



KNM GOVT. DEGREE COLLEGE

MIRYALAGUDA, NALGONDA (DIST)

DEPARTMENT OF HISTORY

JIGNASA-2021-22

STUDENT STUDY PROJECT REPORT

Done by

BA students

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TOPIC:

" HISTORY OF DARGHAS IN COMBINED NALGONDA DISTRICT"

Submitted to



**The Commissioner of Collegiate Education
Government of Telangana
Hyderabad**


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DECLARATION



We the students of BA declare that this work has been originally carried out by us under the supervision of N. Kotaiah, M.A., (History) Assistant professor of History, KNM Govt. Degree College, Miryalguda, Nalgonda and this has not been submitted to any other institution / university.

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CERTIFICATE

This is to certify that this project report entitled" **HISTORY OF DARGHAS IN COMBINED NALGONDA DISTRICT**" is the bonafied work of B.A. students during the academic year 2021-22 under the supervision of N.Kotaiah, Assistant Professor of History.

Date: 31-12-2021

Place: Miryalaguda


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Our present topic of Jignasa is establishment of Dargahs and their religious importance in combined Nalgonda District of Telangana. Dargahs in the joint nalgonda district are Sayyadh hazarath lateef ullah shah quadri dargah, Janpad dargah madar sahib dargah. Arvapally, Gundlapahad, Devarakonda and Miryalguda dargah

Dargahs are symbols of religious harmony. A dargah is a shrine built over the grave of a revered religious figure, often a sufi saint or grave. Muslims may visit the shrine for ziyarat, a term associated with religious visit and pilgrimages. Dargahs are often associated with sufi meeting rooms and hostels, called khangah or hospitals and other buildings for community purpose. The dargah, an epitome of communal harmony, attracts large number of devotees from far and near during the ursu festivities. The sandal shrine holy procession would start at mecca masjid and pass through the main streets of the town marking the commencement of the ursu festivities in the evening on November 25th the procession would reach the dargah on the hillock few hours later. A host of devotional programmes including auawwali will be held as part the ursu festivities. Flood lights have been installed at the dargah to ensure proper lighting arrangement at the holy shrine. The department concerned also made necessary arrangements to ensure smooth conduct of the three day festival.

The Greek work Sophia means knowledge. Sufis are the mystics who originated in islam. In the 12th century philosophers came to India and popularized their theories. They were called as sufis, fakirs, peers, babas and hazaraths. They then treated evry one equally, regardless of caste and creed. The fakirs went along with the common people and spoke their own language. People were attracted to a modest life for their teachings. Sufis movement seeks to unite hindus and muslims spread to india after the rise of Sufism in Arabia. It was brought into the country after its emergence out side india. The main purpose of the sufi movement is to eradicated racism. They believes that peer is needed to reach God. They appealed to the people that there were many in abuses in orphanage. The famous dargah of hazarath syed lateefullah shah quadric situated on latheef shaheb hillock in the town has been spruced for the three-day annual ursu festival to be held from November 25th to 27.

HYPOTHESIS

- Dargahs are the symbols of Religious tolerance .
- There is no religious difference to enter into Dargahs .In this way Dargahs should be developed by Providing Infrastructure Specialties
- Roads and steps of dargahs shall be constructed.

OBJECTIVES OF THE STUDY

- To study the monument Architecture of dargahs in Nalgonda of Telangana
- To study the history in Composit culture of Nalonda
- To study the history in religious harmony

REVIEW OF LITERATURE(SOURCE OF THE DATA)

- Primary data was collected from
 - 1. Structured Questionnaire
 - 2. Formal and Informal Interviews
 - 3. Secondary Survey Method
- Secondary source data was collected through periodicals, Journals, News papers, Magazines and books.
- .(Janpahad) It is said to have taken place in the year 1800. Seshareddy makes a big festival finding cattle Historical sources. Say that the ursu festivals began then on. The dargah was aren orated in 1882 by the Seshareddy dynasty. The inscriptions they made can be seen here. The dargah was completely renovated in 2007. Built according to Islamic architecture.

