SUMMARY AND CONCLUSIONS
Socio-culturally, India has been one of the most complex countries. It has a continuity of history and cultural heritage which extend back to several hundreds of years. It is a country which has probably the target number of pre-historic communities. It has been a stage on which an immense drama of contact and conflict, fusion of a number of ethnic stocks, primitive tribes belonging to all stages of development, civilized communities and religious and linguistic groups have been enacted with an intensity and duration probably unparalleled in any country except China. It has witnessed the growth of systems of social organization like the caste, the joint family diverse types of feudal order and variegated feudal culture which are unique and which will determine to a greater extent the specific contour of the contemporary social organisation. Unless this unique past and its legacy are properly comprehended it will be difficult to understand the complicated process of the economic, political, social, cultural and ideological developments that have been taking place in a particular community.

Muslims are the one of the important community in India who are the descendants of mixed Arab-Kerala blood. Even before the advent of Islam, the Arabs, as heathens, were the trading community with India all along the west.
coast, particularly Malabar. With the founding of Mohamadanism by the Prophet Mohammad, the Arab influx, trade and domination assumed characteristic Islamic cultural milieu in the socio-economic dispensation of the populace, ever since, first in Malabar, next in other regions of South India. India is a mosaic of multi-lingual, multi-racial, multi-religious society. Next to Hindus, Muslims who account more than 11.0 per cent are the largest among the several minority ethnic groups.

It is difficult to make sociological study to derive broad generalizations for the country as a whole when constitutions differ from country to country. Community and area specific studies are called for to unravel the complex and divergent economic profile. It is against such a backdrop and perspective, the present study endeavoured to examine the change in the social economic and religious life of Muslims in Chittoor district of Andhra Pradesh. The results are based on both primary and secondary data. The primary data have been collected by stratified random and quota sampling methods in Madanapalle and Kurabalakota areas. Of the selected 360 Muslim households in the study area, 180 each from urban and rural consisting of 50 per cent each of male and females have been interviewed. Man is a social animal. For his survival he has to live in society.
The most important and basic tie which men make to form groups is marriage. Marriage is a socially approved sexual and economic co-operation between a man and woman.

The married male and female both in urban and rural areas account more than 83 per cent whereas the rest were the unmarried, divorced and widowed. Generally in the selection of the life partners, mostly arranged by the elders and to some extent by their own choice and with the help of friends.

Mostly marriages among Muslims are by negotiation, and by elopement. Nearly 60 per cent of the respondents are usually marry with in the kins groups. The $X^2$ test of significance also indicates that the Muslims are more favourable towards the kin marriages. Even though polygamy is permissive for Muslims, it is found that majority of them are following monogamy. The chi-square results ($X^2 = 5.625$) shows that the practising of monogamy is significant.

The average age at marriage for urban and rural respondents works out to be 22 years and 20 years and between male and female it was 23 years and 17 years respectively. An interesting thing that the life partners of the respondents have come from places nearer to their respective native areas not exceeding more than 110 kilometres. The average distance of marriage for urban and
rural works out 63 kms and 38.3 kms respectively. Like other communities the Muslims have also dowry system. On the whole more than 68 per cent of them are giving and taking dowry before the marriage itself and a very little percentage of them (2.9 per cent) do not give and take any dowry. The attitude towards dowry is also positive and significant ($X^2$ value between urban and rural 6.049 and between male and female is 12.246). The range of amount of dowry received by the 43.1 per cent of the respondents is upto Rs.20,000 whereas 38.6 per cent and 18.3 per cent of them have taken dowry between Rs.25,000 - 30,000 and more than Rs.30,000 respectively. They are considering dowry system as good mainly to improve their status and to increase their property. At the same time the level of dowry is determined mainly the level of the property and social/family background (more than 90 per cent) and the level of education plays a negligent role. The amount of expenditure spent by them at the time of marriage is not more than Rs.10,000. Generally, the marriage expenses are met by the parents of bride and the celebration will take place at the bride's house.

Among Muslims divorce is allowed. The main reasons for divorce in the study area are misunderstanding (53.3 per cent), lack of privacy (27.1 per cent), lack of children
(22.5 per cent) and had character of either (3.1 per cent). But nearly 94 per cent of the respondents are not favourable to divorce. Hence the attitude of them towards divorce is negative. The $X^2$ value between urban and rural is 4.842 and between male and female is 3.841. After the death of husband the wife can remarry. The main causes for remarriage in the study area are to save her life (55.3 per cent) to get status in society (35.0 per cent) and to decrease the burden of parents (9.7 per cent). Their educational levels are also very low and nearly 60 per cent of them are totally illiterates. The rural Muslims are more likely to be illiterate compared to urban Muslims and women are more likely to be illiterate compared to men. Among the literates 42.3 per cent in primary education, 35.9 per cent in secondary, 7.7 per cent collegiate, 2.6 per cent technicians and 11.5 per cent are professionals.

