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Title: Discussion on the motion for consideration of the Anand Marriage (Amendment) Bill, 2012, as passed by Rajya Sabha (Discussion concluded and Bill Passed).

MR. DEPUTY-SPEAKER: Now we will take up Item No.29B.

THE MINISTER OF LAW AND JUSTICE AND MINISTER OF MINORITY AFFAIRS (SHRI SALMAN KHURSHEED): Sir, I beg to move:

"That the Bill further to amend the Anand Marriage Act, 1909, as passed by Rajya Sabha, be taken into consideration."

मान्यवर, सदन का यह सौभाग्य है कि आज, इस सत्र के अंतिम दिन पर सकारात्मक सहयोग की व्यवस्था इस सदन में चारों ओर देखने को मिल रही है और इस दूरदर्शी सहयोग के साथ हम लोग आगे की ओर बढ़ रहे हैं। मैं सदन की इस भावना का स्वागत करते हुए, आप सभी को धन्यवाद कहता हूँ और अपेक्षा करता हूँ कि यह बड़ा महत्वपूर्ण प्रस्ताव आपके सामने आ रहा है। राज्य सभा ने इसको पास किया है। वहां संक्षिप्त में इस पर कुछ सदस्यों ने भाषण किए, विस्तार से चर्चा नहीं हुई क्योंकि बहुत समय से सिख समाज के हमारे साथी इस कदम की अपेक्षा भी करते रहे हैं और प्रतीक्षा भी करते रहे हैं।

मान्यवर, वर्ष 1909 के आनन्द मैरिज एक्ट के संदर्भ में यह चर्चा रही है कि उस समय यह माना गया था कि आनन्द कारज, जो एक विशेष व्यवस्था हमारे सिख समाज में विवाह के लिए बनाई गयी थी, उसको कानून का पूरा समर्थन प्राप्त है या नहीं और इस बात को स्पष्ट करने के लिए आनन्द मैरिज एक्ट, 1909 पारित किया गया था। उस समय शायद यह ध्यान में नहीं रखा होगा कि आगे चलकर आनन्द मैरिज एक्ट के तहत जो आनन्द कारज व्यवस्था है, उसको कहीं रजिस्टर भी करना पड़ेगा। इसलिए वर्ष 1955 में, जब हिन्दू मैरिज एक्ट बना, तो अन्य वैवाहिक लोगों के साथ-साथ सिख बन्धु, जिनका विवाह आनन्द कारज के माध्यम से होता है, को भी रजिस्ट्रेशन की व्यवस्था में जोड़ा गया। बहुत दिन तक सिख समाज की यह अपेक्षा रही कि जहां एक ओर आनन्द कारज को हमने स्वीकार किया है, उसको पहचान दी है, वहीं उसको हम आनन्द मैरिज एक्ट में... (व्यवधान) यह सहयोग और आगे बढ़ता जा रहा है, इसके लिए मैं आभारी हूँ। जहां इसको एक पहचान दी गयी है, वहीं इसके पंजीकरण की व्यवस्था भी होनी चाहिए, लेकिन बहुत समय निकल जाने के बावजूद ऐसा संभव नहीं हो पाया। आज हमारा सौभाग्य है कि हमारी स्टैंडिंग कमेटी ने सर्वसम्मति से यह प्रस्ताव हमको दिया है, परामर्श दिया है, इसको हमें स्वीकार करना चाहिए और पारित करना चाहिए। मैं समझता हूँ कि बड़ा सकारात्मक कदम है। बहुत दिन से इसकी अपेक्षा रही है। मेरा सदन से निवेदन है कि इस पर कोई लंबी चर्चा करने की आवश्यकता न देखते हुए, इस सकारात्मक कदम को सभी का समर्थन प्राप्त होना चाहिए। हमारी सरकार यह मानती है कि हर समुदाय, हर वर्ग, हर क्षेत्र के लोगों की जो उचित अपेक्षाएं हैं, उनको हमारे संविधान और कानून के तहत स्वीकार करते हुए, उनका सम्मान करना चाहिए। मैं उम्मीद करता हूँ कि आज इसी भावना से यह सदन इसको भी स्वीकार करेगा।

MR. DEPUTY-SPEAKER: Motion moved:

"That the Bill further to amend the Anand Marriage Act, 1909, as passed by Rajya Sabha, be taken into consideration."

