



# DISSOLUTION OF MARRIAGE AMONG MEO COMMUNITY: A CRITICAL STUDY

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A Meo's arbitrary dislike his wife or capricious preference for another women who seems more pleasing, often leads to divorce. Such casual disregard for the seriousness and the sanctity of marriage has resulted in a higher divorce rate than was prevalent in the last decade. They possess superior rights of talak recognized and even socially sanctioned as devices for terminating a marriage. In fact Meo are in general agreement that the higher divorce rate and regional variations have completely undermined the stability of family system. There is a considerable variation in divorce rates one Pal (clan) to another as well as within the gotras of the same pal.

Approximately 60% of all divorces in Mewat take place on grounds of illiteracy and non-suitability of the bride. It appears that among the Meos the usual mode of talak is a biddat form, i.e., one single pronouncement of divorce such as "I divorce you triply" resulting in irrevocable dissolution of marriage. In most cases, it may be obtained through a panchayat of Meo elders while in some cases by mutual understanding (consent) of the parties to the marriage. A Meo irrespective of attainment of age of majority has the power to divorce his wife whenever he wants to do so. He can pronounce talak either in the presence of the wife or in the absence of the wife. In the former case, he need not explain any cause for doing so and simply pronounces three talak addressing his wife. Meo marriage requires certain formalities to be completed but once it is entered into, a Meo husband is treated superior because of traditional structure of Meo society which gives a place of honour to males and subservient position to females. The dissolution of Meo marriage is a unilateral affair of the husband. Divorce at the instance of wife is non existent.

## (A) Dissolution : Its Kinds

- (i) Triple Divorce :- The widely practiced mode of dissolution of marriage amongst Meos is the talakul biddat where the husband repudiates his marriage by three divorces in one sentence. The husband does not follow the approved forms of talaq (Ahsan and Hsan). As the law stands in India, triple divorce is valid in Hanafi system and the Meos belong to the Hanafi school. In *Ali Mohammad v. Mst. Rehmani*, one Smt. Rehmani filed a petition u/s 488 of the Code of Criminal Procedure claiming maintenance for herself and her three children. In reply to that petition, the husband stated that "he had divorced her about a year back according to the custom of 'Sharai Mohammadi' the personal law of the parties. At such, she is not the wife of the respondent". In written statement, he stated that, "the applicant was duly divorced by the respondent. She is free to marry anyone and live where she likes.

Talaq-ul-biddat was sometimes resorted to even in the time of the Prophet (PBUH). Thus there is a well known case of 'Ib Umar who had divorced his wife during the period of menstruation. The Prophet (PBUH) on being informed of this told him that he had acted wrongly and advised him to cancel the divorce by Rajah (conciliation) and then to proceed in a proper manner if he still persisted in his desire to divorce his wife.

The Meos of Uttar Pradesh, however, follow the written mode of dissolution of marriage. A Talaknama is written in the presence of male witnesses of the village. It is immediately communicated by the wife and it takes effect from the date on which it is brought to the wife's notice. In Haryana and Rajasthan, a Meo simply says to his wife, "I have repudiated the marriage". After this he is free to marry a second wife. It came to our notice that sometimes the Meos deny the existence of the marriage itself, in order to deny maintenance and other claims of the wife. The Meos customary law in regard to triple divorce is in line with the general pattern of divorce followed amongst the Muslims in India. This unfortunate position needs rectification. The solution is within the Sharia itself. In several Muslim countries, triple divorce when pronounced on one and the same occasion is treated as only a single divorce and hence revocable.



