Marriage Customs among the Shia Muslims in Mysore City

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Abstract
Kinship is an important organizing principle in human societies. In the cross-cultural perspective, it varies in its range and significance. Impressed by its pivotal position in many simple societies which were the subject of rigorous and penetrating synchronic studies, anthropologists have tended to grant an unusual degree of autonomy to kinship. Its applicability needs to be examined carefully in the context of India. The country's many religious communities, castes, and tribes in different cultural regions present an extraordinary variety. The system of kinship is itself a 'sub-structure' or an internal structure within the social structure. Kinship relations are streamlined through 'cultural mechanism' which give expression to multidimensional social institutions. They are patterned through culturally defined sets of customs dictated by religion and are inherent in language this paper attempts to trace the kinship and marriage among the Shia Muslims in Mysore City.
Keywords: Kinship, Shia Muslims, Marriage, Customs.

1. Introduction

Before the advent of Islam in Arabia, loose unions, promiscuity, polygamy and the uninhibited law of divorce were the order of the day with males, and marriage by purchase, concubinage with slave women were common practices. Women were inherited against their will by the heirs, had no right of *Mehr* (nuptial gift) since the father regarded the daughter as his personal property, while the guardian exercise unlimited right over minor girl and could take them for himself without price or could, if he wished, sell her to another. The wish of the woman concerned had no place in marriage. Rather, it was the father, brother or male guardian who could force her into any union. The status of legitimacy of the children depended upon the form and type of marriage entered into. Female infanticide was frequently practised, and since in old Arabian law women had no rights of inheritance, they received no part in the father's estate (Shaukat, 1987).

Prior to Islam, marriage was strictly a contract. This is referred to by Kapadia (1966) as a *beena* marriage where a woman was free to choose her husband. But soon *beena* was replaced by *baal* marriage signifying the dominion of the husband over the wife and in time featuring polygyny, female infanticide, and divorce as a privilege of a man (Kapadia, 1966:198-202). As a Prophet appeared on the scene during the prevalence of the *baal* marriage, he attempted to make marriage a sacrament while retaining its contractual features. Consequently, he discouraged men from divorcing their wives at their whim (Das, 1991).

Religious endogamy is quite strictly practiced. The very low incidence of inter-faith marriages reflects this belief and practice. In this area, requirements and expectations are slightly different for the sexes. There is another dimension of inter- faith marriage in Pakistan, namely, between the *Sunnites* and *Shiites,* the followers of the two major sects in Islam. Systematic information on the incidence of intermarriage between them is not available. However, followers from both these sects indicate a strong preference for intra-sect marriage although actual inter-sect marriages are not at all uncommon (Ibid).

The practice of preferential cousin marriages has been recorded as a characteristic feature of Muslims, though Hindu groups too are found to practice certain forms of preferential cousin marriages in some parts of the country. The evidence does not support the contention that preferential cousin marriage is either practised universally among Muslim communities in India or that this preference is always adhered to while arranging marriages. Khatana[1] observes that, though different types of cousin marriages do occasionally occur among the Gujjar Bakarwals and are accorded the status of legitimate unions, they are generally disapproved of socially. Others too note that the endogamous unit traditionally tends to be so large as to rule out the possibility of such marriages. On the other hand, Aggarwal finds that the Meos are clearly opposed to such marriages, which they consider incestuous, and attempts by fundamentalist groups to encourage such unions on the ground that they are sanctified by religion have so far proved abortive. Like preferential cousin marriages, the practices of polygamy and divorce too are closely associated with Muslims in India, though; again both of them are fairly wide spread among other religious communities (Ahmad, 1976).