The character and quality of social relations in determining the social life based on the family system, interpersonal relations and position of women. The importance of the family as a fundamental social unit and the role of the family in determining the character and structure of society are fully accepted by all men and women. Hence an attempt has been made by taking certain variables into consideration, such as type of the family, relationships between husband and wife, children and their
parents, siblings, grand parents and grand children, parents-in-law, daughter-in-law and co-daughter-in-law, attitude towards family planning, position of women, marriage, attitude towards dowry, divorce and the like.

Owing to diversification of occupations social and cultural behaviour of other religions, impact of western culture and the like factors. At present the type and structure of the family have affected and there is a trend towards the splitting up of the traditional joint family system particularly in urban areas and emerging the nuclear family type. The socio-economic conditions particularly the standard of living depends upon the size of the family. It is found that it is not completely extinct despite rapid changes in the social structure. However, many Muslim respondents have gone in favour of adopting nuclear families especially in urban areas. To test the significance of the existence of the nuclear family the data are put to chi-square test and it was found that the adoption of nuclear family is significant \((X^2\) value : 8.9148).

Family property is jointly owned by male and female members of the family, when the joint family breaks up, the woman is not treated equally in getting her due inheritance - one share to a girl for every two shares to a boy.
As far as the interpersonal relations in the family are concerned, the relationship between husband and wife, children and their parents, siblings, grandparents and grand children are quite harmonious and positive with love and affection. Children pay their due respect to their parents. Normally they obey their parents. They consult in every matter of importance. Parents in turn pay considerable care and attention to their children. The relationship between parents-in-law, daughter-in-law and co-daughter-in-law is somehow breaking up in a Muslim joint family. Now and then it is marred by misunderstandings and quarrels. It is for this reason, many married young Muslim women compel their husbands to have independent houses for a decent and honourable living. The joint family is slowly disintegrating in view of the existence of mistrust, misunderstandings and bickerings between parents-in-law and daughter-in-law. On account of this reason many young Muslims are adopting and following nuclear family system.

The Quran and the Hadiths have not mentioned anything in favour of or against birth control. Most of the Muslims have the positive attitude towards family planning in the study area. The test of significance indicates that the attitude of the Muslims for family planning is significant both between urban and rural ($X^2: 6.80$) and between male and female ($X^2: 22.42$).
The objective of any country is to maintain its wellbeings. The fact is found that Muslims in India are unable to succeed to develop themselves through their intense identification with their own culture and religion. Their isolation, allineation and separation are the root causes for their backwardness, although there are a few cases of economically sound persons among the Muslims. The general view about the economic conditions of Muslims in 19th and 20th centuries is that they were very backward in all aspects as compared to the Hindus. Most of them are working in an unorganized sector both in urban and rural areas. But in urban a few Muslims are professionals and white collar job holders in some Government offices. The main source of occupation in rural are agricultural labour cultivation, allied agricultural activities, whereas in urban business, construction, white collar, technical and professional occupations. The main non-traditional occupation in urban area is business such as fruits and vegetable selling, cattle, petty shops and other secondary business and the like. In rural area they sell beedies, match boxes, salt, confectionaries, supari, betel leaves, nuts, tobacco, kerosine, chillies etc. The employment of woman out side their house is negligent and not satisfactory. But at the same time the middle and lower class females who aspire to raise their status in the social scale try to work
as mid-wives, making paper toys, packing paper bags, embroidering of clothes etc., in their homes.

The various income levels indicate that the Muslims both in urban and rural are poor and lower middle class as more than 60 per cent of their average monthly income is below Rs.1500 only. Generally their expenditure and savings depend on their income levels, i.e., there is a positive relation between income and expenditure and between income and savings both in urban and rural areas. Majority of them come under the category of poor and lower middle class. More than three fourths of respondents' savings are very poor and negligible. A few respondents who have saving capacity are saving mainly in banks, keeping with landlords and some in their houses. As their savings are negligent and poor their debt position is very significant as 60 per cent of the respondents' average annual debt accounts Rs.4000/-. This is mainly due to elaborate celebration of festivals and some social functions. The main source of loans to them are the commercial and cooperative banks. 'Jajwani' system is one of the most traditionally existing systems among different subsects of Muslims such as beedi making by Dudekulas, weaving by Julaha, barber by Nai, cotton corder by Dhuniya, pottery by Kumahar, and mill man by Teli. Their housing conditions are also not satisfactory as more than 80 per cent of them are living in huts and tiled houses. The
study reveals that both in urban and rural areas, community leaders are doing lot of service by protecting their community interests and improving their socio-economic status.