RESEARCH METHODOLOGY

- The present study based on both the primary data and secondary data.
- The primary data collected with the help of pre- designed questionnaire for the year of 2020-21.

Analysis of Data

(i) Lateep Saheb Dargah

Lateef Saheb dargah is a Sufi Shrine located in the town of Nalgonda district, Telangana India. It is situated on The hillock. Pilgrims and tourists trek the hammock to succeed in the shrine and supply their prayers. This dargah celebrates a three day ursu per annum, that is attended by suitable amount of devotees. Nalgonda or Nilgiri could be a residential district from earlier period fantastically set admidst two hills with a fost on one and the hills and a large rock structure wherever the Lateef sahib Dargah is currently settled. Vajrati syed Latifullah Ondri, one of the world's greatest sufi saints, returned to Bagha

and on his orders after visiting the prophet Muhammad in the city of Madinah in the city of Adibia while preaching in the capital of Arak. The blessings of their guru wat syed papik Abdul Qudir jilani arrived in Delhi, India at 725 HN in their infancy. They came to the Deccan region of Andhra Pradesh with 700 disciples who spent time there in the company of supis from there they proceeded to take Nalagonda over Devarakonda came to the Devarakonda area of the district between 960 and 1050 AD to preach the good news to the people and to teach the people the rules of morality. Latif Gutta has a special place Latifa Dargah is located in the heart of Nalgonda town. The scorpion of the devotes is known as the gold and the Baba who fulfils the desires. Those who have problems climb up the hill and lock the main entrance of the dargah and take the lock ear with them. When their problems are over they bring the lockear and take their lock home. Every year in the months of January and February, Ursu festivals are held on the stairs under the dargah for a week. Devotees from Hyderabad, Ranga Reddy, Nalgonda and Khammam districts as well as people from Andhra Pradesh, Karnataka and Maharashtra attend the Ursu festival. Cultural activities organized by Qawwali group at the stairs during Ursu are entertaining. On the day of the beginning of ursu it became customary to parade the Ganthan in the town. The sandal wood is taken in a procession from the Madina Masjid on Hyderabad road to the Dargah on Lateef Gutta on a regular basis by the District Collector and special for the past 60 years, the tradition of having Latifa Dargah Chairmen from the Hindu community continues.

(ii) Janpahad Dargah

The area of John pahad was about 400 years ago when wild beasts roamed the hills and mounds with dense forest! There were little settlements. It was called the "Knowledge Pod" in those days Adults say, it has gradually become the same "John pahad" in muslim times. There are four other pahadas centered on John pahad. Village history says that these too changed from the name "padu" to pahad. They are i) Johnpahad, ii) Gundla Pahad, iii) Suryapahad, iv) Ganeshpahad, v) Ravipahad. It is seen as a symbol of Hindu-Muslim unity in the Telanagana region. That is why there are as many Hindu temples as there are dargahs. Most of the devotees who visit these dargahs are also Hindus. One such majestic Dargah is located across the state, one at which is the "Johnpahad Dargah". Johnpahad Dargah is located in the Nereducherla Mandal of the Joint Nalgonda District. Johnpahad Dargah is located at a Distance of 20kms. From Nereducherla. Has a history of years. Johnpahad was one of the wicked wade in the days when the sayyids vices. Were famous was the ruler in those days. He has all kinds of vices. Vadapalli was proud that he had so much wealth. He proclaimed his chief employees to be ministers, omnipotent and diwans, and gave them money-carries and fortified the people toledu feeds the army and wreaks havoc on the surrounding areas. He is the one who rapes women and makes their lives miserable. He would brutally kill any one who turned against him. He built forts on hills and mounds. One day a man came to the area claiming to be a prince. He is riding a horse. Called the female horse, the male horses sniffed and Came running over the female horse and fell over. At that collision the princes fell from the horse the prince died of blows in the stamned. When the king heard the news, he went into the