मैं नाम बुलाने से पहले कहूंगा कि आप सभी से अनुरोध है कि यह बिल छोटा है, थोड़ा-थोड़ा बोलें, संक्षेप में बोलें।

श्रीमती हरसिमरत कौर बादल ।

SHRIMATI HARSIMRAT KAUR BADAL (BHATINDA): Sir, this is indeed a historic day, especially for the Sikh community and I think, maybe for this House where probably, for the first time, we will all be standing on the same side of the fence.

Well as I have always fought battles for our rights, I am very happy to see that after many years and after a long and hard battle, today, for the first time, a Bill has been introduced which concerns the Sikh community. It has been a long-standing grievance of the Sikhs that where during the British period the Sikhs were given a separate identity and recognised as a separate religion, but in 1951 when the new Constitution was adopted, our identity was totally abolished and we were put as a part of the Hindu *Dharma*. This is a total injustice to the community that put up a brave and a strong battle for the freedom of this country. Be it *kalapani*, be it the hanging of the Indians by the British, or those who had been shot by the British, over 70 per cent contribution was made by this great community who could never have thought that when it comes to getting their rights – every community, be it the Hindus; be it the Muslims; be it the Christians; be it the Parsis; be it the Jews, every religion would be given this right of having their marriages registered under their own Act, except for that one strong and brave community who had put up the biggest struggle and the biggest fight to get freedom for this nation. So, with a heavy heart I have to tell that whereas the Sikh community which is a total separate religion having a total separate identity followed their own customs and ceremonies because this is a religion which has been laid down by the Great Guru Govind Singhji in 1699 AD and Guru Govind Singhji himself said खालसा मेरो रूप है खास, खालसा में हूँ कये निवास। For us this was not a political issue but an extremely religious and emotional issue that we should be given our own identity and our marriages should be registered through our own Act. It is because three million Sikhs living abroad, whenever they went abroad they were asked to show their marriage certificates. The marriages were registered under the Hindu Marriage Act. So, we could not explain and there was a huge identity crisis as to why we wear a turban. Why the Sikhs have a beard? Why do they carry a *Kirpan*? When we would tell them that this is a separate religion, they would say that no we were a part of the Hindu religion. So, it was not just an emotional issue but a huge crisis for my community. I am truly grateful that today, I think, after a very long time, it was, I think, in 2007 when this Bill was introduced and unanimously approved by the Standing Committee on Law and Justice. It took two Ministers and now, I think, now the third hon. Minister for Law and Justice is here and maybe he being from a Minority community himself he understood the pain and anguish of another Minority community and I, on behalf of my entire community, am truly grateful that finally we have managed to achieve what the Shiromani Akali Dal and my community had been asking for a long time and pleading to please allow our marriages to be registered under its own Act, under the *Anand Karaj* Act, just like every other religion is allowed to do so in our country. I am truly grateful to the hon. Prime Minister, to the hon. Minister who had brought it to the Cabinet which graciously gave their approval and now the Bill is before the House and I hope this Bill would be unanimously passed by everybody in this House.

Sir, while I compliment the hon. Minister and also very grateful to you, I would like to remind you of what Guru Govind Singhji has said शुभ करमन् ते कबहुं न डरूं, न टरूं और सो जब जाए लडूं, निश्चय कर अपनी जीत करूं। This is the first step. I would like to put up a strong appeal to the hon. Minister to please amend article 25 of the Constitution as has been recommended by the Constitution Review Committee where the Sikhs are not given their own separate identity and religion but are clubbed under the Hindu religion. Like, as I have said before, we have our own customs; we have our own religion which has been laid down by our Great Guru Govind Singhji in 1699 and I hope until an amendment to this effect also is brought in, this entire step would be incomplete. So, while I thank you from the bottom of my heart, I do plead and I hope that article 25 of the Constitution will also receive the blessings of the hon. Minister and we will get the change and finally this community will be able to stand up and say, we are Sikhs and we have our own marriage Act; we have our own ceremonies; we have our own religion and we belong to the Sikh community, whether we live in India or abroad. We have our own identity finally.