- (ii) Jhagra :- ‘Jhagra’ technically means compensation by the second husband to the first husband. According to a local custom women cannot divorce their husbands. Sometimes, however, a married woman may elope with a man. If a woman wishes to abandon her husband for another man, unless Jhagra is amicably settled, elopement can lead to serious feuds which may continue for generations. The growing poverty imposes privations and hardships on the newly arrived daughter in law and when she displays her dissatisfaction or reacts with the age-old family-tantrums more and more restrictions are imposed on her. The next time she visits her parents and recounts her woes to her parents, who out of sympathy for her, detain her in the parental home until she either goes back for a better deal or refuses to go back at all. For such girls to marry others is considered no contravention of social or religious custom. Such circumstances compel the first husband to divorce his wife, after taking some compensation from the other would be husband. The amount of compensation is fixed by the Meo Panchayats, consisting of at least ten Meos from the first husband village and an equal number from the second husband’s village.
- (iii) Fargati :- ‘Fargati’ literally means to make a wife free to remarry. The process of ‘Fargati’ is completed in the presence of three or four Meo-witnesses when the husband gives divorce in writing. In a majority of the cases, the fargati is obtained in writing to eliminate chances of future denials by the husband. Fargati document is needed at the time of proving talak by either divorces. Now a days this has become a common trend among the Meos who insist that the divorce must be given in writing. In such a case, the husband is not bound to state the grounds of divorce. In such cases the divorce is unilateral, that is at the mere whim and caprice of the husband. He writes a ‘Fargati’ (Talaknama) in a language which is easily understandable. Divorce is considered complete when the message is comes to the knowledge of wife. Divorce by ‘fargati’ is a valid divorce of irrevocable nature, and the woman is free to remarry after observing the ‘waiting period’ (Idda).
- (iv) By Mutual Consent :- A Marriage contract can be dissolved by mutual consent of the parties concerned before a council of village chiefs without the intervention of a Court. It is very rare for Meos to take divorce cases to courts. In general, the families and the community want a marriage to continue. There may be conditions, however, when the families and the community are interested in breaking up a marriage. In addition, purely personal reasons may be accepted by the community. “Jab Miya Bibi Raji Tou Kya Karega Kaji” (when a husband and wife have mutually agreed, a third man cannot intervene) is a prevalent proverb in Mewat. This shows that by mutual consensus the spouses can separate themselves.

## DISSOLUTION: ITS GROUNDS

Divorce granted on a fault theory implies that one party (respondent) is guilty of such conduct and the other (petitioner) is innocent. The marriage is dissolved when their living together would be dangerous to the physical or mental health of the aggrieved party. A Meo marriage may be dissolved on any one or more of the following fault grounds:

- (i) Adultery:- It is voluntary sexual intercourse between one party to a marriage and anyone other than lawful spouse. Such consensual sexual intercourse should have been during the subsistence of a lawful marriage. Divorce of an adulterous wife is considered irrevocable. It is made so by the husband saying three times before competent witnesses that he gives up his wife and puts her away from home as she is living in adultery with her paramour (stranger). A Meo woman who has been adulterous or is living in adultery can be divorced by the husband at any time for her bad conduct.
- (ii) Apostasy:- Does the apostasy of a Hindu wife or husband result into instant divorce under customary law ? In a series of cases it has been held that apostasy of the Hindu Marriage Act, 1955, the conversion of wife or husband entitles the other party to sue for divorce.
- (iii) Insanity:- Meo marriage is a “contract” and contract requires consent by persons capable of giving consent. An insane person is not capable of giving consent and therefore his or her contract is a nullity. Thus, if there was insanity at the time of entering into the marriage, the marriage can be dissolved. The test is, “legal insanity” i.e., the spouse must have been found insane by the ‘Biradri’ on the basis of a medical report submitted thereof. Mere irrational conduct would not amount to insanity but would probably fall within the cruelty classification which is not an approved ground of divorce among Meos.



- (iv) **Disobedience:-** Rightly or wrongly a Meo may break the marital tie for the simple reason of disobedience on the part of the wife. The reason is based on a man's arbitrary dislike of his spouse or capricious preference for another woman who seems more pleasing and obedient to him. Sometimes the trivial cooking mistake of burning the husband's food or putting too much salt or oil in it or wilful ignorance by the wife may turn the marital relations sour.
- (v) **Desertion :-** Among Meos, a husband has the power to repudiate the marriage on the ground of long absence of the wife from the marital home. According to the customs of Mewat if a Meo wife has wilfully deserted her husband or left the marital home without reasonable cause, she is ignored by her husband which leads to divorce. The husband can dissolve the marriage by turning out or abandoning his wife. In such case the wife is free to remarry. A different opinion is that mere abandonment of the wife by the husband does not lead to automatic divorce and if the abandoned wife lives with another man as his wife, the second marriage will not be recognized. On the other hand, in some cases, abandonment or desertion of a husband by his wife dissolves the marriage tie, and the husband may, during the life time of his wife, validity contract a second marriage. On the other hand desertion of the wife by the husband does not lead to the divorce
- (vi) **Leprosy or any Venereal Disease :-** Leprosy and other venereal diseases are socially sanctioned grounds for terminating a marriage. In theory, both the husband and the wife are entitled to seek divorce. In practice, it is the husband who seeks divorce. For example, Pratab Khan of Chandaini Village (Now Nuh District of Mewat of Haryana State) divorced his wife for having leprosy or some such disease (venereal disease). This statement is verified from the Riway-i-Am of the Meo community. To obtain a divorce on this ground it is necessary for the petitioner to prove that the respondent has been suffering or is suffering from incurable leprosy immediately before divorce.

