CHAPTER IX
CONCLUSIONS

We prefaced this account of social change among the Muslims of Aurangabad city with a picture drawn from the studies depicting the cultural complex of Muslims inhabiting different regions in the country. It was seen there that there has been no pure Islamic trait of culture among any of these different groups of Muslims. Most of their cultural observations were derived from and punctuated and coloured by their Hindu origin or Hindu influence. The Muslims through their culture showed that they belonged more to the region and its history more than to the alien religion which they coveted, cherished and to the values and norms of which they tried to adhere.

The different aspects of Muslim community were studied against this background. We shall briefly list the main features of the different institutions that have been studied and state the changes, if any, that have occurred therein.

FAMILY

1. We have studied the family institution its
size, composition, structure, and function. It has been seen the families of the Muslims in the sample are of a larger size, those with seven members and more being 221 or more than 73 per cent. The average size of all the families comes to 8.8 members per family. Out of these only 1.45 per family are earners and 7.33 are non-earning dependents. The proportion of dependents increases abruptly from the size of 7 to 9 members where it is of 7 members per family (Table No.3.2), to 12.64 in the size of 13 members and more. This clearly shows the majority of the Muslim families in the sample have a large number of dependents.

2. The trend as far as the type of family is concerned is towards the nuclear with or without either of the parents or other stray relatives. The families of heads whose age is of 40 years and less are more of the nuclear type. The joint families are of lineal extension where the head stays with his sons and their children rather than of lateral extension where the heads stays with his brothers and their children. The correlation of joint family appears significantly only
with the trade and commerce as its main occupation.

In all other occupations there is no correlation
with family type.

While the occupation as such does not show
any correlation with family type, the income appears
to vary directly from nuclear to joint type. The
heads with higher educational achievements show
higher incidence of nuclear families. From this
one may gather that higher education and salaried
jobs favour nuclear families more.

3. There is still demarcation of roles within
the family based on age and sex the actual sharing of
the total work within the family depends upon its size
and composition. In a nuclear, small family husband
and wife help each other and the children also may be
required to share the burden of household work to some
extent.

4. In decision making the authority of the
patriarch is final and decisive. However, a better
or the only earning son may be listened to, or may be
tolerated if he has a point to make. He may sometimes
even over-ride the decisions of his elders. But old,
traditional values of filial piety die hard.

5. Socialization of the children is no more confined to the family. This is especially so in religious education of the young where many voluntary agencies have spring up and have started imparting religious education to the Muslim children and youth.

The family still ascribes the status or rank which is based on traditional occupation to its members; this is more or mainly observed in marriage alliances. Certain religious positions of the head of the family carry a higher status, irrespective of his secular calling.

MARRIAGE

1. Age at Marriage: The age at marriage of the heads of the sample families shows that it is gradually going up and appears to be between 18 and 21 years among the younger heads.

2. Selection of Spouse: Most of the heads admitted that their spouses were chosen for them by their parents. Only a few of them have said that their
prior consent was taken. But even these had not seen
the brides before they gave their consent and had
relied only on their description given by the females
of the house. Some liberty in the choice of partner
was given to the sons and younger brothers of those
very heads. The trend toward self assertion appears
among those of the younger generation. In the case
of females, however, there was no such liberty still
forthcoming.

Endogamy with reference to the different
groups within the Muslim community like Shaikh, Sayyad,
Moghal and Pathan or like Shia or Bohra and Sunni,
still persists. It also persists among the different
occupational groups. Preferential mating between
parallel and cross cousins has been a popular feature
with the Muslims in choice of partners. But our
sample showed that only about a one-third of the heads
had chosen their brides from among their relatives.
Demand for dowry seems to increase with the younger
generation, of a family of decent income, and with the
educational level of the bridegroom.
The brides are nowadays being sought from distant towns and cities, while those of the older generation were selected from a closer circle of area and of people.

In the observance of marriage rituals, it has been seen that while the various rituals themselves speak of Hindu impact, they are observed elaborately more by the affluent and those who can afford to spare time and money. Religiously here is clearly an index of affluence and urge for social recognition.

**STATUS OF WOMAN**

Freedom of movement, association, occupation among the women seems to vary with education, family type and exigencies of life. The lower income groups and nuclear families bestow or have to bestow greater freedom among their women. This feature is common with the other communities as well. This also applies to the custom of Purdah. The living conditions in which the family operates makes it easy or difficult or impossible for the women to discard the Purdah. Those who discard the Purdah, however, are not less religious.
OBSERVANCE OF RITUALS

The rituals that have the sanction of the religious texts or have their origin in the land of the birth of Islam are observed invariably. But those that have their origin in the local non-Muslim customs are not looked upon as indispensable. Religiosity as evidenced from the observance of rituals here too becomes an index of affluence and a desire for social recognition and acclaim.

OCCUPATIONS

The Muslim here appear to have given up many of their old callings and are denied the patronage by the government. Their giving up traditional callings is in line with the performance and response of other communities in the wake of industrialization and urbanization. Some of their occupations, however, are still retained by them. They are entering more and more jobs of a self-employment nature. Their voluntary agencies are helping them in their economic betterment. Education, medicine, small-scale industry or skilled jobs pertaining to them, repairs of machines and such other jobs demanding technical skill, tailoring,
hotelling, etc., are some of the categories which they are now entering. These are definitely non-traditional for them.

POLITICAL AND VOLUNTARY CULTURAL-EDUCATIONAL ASSOCIATIONS

We have noted that these associations on the one hand try to help the Muslims to find a place culturally and economically in the flux of the modern changing world, on the other they also help to keep the identity of the Muslims as a separate viable entity. This strengthens their political solidarity. Reform and change are being sought by them through religious revivalism, harking back to the call of the tenets of Islam. There is an urge to change in order to share the fruits of modernism but at the same time there is the anxiety and fear that they as a separate Muslim entity may be swept with the changing times. They seem to vacillate between two points of change and moving with the times and change in order to retain their distinct identity.
GENERAL

On the whole, we may say that the Muslims of Aurangabad have been changing in many of their social aspects. These changes, however, are dictated by the exigencies of times, dictated by circumstances of survival. They are not peculiar to Muslims. The difference may be only of degrees and not of kind.