**श्री प्रताप सिंह बाजवा (गुरुदासपुर):** उपाध्यक्ष महोदय, सबसे पहले मैं आपके जरिए कानून मंत्री, प्रधानमंत्री जी को दिली मुबारकबाद पेश करना चाहता हूँ। हमारे मੈਂबर साहेबान ने कहा कि बहुत देर के बाद हम सभी एक फोरम पर इकट्ठे हुए हैं और हो सकता है कि इसके बाद किसी और फोरम पर हम इकट्ठे न हों...(व्यवधान) आप थोड़ा इंतज़ार कीजिए। आप हर बात में टोकते हैं। आपकी तारीफ करें तो आप वह भी नहीं सुन पाते हैं।

**उपाध्यक्ष महोदय :** आपस में बातचीत मत कीजिए।

**श्री प्रताप सिंह बाजवा :** बातचीत तो हमारी आपस में कभी भी नहीं हुई।

मैं लॉ मिनिस्टर साहब और प्रधानमंत्री जी का बहुत मशगूर हूँ। मैं कहना चाहता हूँ कि शिरोमणि अकाली दल ही नहीं इंडियन नेशनल कांग्रेस के सभी मंत्रीगण और एमपीज़ ने बहुत कोशिश की। मैं यूपीए की वेयरपरसन का मशगूर हूँ, जिन्होंने सिक्ख आइडेंटिटी को देखते हुए, सिक्खों की कुर्बानियों मदेनज़र रखते हुए एक ईमानदार और काबिल व्यक्ति को हिन्दुस्तान का प्रधानमंत्री बनाया। इससे बड़ी सिक्खों की आइडेंटिटी क्या हो सकती है!

दूसरी बात, सलमान जी हमारे काबिल और लायक लॉ मिनिस्टर हैं। वह सिक्खों के दर्द, पीड़ा और संघर्ष को मदेनज़र रखते हुए यह बिल लेकर आए हैं। मैं कुछ बातें सलमान जी को कहना चाहता हूँ, Since Baisakhi Day, namely, 13<sup>th</sup> April, 2012, the newspapers headlines have triggered a major

debate on the Anand Marriage Act. There had been a rigorous issuance of statements from all around on the subject but most of the utterances are without proper knowledge of the law relating the crucial subject. It seems that majority of the statements are laced in political colour. The fact is that the decision of the Union Cabinet of Indian Government is a technical amendment in Anand Karaj Act but a lot more has to be done, Mr. Law Minister.

Actually, the truth is that the Union Cabinet's decision, if it is not amended, may further complicate the whole issue regarding Sikh marriages and would lead to more complications to the Sikh community. It is also true that instead of being elated, the need is to seriously evaluate and analyse the new development by the Sikh intelligentsia, and the religious leaders,

First of all, the views expressed by a majority of the political and religious leaders that the Anand Marriage Act was made redundant or inapplicable after the Indian Independence in 1947 is totally wrong and without substance. My observations are based on the fact that after Independence, in the year 1949, the Indian Government passed an enactment namely, the Merged States (Laws) Act, 1949, which declared the continuation of all the 256 Acts passed from 1839 to 1949 and most importantly this includes the Anand Marriage Act, 1909 itself. So, the Act continues to be in force from 1909 till date.

The second argument which I would like to stress is that the Anand Marriage Act, 1909 was also amended by the Legislature of India in 1959, vide Act No. 48, which was enforced with effect from 1<sup>st</sup> February, 1960. All these developments are proof of the fact that after passing of the Anand Marriage Act, in 1909, it has never been annulled or made ineffective as claimed by most of the leaders and writers. Rather, it always remained in force in law.

If we see the historical background of Anand Marriage Act and its various sections or provisions, then it will become abundantly clear that the amendment of Union Cabinet is a technical amendment.

As we all know, the marriage ceremony in Hindu religion was solemnized by taking steps around the sacred fire and that of the marriage ceremony in Sikhism was by taking four rounds around Sri Guru Granth Sahib in the end of 19<sup>th</sup> century and it was almost established. Some of the selfish elements created doubts with the validity of such Sikh marriages. The Maharaja of Nabha Tikka Ripudaman Singh taking guidance from Bhai Kahan Singh Nabha drafted the Anand Marriage Act to declare legalised the Sikh marriages and presented it to the Imperial Legislative Council.