## DISSOLUTION: ITS PECULIAR CONSEQUENCES

### **(A) Idda**

As already outlined Meos do not pronounce divorce in accordance with the Sunna procedures instead, talak-ul-biddat, is the common mode of divorce. Since they consider it a complete divorce, the Idda period commences from the date it comes to the knowledge of the wife. A man may choose to divorce a woman after the conclusion of the contract but before the final consummation of the marriage. This divorce will be irrevocable and no Idda is required.

### **(B) No maintenance in the Waiting Period**

As a rule, a divorced women is fully entitled to complete maintenance-food, clothing and shelter, just as if the marriage were still intact. She has the right to continue her occupation of the same house as before the divorce, or to be provided with all possible lodging facilities. But a Meoni (Meo Women) is usually expelled from her home and asked to seek protection in her parents house. Her parents are responsible for her housing, clothing and food. Meonies cannot dare to visit the marital home even during the waiting period. In most of the cases the husbands shift their primary responsibilities of maintenance to the parents of the wife.

### **(C) Remarriage with Divorced Wife**

One of the major consequences of divorce is the freedom to remarry. There are social norms of each Pal which regulate the parties to the marriage. Ordinarily remarriage is discouraged unless it is a compelling necessity. However, the marriage of widows is not forbidden by either religious or caste custom. Among Meos, a widow may marry again and thus have all the rights of lawful wife

### **(D) Custody of Children**

Meo society is a male dominated society. Men assert their importance in claiming the custody of their children. There is an emerging awareness of asking for custody of their children after the dissolution of marriage. Fathers have physical custody of the children and they will not allow them to go with the mother. If a mother, however, succeeds in taking the custody of the children, she will be directed by the Meo elders to hand the children, back to the father at all times.



**(E) No Payment of Dower**

Meos as a general rule, do not pay prompt or deferred dower. In exceptional cases ornaments are presented to the bride at the time of her marriage and she is informed that they are in lieu of her dower claim. Meonies forego their claim of dower even after dissolution of marriage. Social system discourages them from coming forward and making any claim in respect of dower.

The Meo Panchayats have an important role in this change. They have already accepted part of this responsibility by requiring a showing of fault in some divorce cases. They are in a position to accomplish even more because of the binding nature of their decision. They could refuse to accept the talak blindly and only recognize a divorce after taking into consideration all of the factors present in the case i.e., the welfare of the married couple, their children and society at large. Hopefully these changes will come about in Mewat. They are needed in order for the Meo women to be recognized as having individual status and as having value as a human being. They are also necessary to overcome the practice of the husband divorcing his wife arbitrarily. The continued vitality and the strength of the Meo community is dependent on the strength of the family and to assure such stability the Meo community must progress.

The Meos are still performing the several Hindu rituals in the same manner as the Hindus of their locality. While doing field study, this author noted the observance of such practices at various places, Ghasoli, Choorshid, Lal Das, Hasangarh ( all in Alwar ), Garh-Azan, Shivali, Sainji ka Mandir ( all in Bharatpur ), Dada Siyastab. Dadi Piplasan, Mandar Ka Challa ( all in Faridabad ), Shah Chokha, Jhir ka Mandir (all in Nuh ), Sohna Kund ( Gurugram ) etc. The ceremonies of marriage amongst the Meos are customary and vary from place to place and district to district, state to state and even country to country. The author has examined in detail the old ceremonies and changing attitude of Meo community. Most of the old ceremonies have become obsolete today. Many more are likely to obsolete in due course of time, it is therefore, considered necessary to record them for the benefit of the posterity. The principal ceremonies of the full marriage may be classified into following heads.

**(A) Ghar Dekhna ( Selection of Bride Groom )**

The father, brothers and other male relatives of the bride go out in search of a suitable groom in the villages of their community. The suitable groom has to be young and of Meo-descent. They adopt the customary practices and their daughters could be married only to suitors who followed similar customary norms of Meo society.

