

Marriage, Family and Kinship

Marriage

Marriage is considered as an essential part of human life. It has become a social institution to replace promiscuity (Abd-al-Ali, 1977). According to the religion of Islam it is obligatory (Sunnah) for a man and a woman to marry. Pleasure in domestic life formed through marriage is to be tasted by every people. Even the Prophet of Islam (PBUH) had married. The marriage is considered as only means of progeny but for the continuance of human race also. Avowed abstention from marriage or coitus is looked down upon by Islam. Founder of Islam advised males to marry in order to enjoy their love and to have children.

Some rights and duties are conferred upon the people through marriage. Familyhood is evolved through marriage. Mutual co-existence as well as sexual intercourse are legalised by *Nikah* or contract of union between opposite sexes i.e. marriage. Presence of at least two witnesses and an *Ukil* are necessary for completion and formal sanction of *Nikah*. Every marriage is recorded and a certificate called *Nikahnama* is issued to the couple.

Nikahnama contains *Meher* or the amount of money to be paid to the woman by the man at the time of marriage along with identification of the couples

and other details (Siddiqui, 1992). Bride price or Meher amount varies depending upon the background of the bride. Maintenance is associated with Nikah. Payment of Meher is adjudged a high status of woman. It is considered as a kind of security to the female. Meher is, therefore, established a right for woman in a Muslim society. Maintenance is also an associated right woman. Payment of dowry is considered as a sort of exploitation and as the basic tenets of Islam go against the exploitation, payment^{of} dowry stands canceled. A man is liable to maintain his wife and children born by their wedlock. Return of Meher is compulsory in case of divorce but maintenance may remain and continue for years. There is no time limit for the demand of maintenance.

Payment to the groom or dowry is not prescribed in Islam but Jahez is allowed in terms of materials as gift and cash. This is a kind of help to the newly married couple for establishing a family. It is believed that the Prophet had also given to his daughter a mattress of palm leaves, a sheet of camel leather and a bed sheet of Yemen along with an earthen lota and a chakki in the form of jahez. These sort of payment is neither considered as dowry nor a source of exploitation by the groom party (Ashraf, 1997).

Duty of parents^{is} to make arrangements for their wards to be married. Negotiation is made between the parents but the brides consent is held high. Marriage by force or capture is the practice of pre-Islamic Arab culture and forbidden in Islam (Kapadia, 1966).

Polygyny and widow remarriage are allowed in Islamic society i.e. Umma. In case of polygyny there are conditions and limit to practice it. Quran prescribes, "If you have a reason to fear that you will not deal fairly with the orphans, married a woman who seem good to you, two, three or four and if you fear that you can not do justice and equality with all, then you shall marry one" (Quran, 4;3). Ultimately monogamy stands if the Quran is interpreted with its actual essence.

The Islamic tradition of marriage is not being followed strictly, particularly in respect of forms and payments of marriage as well as divorce and maintenance (Ali, 1978; Ahmed, 1968; Ashraf, 1997; Begum, 1997; Mandal, 1997; Husain, 1976; Islahi, 1978; Yasmeen, 1989). Incidence of dowry has gradually been increasing in muslim society. Dowry death is a menace as it happens to the followers of other religions particularly the Hindus. Claim of maintenance has been reached to the court of law. In such a backdrop the nature and forms of the institution of marriage among the Badias have been examined.

Marital status of the spouses is not at all a factor of marriage. A person, either widow/married or unmarried can marry a person of any status like widower/married or unmarried. Kin and non-kin marriages are allowed in Islam but incest taboo is very much there. Islam does not encourage momentary and ephimeral pleasure of people through marriage, rather it prescribes stability of family. Divorce is permitted by Islam though marriage is considered a strong bond.

Divorce is a dissolution of wedlock. It is not the only prerogative of males but females can also seek divorce. Marriage is dissolved in various ways such as Talaq, Khula, Talaqul-bida etc.

Talaq is the form divorce which takes place either with the utterance of Talaq or by the help of written document called Talaqnama. Talaq is revocable only if it is done by pronouncement. Within a waiting period called Iddat of three months the decision can be changed. This sort of divorce is known as Talaq-ul-*raja*. Irrevocable divorce is called Talaq-ul-*bin* is performed in two ways-- Talaq-*Ahasan* and Talaq-*Hasan*. In the former case single pronouncement within the term of purity or tuhr followed abstention from sexual intercourse for the period of Iddat is enough for dissolution of marriage while in the later form the waiting period is extended upto the third pronouncement in the third ritual purity period counted without break from the first pronouncement of Talaq.