fire. He sent a diwan who believed in himself with the king's soldiers on the ashram. The Diwan Saad threatened Gari and left the ashram. Determined to demolish the monastery, massacre the Ashram dwellers, or torture the saeeds, the king decided to open his eyes to the people of the area and send for the Diwan, and summoned him to that position through the Almighty Commander-in-chief (spah slar). That same night the general moved the services and made a surprise attack on the ashram. Although not a martial art, the saeeds, along with Gary's disciples, killed him and suddenly started a war to please the king. Eventually the general's army was defeated and retreated. The news of this defeat ignited a flame of revenge from the king's eyes. The king of Vadapalli came to the battle many times over the ashram and was defeated. Saidus had mercy on him to fulfill his wish saidus had a strange message one day. Janpahad dargah was named after hazarath sahed moyiuddin shah alias. Saida spent his entire childhood worshipping and contemplating God. One day he suddenly had a divine inspiration. There is evidence that sayyad spend some time with his disciples in agmeer during this expedition from there he came to delhi. There he visited the tomb of hazarath Khaza qutubddin khaq bhakthar. From there he came to Gulbarga and visited the holy tomb of hazarath kaza Banda Nawaz embarked on a 22 year voyage to visit various tombs and shrines in India for 10 years and finally at the age of 37 began his tour of the coastal villages of Krishna wandering through the krishnativa villages and changing many. The sayeds who heard the deity grow into a divine crore. The sayeds taught, friends. There is only one god who is virtuous and almighty. Finally the sayeds resided at janpahad. Janpahad was one of the wades in the days of sayyads. Vadapalli was the ruler in those days. He has all kinds of vices. He was proud that he had so much wealth. So the king also said that if he came here to attack with the army. The king also came to the battle thinking that I was true. Some of the disciples and some of the people died in the battle. After 100 years, the dargah became popular again in Rampuram near the dargah there was an earthquake named Vemula sheshareddy. He was very dry who would bring them to his area to graze. Thus the cattle that once grazed disappeared. Sheshareddy makes a big festival with the discovery of cattle. Historical source says that the Ursu festival started from then on now.

The unity of hindus and muslims can be seen in this dargah this is evidenced by the mound found outside the dargah this birthplace has a history of hundreds of years. The entire land in Janpahad is called nagbhoomi. Most of the people here are nagas. There is also evidence that they administered here. Cobras are also common in the dargah area, but the cobra in the mound comes out at night for many years and sleeps on babas tomb. Along with this the ursu festival begins with the registration of mughrick namaz and ishaad which are performed by the pakirs in different places. The most important day on the second day of ursu is the day when dargah khadim brings sandal wood from home. The rest of the sandal wood is mixed with the sandal wood brought by the devotees and distributed to the devotees. Today the decorated horse is paraded and on the third day the ursu ends with the special pujas and deepa radhanas.

(iii) Zinda Shah Madar Saheb Dargah

Zinda Shah Madar Saheb dargah is near Ramasamudram in Aleru, is the symbol of religious tolerance. Every Friday, people from various villages visit this dargah in sizable in large number from Nalgonda, Warangal, Janagam, Hydrerabad and Siddipet . Hazarath Bayoddin Shri Zinda shah madar sahib was known as the first fakir for Allah. He went on campaign to Rural village in Seria to teach them about peace, brother hood and love.

(iv) Devarakonda Dargah

Hazrath Mohammadh Durvesh Khader Shawali Dargah - is located in the Devarakonda town in Nalgonda District. This dargah was built on the tomb of Hazrath Mohammadh durvesh Khader Shawli. The dargah is one of the three dargahs located in the town of Devarakonda. Mujawar Mohammad Barkat Ali is currently in charge of Management of Dargah. The sandal wood for this dargah is brought from the mosque in the village of Erravaram of Dindi Mandal. Sandalwood procession held on 20-01-2022 to 21-01-2022 Quawwali, Ursu Festival will be held. The festival is celebrated in the month of January every year, according to the Urdu calendar. Mujawar Mohammad Barkat Ali said that it would be only one day to learn the history of the dargah in the Parshi language.