Later on, when Sir Sunder Singh Majithia became the Member of the Legislative Council, he took the initiative to get it passed in 1909. In the preamble of the Act itself, it is stated, "Whereas it is expedient to remove any doubts as to the validity of the marriage ceremony common among the Sikhs called Anand, the Act is enacted." The same is mentioned in the Objects and Reasons of this Act also. This Act contains in all five sections. The first section mentions the jurisdiction of the applicability of the Anand Marriage Act, 1909, according to which it was applicable to the whole of India. However, as mentioned above, the Indian Government in 1959, by passing the Act no. 48, excluded its applicability to the State of Jammu and Kashmir. Section 2 declares the validity of Anand marriages which says, "All marriages which may be or may not have been duly solemnized according to the Sikh marriage ceremony called Anand shall be and shall be deemed to have been with effect from the date of the solemnization of each respectively, good and valid in law. Section 3 mentions exception of the applicability of this Act to certain kinds of marriages. It says: "Nothing in this Act shall apply to (a) any marriage between persons not professing the Sikh religion, or (b) any marriage which has been judicially declared to be null and void".

From the above, it is crystal clear that the main objective of the Anand Marriage Act was only to declare the validity of the marriage ceremonies among the Sikhs called Anand. In India the laws regarding personal laws were enacted before and after Independence. The personal laws are those laws which are applicable to the people as per their religious notion or faith. ...(*Interruptions*) For the first time in India, the law relating to marriage and divorce was enacted for Christians, namely Indian Christian Marriage Act, 1872 and Indian Divorce Act, 1869. ...(*Interruptions*)

After the Independence in the year 1947, the laws relating to personal matters of Hindus were drafted commonly known as the "Hindu Codes Bill", which came in the form of four different enactments, i.e. the Hindu Marriage Act, 1955, the Hindu Succession Act, 1956, the Hindu Minority and Guardianship Act, 1956 and Hindu Adoption and Maintenance Act, 1956. These Acts are applicable to Hindus by religion besides people belonging to Budh, Jain and Sikh by religion.

Now, if we look into the above-mentioned provisions of the Anand Marriage Act, it did not contain any of the required parts stated in the above paragraph. The amendment which has been recommended by the Union Cabinet is confined only to the "registration of marriage". If we see the reality from the legal perspective, the question of registration of marriages under the Anand Marriage Act will not lead to any significant development regarding the separate law of marriage and divorce for

the Sikh community. Rather, the truth is that if the amendment regarding registration of marriage under the Anand Marriage Act is carried out, it will lead to complications for the Sikh brides and bridegrooms. It is strange that in the newspapers the general view is that registration under the Anand Marriage Act will benefit the Sikhs particularly the NRIs. But the reality is contrary to this. It would be too difficult to make the people of other countries understand what Anand Karaj is. ...(*Interruptions*)

उपाध्यक्ष महोदय : जो आपने लिखा हुआ है, वह मंत्री जी को दे दीजिए।

â€¦(व्यवधान)

SHRI PRATAP SINGH BAJWA : If the Central or the State Governments are really concerned to accept the demands of the Sikhs for a separate personal law like that of Christians, Parsis and Muslims already have, then it would have to be serious to enact a law for the Sikh community relating to marriages and divorce, adoption, maintenance, minority, guardianship and succession. It is only when these Acts are enacted, the Sikh community can feel elated to have its own Sikh personal law.