Divorce through the mutual consent of husband and wife is known as Khula or Mubarat. In Mubarat either of the spouse can make the proposal but in Khula it is the male who makes the proposal.

Divorce outside the rule Sunnah is also observed which called Talaq-ul-*bida*. It is performed either in single pronouncement or three pronouncement in one time. Sometimes divorce is taken by a man either by uttering a vow of sexual abstention for a maximum period four months or requesting his wife "thou art to me the back of my mother" (*Zihr*).

The Badias are mainly an endogamous community. Rule of incest is strictly followed by the Badias. In a few cases marriage outside the Badia

communities is noticed. For in-group marriage reference is given to parallel cousins. Cross cousins marriage is also observed. Both village level and inter village endogamy is noticed. Arrangement of marriage is the primary duty, as it is told by the Prophet of Islam, of parents. Being the followers of Ahl-e-Hadith sect the Badias strictly adhere to Quran and Hadith. In case of marriage also they try to follow the principle of holy Quran. Shadi and Nikah are two forms of marriage prevailing in Badia society. Shadi is the marriage between the unmarried brides and grooms. When anyone of the spouses had experience of marriage beforehand, the form of marriage is called Nikah. Rules of marriage in both cases are same. Nikahnama, Meher and two witnesses with an Ukil are the obligatory aspects of a legal marriage. Divorce, widow remarriages and polygyny are in practice among the Badias in varied degrees.

Among the Badias it has been noticed that marriage is generally occurred among the members of same community and sect. For settling a marital relationship Sefad and Akida of the family with which the relationship is going to be established are valued. Moulabi of Milangarh Basti belonging to Ahl-e-Hadith sect stated without ambiguity that they are now reluctant to get their wards married with the persons of Murshidabad Basti as because the latter have changed their Sefad and Akida. Sefad is referred to the manners and practices to lead daily life whereas the Akida is determined through the observance of Namaj (religious prayer). The Badias consider marriage as a Sunnah or essential duty through which they sustain. Growth of kinship relations are possible which is again essential for the formation and development of society.

Occupational vices inflicted upon the persons is always counted to determined his Sefad. Establishment of marriage with a person of unknown area is, therefore, avoided as they do not know anything about the Sefad of the person. The Maulabi said that sending a girl to Kanpur is not the type of Sefad they prefer to. Character of a person is considered before knotting a marriage tie. Apart from the Sefad and Akida her knowledge regarding the religion of Islam is judged at the time of selection of a bride. Meaning of Namaj, Surah, Doha etc. are also asked to answer. When both the spouses are divorcee or widowed then the marriage is know as Nikah and in all other cases they are referred as Shadi.

The Badias prefer to marry in adolescent or adulthood through negotiation. Mean age at marriage is low (16.98 years). For the females it is only 14.82 years. Mean age at marriage of the males is 19.08 years. Detailed distribution of the Badias in various category of age at marriage is shown in the table below:

Table No.VI.1.

Age at Marriage

Category	Male	Percentage	Female	Percentage	Total	Percentage
Upto12years	6	1.21	103	18.53	109	10.35
13to18 years	202	40.64	397	71.40	599	56.89
19to24 years	260	52.31	48	8.63	308	29.25
25to30 years	34	6.84	3	0.54	37	3.51
Total	497	100.00	556	100.00	1053	100.00

Love marriage or elopement is looked down upon in their society. Two types of marriages i.e. Shadi and Nikah are in practice among the Badias. In case of Shadi elaborate arrangement and celebrations are made. Nikah is just a formal type of marriage where social celebration is minimum.

Gharjamai is sometimes referred to as a type of marriage (Siddique, 1992 and Mandal, 1998). But it seems that it is not a type of marriage but a type of residence after marriage. In some cases the son-in-law is to stay in his father-in-law's house after marriage. But the marriage tie in these cases are either of Shadi or Nikah.

Normally the newly married couple live in the groom's parental house. Neolocal type of residence is not heard of. A separate room in the parental residence of the groom is allowed for staying the newly married couple.