(v) Jamala baba Dargah Miryalaguda

Jamali baba dargah located in Nandipadu in the town of Miryalaguda in Nalgonda district is a famous dargah. The Janpahad caidu's of Palakaveedu Mandal, Janpahad dargah, Gany's sisters died in the land of Kasturi Ramachandraya and piratamma on Nandhipahad Road, Miryalaguda Town. The dargah was built in the year 1965 in the name of sister mahibudala and is also known as Jamali baba dargah after Kasturi Ramachandrayya and piratamma their descendants Kasturi Saidayya, Kasturi Balayya, Kasturi Krishnaiah and Kasturi Satyanarayana's families are responsible for the management of this dargah each of these four families takes on the responsibilities of the ursu each year and maintains it as an angaranga glory. Kasturi Satyanarayana will be hosting the ursu festival in March, 2022, Mujawar is involved in the management of this dargah. The dargah was built and maintained by members of a hindhu family.

FINDINGS

- Dargahs are most visiting places so infrastructure of dargahs should be well developed.
- There should be no lack of sources like water, food and shelter.
- Dargahs needed more territory for crowded people.
- Dargahs needed transport facilities.
- Beggars and physically disabled people need shelter.

SCOPE OF THE STUDY


- The study continuous only to Nalgonda district and the results cannot be generalised.

SUGGESTIONS

- Lateef sha darga requires a ghat road road and good infrastructure .
- If the darga is recognised as tourist center it will get more revenue.
- The history of this dargah should be available for the people and visitors

CONCLUSIONS

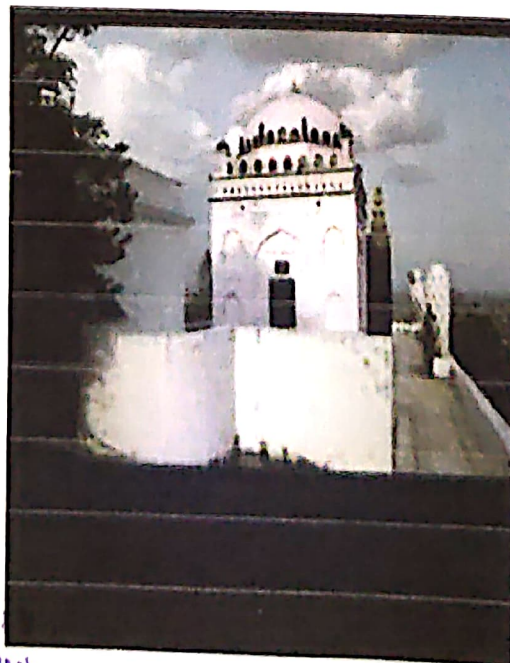
- The dargas are religious harmony
- These dargas show the cultural integrity as people from different religions attend the urs festival.
- About one lakh hindhus and muslims attend the festival of ursu. It has been a tradition for over 60 years to have people from the hindhu community as Chairman.
- The tribal villages around Janpahad are visited by large number of people.
- Zinda shah Madar Saheb dargah near Ramasamudram in aleru stands a Symbol of Religious tolerance.
- The impact of the teachings of Sufis provided new platforms.