Several social anthropological and sociological studies focusing on Muslim social life have suggested that Muslim familial life exhibits a peculiar synthesis of Islam and Hindu traditions (Hashim, 1970), that the kinship terminology of the Muslims is comparable to that of the Hindus (Vreede-de-Steurs, 1968) and that the marriage

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[1] The Khatana are a clan (Gotra) of the Gujjars, an ethnic group with populations in India and Pakistan. There is a high population of Khatana in the Indian town of Sohna and its surrounding villages.

customs of the Muslims are often characterized by a curious mixture of Hindu and Muslim rituals (Uddin, 1972). A study of a group of convert Muslims shows that Islam, which is essentially patrilineal in orientation, co-exists along with a matrilineal kinship system (Ibid).

The Gujjar Bakarwal ideal holds that the marriage of an individual should be arrange by his parents or by his senior relatives in case his or her parents are not alive. The Gujjar Bakarwals avoid marrying the children of the same mother, foster brothers and sisters and sister's and brother's children. Furthermore, they also try to avoid marrying their patrilineal descendents. Some informants said that in the past marriage within the boys patrilineal *gotra*[1] was avoided and some persons even now avoid marrying their sons into their own and their wives' *gotras*. However, such restrictions are no longer strictly adhered to and marriages within one's *gotra* as well as in one's mother's *gotra* are quite common. The Gujjar Bakarwals recognise marriage with both parallel and cross cousins to be legitimate. However, instances of such marriages are extremely rare. While such marriages are accorded the status of regular marriages whenever they were occur, they are not con sidered desirable by the Gujjar Bakarwals as a whole. Ideally, the Gujjar Bakarwals prefer that the first marriage of their children should take place within their community. Thus, as far as possible, they try to arrange the marriage of their children within the community (Ahmad, 1976).

Speaking about the situation of Shias in India is very difficult due to lack or shortage of statistical data; and therefore it is a necessity to research about this religious minority i.e. Shias Muslims (Shias of Mysore) in the vast country of India. There is specific need for clarification of the information and data about their literacy and their participation in economic, social, cultural and political fields. Presence of Shias in different fields in order to introduce their identity more and more requires such kind of researches. Since this minority belongs to India, it is also of great importance for India to take them into consideration.

2. General introduction about Mysore

Mysore (or Mysuru) is the second-largest city in the state of Karnataka, India, which served as the capital city of Mysore Princely Kingdom (Kingdom of Mysore) for nearly six centuries, from 1399 until 1947. Located at the base of the Chamundi Hills about 146 km (91 sq mi) southwest of the state capital Bangalore, it is spread across an area of 128.42 km2 (50 sq mi). According to the provisional results of the 2011 national census of India, the population of Mysore is 887,446; of which male and female are 443,813 and 443,633 respectively. The total population of the urban agglomeration (UA) is 983,893, of which 493,692 are males and 490,201 are females. Mysore City Corporation is responsible for the civic administration of the city, which is also the headquarters of the Mysore district and the Mysore division.

The Kingdom of Mysore was ruled by the Wodeyar dynasty, except for a brief and illustrious period in the late 18th century when Hyder Ali and Tipu Sultan were the distinguished rulers. Patrons of art and culture, the Wodeyars contributed significantly to the cultural growth of the city. The cultural ambience and achievements of Mysore earned it the sobriquet Cultural capital of Karnataka.

Mysore is noted for its palaces, including the Mysore Palace, and for the festivities that take place during the Dasara festival when the city receives a large number of tourists. It lends its name to the Mysore style of painting, the sweet dish Mysore Pak, the Mysore Peta (a traditional silk turban) and the garment known as the Mysore silk saree. Tourism is the major industry, while information technology has emerged as a major employer alongside the traditional industries. Mysore depends mainly on rail and bus transport for inter-city connections. It also has an Airport serving the city, also known as Mandakalli Airport. The city was the location of the first private radio station in India. Mysore houses Mysore University, which has produced several notable authors, particularly in the field of Kannada literature. Cricket is the most popular sport in the city.

