body

Where they might meet

- Both can refuse a Hindu-majoritarian uniform code that stigmatises Muslims rather than freeing women.
- Some Board language of protection of family can sound pastoral. It is not a feminist method.

Where they part

- Shah Bano saw the Board on the side of limiting maintenance, against a woman-centred reading of Islam and of **Section 125**.
- **Triple talaq and polygamy**: feminist Muslim scholars and activists sought reform from within texts; the Board long treated these as non-negotiable identity.
- Leadership is overwhelmingly male ulema. **Islamic feminism** insists on women's ijtihad and lived experience.

Extent

- **Agreement is tactical and thin**: fear of majoritarianism. On divorce, maintenance, and voice, disagreement is structural.

Flow diagram

AIMPLB identity sharia -> Community autonomy
Islamic feminism -> Gender justice in Islam
Shah Bano talaq -> Split

Conclusion

The Board is not an Islamic feminist body. Convergence exists only as a shared suspicion of hostile uniform civil-code politics, not as a shared gender programme.

Facts & figures

AIMPLB

Umbrella of ulema and notables formed to guard Muslim personal law.

Shah Bano 1985

Maintenance case that set Board politics against a woman's court victory.

Islamic feminism

Scholarship and activism that claim gender justice as internal to Islam.

Triple talaq debate

A later test where feminist Muslim voices and the Board again diverged.

WRAP Exams · Write. Read. Analyse. Practice. · <https://wrapexams.com/upsc/mains-answers/sociology-gs-2/2015/to-what-extent-the-muslim-personal-law-board-is-in-agreement-with-islamic-feminist-agenda/> · ask@wrapexams.com · wrapexams.com