

MAHILA MANDAL BARMER AGOR (MMBA)

Indira Colony, Barmer, Rajasthan 344001(INDIA)

E-MAIL Add- mumtazji@wilnetonline.net

Telfax: 91- 02982-21446,25575

Unmatched Marriage is One of the Social Bad-Customs

Western Rajasthan's frontier district Barmer is the second largest district of the state. Maximum of its population inhabits in dessert Dhoras. The main occupation of the people is agriculture and livestock. The people of the area dwell in remote Dhanis and towns.

The total literacy percentage of the district is 22%, and women literacy percentage is only 7%. As the society is man-headed, condition of the women is miserable. The women of the rural area have to live within the courtyard of the house. The society pressures the women to live in the limited circle. The male-class considers the women as a toy and does different types of women atrocities. There is lack of women education; dignity of the society, man-headed society and participation of women in decision-making is 0% in the district. The people of the area think that if women participate in decision-making, the male-class will be insulted. To keep moustaches high, the men is exploiting the women since centuries. The daughter is considered as the Amanat of other's house due to lack of education and father-oriented society. The main occupation of the people of the area is agriculture, which is totally dependent on rainfall, but there is very low rainfall in the Barmer district.

The people did not get good crops due to lack of rainfall and the people have any source of employment except agriculture, because of this there is a lot of poverty in this area.

In the frontier of the Barmer district, maximum number of people belongs to Muslim community use to reside. The people of the Muslim caste are divided into many sub-castes and it creates inequality in the caste and community. The Islam religion considers all Muslims equal and gives good position to women in the society, but the society gives up all these teachings and divides the Muslims in many sub-castes. This made the conditions of women miserable.

In the rural area of the district, women literacy is 1% in the Muslim community. Participation of the women in decision-making is negligible due to man-headed society. The people of the Muslim community competitively produce more children due to the religions thoughts, because of this maximum number of the people (families) have to survive their lives below poverty line. This community has different types of bad-customs. If we generally see, every community is full of bad-customs. If we analyse all the bad-customs, we will find that 'unmatched marriage' is the worst bad custom.

The girls are killed just after the birth in Rajput community. A girl of small age is married with an old man aged 50-60 years due to strategy made by society in the temptation of the money. The father of the daughter takes rupees 50,000 to 1,00,000 from the father-in-law of the daughter or from his son-in-law in this marriage. To collect money he has to sell his all property. If he could not collect required amount, he has to do contribution in society for money. He has to pay this amount by social traditions.

The father sells his daughter like cattle and therefore they are tortured at the residence of the in-laws. They have to hear the taunts that we have purchased you from your father. The husband, mother-in-law, father-in-law torture and tease her in different ways. The daughter is married with an old man aged 50-60 years and he dies soon due to his old age, and then the girl has to suffer from different types of problems. She has to spend her remaining part of life hell living.

A proverb is there in marwari-"Jad Miyon hato jabar tab bibi hati taber, Jab bibi hui jabar tab miyon gayo kabar". It means when the bridegroom was young, the bride was a small girl and when the bride become young the bridegroom died. Practically it is true in this area. There is a custom in Muslim community that when the husband dies, his widow has to marry again with his younger brother or with cousin. The society put pressure for such marriage and it is done forcefully and they don't give any attention towards the age.

There is a trend in Muslim community to increase the population and it makes the families large, because of large families, the head of the family could not marry his all sons timely. Thus, the youngers, especially the youngest one reaches to the age of 50-60 years when his turn comes for marriage. When the land and property of the family is distributed among the brothers, that unmarried man wants to marry by selling the property of his part and the society also instigate him to marry, because he wants to keep his name and dynasty continue.

As the society is man-headed, man who has no son, do remarriage. For this purpose either the sells his properly or do unmatched marriage of his daughters and earn a lot of money for his own remarriage. There is a general thinking in the people of this area, until a son is not born in the family, his all land the property is useless, as anybody else will has possession on his property and it is considered very bad. He thinks that after his death, his son may keep right on his land and property. Therefore, it is essential to marry for such person. Such case may be found in the each frontier village of the Barmer district.