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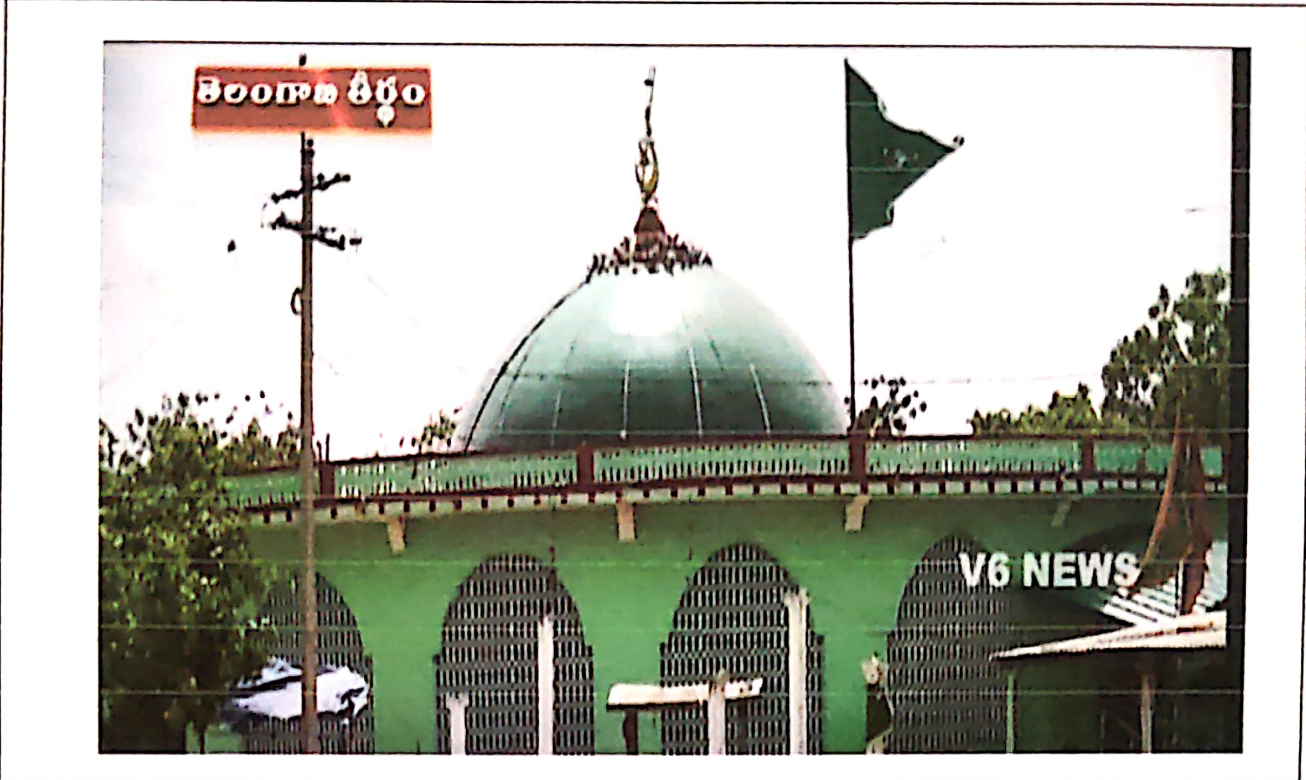
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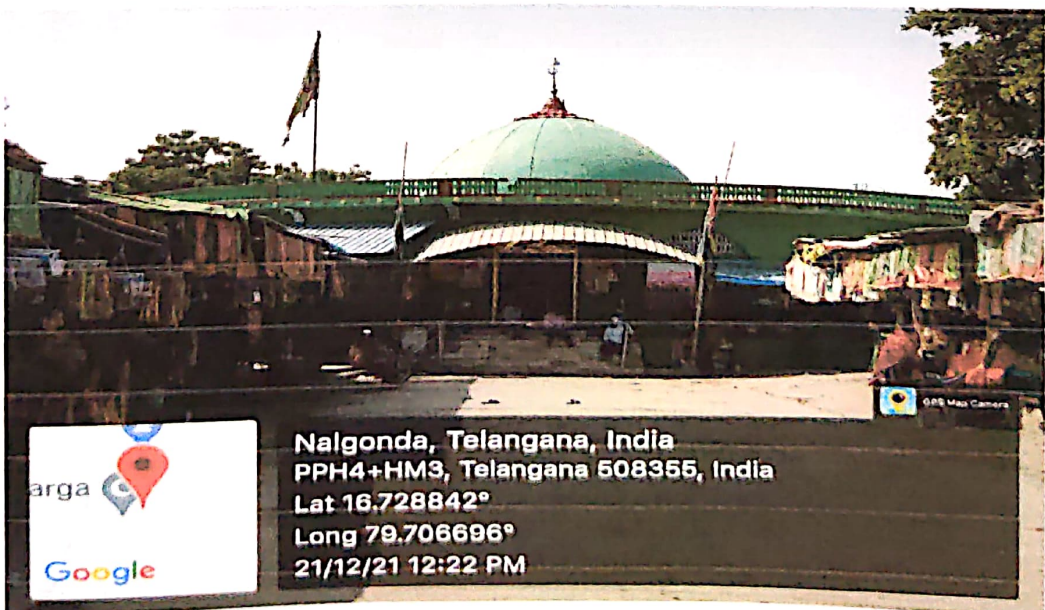
Janpahad Dargah