**श्री शैलेन्द्र कुमार (कौशाम्बी):** उपाध्यक्ष महोदय, मैं कुछ शब्दों में अपनी बात कहूंगा। आपने मुझे आनंद विवाह संशोधन विधेयक 2012 पर बोलने का अवसर दिया, मैं इसके लिए आपका आभारी हूँ। आनंद विवाह अधिनियम, 1909 का संशोधन है। आजादी की लड़ाई से लेकर अब तक सिख समुदाय का बहुत योगदान है। आज भी सिख रेजीमेंट भारतवर्ष की रक्षा के लिए मुस्तैद है। भारत की एकता और अखंडता को बनाए रखने में इनकी कोई मिसाल नहीं है। यह बात सत्य है कि जब सिख विदेशों में जाते थे और जब वहां विवाह का रजिस्ट्रेशन मांगा जाता था तो बहुत दिक्कत आती थी। इसीलिए माननीय मंत्री जी इस संशोधन को लेकर आए हैं। मैं अपनी पार्टी की तरफ से इस बिल का पुरजोर समर्थन करते हुए एक सुझाव देना चाहता हूँ। आर्य समाज में वैदिक रीति से जन्म से लेकर मृत्यु तक सभी क्रियाएं सम्पन्न होती हैं। आर्य समाज विवाह रजिस्ट्रेशन को कुछ जगह मान्यता दी गई है लेकिन कहीं-कहीं मान्यता नहीं दी गई है। मैं चाहूंगा कि आर्य समाज पद्धति से, वैदिक रीति से जो विवाह सम्पन्न होते हैं, उन्हें मान्यता दी जाए।

इसके साथ मैं आनंद विवाह संशोधन विधेयक का समर्थन करते हुए अपनी बात समाप्त करता हूँ।

\*SHRI SHER SINGH GHUBAYA (FEROZEPUR) : Hon. Deputy Speaker Sir, I am grateful to you that you have given me the opportunity to speak on the Anand Marriage Act (Amendment) Bill, 2012. I thank the Hon. Law Minister Salman Khursheed ji for piloting the bill in this august House.

Sir, this is a historic day for the Sikh religion. It was a long standing demand of the Sikhs. Ever since independence, no bill pertaining exclusively to the Sikh religion was ever passed in this House. So, I thank the Government from the core of my heart. Our Sikh brothers, who migrated abroad, underwent a lot of difficulties at the time of producing their Marriage Certificates as it was registered earlier under the Hindu Marriage Act. I do not want to speak at length. I just want to thank the Hon. Prime Minister and the Law Ministry.

Just as this bill has been passed in an atmosphere of good will, similarly other pending demands of Sikhs should also be accepted. Sir, I am sorry to say that step-motherly treatment was always meted out to Sikhs in India, whether it was Operation Blue Star or anti-Sikh riots of 1984. Sir, many Sikhs had migrated to other countries during the time of Operation Blue Star in 1984. They had taken political asylum there. Their names were put in the 'Black List'. Now, they want to come back to Punjab. The Central Government should allow them to come back.

The Sikhs were always at the vanguard during the times of freedom struggle. They ushered in the Green Revolution. But, justice was not meted out to them. This bill is a step in the right direction.

I thank Sardar Tarlochan Singh ji and the standing committee. It took 5 long years for this bill to see the light of the day. But better late than never.

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\* English translation of the speech originally delivered in Punjabi

**15.00 hrs.**

There is paucity of time, so I will not dwell at length. An amendment in Article 25 should also be done in a similar way. This

is a golden day, a historic day for the Sikhs. Their long-pending, just and genuine demand has been accepted. The Sikh Brotherhood is happy on this occasion. I whole-heartedly support this bill. I thank Hon. Minister and the Government for this step on this historic day.

\*SHRI RAVNEET SINGH (ANANDPUR SAHIB) : Hon. Deputy Speaker Sir, I am grateful to you for giving me permission to speak in my mother-tongue Punjabi on this important bill.

Sir, this is a historic day for Sikhs. First of all, I thank the Prime Minister Dr. Manmohan Singh Ji, who is himself a Sikh. I also thank the UPA Chairperson Madam Sonia Gandhi Ji. I am especially thankful to the heartthrob of youths Shri Rahul Gandhi Ji who inspired me to sport the turban and have a beard.

Sir, Anand Marriage Act (Amendment) Bill, 2012 was the long standing demand of Sikhs. It took some time to bear fruit. But it is a momentous day today as all political parties have come together and want to pass this bill unanimously. This is also a learning lesson for other parties and states. There is a party in Punjab which only indulges in agitations and dharnas. However, bills can be passed only in the Parliament....(*Interruptions*)

MR. DEPUTY-SPEAKER: Nothing else will go in the records. Please maintain order in the House.

