

“Status of Women in Pinjara Community With special reference to Vijayapura District, Karnataka State”

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ABSTRACT

Pinjara community has century's history. 500 years ago the Pinjara community received the Islam religion in the administration of Mughal emperor Aurangzeb. After accepting Islam, they made clinging and weaving as their profession. From ever since, they have been growing cotton and opting weaving profession that produces cotton and are recognized as professionals. Pinjara women work equally to the man in the family. The women also has a place for heritage division of work. The role of Pinjara girls/women is important in the process of traditional occupation that men and women share. Women do almost all of the things men do, and women's partnership is also involved in market affairs. Though they are illiterate persons they have the business knowledge. She can buy cotton, Make cotton bed, pillow, blanket and sell. The woman has the opportunity to keep the money earned from the sale for herself and spend also. Pinjara women engage themselves in agricultural activities in rural areas, leaving heritage career. So this article is an article on the status of Vijayapura Pinjara women.

Keywords: Pinjara, Cotton, Madarasa, Mughal, Quran.



Tradition work of Pinjara Community

Introduction:

Islam originated in the sixth century AD. Islam's Prophet is Muhammad Paigambar. Muhammad Paigambar was the philosopher of Islam who created Islam. The Quran is the scripture of Islam. The principles of Islam are popular through the Quran. The Quran teaches God's message. It describes the essential rituals required by every Muslim. In Islam, there are two groups, Sunni and Shiya. Most Muslims in India are Sunni communities and people of the Shiya community are rarely found here. Most of the Shiya tribes live in Iran Iraq, in Pakistan-Afghanistan. In India, Muslims are Sunni communities and there are many subgroups. They are mullah, Momina, Makhandar, Khazi, Sheikh, Pathan, Jahagirdar, Bangi, Attar, Bagavan, Peerzade, Makandar, Mushrif, Dafedar, Hundekar, Inamdar, Khilledar, Mujaw00ar and Pinjara/Nadaf, Chapparband, Khasayi etc. Thus, the sub-sect of the Pinjara community in Islam came to the notice of Islam under the rule of the Mughal emperor Aurangzeb. The Pinjara /Nadaf community is a sub-community in Islam which comes under bottom community of people. Pinjara community has a history of centuries. Five hundred years ago the community has accepted Islam under Mughal emperor Aurangzeb. Since then they are followers of Islam. After accepting Islam, they made the job of weaving the cotton, as their profession. Since then, they have been able to produce cotton and they are recognized as professionals. Pinjaras culturally maintain their own distinction. This community has been spread across Karnataka and located in Bellary, Belgaum Bagalkot, Gulbarga, Koppal, Davanagere, Bangalore Rural, Raichur, Chitradurga and Vijayapur. Their traditional career is to grow cotton and Produce cotton, making of cotton bedding, pillows and blankets. Depending on their origin, there is a provisional distribution of

geographically black soil suitable for cotton. Pinjara/Nadaf community is one of the major backward castes in Karnataka. Since the Pinjaras are backward in the state of Karnataka, this species has been included in the Category-I, order 94 of the Backward Classes list. This community is educationally, economically and socially backward.

Origin of the word – Pinjara:

The word Pinjara derives from the word Pinjana. Pinjana means weaving. This means weaving cotton. Pinjara people are known as the Dodekula in Andhra and as Mansur in North India. The meaning of a Sanskrit-based Pinjara is originally called Nadaf in Urdu. Pinjara and Nadaf are not different in Karnataka. The word Pinjara is derived from Sanskrit origin and means carding or combing the cotton, which means the same in Arabic. People from Pinjara community belong to the Sunni community in Muslim. Though they have different language skills, their mother tongue is Urdu. Pinjarah is called Behana in northern India. Behana means traditionally one who combs cotton. Because of their profession, they live in many parts of India, mostly in Madhya Pradesh, Maharashtra, Karnataka and Rajasthan. Many have migrated to Pakistan after independence in 1947. They live in Karachi and Sindh areas of Pakistan. Pinjara women work equally to the man in the family. The woman also has a place for heritage work division. The role of Pinjara girls/women is important in the process of traditional occupation that men and women share. Women do almost all the works that men do and women's partnership is also involved in market affairs. Though they are illiterate persons they have the business knowledge. She can buy cotton, make cotton bed, pillow, blanket and sell. The woman has the opportunity to keep the money earned from the sale for herself and spend also. Pinjara women engage themselves in agricultural activities in rural areas, leaving heritage career.

Pinjara women take part in every celebration of Islam and celebrate festivals. But the Pinjara community has the lowest level of lower castes as it is the lowest in Islam. The educationally backward Pinjara/Nadaf community is in the Backward Classes category-1. The educational facilities does not reach to the women and the children of this community in the rural areas. And women in this community have not been in school enrolment due to poverty and illiteracy. Women worker suffers from respiratory and lung diseases due to the smallest particles of cotton during cotton combing. Pinjara women often fall victim to cough, asthma and tuberculosis. Pregnant women are rapidly victimized by this infection. Houses where they live in rural areas are also built in semi-cement, cement walls. They are living a natural life. In the Pinjara community there is a freedom of choice for the Pardah system. This means that even though they do not wear a Burqah, it's not an issue. There is no restriction in the Pinjara community. Even though multiple marriage is permissible in Islam, the Pinjara community is often followed the single marriage system. The decision of the wedding in this community is taken by the heads of the house. There is no opportunities for love marriages and the simple system of 'YADI MEI SHADI' is in practice with very less expense. Dowry is being given as a gift but Mehar, dowry to the bride is being given to the girls at the time of wedding. Male children have a share in their father's property. The girls are given a small portion or part of the property as per the Shariath law (Muslim Personal Law). Women's position is lower than that of men. Pinjara girls have no opportunities to express their opinions on social issues and religious practices. Education is mostly allowed to males and not for girls. Pinjara community is very backward in education. Males are mostly receiving secondary education, but females take primary education and go to Madarasa and get educated or they will be sent only to Madarasas.

This study includes the educational, economic and cultural conditions of the Pinjara community. This study is intended to know more about this community and to know how backward they are and in which areas they are staying. Many social research studies are done on the Pinjara community. But there are no studies on Pinjara women. So the current study has its own significance.

Subculture:

The contribution of Muslims to Indian culture is immense. Even in the Muslim community, Pinjara community is a backward and low-level community for many reasons. Though it is the most economically backward community in the Muslim community, this is a unique community due to its professionalism, skill and business knowledge. It has contributed immensely to Indian culture through its uniqueness. Especially in the Pinjara community, women are unique in every step of their own traditional skills in producing cotton and weaving, marketing them, earning money, spending money in their own way. Women of any other community do not do the jobs that women do in the Pinjara community. Women are only limited to production in any other community. But women in the Pinjara community have power from production to market. Pinjara's women are well-educated in market-related business transactions. But they are

educationally, socially and culturally backward. So this article is about to study the peculiarities of the Vijayapura women and their cultural status.

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