**(B) Chora Rokna**

The girl's father or mother or a brother or her uncle, usually accompanied by a Nai, pays a visit to the boy's village in order to meet the boy and to enquire about the family's reputation. If they are agreeable for match, they send a message to the boy's family to "Cook rice" for the guests, which signifies approval. If boy's father approves of the match, he invites his kindred-members of the locality and the villages and the guests to have rice in the evening. The guests are served with sugar and butter. The easts a morsel from the tray of the eldest member of the party, who give him a rupee for accepting him. SAGAI- Whenever a contract of Sagai is broken by mutual consent of both parties to the marriage, neither party is under obligation to pay the expenses, if any. If there is a breach of contract without sufficient reasons, the party who is responsible for the breach is under moral obligation to repay the expenses to the other party.

**(C) Biyah Likhna ( Communication of the Wedding Invitation )**

The marriage cycle begins in the month of Chait (March) when a formal communication of the wedding date is sent. This communication and the ceremonies associated with it are together referred to as Biyah Likhna. About one month before wedding, the girl's parents send their family Nai or Mirasi to boy's parents with a letter



proposing the date of the wedding and the number of guests they expect the boy's father to bring.

**(D) Chak Nautna**

About a week after Biyah a ceremony called Chak Nautna ( inviting the potter's wheel) is held. The boy's and the girl's mothers go to the potter's house in their respective villages with some women to perform the ceremony. The women draw a Swastika on the potter's wheel. They give gifts of grains, sugar and money to the potter's wife. The potter is informed of the date of the wedding and of their requirements of pots for the marriage. The women return, carrying a few earthen pots as gift from the potter. Women sings several songs in a small gathering while they go to the potter's house. It is also customary that three or four teenage girls accompany them. The potter's wife gives earthen toys to these girls.

**(E) Inviting of Sawasni**

The term Sawasni literally means "female companion" and it refers to the groom's or bride special companion who is usually an elder sister or father's sister. There can be several Sawasnies. The married sisters and father's sister are invited two weeks before the wedding.

**(F) Tel (Oil)**

A week before the wedding, the bride's family sends a confirmatory reminder to the groom's family through a Nai or a Kamin. No verbal message need be sent. The messenger delivers a small earthen pot containing tel ( mustard oil ), turmeric, and a two paise coin. This implies that bride's family does not anticipate any change in the plan for the wedding. The groom's father notifies his close relatives in the village of the receipt of this confirmation.

**(G) Peendi-Ka-Nag**

Seven days before the wedding, a ritual called Peendi-ka-Nag ( the giving of candy ) is performed by both the bride's and groom's families. Both mothers, with the help of Sawasni cook Laddu with rice and wheat flour, unrefined sugar and ghee.

**(H) Batna ( oil bath ceremony )**

Two days before the wedding an oil bath ceremony known as Batna is held for both the groom and the bride. The Batna ceremony takes place in the evening. To use the groom's ceremony as an example the boy squats on a piece of wooden plank and a brass plate containing mustard oil, powdered turmeric, and a pot full of water is placed at his feet.

**(I) Banvara**

Banvara literally means "village walk of the groom". It is undertaken a week before the wedding. The groom walks slowly to the village square at least twice and the women sing the songs praying for the long life of future couple. On the first day the number of times Banvara is to be performed is generally three.

**(J) Mandho**

'Mandho' is one of the many rituals which is performed a day before the wedding in the courtyard of both the houses. Pula is tied at the top of the gate of the house while seven Jehars ( earthen vessels ) covered with Gharia



are placed at the bottom. A large quantity of rice is cooked and all members of Patti, Meo elders and other close relatives in the village are fed at the house of the groom or the bride.

**(K) Nauta ( the contribution towards the expenses )**

Nauta is a contribution of money towards marriage expenses. Nauta is generally written down in a Bahi ( account book ) and is considered repayable on similar occasions. nauta ceremony generally takes place at least a month before the wedding. The boy's or girl's father distributes Gur or gives a feast to the villagers and his relations and in return receives from them contributions towards the marriage expenses.

**(L) The Arrival of Bhat**

In case of boy's marriage his mother's brother or her father arrives to present the Bhat ( reward ) on the afternoon of the day before the groom leaves for the bride's village. In case of girl's marriage it may be presented at the time when she leaves for her husband's village. as soon as the maternal uncle arrives with the Bhat, he is led to a relative's house, for he is not to enter his sister's house without the necessary ceremonies.

