



**GOVERNMENT DEGREE COLLEGE**

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**Dargah culture in Telangana**

**(A case study of Sangareddy dist)**

**Prepared By**

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**ZAHEERABAD, SANGAREDDY (DIST).**

## **CERTIFICATE**

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## **ABSTRACT**

Worship of dargah is a common place of worship for devotees of various religious faiths. According to the administration of the dargah, about so many pilgrims visiting the dargah every Friday they are Hindus and Muslims and other community also in telangana.

The practice of offering flowers, sweetmeats and food, the way of conducting worship, and playing musical instruments. Other worship practices include offering flags and lighting lamps of ghee at the saint's tomb. Devotees shave their heads near the tank and outside of mazaar offer tin or silver plated facsimiles of body parts; sailboats matching their material needs however, Dargah is originally a core concept in Islamic Sufism and holds great importance for the followers of Sufi saints. Many Muslims believe their wishes are fulfilled after they offer prayer or service at a dargah of the saint they follow. Devotees tie threads of mannat (hope) at dargahs and contribute for langar and pray at dargahs.

## **Introduction**

About dargah is an Islamic shrine built over the grave of a revered religious figure, often a Sufi or sheyah or Sunni saint or dervish or wali of Muslim community. Muslims may visit the shrine for ziyarat, a term associated with religious visits and pilgrimages. Dargahs are often associated with Sufi meeting rooms and hostels, called khanqah or hospices. They usually include a mosque, meeting rooms, Islamic religious schools (madrassas), residences for a teacher or caretaker, hospitals, and other buildings for community purposes also.

Some Muslims do not believe in the practice of constructing over graves and turning them into places of worship, and consider it as associating partners to God or shirk, though, visiting graves is encouraged. Muhammad forbade turning graves into places of worship. But encouraged to visit the graves to remember life after death of wali.

The Karamaat or miracles, which formed a most prominent part of Hazrat You, have to keep your head covered while walking through the premises of this sacred place. I joined the swarm of people who were calmly walking towards the Mazaar it mean tomb of the saint or wali.

## **Review Of Literature**

**Dr Sadiq Naqvi** In His Book Muslim Religious Institutions And Their Role Under The Qutb Shahsh He Describe About The Aspects Of Muslim Community They Are The Mosque, The Dargahs, Of The Sufi Saints The Ashur Khanas, The Khanqahs Have Been Merge Information Of Muslim Institutions

**R.Soma Reddy:** Given A Detailed Information About Muslim Institutions In His Book Hindu And Muslim Religious Institutions In Andhra Desa 1300-1600 Ad .He Was Describe A General History The Value Of Activities Or Conditions The Period Of Study 1300-1600 Ad Was One Of The Continuous Rule Over The Greater Part Of Deccan Under The Tughlaqs, The Bahmani And The Qutb Shahs Is And There Lies It So Distinctiveness And Source Of The Problems Of Study

**Raza Ali Khan:** 400 Years Of Hyderabad In His Book He Was Given Awesome Sources And Information About The Muslim Religious Activities And Their Role Under Qutb Shahi And Asaf Jahi Dynasty Their Socio Culture Aspects.

**Hk Shewani:** His Book History Of The Qutb Shahi Dynasty. Given A Detailed Account Of The General Administration Of Qutb Shahi Rule Muslim Institution The Khanqahs, Ashur Khanas.

## **Objectives Of The Study:**

- 1.The Main Objective Of The Study Is To Muslim Institution How Developed And Cultivative Or Mingles Socio- Religious Culture And Status Of Deccan The Muslims Institution In Deccan There Are Played A Huge Role And The Culture Was Mingle To South India
- 2.It Also Aimed To Investigative In To The Details Of The Policies Adopted By These Institutions
3. It Tries To Analyse The Occupational Patterns Among Muslims And Hindu To See Whether There Has Been Any Occupations Mobility.
4. It Also Attempts To Study Culture Fairs And Festivals
5. It Will Also Assess The Masjid Khanqah Dargah Ashurkhana And Its Impact Of Hindu Influence On Muslim Life In All Spheres.
- 6.It Also Aimed To Investigate Into The Details Of The Policies Adopted By The Dargahs

## **Hypothesis:**

The Proposed Study Is First Of Its Kind In The Area Which Is Not Only Empirical But Also Attempts To Probe In To Some Of The Conceptual Structure And Composition Of Muslim Religious Institutions They Are Specially Dargah,Khanqah,Ashur Khana And Others Communities Also Has Been Particularly Adapted In Deccan These Culture Are Not In This View And The Study I Bound To Open A New Dimension To All In The Area Of Investigation And Planning To Gather Information With Visit Several Areas In Deccan Which In Turn With New Avenues Further Research In The Muslim Religious Institution Masjid Dargah, Khanqah,Ashurkhana And Also The Study Examines The Socio Cultural And Status In Deccan And Their Activities.



