

A NOTE ON DARGAH CULTURE IN MEDIEVAL ANDHRA DESA (1287 CE – 1707 CE)

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Introduction

Andhradesa was known for its unique culture since pre-historic times to Ancient times. Satavahanas and their successive dynasties ruled upto 11th century CE. During the medieval times, Andhradesa had gone many Political and Cultural changes. During this period Andhradesa was ruled by Kakatiya, Musunuri, Velama, Reddy and Qutbshahi rulers. During this period this reign has witnessed significant changes in socio religious and cultural fields. The constant attacks of Delhi Sultanate forces on South Indian Hindu kingdoms since the region of Allauddin Khilji gave birth to the significant changes in medieval south Indian in general and Deccan in particular. Hoyasala, Pandya and Kakatiya kingdoms became a target for Delhi Sultanate attacks. Allauddin Khiljis victory over Hoyasala, Kakatiya and Pandya rulers brought huge, treasure to the treasury of Delhi Sultans. This also shown great impact on the religious life. Philosophical attitude of local people. The viceroys of Delhi Sultans in Andhra Desa tried to established number of Muslim religious institutions in Andhra desa such as Mosque or Masjids, Ashur Khanas and Khanqatis between 1287-1707 CE. As the result number of 'Dargah's' came in to existence in Andhra Desa.

Objectives:

The two important Objectives of the present research paper are:

1. To survey the conditions in which the 'Dargahs' came into existence in Andhra Desa during the above period and their activities and their relations with society.
2. The second aim is look into the administration of Dargahs and its relation with a Head of the State and Trading activity at Dargahs.

Important Darghas in Deccan

S.No.	Name of the Dargah	Located / Year/ Ruler	Remarks
1.	The Dargah of Gesu Daraz (1640 CE)	Gubarga 1640 CE)	
2.	Alampur Dargha	Aurangabad	
3.	Ismail Shah Quadri Dargah Sharif	Bidar	

4.	Dargah Hazrat Khwaja Sulthan Burhan	Kultabad	
5.	Hazrat Mira Wali Baba Dargah	Ahmednagar	
6.	Kaghazipura Dargah	Daulathabad	
7.	Baba-E-Sharfuiddin Dargah (1287 CE)	Hyderabad (1287 CE) It located on Barkas hill near Pahadishariff	
8.	Khazipet Dargah	Khazipet, Warangal	
9.	Babayya Dargah	Penugonda	
10.	Bara Shaheed Dargah	Nellore	
11.	Ameer Peer Dargah	Kadapa 1683 CE	

Brief History of Prominent Dargahs of Andhradesa (1300-1687 CE)

Baba Sharfuiddin Dargah (1287 CE):

According to an inscription dated 1287 CE, Baba Sharfuiddin Dargah is situated on a hill lock in the Barkas locality of present Hyderabad old city. Baba Sharfuiddin came from Iraq and conducted missionary activity at this place before his death in the year 1287 CE. His disciples built a tomb on his relief at these places. Annual 'Urs' Festival (Death Anniversary) is the chief attraction of this Dargah even today. It is believed that this Dargah was the earliest Dargah in Andhradesa.¹

Babayya Dargah of Penugonda (1294 – 1295 CE):

Babayya Dargah is located at Penugonda in Ananthapur District. In the contemporary epigraphs and Ananthapur District Gazetteers prepared by W. Francis, Babayya Dargah was mentioned. Baba Fakruddin came to Penugonda from north India before 1280 CE. He settled there and became very popular among the local Hindus. He was known as Babanath. His personal record from Penugonda dated 1673-1674 CE also mentioned about his spirit humanism after his death, his disciples built this Dargah. There are many legends in the local area about Baba Fakruddin's birth, settlement, the location of present Dargah in Shivite temple etc. The Vijayanagara rulers like Sadasivaraya Venkata II and Venkata-III gave many (hora) villages for its maintenance.²

Kazipet Dargah:

In the present Telangana State, this Dargah is located in the Urs Gutta near the present Kazipet town in Warangal district. The famous saint Kadi-uddin Multani came to Andhradesa along with the army of Muhammad-Bin-Tughlaq in 1323 CE. He died here fighting with the Kakatiya Army. He was buried here, his followers built this Dargah. Another

Dargah also located at this same place, it was built in memory of Syed Shah Jamed Bagdad Warangal. After his death in the year 1590 CE. He belongs to Qadri order of the sufi saints, during his life time he built a Khanquiah here. Now every year and 'Urs' Festival takes place, people from various parts of Telangana attends it.³

Barashaheed Dargha (1751 CE):