Mysore is one of the important districts in Karnataka state and is situated in the Deccan Peninsular. The state was known as Mysore prior to 1973. If extends between ll°45' North to l2°40' North latitude and 75°57' East to southern part of the 77°15' East longitude. It is bounded by Hassan, Mandya and Bangalore districts on the north, Chamarajanagar district on the south and south east, Kodagu district on the west and Cannonore and Kozhikode district of Kerala on the South-west. It covers an area of 6854 sq km consisting of four percent of the state's total area. According to the 2011 census Mysore district has a population of 2,994,744, roughly equal to the nation of Armenia or the US state of Mississippi. This gives it a ranking of 125th in India (out of a total of 640). The district has a population density of 437 inhabitants per square kilometre (1,130 /sq mi). Its population growth rate over the decade 2001-2011 was 13.39 percent. Mysore has a sex ratio of 982 females for every 1000 males, and a literacy rate of 72.56 percent. Hindus constitute 87.44 percent of the population with Muslims making up 8.87 percent of the population; the remaining part of the population is made up by Christians, Buddhists and other religious groups. Kannada is the dominant language in this district. Jenu Kuruba, Betta Kuruba, Paniya and Panjari Yerevas and Soligas are some of the ethnic groups found in Mysore district. Vokkaliga Gowdas are the dominant castes of the district. Their population is mainly concentrated in the

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[1] In Hindu society, the term gotra means clan.

Mysore taluk & Hunsur comprising Mysore city (M. census, 2013). Agriculture is the backbone of the economy of Mysore district as it is with the rest of India, though it is highly dependent on rainfall. The district lies on the undulating table land of the Southern Deccan plateau, within the watershed of the river Kaveri, which flows through the north western and eastern parts of the district. The river Kaveri and Kabini provide the irrigation needs required for agriculture in the district. In the year 2001-2002, Mysore district yielded a food grain production of 6 08,596 tons which is the contribution of 6.94 percent of the total food grain production in the state for the year Industries in Mysore district are mainly concentrated around the city of Mysore and Nanjangud. Small scale and large scale industries have been developed around the Mysore district. Mysore is said to be the next information technology hub in Karnataka after the phenomenal success of Bangalore (Wikipedia, 2013b). The Government of India has recognized Mysore as number one among the 20 tier II cities of India for the promotion of Information Technology Industry. Mysore district has a population of 26, 41,027 (as per 2001 census), of which 13, 44,670 (50.91 percent) are males and 12, 96,357 (49.00 percent) are females. The district population is 37.19 percent urban and 62.81 percent rural. The literacy rate of the district is 63.5 percent with 70.9 percent of males and 55.8 percent of females being literate. 82.00 percent of urban population and 51.8 percent of rural population are literate. Kannada is the dominant language in this district (Wikipedia, 2013b). Mysore is an historical city situated in the southern India State of Karnataka. It is religiously and culturally conservative. Muslims and Hindus live in sharply defined areas and hardly mix together. Historically the Muslims have had a major influence in Mysore. The most prominent Muslim influence came from Hyder Ali and his son Tipu Sultan, known as "The Tiger of Mysore", who ruled the Kingdom of Mysore from 1782 to 1799. Tipu was a learned man, a good poet, an able soldier, and a religious follower of Islam.

3. Shia Muslims in Mysore

In 1565 AD, Bijapur Dynasty ruled on Tanjore, Banglore, Doud Balapur, Sara, Kolar, Shimoga, and Mysore of South India and some of the rulers were Shia. During the period of Shia rulers, some Shia Muslims migrated from Iran and other countries to Bijapur Dynasty. In 1686 AD, when Aurangzeb took control over the Bijapur Dynasty, it became the part of Mogul Emperor. Sara was the capital of Bijapur. Aurangzeb appointed other rulers as Subedars of Bijapur like Rustum Khan, Qasim Khan, Taher Khan, Dilawar Khan, Abid Khan, Motamand Khan, Dargah Quli Khan, and others.