Marriage Ceremony

As the Badias follow the Hadit and Quran rigorously they consider that the prime duty of parents is to get their sons and daughters married. They feel that they are 'not free' if they fail to see their wards married. So, it is the duty of the parents to select mates for their sons and daughters. The convention among the Badias is that first of all the parents of the grooms will visit the bride's house or first proposal from the groom's side goes from the grooms to brides. If initially the parents of the groom select the bride then they make an approach to the groom's parents for a counter visit. The parents of the bride generally do not come to see the grooms, instead they send their morol or head of the paich/jamat along with some near relatives. If the party has no objection in selecting the grooms then

the date for the marriage has been fixed according to the convenience of both the parties. On the date of marriage the groom reaches the bride's house along with the Moulavi of his village and his friends, relatives and in some cases father. After reaching the bride's house a serious discussion is held regarding Meher. Meher amount is demanded from bride's parents. If the amount demanded is considered very high by the groom's father then they request the Moulavi of the bride's side to make an adjustment. When settlement of Meher amount is completed the Moulavi (Kaji) goes to the bride and takes her consent. If she agrees to the Meher fixed thereof then further steps are taken. Similarly she has to agree or Kabul the negotiation of marriage. When both the parties are agreed for their marriage the Maulavi starts enchanting Khodba--the specific portion of Quoran and Hadith where marriage has been considered as the holy occasion in human life.

There is no binding on Jahez but the convention of the Badias is to offer gold or silver nose pins to the bride. Thus the marriage ceremony of the Badias comes to the end though guest entertainment remains there in both houses. In the next day or the day after the parents of groom offers a party (lunch or dinner) to the relatives, friends and co-villagers. The invitees on the other hand offer a token gift to the newly married couples along with their blessings and best wishes in the form of cash and /or kind and a lighted candle.

Divorce

Divorce or Talaq is not an easy process for the Badias. Mere pronouncing talaq one time or three times is not the system of divorce among them and even it is not a prerogative of the husband. Both male and female have equal rights in case of talaq but they have to show sufficient reasons for that. Maulabi, Morol and the witnesses who are present at the time of marriage jointly take the decision for declaring a formal divorce. They consider the complaints and judge validity of the raised points. For various reasons is sought viz. non adjustment in the family, extra-marital relation, impotency etc. Following are the cases of talaq occurred due to different reasons:

(A) Galinur Bibi d/o Sajjit Hussain of Murshidabad Basti in Milangarh village received talaq from her husband Rafiqul Rehman of Kashidanga village of North Dinajpur after five years of their marriage. She was married at the age of 12 years. A few months after marriage her husband left home without any notice. He did not come back even after lapse of an year. He had no trace. Then Galinur Bibi was taken back to her parents' home at Murshidabad Basti. There she waited for her lost husband. She had no issue. After the lapse of five years of marriage she persuaded by her parents that she should get married again. Then she put the demand of talaq and received it easily. No objection from her in-laws was raised as they did not have any trace of Rafiqul Rehman by that time.

(B) Akhtara begum of Bablabona village of Malda district got married with Kushamuddin of Purnea, Bihar. Akhtara Begum lead her first married life for eight months only. Then she came to know that her husband was of abnormal

psyche. He lost his mental balance. Unnecessarily she was beaten up and tortured and mentally by her husband. He was inflicted with madness. The wife was even kept without food for a day. She told her parents everything when the condition went beyond her tolerance. Her parents advise to take talaq. She appealed and received it at the cost of her Meher.

Remarriage

The Badia society is quite liberal for marriage of the widow, widower and divorcees. Remarriage has even been tolerated in the family of the Maulavi of the Malda Basti of Milangarh village. Anisur Rehman the third son of Muhammad Gani--the Maulavi married a divorced lady. She is his maternal cousin. In Murshidabad Basti of Milangarh village it has been observed Muhammad Barjahan Sheik, a ~~widower~~ widower, married a divorced lady. In the first case economic condition of the bride's father allured the groom and his family but in the second case a mistress was necessary to look after the mother less children of the groom.

Polygyny

Though status of the female are not adjudged low by Islam, it is found that polygamy for the females i.e. polyandry has not been told anywhere. Only ~~was~~ *is noticed.* ~~found~~ the mention about polygyny. In practice polygyny persists till today but the number is less. It has been found that only eight cases of polygyny in a total of 455 families in the studied settlements of the Badias. Among the orthodox

Badias the cases are more than the Badias who are said to be changed/transformed due to various pressures.