*(Interruptions) ⚡\**

SHRI RAVNEET SINGH : Sir, the Hon. Prime Minister was himself present in the Rajya Sabha when this bill was being passed. Sir, Sikhs and others in Punjab, Haryana and throughout India are happy that this bill is being passed in the Parliament.

In the end, let me thank the Hon. Law Minister Salman Khursheed Ji for all his good work. He had assured us that this bill will soon see the light of the day. He has fulfilled his promise. I am also thankful to Ambika Soni Ji and Maharani Preet Kaur – both Ministers from Punjab. Their contribution was commendable.

The suggestions made by Bajwa Sahib are very relevant. They should be accepted. I thank the UPA Government on my behalf and on behalf of all Sikhs of India for accepting a just, genuine and long-pending demand of the Sikhs.

\*SMT. PARAMJIT KUAR GULSHAN (FARIDKOT) : Hon. Deputy Speaker Sir, the Shiromani Akali Dal (SAD) had been demanding since long, both in and outside the Parliament, that Anand Marriage Act for Sikhs should be passed in the Parliament. Today is a historic day for the Sikhs throughout India and the world that their long-standing demand has been accepted. This is a matter of happiness and pride for the Sikhs that this bill was passed unanimously in the Rajya Sabha yesterday and today, this bill is being passed in the Lok Sabha. Sikhs as a nation are elated at this positive development.

Sir, Sikhs who went and settled abroad were facing a lot of difficulties as their marriages were earlier registered under the Hindu Marriage Act. Chairman Sir, people belonging to various religions and faiths are members of this House. They are free to practice their customs, traditions and rituals as per their religion. This is why India is a great country. It is a melting pot of different religions. Still, there is unity in diversity.

Sir, Sikh religion has great regard for all religions. Guru Nanak Dev ji had said – "We all are children of one Lord. All are inherently good". Sikhs believe in communal brotherhood and oneness of humanity. However, I am sorry to say that India has always meted out step-motherly treatment to Sikhs. At the time of framing of India's constitution, Sikhs were not given the status of a separate religion. All other religions had their separate marriage acts. However, Sikhs were not granted their due. Why are we being discriminated against?

Sir, Sikhs have settled in every nook and corner of the world. Sikhs have a separate identity. Guru Gobind Singh Ji had given them a unique identity. They are a distinct religion.

Sir, today is a momentous day for Sikhs. Their long-standing demand has been accepted. This bill was unanimously passed in the Rajya Sabha yesterday. I urge upon all parties to unanimously pass this bill in Lok Sabha too.

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\*English translation of the Speech originally delivered in Punjabi.

I am thankful to the Hon. Prime Minister and the Hon. Law Minister for acceding to the demands of the Sikhs. Today is a historic day. I also thank Pawan Kumar Bansal Ji. At such a short notice, he introduced this bill in the Rajya Sabha yesterday and in the Lok Sabha today.

I would urge upon the Hon. Law Minister to make certain other additions in the bill after duly consulting all sections of Sikhs.

SHRI BHARTRUHARI MAHTAB (CUTTACK): I stand here to support the Anand Marriage (Amendment) Bill. At the outset, I should also say that when the Hindu Marriage Act was enforced in 1955, at that time, this was also discussed in this House and the whole country had to wait for so many years to enact a Special Marriage Act for the Sikh community. One would always remember in different religions in different countries, there are Registrars to register the marriage but in Hindu community, registration of marriage in writing was never a forte. We, in our culture, in our tradition and civilization have recognized different types of marriages but never we had at any point of time, till 1955, had registration of marriages. But when people are going abroad, the registration of marriage has become very necessary and especially the Sikh community needed that type of registration. Belatedly though this Government has brought this Bill, I support this Bill.

And I also like to mention that now after this Bill becoming an Act, respective State Governments have to put forth according to the rules respective Marriage Register Offices where register has to be maintained. Invariably in every State, there are Gurudwaras, and I would also request the Government that respective State Governments should also be alerted to maintain this type of registers.

SHRI AJAY KUMAR (JAMSHEDPUR): First of all, thank you, Sir, for giving me this opportunity to speak on this important Bill. Definitely, I support the amendment. It is a step in the right direction and like all my colleagues have earlier spoken is a small step in the long journey. From where I come from, my parliamentary constituency, Jamshedpur, the Sikh community has always asked for the separate Marriage Act and the Sikh Personal Law. I hope that this will go in that direction and I would request the Minister to kindly consider this in the next Session of Parliament.