## **RESEARCH METHODOLOGY:**

The Proposed Theme Has Been Studied Both In Conceptual And Empirical Frame Work. First The Relevant Data Has Been Collected From The Secondary Sources Available In The Libraries These Include Books Written About The Socio Culture Aspects Of Muslims, District Gazetteers, Historical Records And Library Sources.

The Sample Method Chosen Is Multistage Area Sampling. This Is Very Appropriate With Respect To The Topic I Have Taken. It First Requires Sampling A Set Of Geographic Regions. Visited Several Areas zaheerabad Sangareddy Bidar. About To Interview With Head Of These Institutions.

## **SOURCES:**

### **PRIMARY SOURCES:**

The Sources For This Study Is Available In Various Forms And Available Abundantly. The Primary Sources Taken Into Consideration This Study Are Inscriptions, *Kaifiats*, *Formans*, *Tavelogues*, *English*, *Urdu And Telugu Literary Sources* Were Taken Into Consideration For This Study Etc., This Foreign Travelogues Viz., *Travels In Mughal Empire By Bernier*, *Story – De – Mogar By Manucci By Ovington*, *Thevonot & Carrerri* Etc., Besides These Works Descriptions, Formans And *Kaifiats Urdu And Telugu Literary Sources* Are Considered For The Present Studies.

### **SECONDARY SOURCES:**

The Works Published On The History Of Deccan With Special Reference To Qutb Shahi Relations With Marathas. Proceedings Of Historical Journals And Also Taped For The Study. These Sources Are Available In Various Places Like State Archieves Government Of Telangana, Tarnaka, Hyderabad, Osmania University Library, Salarjung Museum, Hyderabad. Kakatiya University Library, Warangal, Potti Sri Ramulu And Telugu University Library, Srisailam. Most Of These Sources Are In Bad Condition Some Are An Excellent Stage Of Preservation. Basing On These Sources The Researcher Would Like To Work On Present Topic Gathering More Sources By Visiting Many Places.

## **Dargah's in sangareddy district**

About somany famous dargah here by people visiting and every year urs e Sharif festive will did grand celebration in urs by. The Muslim, Hindus, especially the tribal's, outnumbered the Muslim devotees at the dargah which is known as an epitome of communal harmony, national integration and a perfect venue for multi-religious festival. The people of the area share a close bond with the famous pilgrim centre so much so that many of them named their culture.

1. Hazrath shaik shahabuddin in sheikhapur village
2. Hazrath irfani dargah in sangareddy
3. Hazrath shambul shaheed in narsapur town
4. Hazrath murshad gadda dargah in siddipet town
5. Hazrath moulana moizuddin kohir town
6. Hazrath ismail quadry zaheerabad town
7. Hazrath kwaja venkat budhera mandal
8. Multani baba Sharif in ghanvar village
9. Sayyed sahib husayni in tekmal mandal
10. Syed shah Mir Mohamed dargah in sangareddy
11. Hazrath selaar masood dargah in kohir mandal
12. Hazrath peer giyad sahib dargah in hadnoor mandal
13. Abdul khadeer jilani dargah in zaheerabad town
14. Shaheen peer dargah in sangareddy

## **Urs e Sharif**

This is the urs, is called the death anniversary, of any saint or wali and peer or saint in every year for that place of near tomb and mazhaar minimum for three days festive. Devotees carrying hens in their lap offered prayers at the historical dargah. Interestingly, the devotees cutting across religious affiliations offered coconuts and eggs at the anthill considered as the symbol of goddess Nagadevatha in front of the famous dargah or beside. Almighty is one and the saint of this famous dargah blesses all with his miracle powers to get rid of diseases and fulfil their wishes. The prominence of dargah is spreading to far off places every year as is evident from the ever increasing number of devotees at dargah. Religious songs Qawwali, 'sandal festive at dargah

## **CONCLUSION**

The Muslim Institution of the Medieval Deccan and their activities about their Mosques the Ashur Khanas , the Dargahs of the Sufi Saints along with the religious festivals were important which promoted religious harmony in society it was through the patronize of these institutions that the Qutb Shah : Sultans manifested their religious policy based on religious tolerance. They professed and practiced their religious openly . But they never tried to impose their faith on others.

Deccan Society was heterogeneous consisting of the people from different lands religious and sections the main constituents of the society were the Hindus and Muslims poets and scholars had equal status . It was for this reason that we find a large number of Telugu and Urdu poets in which the Bahaman's and Qutb Shahis were praised to the limits of exaggeration this policy was not reserved for the matters of state and administration alone but it was extended to the religious institutions

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