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GUNDLAPAHAD INSCRIPTION



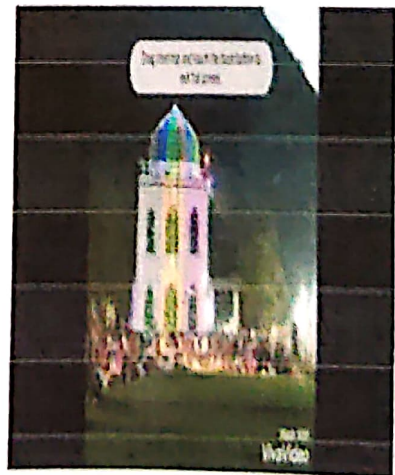
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MADAAR SAHEB DARGAH-ALERU



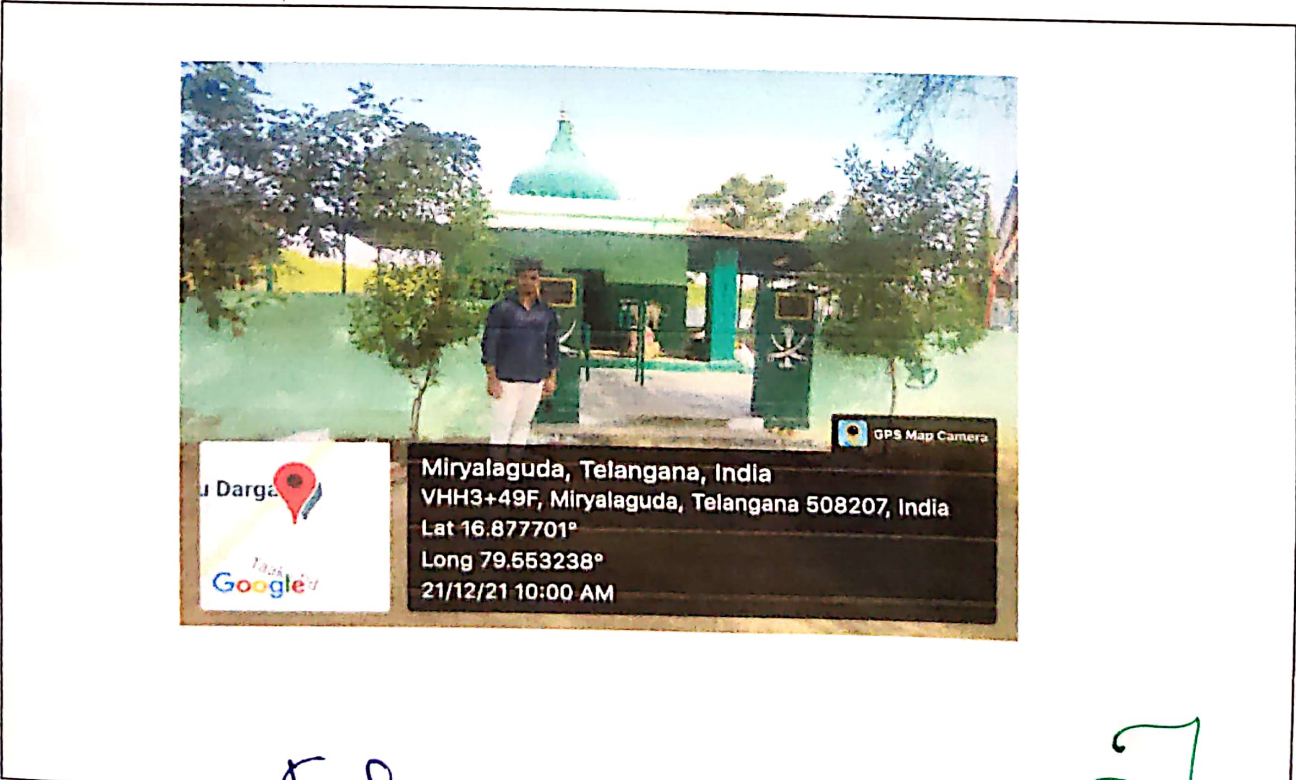
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