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## A UNIQUE COMMUNITY; CORNERED WITH OUT CAUSE

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### Abstract

*India is one of the diversified nations among the world nations with its distinctiveness and uniqueness. It is the birth place for the World biggest religions like Hinduism, Buddhism, etc. It is not an exaggeration that India is the place where World's majority of the religions were born on this land. Such is the uniqueness of India. From there a community which is in troubles is existing since ages. It is a minority community Dudekula, who separate the seed from the quilt, clean the quilt, unite the quilt, make beds and pillows with the quilt and make a living.*

### Keywords

*Diversified, community, Dudekula, uniqueness, minority, religion, existing*

### Introduction

Dudekulas are those who separate the seed from the quilt, clean the quilt, unite the quilt, make beds and pillows with the quilt and make a living. All over India, we can see these Dudekulas with different names. Dudekulas are known in our Telugu states as Noor Bashi, Pinjari, Laddaf and Dude. Other states include Pinjarilani, Naddapulani in Tamil Nadu, Panjikottulani, Panjarilani in Gujarat, Nadpulani in Madhya Pradesh, Dunlani in Kashmir, Dhunialani in Bihar, Mominis in Bihar. As it is called by any name in different states, it means the same dude as dudi. Occupations disappear.

## Objectives

The main objectives of the research paper are as given below

- To study about the Dudekula Community
- To understand the living conditions of the community
- To assess the social status of Dudekula Community

## Research Methodology

Most of the data has collected based on survey method by visiting the locality of the community where they have been living.

Caste odors still haunt the dude today. The shadows of this discrimination continue to haunt the oppressed castes in all religions, not just the Dudekus. Many religions came to India after the fall of the Indus Valley Civilization, which was the focal point of the Dravidian race and culture. The majority of them are Hindus. There was caste division in every religion. On that day, however, due to caste discrimination and caste division in Hinduism, the oppressed castes remained untouched and away from the temple. They were told by some of the upper castes of Hinduism that you were there to serve us. Depressed castes like SC, ST, BC etc. waited to get out of this discrimination, Vettichakiri. Over time, Sufi masters came to India from Persia. They came with invaluable human values as they came and went. They went wherever the discriminated castes were and gave them a reassurance. Participated in their difficult comforts. Even in the prayer halls set up by the Sufi masters they were given a place shoulder to shoulder attached and the prayers were done with them and the Sufi masters took alai balai with their hearts. Eventually, Sufi masters would take the affected person's abdomen, clean it, and apply medicine to the wound, even if the victim had a leg injury. Such human qualities, the teachings of the Sufi masters, call into question the discrimination they face. As a result, many who were subjected to caste discrimination fell prey to the invaluable human values of the Sufi clergy and converted to Islam. Ninety per cent of the Muslims in India, however, were former SCs, STs and Bahujans. That is why their way of life and origins have not changed even after changing their religion.

Just as there is caste division in every religion, there is no caste discrimination among those who convert to Islam. Among them are Sheikh, Syed, Muhammad, Pathan, Khan and Muhammad. People of this caste rarely have mental disorders. However, for those of the Sheikh, Syed, Muhammad, Pathan, Khan, etc.,

dudekulu means the concept of chulakan, short sighted. As if they were human beings! But Islam emphasizes the need to demonstrate equality for all humanity, not inequality or discrimination. Islam also says that if someone behaves like that they are not human. Yet some religious fundamentalists continue to discriminate. The notion that everything above is the same. Internally discriminating against anyone. In some places, Muslims openly discriminate against dude. Although he converted to Islam a few hundred years ago seeking liberation from discrimination, he did not emerge from the discrimination. In the early days of happiness, the joy that Sufi masters had when they added heart to heart and gave alayi balai, there are many hearts that are heavy with the awareness that those words will not remain for a long time.! But few of them are Muslims who believe that man is more important than religion and that human bondage is more important. Such people are rarely seen in the Muslim community. Most, however, are those who discriminate against dude.