Some of the caste of the unmatched marriage are being described as follows :-

- (1) The village Kelan Ka Par of the gram Panchayat Bhide Ka Par of the Frontier Tehsil Ramser of the district is at the distance of 2 km from Pakistan boundary. 50 years old Jhangan Khan of the Kelan Ka Par is a poor man and he has no any sources of income and he is also a T.B. patient. The society enforced him for marriage. He had to marry to keep his dynasty continue. He married in the village 70 km away from his village. The father of the daughter married his daughter with Jhangan Khan without seeing him, in temptation of money. There is a custom in Muslim community that bridegroom and bride are not allowed to meet before Nikah. At the time of marriage the father of the daughter demanded for Rs. 50,000 and it was impossible for Jhangan Khan to pay such a big amount, but to keep his promise, he had to sell his land and property and did contribution to collect the required amount. Thus he married with an under-age girl of 16 years old. Today, after 5 years, he has two children and is unable to earn, because he is a T.B. patient. It is impossible for his wife and children to arrange for food for two times a day. Now he is compelled for unmatched marriage of his small daughter.
- (2) Nehal Khan of village Nange Ka Par is a married man and has a daughter in his family. His life did not give birth to any son up to 15 years and she died due to illness. Now, he wants a son to keep his generation continues. For this purpose he married his 13 years old daughter a 60 years old man and took a lot of money in return. With this money he married with a 16 years old girl, though his age is 60 years.
- (3) Mitha khan of Meken Ka Par of Ramser tehsil is a poor man and has 8 members in the family and no body is able to earn for the family. He married his 20 years

old daughter an under-age boy of aged 10 years and asthma patient for survival of his family. He earns rupees 50,000 in return. The boy died after 12 months, as he was an asthma patient. The boy had a younger brother of aged 7 years. According to social tradition, this girl has to marry with 7 years old boy.

4-5 such cases are found in each village of the area. Therefore, condition of women is miserable due to the unmatched marriage. The male class is using the women in the form of toy and exploiting them. The women have to spend their life in darkness due to prevalent of the unmatched marriage.

Adil bhai

Coordinator

Mahila Mandal Barmer Agor

Forceful Marriage Study

- (1) **Smt. Kayama (wife) age 15 years, Shri Ali Khan (husband) age 50 years.**

Comments: -

50 years old Ali Khan of village Lakhetai is a poor man and belongs to Muslim community. He has no any property other than 48 bigha land. He has negligible place in the society as he born in the poor family and his parents have died when he was of small age. Therefore, due to weak economic condition and death of parents, he could not a marriage at right time.

He desired for marriage in the age of 48 years and decided to sell his land, because others will have right on his land after his death. Therefore, to keep his generation live he decided to marry and talk with the people of community in this concern. After an enquiry, the heads of the society decided his marriage with 15 years old Kayama daughter of Chinesar Khan of village Kapuradi. To marry his 15 years old daughter Kayam with Ali Khan, Chinesar Khan put a condition that either Ali Khan pay Rs. 1,50,000 or give 7-acre land. After a conversation of heads of the society and Chinesar Khan, it was decided to give Chinesar Khan 6 acres land of Ali Khan. Therefore, Ali Khan married after giving 36-bigha lands to Chinesar Khan. For other expenditure of the marriage, he sold 2 acres of land to any other person and he married with Kayama on 7-4-2001. Thus, Chinesar Khan married his 15 years old daughter with an old man of age 50 year without taking any care of her future life; He received 6 acres of land and did good-bye to his daughter.

The wife of Chinesar Khan protested this marriage but nobody heard her, as the society is man-headed. Thus, Chinesar Khan married desirably.

(2) Rehmatullah Khan of village Kapuradi decided to his 14 years old daughter Kayama Bano with 60 years old Jusuf Khan of Ghuriya, Jaisalmer in temptation of money, 8 years ago. For this purpose, Rehmatullah Khan proposed for Rs. 1,00,000. After a general discussion of mukhiyas of the society, it was decided to give Rs. 70,000 to Rehmatullah Khan and he agreed on this amount.

Jusuf Khan was a rich man and he was already married and had four children in the family, but his wife had died. After the death of his wife, he decided for second marriage to fulfill his sexual desire, as there is lack of sources of entertainment in the area and the people use the women for entertainment. Jusuf Khan paid Rs. 70,000 to Rehmatullah Khan and spent Rs. 25,000 on other expenditure of marriage, Thus he spent total Rs. 95,000 in age of 60 years for his sexual desire and he married with 14 years Kayama Bano. Jusuf Khan died after 6 years of the marriage due to heart attack. Presently, she is not getting any support in Sasural (Residence of In-laws) and spending her remaining life in the Pihar (Residence of the Parents). The parents of the Kayama are helping her by seeing her miserable condition. Kayama is 22 years old and she has to spend remaining life as a widow. The parents are the responsible for such condition of Kayama and she is giving whole accusation to her parents.

(3) Ahmed Khan of village Lakhetai belongs to Muslim community. Economically, he is of middle-class, but he favours bad-customs of the society and his thinking is negative towards women.

Ahmed Khan married his 15 years daughter with 60 years old Haji Kambhir Khan of village Riwadi of Jaisalmer 5 years ago to make his economic condition strong and wear good white clothes to play important role in the society.