In the evening, the potter arrives with seven sets of pitchers and some earthenware plates which are carried on the heads of a few women, who sings songs on the way. The potter is given 5 kilograms of Shakkar ( brown sugar ) one and half kilograms of rice and eleven rupees. The watermen fills the pitchers and he is also given 5 kilograms of grains and eleven rupees. The Khati ( Carpenter ) brings a wooden stool and a wire cane and he is given five kilograms of grains, a quarter of a kilogram of sugar and five rupees.

**(M)Sehra Caremony**

An elder brother's wife ties Sehra ( a kind of crown with strands of flowers hanging in front worn by Meo-males at circumcision and marriage ) on groom's head. In her absence, Phuphi ( groom's father's sister ) takes the charge of it. The assembled women sing songs when this ceremony is performed. The elder brother's wife or Phuppi, as the case may be , is given from eleven rupees to eight hundred ( according to the financial status of the person concerned ). Sometime their ego is satisfied by giving certain things in kind, for instance, buffalo, cow, goat, sheep and ornaments of different kinds.

**(N) Salam Caremony**

The last rite of the day consists of taking a round of the village by the groom to offer Salam ( an expression of regard ) to the relatives, each of them give him some rupees. After Salam ceremony is over, the groom goes to mosque to offer prayer just to seek God's blessings.

**(O) Barat**

On the day of marriage, the boy puts on new clothes and his relations assemble at his house. After the boy's father has made presents to the family barbar (Nai), to the boy's sister and her husband and to the Phuphi and her husband, the Phuppi puts a necklace of yellow beads, round the boy's neck. Then the boy goes to a nearby mosque and prays to the Almighty God for a successful married life. The women folk wait outside the mosque till the boy arrives. On arrival, the boy's sister receives a small present as an inducement to allow her brother to proceed to the bride's village.



### **(P) Nikah**

After the arrival of the groom at the bride's house the first and the most important ceremony to be performed is known as Nikah. This is the real Islamic tradition in a Meo Marriage which is performed in accordance with strict letters of Shariat. The purpose of this ceremony is a sine quo non and if it is proved that the ceremony was not performed the marriage will be declared void ab initio even without considering the incidental circumstances of the spouses.

Among Meos, the Nikah is a binding ceremony which is performed with all formalities of Mohammedan Law by a Kazi or his deputy. A marriage is never presumed from simple cohabitation. The Nikah must be performed according to Islamic rituals and practices. The Meo wedding is performed in mosque by a Moulvi or Kazi who is well versed in the teachings of Quran and the tradition of the Prophet (PBUH). The groom is seated facing Mecca and the Mullah facing the groom. The Barat and some of the relatives sit behind the groom. The Mullah reads verses from the Quran and Administers an oath to the groom whereby he accepts the bride as his wife and says thrice...naming the wife...Meine Apne Nikah Mein Qubool Ki...Qubool Ki...Qubool Ki ( I accept her...as my Wife ).

### **(Q) Tokri Ka Nag**

In the late afternoon, the Nai of the bride's family comes to the place where the Barat is housed for a ritual called Tokri ka Nag. The groom's father and uncles hand him a basket containing shoes, clothes and cosmetics for the bride and dry dates and parched sugar coated gram tied in red cloth. A fixed amount is given to every kamins of the bride's family by the groom's father.

### **(R) Leek Ceremony**

On the third day, after feasting, the boy's father has to give something to the village menials, sweepers, chamars, Doms, Dhanaks, Faqirs, Bavarias etc. All the brotherhood are assembled, and before them to show off his wealth, the boy's father places, money more than he thinks will be spent on the Kamins. Those who are skilled in these matters settle on a sum with the girl's father and taking that return the rest to boy's father. This entire process is known as Leek ceremony.

### **(S) Dahej Ceremony (Dowry)**

At the time of Bidai, the groom is seated on a plant. The bride's father then gives him an amount of money by way of dowry, which is considered a prestigious matter among the Meos. In Mewat, the quintal system ( marriage compensation ) frequently becomes a purchase sum by which a father buys a husband for his daughter. The dowry brought by the bride remains her property, although it is used for the welfare of the groom's family at large. Sometimes the bride's father gives costly gifts in cash or kind to every Barati, depending on his financial status. It is an expression of love of the father for his daughter.