**15.10 hrs.**

(Dr. M. Thambidurai *in the Chair*)

**श्रीमती सुरिमता बाउरी (विष्णुपुर):** माननीय सभापति जी, आज बहुत अच्छा लग रहा है और सिख कम्यूनिटी से आए हुए सांसद लोग आज बहुत खुश हैं। उनकी बहुत दिनों की मांग थी और आनन्द मैरिज अमेंडमेंट बिल पर आज सदन में चर्चा हो रही है। यह राज्य सभा से पास हो गया है और लोक सभा में भी पास होने वाला है। मैं अपनी पार्टी सीपीआई(एम) की तरफ से इस बिल का पूरा समर्थन करती हूँ और चाहती हूँ कि हमारे सिख कम्यूनिटी के सभी भाई-बहन खुश हों। इन्हीं शब्दों के साथ मैं इस बिल का समर्थन करती हूँ।

**श्री सानुमा खुंगुर बैसीमुथियारी (कोकराझार):** सभापति जी, आपने मुझे इस विधेयक पर कुछ बोलने का मौका दिया, इसके लिए मैं आपका आभार प्रकट करता हूँ। मैं पूरे दिलो-दिमाग से इस विधेयक का समर्थन करता हूँ। सारे मुल्क में जितने भी सिख कम्यूनटी के लोग हैं, उन लोगों को भी मैं दिल से बधाई देता हूँ।

इसके साथ-साथ मेरी एक मांग है। भारतीय संविधान के आर्टिकल 25 में किन-किन धर्मों के लोगों को हिन्दू बोला जाता है, एक्सप्लेनशन 2 में बताया गया है।

"In sub-clause (b) of clause (2), the reference to Hindus shall be construed as including a reference to persons professing the Sikh, Jaina or Buddhist religion, and the reference to Hindu religious institutions shall be construed accordingly."

But today I would like to say over here that I belong to the very ancient, very indigenous tribe called the Bodo Tribe. We, the Bodo tribal people, have been practising a very indigenous faith and belief or religion called the Bathouism. In this context, the Bodo people of this great country India should be provided with a separate Bodo Personal Law and a separate Bodo Marriage Act. If the Government of India and this august House can concede a separate marriage law to the Sikh people, why can it not give the same to the indigenous tribal Bodo people of this great country?

इसलिए मैं आपके ज़रिये भारत सरकार से कहना चाहता हूँ कि बहुत ही शीघ्र ही हमारे हिन्दुस्तान के बोडो ट्राइबल लोगों के लिए अलग से एक बोडो पर्सनल लॉ और बोडो मैरिज एक्ट बनाने की ज़रूरत है। उसके साथ साथ मेरी और मांग है कि आर्टिकल 29 में हमारे बोडो ट्राइबल लोगों को भी इनक्लूड करना चाहिए।

We, the Bodo tribal people of India, are also minority in terms of language and culture. So, why are the Bodo tribal people not included in the provisions of article 29 of the Constitution?

DR. RATNA DE (HOOGHLY): Mr. Chairman, Sir, I welcome the Anand Marriage (Amendment) Bill, 2012 as it fulfils the long-felt desire of the Sikh Community. This is concerning the sentiments of the Sikh Community. Under the circumstances, I would like to request the hon. Minister to ensure that this arrangement is brought out permanently. So, I, once again, welcome and support this Bill.

**श्रीमती पुतुल कुमारी (बांका):** सभापति जी, आपने मुझे बहु-प्रतीक्षित आनन्द मैरिज बिल पर बोलने का मौका दिया, इसके लिए बहुत-बहुत धन्यवाद। इस विधेयक की बहुत दिनों से मांग और प्रतीक्षा थी। हम सब जानते हैं कि सिख कम्यूनटी एक जांबाज़, खुशमिजाज़ और ज़िन्दादिल कम्यूनटी है। चाहे आज़ादी की लड़ाई हो या भारत की समृद्धि, हर जगह इनका योगदान रहा है और इस बिल के लिए इनकी बड़े लंबे समय से मांग थी। मैं इस विधेयक का समर्थन करती हूँ और चाहती हूँ कि यह विधेयक लोक सभा में ध्वनिमत से पास हो।

SHRI SALMAN KHURSHEED: Sir, I am very grateful to all the hon. Members. Around 12 Members have extended, on behalf of the entire House, their wholesome consensual support in a very significant step. It may appear a very small step but as the first speaker from the other side, Shrimati Harsimrat Kaur Badal, said this is a very significant step. A small step for us maybe but a leap for mankind is the thought that comes to mind.