Economic Aspects ⁱⁿ Marriage

Institution of Marriage has an aspect of expenditure which cannot be ignored. Apart from the entertainment of the would be relatives and guests, there are other expenses such as payment of Meher and Jahez or gifts. It has been observed that the marriage ceremony of Azharuddin of Malda Basti of Milangarh village, he had to spend at least Rs.10,000/- for his marriage. Transportation cost for ten members was borne by him at the time of selection of bride residing at Bhangapara near Islampur of North Dinajpur district. When the selection of the bride was over father of Azharuddin presented Rs.200/- to the bride as a first gift (Nozrana). Three days before marriage the groom's parents cooked payas (sweet rice porridge) and offered it to some heads of the neighbouring families. This occasion is called thorba. The woman of this community sing folk songs in this occasion. On the day of marriage he went to the brides house with a procession of 25 persons. Cost of which was also borne by him. Meher was settled at Rs.5,000/- though it was paid in cash at the time marriage. Gold ornaments of 1/2 Bhari (5 gm.), silver ornaments of 5 Bhari and clothes (Akda) of his own as well as for the bride had to purchase by him. He had to offer a feast to the neighbours and the new affinal relatives on the next day of marriage. All these expenses were made by him/his father through selling two cows along with cubs and taking loan from relatives particularly uncle and maternal uncle. On the

other hand, father of the bride had to spend the cost of guest entertainment and cost of Jahez or Dan which may be called as dowry. Though dowry is not encouraged in Islam it is ironical for the Badias to accept it. Azharuddin's father-in-law offered him a Hero Royal Cycle and HMT Wrist Watch as gift to the newly married couple (Jahez). The parents of the bride sent a dekchi, a bucket, a basket, one alna, cot, wooden box, utensils and crockeries made up of bell-metal. It is a compulsion for the bride's father to give a bodna and a dish made up of brass alloy or bell-metal weighing to 1.250 kgs. at least.

Family Tensions after Marriage

It is expected that the married couple will lead a happy and stable social life after marriage. But in all cases such expectation is not fulfilled. Various tensions persists in the family after marriage. Non adjustment between the couples is occurred due to various reasons. Sharing/inheritance of property sometimes play a major role for such tension and even dissolution of marriage. Even if divorce is not always possible, relationship between the families of the bride and the groom is bound to wean. In case of Anisul's marriage his father-in-law vis-a-vis maternal uncle promised to give him a large share of his huge property but after marriage he did not keep his words. Relationship between these two families is therefore highly tensed. Anisur wanted to divorce his wife but she has no such fault except physical illness. With such a tensed condition marital relationship exists.

Family

Family is the basic unit of social structure. It is looked as an universal institution as well as a functional unit. Family is considered as an universal institution in the sense that socialisation and procreation are regulated through it. Security and sustenance are also provided by a family in the society. Hence, it is considered as functional unit.

In Islam family is the primary agency to spread the basic principle of "unity and equality". Family, being the smallest unit in society, plays a viatal role to provide security, matured intimacy and continuity of the social system. As per Islam normal course of behaviour for an individual is to be family oriented (Abdalati, 1975).

Islam advocates family as a primary group which is again divided three types:-

- 1) Core or closest form of family comprising of husband, wife, children and parents along with servants, if any.
- 2) Central fold consists of core and a number of its close relatives, who have special claims upon each other, they live together or not does not matter. Those persons who move freely inside the home without the application of veil (Hijab) and married between them is not allowed in any case.
- 3) Third fold is comprised of the relatives who are not considered in the first two types.

Prime duty of the eldest male member of the family is to run it smoothly. He is considered as head. Onus of providing economic support and maintaining relationship with the other units of society is borne by him. These are supposed to be the outside family duties. Inside family duties are supervised by eldest woman member of the family. Rights and responsibilities of the members are allocated in such a way that every one enjoys equality and justice.

In Islam functions of family is to procreate in a regulated way for the continuation of human species through protection of morality and humanity. Psychological support and process of socialisation are the other functions of family. According the Prophet family is the best place in the world for an individual to learn sacrifice for others, tolerance, kindness, love, compassion and the value of fellow-feeling. In regard to the caring and rearing of children there is no place of differential treatment in Islam.

