CONCLUSION
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Certain transitional trends are manifest in the study of Muslim presence in Anantapur in the three decades covering the years 1955 to 1985. The Muslim Community is growing and evolving in the urban context. The situation in this area has vastly changed from what it was at the time of the Muslim advent into South India. Farreaching changes are taking place in India and among the Indian Muslims. Under the impact of political and economic movements and the forces let loose by the progress of science and technology, the Muslims in India are placed in a dilemma to accept change and modernisation or to remain a conservative and traditional society.

In trying to evaluate the Muslim presence in Anantapur and their contribution to the town and the tenor of public life, a balance sheet may be struck taking into account the positive and negative aspects. The enquiry into the Muslim experience in the area under study is basically a study of a community feeling the impact of internal and external forces of change and responding to the challenges.

The history of the local Muslim is studied in a new perspective. Here, the history is not treated as a trans-
planted model of a Muslim Community from elsewhere. This community had grown in the soil, struck roots there and blossomed enriched by their contributions and by what they received from others.

The Muslims of Anantapur were a migratory segment. However, they have taken well to their new home and acclimatized to it naturally and without the usual trauma accompanying movements of people from place to place. Their contribution to the social, economic, educational, cultural and civic life of the town are commendable. No one can miss the Muslim presence in the town. This interaction with other Communities is a laudable example of inter-communal living and harmony. There are unmistakable signs that there is going to be more effective responses to the challenges that the community is facing.

It is to be noted that the community also has got its own limitations and short comings. Economic and educational backwardness is a serious malady. Indifference, lethargy, tardiness and sloth are deplorable. There is a vacuum on account of the lack of public-spirited leadership. Efforts to take advantage of the opportunity provided for socio-economic development by the Government are slow and wanting.
Muslim community organisations have to come out of their traditional orientations and give a new lead to the community. Cooperatives, small-scale industries, financial assistance and funds for developmental projects can be undertaken to help the submerged sections of the community.

The presence of Muslim women in the social, civic and education life of the town has to be more evident and active. Women social workers, teachers and professionals have to create new awakening among the women so that social changes can be achieved smoothly and naturally. Muslim women have to assume new roles fitting with the new status offered by the constitution and the emerging transformation of society. They cannot rest content with their traditional roles of the home and the kitchen. Enlightened men among the Muslims should break age-old prejudices enslaving the Muslim women into the zenana. 

Education of Muslim girls at all levels has to pick up momentum, if the community should open a new era of progress and prosperity.

Muslim participation in the cultural and social life of the town also has much to be desired. Muslim scholars and youth should use the modern media of communication like, the press the stage and cultural clubs to bring out the best in
Muslim culture and literature. Muslim contribution to the regional literature should be more. Historical works on Muslim saints, mosques and darghas, festivals have to be written by competent Muslim scholars. Muslim contribution to historical writing is very negligible. Cataloguing and documentation of available records will be a great service which the community will be making for posterity.

The Muslim leadership of Anantapur will do well to take more initiative and effort to uplift the community. There are financially well-off, politically influential, and socially well-placed leaders of the community. It is their duty to work for the less fortunate among their brothers and sisters. There are plenty of opportunities for them to help the middle and the lower section of the community. With their standing in the community and rapport with the Government, they need only the will to act. They can foster unity in their community and that will provide them their strength.

The Muslim Community of Anantapur is a respected segment of the local population. They are known for their law-abiding and sober disposition. They are cooperative and participative. They maintain excellent relations with the other communities. There is lot of cultural and social interactions already existing. These assets could be properly channelised and exploited for the good of all.