There are also differences between the Dudeklas and the Muslims, especially in terms of language, culture, traditions and give and take. There are also differences in the finances and positions of the Wakf Board and mosques. Although almost all Muslims in the two Telugu states can speak Urdu, at least 30% do not write Urdu. After all, half of the Muslims in the Telugu states do not even speak pure Urdu. But.! In this case, the Muslims discriminate against the Dudeklas with the notion "you cannot speak or read the language properly". We can still see this difference in the Muslim community today.

There is also discrimination on the part of the mosque that it is not even permissible for a mosque to offer prayers. In fact, even in Dudekulas, there were no masters. There are also Dudekulas who have practiced greater erudition than the Khazis, Mullahs and Maulvis among the Muslims. There are also Dudekulas who follow cultural traditions greater than Muslims. However, even in financial transactions related to mosques, there is discrimination against Dudekulas. Elsewhere it is rare for incidents to occur in financial transactions with a somewhat humanitarian perspective on doodles. Needless to say, things like the wakf board. In the case of marriages, however, there is no tradition of giving Muslim children to the children of the Dudekula and marrying them. If someone is well educated and doing a good job in Dudekulas or if they are well educated in Islam then think about them and Muslims are now taking a step forward to give children to Dudekulas and get married. That too can only be said in very rare cases. But in real life, other societies and other religions suspect, and there is no discrimination or inequality in the Indian Muslim community. Real life is different. According to Islamic tradition, there should be no inequalities between men, women and all sects of Islam. Islam says that if anyone shows such inequalities they are not a real Muslim. But it is a sad

fact that the Dudekulas are discriminated against Muslims even though they are mixed. This discrimination is also seen by Muslims internally as discrimination against Dudekulas in a way that most other religions do not recognize. This discrimination is evident in some places. However, when the Dudekulas did not convert to Islam before, the Muslims who converted to Islam at that time may have been Sufi masters. Shortly after the demise of the Sufi Gurus, this popularity was overshadowed by selfishness and shocked the Dudekulas.

Even today, if we look at the way of life of the Dudekulas living in the countryside, it is clear to them that they have been intertwined with different cultures and traditions for decades. Although the Dudekulas converted, their way of life and origins did not change. That is why we see a mixed diversity of Hindu and Muslim culture in their daily lives. In Dudekulas this culture is mostly found in those of us who live in rural areas. Probably on this occasion, they are ridiculed as being close to the Hindu and Muslim cultures of both religions, half Turaka, half Saibu and half Telugu. The Dudekulas have been carrying on this way of life for a few generations, overcoming this pain and sorrow. In any case, it may be the Telugus who practice Hinduism or the Muslims who practice Islam. But! Chulana should not be done. Because any person in India respects other religions and the culture of both religions. But! Do not comply. It can be said that Dudekulas are the only people in our country who not only respect and cherish the customs and culture of both the religions at the same time, but also adhere to the culture and customs of those religions. This single incident is enough to tell the Dudekulas to stand up for our Indian secularism. This diversity and secularism can be seen today in the Dudekulas living in the rural areas of our two Telugu states.

What is special about Dudekulas is that they happily celebrate the Islamic festivals of Ramadan, Bakrid and Miladun Nabi, as well as the Hindu festivals of Vinayaka Chaviti, Sankranti, Ugadi, Sri Ramanavami, etc., which are also home to the culture of both religions. Dudekulas, who live almost entirely in rural areas, practice dualistic cultures, whether at auspicious occasions, at weddings, or at home warmings. Superstitions and omens that are part of Hinduism, isn't this a good day? Is there any Rahukalam? Is it the new moon? Even today we can see things like following the calendar without fail. Those in urban areas, however, are more or less in line with Islamic culture. Anyway Dudekulas they should show pride. Because they follow the culture of both religions and are a symbol of Indian secularism. But! Ignore the sense of humor that others show. In fact, it is the perpetrators who are being targeted. Goodness to man must have the

human quality of giving. The same man should be measured. Those who do not have that social consciousness and quality are not real human beings.