Islamic religion may be divided into two broad categories - religious beliefs and duties. In both beliefs and duties the conception of God reigns supreme. In Islam the concept of God is an undefinable power, an unseen power that pervades everything and transcends all senses. Another important belief in Islam concerns with Mohammad as the messenger or Rasool of Allah. Mohammad is the Prophet, the last of the long line of Prophets. In the Quran, he is the perfect man, a path finder and a teacher who had the vision of God. Islam requires faith not only in God and messengers but also in the angels or supernatural beings. A Muslim must have faith in all Prophets from Adam to Mohammad. In the study area it is found that all Muslims have been observing all customs and ceremonies associated with the Islamic religion. Some of the religious duties of them are prayer, alms giving (Zakat), fasting (Som), and pilgrimage. They pray five times daily and offer special prayers on Fridays at the mosque especially at noon.

Ramzan, the ninth month in the Muslim year is the holy month of fasting. During this period, they should not
eat or drink from the dawn to dusk. Every Muslim has to make a pilgrimage to Mecca at least once in his lifetime. Pertaining to festivals in the study area all Muslims have been celebrating festivals like Moharram, Ramzan, Bakrid and Milad-un-Nabi. Moharram is an important festival which comes in the tenth day in the month of Moharam called Yaum-e-Aswoora which brings to the minds of Muslims the tragedy of Kerbala, where Imam Hussain, the second son of Fatima, Prophet Mohammad's daughter and Hazrat Ali, laid down his life. Ramzan is another important festival of Muslims which is celebrated in the ninth month of the year. They pay special importance to this festival as it is one of the devotional festivals celebrated for a period of one month. It provides the disciplinary life to the Muslims. Bakrid is another festival of them which is known as cow feast day. It is celebrated on the tenth day of Zilhaj and is a part of the rites of the Mecca pilgrimage. This festival is said to be one of the feast celebrating festivals of Muslims particularly on this festival day they slay numerous animals. They think that it is sacred to kill the animals and it is not considered a sin. The other festival of them is Milad-un-Nabi on the tenth day of the month Rabi-Ul-Avval. It is a day of happiness as well as grief because it is Mohammad's birth day as well as his death day. Peer-E-Dastagiri is celebrated on the eleventh day of the Rabi-Ul-
Shan by the Sunnis in honour of the Saint Abdul Kahdar Teelani or Geelani. This festival is more conspicuous in rural than in urban. And Shah-E-Barat festival is held on the night of the fourteenth of the eighth month i.e., Shaban and it is believed that the duties of the men for the ensuing year are recorded on that day.

The religious life of Muslims includes life cycle ceremonies performed at various stages in the life of an individual from birth to death such as child's birth day, tonsure ceremony, earlobing ceremony for girls, circumcision ceremony for boys, ceremony of puberty, ceremonies for betrothal, marriage and finally of death.

MAJOR FINDINGS

The following are the findings of the study. In the study area firstly (a) There is a favourable attitude towards adoption of nuclear family system. (b) Positive and affectionate relationship between husband and wife, parents and children, grand parents and grand children. (c) Unfavourable relationships between parents-in-law, daughter-in-law and co-daughter-in-law, which is main cause for the breaking up of joint family system. (d) Strong willingness towards family planning. (e) The practice of monogamy is significant. (f) Early marriages to some extent not
significant. (g) The position of woman is not so good and there is favourable attitude towards dowry and divorce. Hence, there is a drastic change in the pattern of social life of Muslims. Secondly, the Muslims economic life seems to be underdeveloped due to their lower levels of income which in turn reducing expenditure, savings and including the debt position and finally, the religious beliefs, customs and practices are unaffected and unchanged.

SUGGESTIONS

(i) So far as education has been found to have an unlimited potential for raising the status of 'Muslim women', an intensive programme of educational promotion should be launched for them. In this, the state machinery has to be supplemented by voluntary efforts on a large scale. Unfortunately, not many voluntary agencies have come forward to undertake this specific task. The services of the Muslim Educational Society is an exception. But their efforts in the field have not been able to make any dent on this problem. More vigorous efforts have to be put in if Muslim women are to be transformed from their traditional conservative backward state of affairs to a modern, progressive and forward position.
(ii) Confirment of equal property right on women is certainly bound to have both psychological and social effects. Psychologically it will remove the inferiority complex of women based on property right. Socially, it will change the attitude of men towards women and will elevate their status on par with men.

(iii) Try to reduce unnecessary expenditure on customs, festivals and certain ceremonies by educating them through T.V. programmes and other media.

(iv) Implementation of minority developmental programmes by the Government.

Micro level study of Muslims in the district of Chittoor has brought certain deficiencies to the light. These would provide certain guidelines for future development of Muslims economically not only in the study area but also of those living in other parts of the country.