Haji Kambhir is already married and belongs to the rich family. His wife died after giving birth to a daughter. He decided to marry again, as he has lot of money and has no son. The man reasons for re-marriage are lack of son and sexual desire. It was decided to marry with 15 years old daughter of Ahmed Khan of village Lakhetai. Ahmed Khan proposed for Rs. 1,50,000 for the marriage. Kambhir Khan accepted the proposal and paid Rs. 1,50,000 to Ahmed Khan and married with his daughter. At present, Kambhir

khan has reached to the age of 65 years and physically become very weak, but age of his wife is only 20 years. As the husband is physically weak, he is unable to fulfill the desires of his wife. Her parents made her helpless to spend her life. The father of the daughter is very happy to get Rs. 1,50,000 and has good position in the society. He did not think over the life of his daughter because it is old and social tradition.

(4) Rupi Bano is daughter of Sodha khan of village Kapurdi. Sodha khan has 2 sons and 3 daughters in his family. 2 sons and 2 daughters are married according to social tradition and one daughter has to marry still. He desired to marry his daughter to take money, as his economic condition is not good. He discussed with Mukhiyas about his daughter's marriage. The Mukhiya suggested Sodha khan to marry his daughter with 40 years old Hakam Khan of village Derasar. Sodha khan demanded for Rs. 40,000 for this marriage. The society put pressure on Sodha khan to pay this amount when the girl reaches to the age of 18 years, her husband will be of 48 years. Resultantly, she has to face many physical problems in remaining part of the life.

(5) Ayub khan residing in village Rohili married his 12 years old daughter Bishta with 55 years old Kalu khan of Tirsingari Bishta taking Rs. 75,000 in return to improve his economic condition. Kalu khan is also a poor man. He arranged this money very hardly. He has to take debt from rich and wealthy persons of the society, he contributed in the society and along with this he has to sell his cattle. Thus he increased a lot of debt on his family. Today, his and his daughter's economic condition is very poor. He has 2 daughters and one son in his family. Now, he has to marry his daughter with an old man to take a lot of money to put off the debt of rich and wealthy persons of the society. Often, these unmatched marriages take place in the temptation of the money.

(6&7) Jimma khan of village Chhapari married his 2 under-age daughters (10 and 12 years) with 2 real brothers 40 years old Adam khan and 35 years old Salim khan of village Arang. Jimma khan took Rs. 2,00,000 and handed over his daughters to Adam khan and Salim khan. Today, both the sisters are spending their life at residence of the in-laws. The man who pays Rs. 1,00,000 for wife, will never allow his wife to go her Pihar (Residence of parents) and other members of the family taunts her and torture her in different ways

keeping in mind the atrocities of her parents, she has bear all the atrocities at Sasural (Residence of the in-laws).

8 17 years old Smt. Bishta resident of village Kapuradi is a handicapped girl and her father died 10 years ago due to illness. She has mother and two elder brothers in her family. As she is handicapped, Mukhiya of village and her brothers decided for her marriage without any temptation and they sent invitation to people of different villages. After that it was decided to marry her with 50 years old Ala Mohammed of village Desorniya (Jodhpur), who is handicapped with both the legs. Ala Mohammed married with Bishta one year ago. Bishta is not satisfied with this marriage, because both the husband and wife are handicapped and it is very difficult for them to earn for their livelihood. Ala Mohammed has good knowledge of Sindhi language and is Maulvi, so he collects subscription from society and subsistence his livelihood.

9 Meera Bano is 8 years old daughter of Allau khan of village Kapurdi. Presently she is studying in class second in Rajiv Gandhi Swaran Jayanti Pathshala.

Allau khan has 8 members in the family including 6 children and he is a driver. He heeded money for his stomach-operation there three years ago. He engaged her 5 years old daughter with 38 years old Ursa khan of village Satto. Ursa khan paid him Rs. 20,000 along with this, Ursa khan engaged (Sagai) his niece with 15 years old Mir khan son of Allau khan. If Allau khan needs more money, he takes from Ursa khan and handed over his daughter to him. He will never feel anything about her daughter because there are such social traditions in the area.

10 Jiya khan of village Chhapari married her 20 years old daughter Sahaji with 65 years old Sumar khan of Mohangarh (Jaisalmer) to improve his economic condition, 15 years ago. He demanded for 100 sheep, which worth Rs. 1,50,000 that time. When Sahaji come back from the Sasural (Residence of the in-laws) to her Pihar (Residence of parents), she refused to go back to her Sasural, because she did not find suitable environment and her requirement and desires were not fulfilled by her husband.