The Badias being the strict followers of Islam consider their families as the units of procreation and socialisation. Roles and relations are specified for the members of their families though size and form vary. Security at old age from the family is also entailed. Among the Badias family is synonymous with household or *ghar*. Household is a residential and domestic unit (Shah, 1974). It is composed of the person living together and sharing food from a common hearth. Size of the *ghar* varies from a single person to a number of persons. In the studied areas highest number of persons living in one household is 19. But majority of the household possess 5 to 7 persons. Average size of the household is 5.97.

Size wise distribution of household in seven settlements are shown in the following table:

Table No. VI.2.

Size wise Distribution of Households

Characteristics	Chikan mati	Malda-basti	Murshid abad basti	Nitbazar	Uttar Dhamargach	Dakshin Dhamargach	Bablabona	Total	%
Single-member	0	1	2	0	3	2	1	9	1.98
2 - 4 members	8	15	44	17	15	32	11	142	31.2
5 - 7 members	18	16	53	17	26	38	14	182	40.0
8 - 10 members	14	6	23	12	15	16	13	99	21.8
More than 10 m	3	3	8	0	1	4	4	23	5.05
Household Size	6.93	6.00	5.86	5.52	5.92	5.50	6.86	5.97	---

Composition of Family

The persons living in a household are related with each other in various capacities. Majority of the studied households possess the relations of primary kin groups. A little more than 70 percent of the households are of complete nuclear type i.e. consisting of husband, wife and their unmarried children, Nuclear with additional members of either primary kin group or secondary kin groups is 6.15 percent. Altogether they constitute more than two-third of the total households. Rests are mainly of patrilineally joint type. Fraternal joint type of family is rarely seen. Out of total 455 households nucleus is absent in 27 families. These are grouped as incomplete or broken families. Such type of family comprise only Six percent of total households under study. Following

table depicts a clear picture of the types of family existed in the studied settlements of the Badias:

Table No. VI.3.

Type of Family

Type	Number	Percentage
Single	9	1.98
Conjugal	29	6.37
Complete Nuclear	334	7.34
Nuclear with addition	28	6.15
Patrilineally joint	38	8.35
Fraternal joint	2	0.44
Incomplete / Broken	15	3.30
Total	455	100.00

Role-relation in Family

Badia family is patrilineal and patrilocal in nature. The Badias feel that child rearing is a primary duty of the parents. Parents are always affectionate to their children. Upto a certain age or even before marriage children maintains a good relation and shows affection and respect. Whenever they start earning they regard themselves almost equal to their parents. They do not take proper care of their parents. Of course exceptions are there. Quarrel between father and son starts on the questions ^{of} dividing the property or maintaining the family. When there are sufficient income in the family, relationship between the father and the

sons remains cordial. Mother-son relationship also become strained after the marriage of the son. Husband-wife relationship mainly depends on the economic condition of the family. It is of love and mutual co-operation. Wife is supposed to be maintained by her husband. Whenever that expectation is not fulfilled the relationship begins to wean. On the issue of payment of *Dan* (gift given at the time of marriage) the relationship also becomes strained. Brother-brother relationship is of love, affection only upto certain age. Respect and familiarity, avoidance also shows the pattern of behaviour. At the older age brother-brother relationship becomes strained. Brother-sister relationship is also of love and affection but it starts changing when the sister gets married and she is supposed to take share of her father's property.

Inheritance of Property

According to the rules of, Shariah~~s~~ all the children and wives of a man are eligible to inherit his property. Property means both movable and immovable. In the studied group also the same practice is followed. But husbands of sisters often come forward to establish legal rights of his wives. Some internal adjustments in terms of gifts etc. is sometimes made between the brothers and sisters so that the sisters do not demand the immovable property. The movable property includes domestic animals which is not of a less economic value. To avoid dispute over inheritance of property the practice of cross cousin and parallel cousin marriages are preferred by the Badias.

In patrilineal type of society, normally, there is nothing considered as a sole property of the female. But, like other muslims, the Badias consider the *Meher* is the sole property of a female. It is the woman who decides how she will dispose her *Meher*, if she gets it at all during her life time.