Among the Subedars of Sara, Dargah Quli Khan and his son Abbas Quli Khan were Shia. In 1765 AD, during the period of Mir Qamaruddin Khan Asifjah Awal, Abbas Quli Khan became the Governor of Big Balapur and this city was very big. During the period of Abbas Quli Khan a big Ashoorkhana was constructed and it is working even today. During Muharram, the process of Alam and Matam Majlis is continuing even today. Among all the Majlises of this area, 17th Muharram Majlis is celebrated with the big gathering of Shias from almost all parts of the south India who attend the Majlis and take part in Matam. The system of Alam Matam and Muharram celebration started during the period of Abbas Quli Khan and spread almost all the nearer villages of Big Balapur like Buspet, Souli, Bellie and Houno Nehli. This process has continued until today and almost in every village, a lot of Shias have constructed Mosques and Ashoorkhanas in this area.

After a long gap of the disaster of Bijapur state, when Nawab Hyder Ali Khan Bahadur declared his dictatorship in 1761 AD in Srirangapatna, lots of Muslims migrated from Sara to Ganjam (Karnataka). During this period, a lot of Shia families also migrated to Srirangapatna and Ganjam. Hyder Ali also invited expert and skilled families to Srirangapatna and gave them chance to settle them in Srirangapatna. Hyder Ali had given chance to 2,000 Irani Shia from Shiraz to live in Srirangapatna. Their main occupations were horse trading. Due to this, a lot of Shia Muslims are available in Ganjam also some of the Shias were sent to Bangalore and even today, there is a locality of Iranians in the name of Arab line in Bangalore. Irani Shias who came during the period of Nawab Hyder Ali are famous namely Mogul Family. After the death of Tipu Sultan during the period of Wodeyar Government, bangalore was Business centre and one of the important city in South India and day to day, the population of Shia increased due to businessmen. Late Mirza Ali Askari constructed one Anjuman in the name of Imamiya Anjuman and one Mosque in the name of Askari that belong to Shias. It is available even today.

In the Khudadad Dynasty of Hyder Ali, a lot of Shia Muslims were in higher posts in the army and administration but after the death of Tipu Sultan, lots of Shia Muslims migrated from Ganjam to Bangalore and Mysore.

4. Marriage

Marriage is a social union or legal contract between people called a spouse that establishes rights and obligations between the spouses, between the spouses and their children, and between the spouses and their in-laws. The definition of marriage varies according to different cultures, but it is principally an institution in which interpersonal relationships, usually intimate and sexual are acknowledged. When defined broadly, marriage is considered a cultural universal. In many cultures, marriage is formalized via a wedding ceremony. In terms of

legal recognition, most sovereign states and other jurisdictions limit marriage to opposite sex couples or two persons of opposite gender in the gender binary and a diminishing number of these permit polygyny[1], child marriages and forced marriages. In modern times, a growing number of countries and other jurisdictions have lifted bans on and have established legal recognition for same sex marriage, interracial marriage and interfaith marriage. In some cultures, marriage is recommended or is compulsory before pursuing any sexual activity.

People marry for many reasons, including legal, social, libidinal, emotional, financial, spiritual and religious. In many parts of the world, marriages are arranged. Marriages can be performed in a secular civil ceremony or in a religious setting. The act of marriage usually creates normative or legal obligations between the individuals involved. Some cultures allow the dissolution of marriage through divorce or annulment. Polygamous marriages may also occur in spite of national laws.

Marriage can be recognized by a state, an organization, a religious authority, a tribal group, a local community or peers. It is often viewed as a contract. Civil marriage is the legal concept of marriage as a governmental institution irrespective of religious affiliation, in accordance with marriage laws of the jurisdiction. Forced marriages are illegal in some jurisdictions.

Historically, in most cultures, married women had very few rights of their own the family's children, the property of the husband; as such, they could not own or inherit property, or represent themselves legally (see for example coverture). In Europe, the United States, and a few other places, from the late 19th century throughout the 20th century, marriage has undergone gradual legal changes, aimed at improving the rights of women. These changes included giving wives a legal identity of their own, abolishing the right of husbands to physically discipline their wives, giving wives property rights, liberalizing divorce laws, and requiring a wife's consent when sexual relations occur. These changes have occurred primarily in Western countries(Wikipedia, 2013h).