Barashaheed Dargah is located at Nellore is also well known all over the country for its unique annual 'Rottela' festival. According to local history tradition. Twelve holy men from Turkey reached this place in around the year 1751 CE and died fighting with their enemies. They were known for their humanity, purity and courage. The local people built a small Dargah near the present 'Swarnala Lake'. In the course of this Dargah became a popular pilgrim centre to both Hindus and Muslims. The annual Barashaheed Dargah festival takes place in the month of Muharram (Islamic Calendar). Recently Andhra Pradesh Government has declared it as State Festival. In 2016 more than sixteen lakh pilgrims visited this Dargah. In September-October, 2017 the recent Annual Rottela Panduga attracted more than eighteen lakh people. It is pure trust of people from Telugu, Karnataka Chattisgarh etc. are making this Dargah very famous. Distribution of 'Rottelu', the rottii after full-filment of 'Mokku' by devotees is the chief attraction of the festival here. It is a great symbol of Hindu-Muslim unity.⁴

Ameer Peer Dargha Kadapa (1638 CE):

It was built during the last days of Qutbshahi age over Andhradesa in around `1683 CE. It is also known as Sufi Dargah or Badi Dargah or Pedda Dargah of Asthana-e-Magderum Illahi. It is known for communal harmony. Besides the above mentioned DArgahs, in and around Hyderabad, Mir Hussain Hamavi Dargah (1638 CE), located at Langerhous, Meer-Momin DArgah (1543 CE) located at Daira-e-Momin near Shalibanda, Ramzan Ali Shah Abdul Hasan (1655 CE) located (Karwan), Milan-Chup Dargah (1615 CE) Aliabad, Maqdoom Hussain (Puranapool), Nurullah Hussaini (1606 CE) Nampally, Hussain-Bin-Ahmed (1682 CE) located in Hyderabad are also attracting every day large crowd.⁵

Baba Galeb Saheb Dargah:

It is located at Rachakonda in the Nalgonda District. This Dargah is known it annual Ursu Festival nearly ten thousand people both Hindu-Muslims attend this Ursu Festival.⁶

Shah Ali Pasha Dargah:

This Dargah is located at Alampur Village in the Mahboobnagar District. Annual Urs Festival popularly known as "Zalikal" takes place in the month of September in the memory of Sha-wali a famous saint.⁷

Darghas as Trade Centers:

The Darghas in Medieval Andhra Desa, has also emerged as important trade centres. In and around all the Hindu and Muslim religious institutions flower vendors, coconut shops, oodhor Agarbathi shops, Dhatti sellers or chaddar sellers, fruit sellers, Kirana stores etc. emerged in all parts of Andhradesa. Even today we can see the hectic trade which is taking place at Azmeer Shaik Saleem Chsti Dargah, Babashareefuddin Dargah at Barkas will, Kazipet Dargah, Yusuf Baba Darghas, Jaanpahad Dargha, Kadapa Ameenpeer Dargha and Babayya Dargha (Nellore) is providing livelihood to many ordinary traders.

Dargah Administration:

In the contemporary sources very little information is available about the organization and the functionaries of Dargah. It appears that each Dargah was under the control of 'Mutawalli'. In general a descendant of the saint to whom the Dargah belonged used to this position in a hereditary form. There are some examples even the disciples of the saint or relatives also held the post of 'Mutawalli' of the Dargah was the real owner of property (building and lands etc.) belonged to the Dargah. The other important functionary of the Dargah was the 'Sajjada' (Manager). Abdul Jabbar Khan Malkapuri refers to the 'Sajjada' of Dargah of Baba Sharuddin (1287 CE) situated on a hillock in the Barkas locality, Old City, Hyderabad. The Mutawalli used to appoint the Sajjada and other menial workers such as waterman, sweeper, and the man who kept the lamps in the Dargah every day. These functionaries held their posts on hereditary basis, and had Inam lands for their maintenance. The Sajjada managed the affairs of the Dargah in consultation with Mutawalli. His main duties are protecting the properties of Dargah, conducting of annual 'Urs' festival and supervision of the work of menial servants. The people who visit these Dargahs offer flowers, food, chadar, ood, etc., and they also performs 'Nayaaz' on certain special days. The Dargahs also received good revenue from the offering by devotee in cash kind form.

The large number of tombs of the saints of Hyderabad, belonging especially to the later. Qutbshahi period became shrines of great religious importance. The people belonging to both Hindu and Muslim communities visit these Dargahs, with a desire of having children, recover from sickness, preservation from any grievous calamity and danger or any other event exciting grateful feelings. The local rulers and their subjects made liberal donations to these Dargahs. The present days Urs celebration at the above mentioned Dargahs is drawing huge crowds and playing a constructive role in fostering the spirit of Unity human values and brotherhoodness among the local people.

Conclusion:

Thus the above study gives an idea about how the Dargahs came into existence in Andhradesa between 1287-1707 CE. The significant role played by Dargah in shaping the

socio-economic and religious life of the local people. This trend paved the way to the emergence of composite culture.

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