Kinship

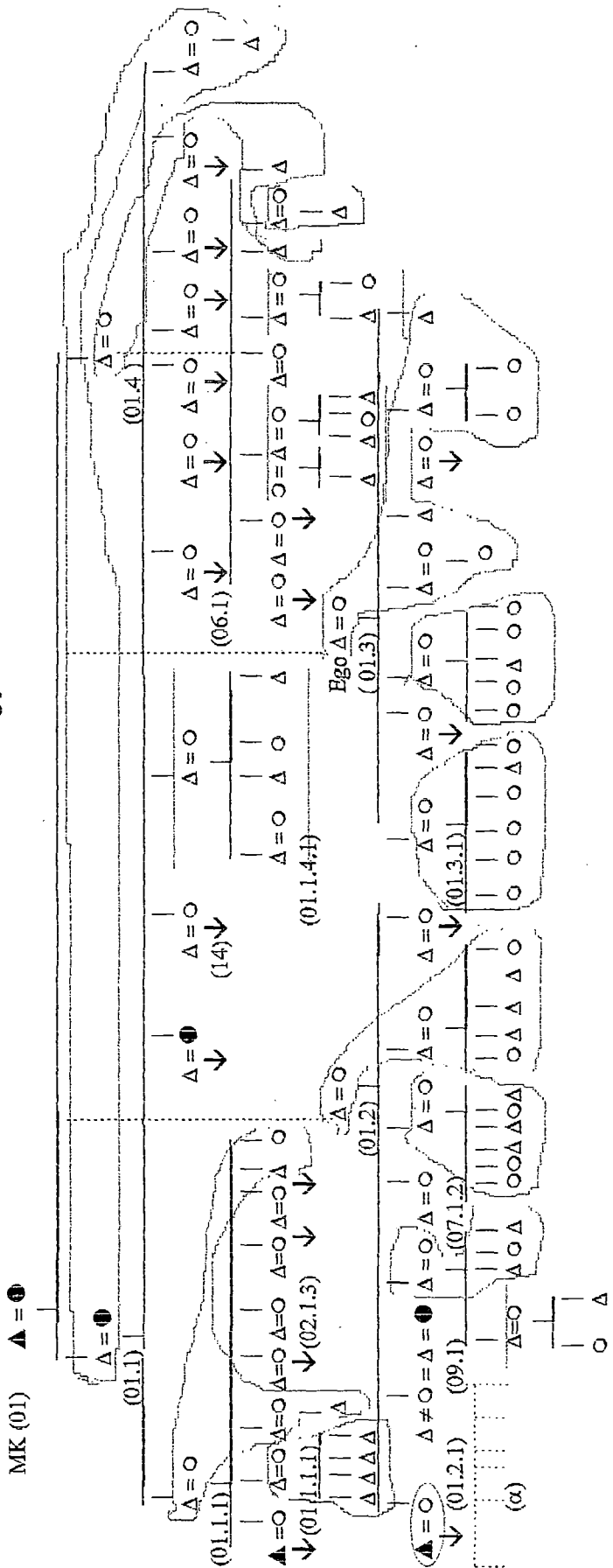
The Badias follow the patrilineal kinship system. They live in the households, mostly of nuclear type, and are related through male lines. It is like a clan organisation but marriage rule do not follow clan exogamy. Biradari (marriage circle) exists among the Badias through various Khandans or Bangso (Patrilineage). Biradari is formed by establishing marital relationship. However, identification of kins, is done through consanguinity and affinity. Hence, the Badia community can be regarded as an extended kin group (Karve, 1953). Consanguinal relations are father, mother, grandfather, grandmother, brothers and sisters, sons, daughters, father's brothers and father's sisters, grandson and granddaughters or in a word, the direct ascendants and descendants. Sons and daughters of brothers and sisters are also consanguinal relatives. Affinal relatives are mother-in-law, father-in-law, grandfather-in-law, grandmother-in-law, wife's brothers and sisters, son's wife and daughter's husband, step mother, step father. All of them considered as secondary kins. Except these relatives all other kins are regarded as tertiary kins.

Structural Aspect of Kinship

Kinship structure implies the relationship based on common descent and marriage (Dasgupta, 1986). Among the Badias simplest form of kinship structure is family or household which is locally called as Ghar or Sansar. It is generally an independent nuclear family. Consanguinal relatives normally form a ghar or sansar.