5. The marriage customs among the Shia Muslims

The custom of marriage starts with the celebration in the name of "Mangni". In this celebration, first family of bride invites the family of groom to their home. When two families gather in the house of bride, the family of groom gives a ring to bride and the family of bride (bride's father) gives a watch to groom. Distribution of "paan"(betel-leaf and betel nut) among the inviters is common. There are seven days of celebration before the marriage every night and every day, a different kind of custom is observed, oil custom, custom of turmeric (Haldi ka Rasm), custom of Jalu, custom of "Kangon", custom of Rokhsati and a custom in the name of "Mangnie".

Muslims Weddings take place with a lot of pomp and show. However, this show is only for the people who are attending the wedding. The Muslim weddings are generally held in either the girl's house or the boy's house as per the convenience of both the parties. Most of the rituals or ceremonies related to the wedding are done at home only. This is where the Rukhsati of the Bride takes place. There is dominance of red and green colors in respect of dress, gloves etc... The Muslim weddings.

6. Mangni among the Shia Muslims

The 'Mangni' is essential not only in the Shia Muslim families but also in non-Muslim also It is exchange of rings between the marriage partners. Generally, groom's family visits the house of bride first and puts a ring in her finger. Then, it is turn of the bride's family to do the same. Now the modern families are allowing their children to exchange their rings in a single ceremony but most of the people are still going with the tradition. Mangni, in Pakistani and Indian marriage cultures and Islamic laws does not allow the marrying parties to have any kind of relationship. It creates neither any right nor duties. It is only after valid Nikah that they become legally husband and wife.

7. Mehndi among the Shia Muslims

After the marriage date fixed, befour the marriage ceremonies start two to three days before the wedding date. On day one, the bride's family goes to the house of the groom carrying 'Mehndi' paste with singing songs. On day two, in the evening, the bride's family observes the same custom. The women sing teasing songs and the host offers dinner on each day. On day three, the 'Manjha' ceremony takes place. The prospective bride sits on a small square table and anointed with turmeric paste provided by the groom's family. She wears yellow clothes without any jewels and her friends put turmeric paste on hands, face, and foot of the bride. The women from the both sides make the event colorful with their singing and dancing. The 'Manjha' ceremonies takes place at the house of bride. When the ceremony, has to be completed within two days, the groom's family enjoins the 'Mehndi' and 'Manjha' ceremonies. Traditionally, in Pakistani and Indian marriage cultures, only unmarried women apply Mehndi and turmeric pastes to brides. The Mehndi is also applied to groom's hands. After this

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[1] Is a form of plural marriage in which a man is allowed more than one wife (i.e. it is a narrow form of polygamy, and distinguished from other forms of polygamy such as polyandry).

ceremony, the bride is not allowed to leave her house until the wedding takes place. Mehandi, on the day of the sangeet itself, the Mehandi or Indian Tatoo are drawn on the hands and feet of the bride. Various designs are made on the hands of the Bride to be and her relatives. Usually girls of all ages from the brides side get the Mehandi done a day before Marriage. Marriage is a special occasion where one dresses up for the best. This occasion plays an important role in the Muslim weddings.

8. Baraat[1]
 As the barat reaches the bride's home, the groom and the bride's relatives welcome them. Rose petals and perfume are sprinkled on them and then the groom is taken to the marriage venue.

9. Wedding Ceremony
The wedding ceremony takes place at bride's place. The groom goes to the bride's place with a happy procession. The men and women in Pakistani and Indian Shia Muslim marriage cultures are seated separately. The bride goes to the female section and the groom to the male section. Then, the Imam or Nikah registrar recites the traditional 'Nikah'. The groom distributes sweets and dry dates. The bride's father offers refreshment which may be a cold drink or dinner/ lunch.

10. Nikkah
 Nikkah is the main ceremony of the Shia Muslim marriage. The vows are exchanged between the bride and bride groom in front of their relatives. Usually, the Quazi who reads out the vows for the bride and the groom. Once the bride gives her approval for the marriage by saying Kubool Hai - the Marriage is solmenized.