### **(T) Milni (Farewell Ceremony )**

Towards the evening of the third day, the principal ceremony, viz., get together (Milni), takes place at the girl's house. The parents of the bride present the dowry, which is taken is taken by boy's father. The articles which are to form the dowry (Dahej) are displayed and shown to the assembled procession, including barati and biradari (brotherhood). Then the bride's father takes farewell and meets each Barati in person. While taking farewell he



gives one rupee and sometimes five rupees and a silver glass to each Barati as token of love and affection.

#### **(U) Salam Ceremony**

Then comes the next important ceremony the Salam ceremony, i.e., an obligation on the groom to show respect and obedience to females including his mother in law. Before leaving the village, the groom is called at the bride's house for the Salam ceremony. He along with his close friends goes there where they are offered Ghee Bura (Sweet Rice).

#### **(V) Jura Ghirai**

When the dowry has been presented and the parties has exchanged presents, and the Salam ceremony is over, the marriage procession starts back again, taking with it the girl. At this stage the girl's phuppi ( Father's sister) or sister appears before the vehicle of the groom and make a show of stopping it. This is done in order to receive a small present in cash or kind from the groom's father as an inducement to allow the groom's vehicle.

#### **(W) Other Ceremonies**

Khodiya ( a music show by women in folk at groom's house), Fer Patta (allowing groom to visit bride's house at any time after his marriage), Nayan ka Neg ( claim of barber's wife ), Manihari Ka Neg ( Claim of family's bangel's wife ), Charai Ka Neg (claim of driver from groom's father when the bride steps into the car ), Utrai Ka Neg ( Claim of driver from groom's father when the bride reaches the groom's house ), Munh Dikhai ( a ceremony of showing bride face to the female companions of the locality and the village), Sanjehri Ka Neg, Jhoont Ka Neg, Khand Katora, Dassiyari ( a visit of groom's family guests to groom's house ), Mandho Jhakai ( a visit of groom's father to bride's father house after the marriage is performed ), are some of other ceremonies of Meo marriages which are performed before the Chala takes place.

#### **(X) Chala**

Chala is the word generally used for Gauna. Since most boys and girls marry at a very young age they do not start living together immediately after the marriage. The bride returns to her parents home after a brief visit to her husband's house. She stays with her parents until another ceremony called Chala, is performed. The chala ceremony takes place after a gap of at least one year or three years or five years or seven years or nine years, i.e., it always takes place in odd numbers of years.

### **CONSEQUENCES OF THESE CEREMONIES**

Meos thinks that customary rites and ceremonies of marriage are the heritage of their ancestors and they should be given due and proper social recognition. Nevertheless, the superfluous habits, excessive customs and ceremonies of marriage as discussed above are directly connected with the economic condition of Meos. In marriage they indulge in unwarranted and lavish expenditure that with the failure of one harvest plunges them irretrievably into the debt of Sahukar ( Money Lender ) of the village. Many of them burdened with debt contracted in the marriages, heavily mortgage their land to sahuks. Thus the comparatively unthrifty Meos has not been able to keep themselves free from the debt and their land from mortgage. They neglect to pay the interest on debts already contracted for marriages, funerals and petty luxuries which rapidly grow and grow until they can have little hope of paying it off. Consequently their economic condition is becoming hopeless and they are mostly at the mercy of their so called Sahukars ( Money Lenders ) who exploit them mercilessly and ruthlessly. They





live so literally from hand to mouth, carelessly contracting debt for marriages, that when a year of drought comes they are thrown on the Sahukar, who can make with them what terms he likes. With the result of exorbitant rate of interest is paid by proverbially poorer and thriftless Meos. To reduce the burden that formerly appeared only in the Bahies ( Account Books ) of money lenders they work day and night constantly. It appears that instinctively the Meo of Mewat seek abolition of the so-called ceremonies of marriage and their immediate replacement by Shariat. The reasons are obvious the superfluous ceremonies of marriage have badly affected their economy.

## CONCLUSION AND SUGGESTIONS

It can be safely concluded that a marriage among the Meos is an occasion for a number of rites and ceremonies. Most of the customary rites and ceremonies practised on the occasion are analogous to the customs and rituals practised on the occasion are analogous to the customs and rituals practised by the sister communities of Mewat region. Some of the Meos with the help of Tabligh movement are trying to abolish the un-Islamic practices.

As the Researcher hail to Meo-Community. Therefore the material or subject matter of this research paper has been prepared or collected with the help of Interviews and discussions with the people of this community of Mewat region.