The nuclear family consists of a married couple and their unmarried children. Nuclear family with one or more additional members are also known as sansar. These members are normally the widowed mother, widowed father or father's sister (widow) and even an unmarried son/daughter of brother or sister (may be adopted or not). To the Badias a join or extended type of family is also known as sansar. Kin composition of various sansar (marked with boundary) and their distribution are shown in the following genealogical chart :

Genealogy



Legend:

- MK= Mota Khandan
- α = Settled in Adjoining Village
- ↓ = Settled in Distant Village
- ▲ = Dead Male
- = Dead Female
- △ = Male
- = Female
- = = Marriage Tie
- # = Broken Marriage
- ⊞ = Family Boundary

A localised lineage sometimes includes one or more afinally related families as accreting units constitute a kinship cluster (Vatuk, 1972: 136). A kinship cluster is bilateral grouping of families related to each other by agnetic and affinal ties (Dasgupta, 1986:148). The members of a sansar belong to the same residential and economic unit. In some cases a son may stay outside the residential unit of his father for the purpose of earning money. Whenever he goes along with his wife and/or sons/daughters the unit becomes separate and is considered as a sansar of that son. Otherwise he is very much a member of his father's sansar though he stays outside. As a full fledged member of his father's sansar he contributes to the common fund for smooth running of the family. Incomplete or broken family is also considered as a sansar though nucleus of a family is absent there.

Functional Aspects

Economic, emotional and social supports are rendered by the members of family and kins outside the family viz. cognets, agnets, uterinies and affinals. In various life cycle rituals of the Badias, presence of both agnetic and uterine relatives are necessary though not binding. Necessary because they are expected to provide all sorts of help. Uncles and Maternal Uncles are considered next to the father. But not binding because Islam consider equality of men. So whether relationship exists or not is not a matter at all for anyone to be present occasion. The Badias do expect that their agnates and uterines will be present at

the time of marriage ceremony. Same expectation is also noticed when a death occurs in a family.

Ceremonial Relations

Outside the kinship structure people may be related with each other. Among the Badias a concept of Doodh Khaon Ma or Suckling mother has been observed. In some cases where a child becomes motherless in his/her infant stage, any woman from the community adopt him/her for rearing. When the crisis of his/her life is over he or she is returned to his/her natal family. The mother who fed her breast milk to the child is regarded as a real mother though she does not belong to the same sansar of the child. Even at adulthood their relationship as mother and child exists. Doodh Khaon Ma is considered as good as birth-giving mother. The other persons of the sansar of Suckling mother are treated and addressed by the same kinship terminology as it happens to the child's family of orientation.

Another type of relation develops through friendship. For the boys a relation is called Dosti and for the girls it is known as Sai. For making friendship persons of opposite sexes are not preferred/selected. Both married and unmarried persons can build up such type of relations at any stage of their life. Father and mother of the ceremonial kins/friends (whether Dosti or Sai) are addressed by the terms Tawai and Mawai respectively as these are used for the parents of sister's husband.

Observation

As a strict follower of Quran and Hadith the Badias consider marriage as an essential part of life. Regarding selection of spouse they try to maintain a safe distance with other group of Muslims. Even for intra-community marital alliance they consider Sefad and Akida. These are nothing but the manners and practices of a localised section of the group. Both parallel and cross-cousin marriages are noticed to be held among the Badias. Nikahnama, Meher and presence of two witnesses along with an Ukil are the obligatory aspects of a legal marriage in Badia society. Divorce and widow remarriage are allowed among them. Age at marriage is found low among the Badias. Mean age at marriage is only 16.98 years. Incidence of polygyny is negligible. Out of 492 married persons, eight males are having two wives.

Family in Badia society is of patrilineal and patrilocal type. Size of family is not small among the Badias. On an average six persons live per family. One-third of the total households have restricted their family size within four members. The Badias consider welfare of all the members are the responsibility of the head of the family. Property is inherited by both male and female successors according to the rules of Sharia. Mutual adjustment between brothers and sisters in regard to inheritance of property is a common phenomenon of the Badias living in the settlements of the study.

In the kinship system formation of kinship cluster is noticed among the Badias. Normally a sansar is composed of cognatic members. Agnetic members are to form a paribar. Presence of agnates and uterines are expected, therefore,

at various crisis periods of life. Ceremonial kinship relation has also been developed among the Badias.