11. Nikkahnama
After the marriage, both the bride and the groom sign on the marriage papers. This paper is called the Nikahnama. Nikahnama is also a proof of the Marriage.

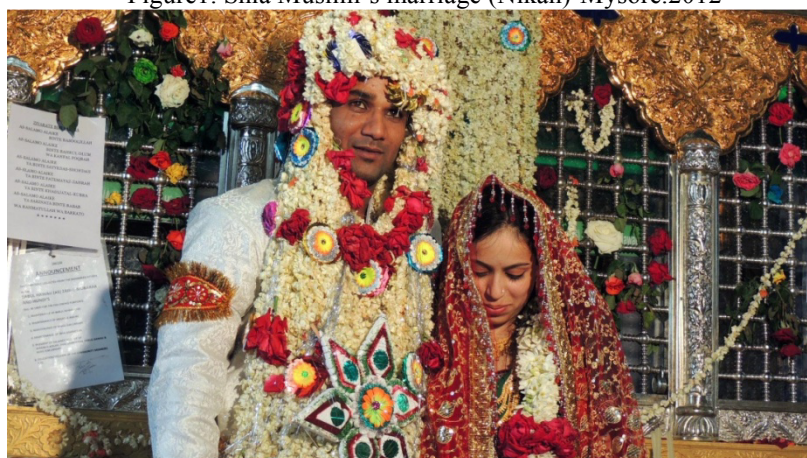Figure1. Shia Muslim's marriage (Nikah)-Mysore.2012

Figure 2. Shia Muslims marriage-Mysore-Mondi mohalla, 2012

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[1] Baraat, is a bridegroom's wedding procession in North India and Pakistan. In North Indian communities, it is customary for the bridegroom to travel to the wedding venue (often the bride's house) on a mare, accompanied by his family members.

12. Wedding food

The Wedding feast is a list of non-vegetarian Indian delicacies like Mughlai Chicken, Dahi Gosht, Aachari Murg, Rumali Roti, Biryani and Rogan Josh. Sharbats (Indian cold drink) and Pans are a musts in any Muslim weddings.

Figure 3. Shia Muslims wedding food -Mysore, 2012

13. Wedding dress

Brighly colored red dress called Ghaghra Choli with a lot of gold ornaments are worn by the Bride. The groom on the other hands wear the Sherwani-long designed shirt with trousers. He also wears a Pagdi (cap) and Duppata with Sherwani. There are special Shoes called Jootis/ Mojaris which are worn along the Sherwani (Ahmad, 1976).

Figure 4. Shia Muslims marriage-Mysore, 2012

14. Rukhsati ceremony

Rukhsati means farewell to the bride. The bride's father generally performs it. He asks father of the groom to take care of the bride as if she is his own daughter. The Mother of the bride says the same kind of words to the mother of the groom. The groom's father and mother promise that they shall look after the bride and treat her always as one of their daughters. In some families, the father of the bride gives her hand in the hand of the groom. When the bride moves from her father's house, her mother holds Quran over her head until she is seated in the vehicle to move to her new home. In some places, when bride enters her new home, her mother-in-law holds Quran over her head for blessings of God and her protection from evils. Many colorful customs are observed. Some people claim that these customs have roots in Hindu culture. However, if they don't harm your faith, there is nothing wrong in having colors in your life. Shia Muslim's Weddings take place with a lot of pomp and show. Nevertheless, this show is only for the people who are attending the wedding. The Muslim weddings are generally held in either the girl's house or the boy's house as per the convenience of both the parties. All the rituals or ceremonies related to the wedding are done at home only. This is from where the Rukhsati of the Bride takes place. There is dominance of red and green color in the Shia Muslim weddings.

Blessing the Couple: Lastly, the couple takes the blessings of the elders. Reception: In the end, a reception with dinner is given to the relatives and the guests (India, Famous, 2010).