मुझे इस बात का अहसास है कि इसमें समय बहुत लगा। अच्छे काम करने में कभी-कभी समय लगता है। आज सुषमा जी ने सदन में ऐसा वातावरण बनाया है कि मेरा मन होता है कि मैं भी एक शेर पढ़ दूँ- "हज़ारों साल नरगिस अपनी बेनूरी पर रोती है, बड़ी मुश्किल से होता है चमन में दीदावर पैदा।" लेकिन हम सब के लिए हर्ष का विषय है कि चमन में दीदावर पैदा हुआ। प्रधानमंत्री महोदय ने और सोनिया जी ने आप सब के आग्रह पर और हमारे मंत्रिमण्डल के सभी साथियों ने यह कहा कि देर आए दुर्लभ आए, लेकिन यह काम आवश्यक है और यह काम करना है। आज जो सिक्ख समुदाय के लिए हो रहा है, वह हम आपकी अपेक्षा पर कर रहे हैं। मैं मानता हूँ कि हमारे देश के हर व्यक्ति के लिए यह एक सांकेतिक संदेश भी है कि यहां किसी की भी भावना को ठेस न लगे और हर व्यक्ति की उचित भावना, चाहे वह एक क्षेत्र का हो या किसी और क्षेत्र का, एक धर्म से संबंधित हो या किसी समुदाय से संबंधित हो, अमीर या गरीब हो, अपनी पार्टी का हो या विपक्षी दल का हो, हर व्यक्ति का इस देश में आम आदमी के तहत बराबर अधिकार है। हर आम आदमी और आम औरत के अधिकार को हम स्वीकार करें और उसका सम्मान करें। मैं मानता हूँ कि आज हमने यह करके पूरे देश के सामने अपने इस सदन का और अपने सब साथियों का सम्मान बढ़ाया है। मैं उम्मीद करता हूँ कि यह सकारात्मक सहयोग हम और कामों में भी, चाहे वह हमारे बोडोलैण्ड के साथियों का हो या किसी और का हो, उसमें भी हम इसी तरह से सहयोगी बने रहेंगे। अपने देश के हर देशवासी को सशक्त करते रहेंगे। हम अपने मन में उदारता और अपने मस्तिष्क और ज़हन को साफ-सुथरा बनाकर वह काम करते रहेंगे, जिससे हमारे देश में प्रगति हो, खुशहाली हो और यह देश आगे बढ़ता रहे।

महोदय, आज हमारे सदन ने Unity in diversity का एक उदाहरण प्रस्तुत किया है। विविधता में एकता का प्रदर्शन कैसे होता है, दिल की गहवाई से वह प्रदर्शन कैसे होता है, आज हमने सदन में इसका प्रदर्शन करके दिखाया है।

महोदय, मैं एक बार फिर से सभी सदस्यगण, स्थायी समिति और मान्यवर आपका आभार प्रकट करता हूँ और निवेदन करता हूँ कि इस विधेयक को सदन सर्वसम्मति से पारित करे।

MR. CHAIRMAN : The question is:

"That the Bill further to amend the Anand Marriage Act, 1909, as passed by Rajya Sabha, be taken into consideration."

*The motion was adopted.*

MR. CHAIRMAN: The House shall now take up clause by clause consideration of the Bill.

The question is:

"That clauses 2 and 3 stand part of the Bill."

*The motion was adopted.*

*Clauses 2 and 3 were added to the Bill.*

*Clause 1, the Enacting Formula and the Long Title were added to the Bill.*

SHRI SALMAN KHURSHID: I beg to move:

"That the Bill be passed."

MR. CHAIRMAN: The question is:

"That the Bill be passed."

*The motion was adopted.*

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