As far as the economic life of the Dudekulas is concerned, they live mostly in rural areas and are left behind by the caste system. Thus, almost all of them are dependent on physical activity and are struggling to make ends meet. Probably a factor as to why they're doing so poorly - and why they're doing so poorly. From ancient times to the present day, they have separated the seeds from the cotton and cleaned the cotton and used it to make bedding and pillows. But over the last two or three decades, the world has become more modern and transformed into a hamlet, and the caste profession, which is part of the Dudekula way of life, has also changed. The modern machinery and industries have destroyed the Dudekula caste as the world invites globalization in the light of modern trends. These industries, which have become part of globalization, have put their families on the road to automation. In such an environment the dude chose different occupations to carry the burden of survival. Somewhere in the remote villages today there are no Dudekulas who go near the house and sew beds and pillows and make a living. Today, however, globalization is spreading in almost every rural area, and even those who buy it are starving.

The modern machinery that has become part of globalization has dealt a severe blow to the lives of Dudekulas. Ginning mills do what hundreds of people do in a day. Due to these ginning mills, many dude fell on the road away from the cotton industry. With the demise of the cotton sole profession, some people quit the cotton sole profession to carry on the family burden with tailoring work, embroidery work, making marbles and daily wage labor. However, modern machines have also recovered and damaged the lives of those who do these things. The ready-made system has shattered the lives of those who do tailoring work and embroidery work. Their lives were again called into question by the advent of the missionary soda apparatus on the lives of dude who sold marble sodas on carts. Modern machinery has entered agricultural work. This also confused the livelihoods of the day laborers who almost do farm work. Autos and CABS have become a stumbling block even for those who make a living by riding rickshaws. Others live as masons, laborers, drivers, security guards near the homes of the rich, and as day laborers in factories. Others carry the burden of the family by carrying small retail shops, mechanic shops, tea stalls, vegetable carts, fruits and tiffin centers on the roads.

According to the official census, there are about 8 lakh people in the two Telugu states at the rate of five and three lakhs. But.! Their population is actually over 15 lakhs! Governments are not clear on their population as some of them are taking polar documents in terms of revenue in accordance with Hinduism and some are getting polar documents in terms of revenue in accordance with Islam. Therefore, their census is based on the list of the so-called Dudekus, who are unable to avail government schemes, loans, education and medical facilities. However, the majority of the Dudekulas follow the traditions practiced by almost 80% of the Muslims as well as their way of life.

## Conclusions

Dudekulu is the name given to the tone that is part of the art world. There are over a hundred of the most admirable people in the country in almost all tonal knowledge. However, Chinna Peeru Saheb, Sheikh Adam Saheb, Padma Shri Sheikh. People like Chin Maulana, Chin Qasim Saheb and Gopaveed Hasan Saheb are popular not only in the country but all over the world. Dudekula Siddappa, Kabir, Dadu Dayal, Padmashree Sheikh are some of the celebrities who are remembered as Dudekula. Nazar, Padma Shri Sheikh. It can be said that Chinna Maulana, Nagore Babu, Ali etc. In the field of literature, Dilawar, Khamroddin, Yaqub, Syed Salim, Khaza, Shahjahan, etc. can be mentioned. Vannur Basha, a research student at Sri Venkateswara University, is doing comprehensive research on Dudekula literature. Coming soon as the first literary research book in record form for all of us. Abdul Sattar, in recording the history of Dudekula. Dawood and others. However. Dawood's work "Noor Bashi History and Culture" is a marvel of Dudekulas' history. But last but not least, the headline made you read this article. One is that they are socially, politically, economically, educationally, medically and occupationally backward. Governments need to think of alternatives and move forward to overcome these. Another thing is to get rid of discrimination between the two religions. Another thing that needs to be done today, especially by the social activists of Dudekula, other organizations and associations, is to focus on what their population is in each district, how many are illiterate, how many are unemployed, how many are educated, how many are employed and how many are waiting for help for their future development. Golden trails are paved.

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