15. Setvasa

Setvasa is a celebration that is celebrated by bride's family for their daughter. According to this custom, after the completion of seven months pregnancy of the bride, she goes to mother's house and stays there for 4 months and the bride's family pays all expenses. Bride's family gives seven things to groom and bride, like shoes, clothes and other things.

16. Methodology

Regarding the fact that anthropology looks at the matters deeply, there is the necessity to limit the area of study; because it is only in a limited area that there is the chance of deep looking. In order to make it possible for perfect recognition, a limited society is selected for studying. In this way, the researcher can observe and interview by visiting house to house, and can record cultural customs and rituals. Therefore, I selected the Shia Muslims of Mysore. Nominal and quantitative limitation of the research is the first step of research in anthropology. Nevertheless, by limiting and lessening a society, the qualitative importance of techniques, principles, correlations, and eventually cultural features of the society do not get limited. This research also has tested different approaches to achieve the targeted goals. Finally, after analyzing the statistical data through SPSS software and evaluating it, different interviews were made with religious leaders and Shia Muslims in the cities of Mysore.

17. The Shia Muslims in Mysore City

The achieved society in the Shia Muslims society of Mysore studied in this research is totally 1271 people in which 635 people are male and 636 people are female members of families.

Table1.Marital status among the Shia Musilms in Mysore city

No.sl	Current marital stat	Frequency	Percent
1	Married	703	55.3
2	Unmarried	550	43.5
3	Widow	6	0.5
4	Widower	8	0.6
5	Divorce	4	0.3
	Total	1271	100.0

According to the table 4.5; a total of 55.3 percent are married and only 43.5 were unmarried; and about 0.5 percent are widows, 0.6 percent are widowers and 0.3 percent are divorced.

Table 2. Ages at marriage

No.sl	Age at marriage	Frequency	Percent
1	Below age group	531	41.8
2	7-12	7	0.6
3	13-18	78	6.1
4	19-24	335	26.4
5	25-30	292	23.0
6	31-36	26	2.0
7	37-42	2	0.2
	Total	1271	100.0

According to the table 4.6; the highest age at marriage among the Shia is 26.4 and at the age group of 19-24 is 23.0 percent and at the age of 25-30, is 41.8 percent are below age group.

18. Shia and Sunni Marriage

A major portion of the non-Muslim world may regard Shias and Sunnis as more or less the same. But, these are two very distinct sects of Muslims and should not be confused with each other. Each has a unique set of customs, traditions and even ceremonies. The way that a Shia and Sunni marriage is solemnized differs greatly. There are very few inter-sect marriages due to the glaring differences.

Shia and Sunni marriages consist of very different wedding functions. In a Sunni wedding function, it is vital to have two adult consenting males present for the entire length of the ceremony as witnesses. Such witnesses are not required as per the rules of Sunni divorce. It can be done in the presence of only the husband and the wife. The case of a Shia wedding is completely different as in this case where the witnesses are mandated to be present in the case of a divorce and not when the wedding takes place.

Another notable difference between a Shia and Sunni wedding is that in a Shia nikah ceremony, a total of six verses have to be delivered publicly. This factor is not present in a Sunni wedding ceremony. A Sunni nikah ceremony thus has a shorter length of time. In the case of a Shia wedding, there is a unique bath related ceremony that the bride and groom take part in. There is no such compulsion in a Sunni wedding. This ceremony

usually occurs before the actual wedding.

A major point of difference between these two sects is that Shias believe in a temporary arrangement of marriage. According to such an arrangement, it is lawful for the bride and groom to enter into a marriage for a pre-agreed length of time. After this time has passed, the marriage automatically comes to an end unless the bride and groom want to still remain in the marriage. This provision is not present in a Sunni marriage. Sunnis believe in entering into a permanent form of marriage only. A divorce is not required when Shias enter into a transitory marriage agreement. The date when the pact will come to an end is clearly mentioned on the papers pertaining to the marriage that is taking place (Difference Between Shia and Sunni Marriage, 2010)

19. Conclusion:

Have been studied mainly with a view to finding out the main factors and problems, in connection with the institution of marriage and the effect of social change on its patterns. It is an undeniable fact that when the winds of social change sweep at community or population every institution in it undergoes some changes. The institution of marriage is no exception. The trends of modernization and change are quite visible in the marriage practices of the Shia community and here an attempt is being made to demonstrate the Smooth cultural transformation of a minority in transition. Prevalent among the Shias. The chief characteristics of such a marriage may be summed Lip as follows:

(1) The conservative pattern, of marriage (2) The prevailing concept of marriage as a socio-religious Obligation, and its universality (3) The parent planned marriages (4) The early age marriage (5) Restricted social recognition to widow re-marriage, and In view of the above, the progressive element of Shia society would like to have a change in the social attitudes to marriage. Marriage is a sacred duty in Islam, imposed upon everyone who can afford it. It is a permanent civil contract made between two persons of opposite sex, with a View to mutual enjoyment, procreation and legalizing of children. The contract of marriage also confers some rights and duties on both the parties, which they are expected to observe faithfully for a happy and prosperous life (Husain, 1976). The numerous customs and ceremonies involved in a Shia marriage have 'evolved from the; Indian environment. During the early and middle ages of, Islam in Arabia as well as in other countries very few customs or ceremonies were observed in connection with marriage celebrations. The only important Muslims in India have, however. Taken many customs and rites from their countrymen (the Hindus) owing, to the prevalent political social, moral, economic, cultural and ecological conditions.

In an Indian State, Where Hindus are in an overwhelming majority, a greater number of customs and ceremonies rare observed in a Muslim marriage than in the other parts of the country; e.g. In Orissa, Madhya Pradesh and Rajasthan. This is a clear proof that a number of ceremonies and rites, which the Muslims are performing now during a marriage celebration, has' been adopted from the Hindus. Many of the customs which Muslims observe are the result of the assimilation and mutual interacting of the two great cultures in this country, that is Hindu and Muslim cultures, giving birth to a new culture, 'Indian Muslim Culture entirely Different from the cultures of the Muslims of other countries, this fact is supported by our empirical observations. The marriage customs and ceremonies differ in rural and urban areas. In the former, they are in keeping with their dress, their fashions and their way of living. In urban areas, they conform to the city way of life and the feasts are, therefore, more sumptuous. With growing industrialization and the rural exodus, the effect on the institution of marriage is also visible. Industrialization, along with the expansion of the education, is broadening the outlook of the people and, hence, it is affecting the institution of marriage amongst the Shias. Old traditions are proving too cumbersome and expensive. Hence a modification is also necessary from the economic point of view. A tradition holds good so long as it works well, but in the changing circumstances, the same practice which was once good becomes evil in the new context and, therefore, it is no folly to abandon it, Traditions are ever changing they spring up, continue and die, they are never permanent. They come into existence with the demands of the time and die out with changing times. Owing to their position the Shias in the past could afford such prolonged entertainments, but now, under the present economic stress and strain, it is difficult to continue the old practices. Now, the age factor plays a great role in marriages, early marriages are avoided during the learning age of boys and girls, which generally continues till the time they achieve maturity. The process of selection is also undergoing modification. In most cases, the young men would like to get acquainted with the girls before marriage in at least some form, if not through direct contact. Again, liberal and educated guardians have begun paying more and more attention to the opinion of their children in the matter of selection of the spouse. Selection now-a-days is based more on educational considerations and economic resources of both the families, especially those of' the girl. The families who can be helpful in securing employment for the boys or those who can assist in the progress and promotion of those already employed, are generally given preference. Kinship and Marriage is very important aspect of Muslim life. Shia Muslims like Hindus are patrilineal and patriarchal in nature. Most of the marriages are according to the religion. Marriage within the relationship is preferred kind of marriage. Though with time few changes are coming in the kinship and marriage pattern of Shia Muslims.

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