

**AN ETHNOGRAPHIC STUDY ON A DARGAH
AND
COMMUNAL AMITY**

**The Dissertation is
submitted to Department Of Tribal Studies
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Anthropology and Tribal Studies**

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TITLE OF THE DISSERTATION

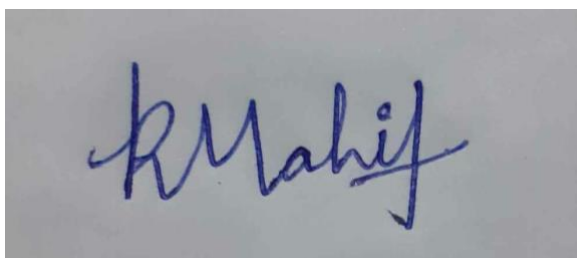
AN ETHNOGRAPHIC STUDY ON A DARGAH AND COMMUNAL AMITY



DECLARATION

I do hereby declare that this dissertation entitled **"An Ethnographic Study On A Dargah And Communal Amity"** is an original work done by me for the award of the Masters Degree in Anthropology and Tribal Studies in the Department Of Tribal Studies and it has not previously formed the basis for the award of degree, diploma, fellowship or any other similar title.

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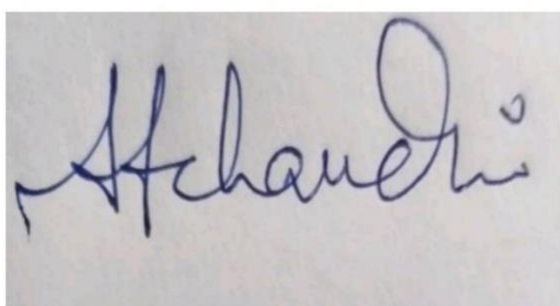
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CERTIFICATE

MR. MAHENDRA K., Registration NO. 19230402002 has submitted dissertation online, entitled, "An Ethnographic Study on a Darga and Community Amity" to fulfill the basic requirement of the paper "Dissertation" of Fourth Semester, in the course MA Anthropology and Tribal Studies, Department of Tribal Studies, Central University of Jharkhand, 2021. The study was organized in a village Darga, nearby of his home village during Covid 19 pandemic situation. This dissertation may be placed for evaluation and Viva Voce as per CUJ norm.

Signature

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CONTENTS

	<u>Page no</u>
Title page :	(1-2)
Abstract :	(7)
Chapter-1 : Introduction	(8-26)
• (i). Statement of the problem.....	
• (ii).Review of literature.....	
• (iii).The objective of the study.....	
• (iv).Methods of Study.....	
• (V).The Area of study.....	
• (vi).Organization Of the Dissertation...	
Chapter-2:	(27-64)
➤ Section-I : The Universe of Study(Dargah)	
➤ Section-II: Name of the pir's (or) peer's :The reconstruction of the history of the pir/peer or saint.	
Chapter-3	(65-86)
➤ The URS and its celebrations during the pandemic.	
Chapter-4:	(87-90)
➤ Summery and conclusion	
➤ Bibliography	

ABSTRACT

The title “**An Ethnographic study on a Dargah and Communal Amity.**” is chosen by me. For this study, I have selected a ‘dargah’ of our own village and neighbouring villages, which is a sacred place for both Muslims and Hindus. The people from both the religious backgrounds visit this place specifically on the occasion of the Urs festival. Which has also been marked by cultural and religious festivals relating to dargah. In this dargah the burial sites of saintly persons have become the pilgrim place for people of any religious faith. They are the symbols of common culture and peaceful co-existence of Muslims and Hindus in india. So, I wish to study the syncretic tradition developed around this dargah. Therefore, I wish to work in this topic in the area of ‘*Auto-Anthropology*’(when a person studies his/her own culture) in the branch of Cultural Anthropology.

CHAPTER-1

INTRODUCTION

INTRODUCTION :

(i).STATEMENT OF THE PROBLEM :-

There are numerous books written by indian foreign authors tell about how sufi practices are applicable to Muslim shrines ,the way the sufis walked through, the rituals and ceremonies performed in the dargahs,the socio-religious changes brought by peers or pir's in india.The literary works support the peer/sufi way of living by stressing that the dargah visitors should follow the footsteps of the saintly persons.

The study of select dargah is to make different presentation on the development of Communal harmony and relevance of syncretic tradition in India. Since a dargah is a place for religious gathering especially by the muslims.

The Muslims in this region have been living for centuries and today,how they live together with other communities a framework of a free,pluralistic and secular India.This study will throw light on how the visit to this dargah brings social changes and social harmony among the people of all faiths.

(ii).Review Of Literature :-

Primary source :

The field study or visit to the dargah is much helpful to go through architectural design of dargah, and go through Tangible materials or objects or symbols available in the dargah or with the shrine.

Interview with the committee members or elders peoples of selected field work place helps us know about the routine administrative work of the dargah and rituals, ceremonies and festivals being related to the dargah.

Secondary sources :

There is no secondary data available on selected dargah. Due to non-availability of documentary evidences individual and group interviews were conducted.

I had mentioned some basic history and information about dargah, peers and Urs festivals in India with the help of wikipedia, and available sources Conducted by some Scholars and Researchers.

[a].The History Of Dargas and Peers in India:-

History: The term dargah came into use sometime during the 9th century and has its origins in persia. "Dar" means a dwelling place or house and "Gah" means time. Hence, the word dargah means "house of time".

This is a place where the sufi saints who passed away many centuries ago have tombs built for them. There are hundreds of dargahs in India and millions of Muslim followers come here to pay their respects to the departed souls.

These Sufi saints are given so much importance because right since 11th or 12th century, these saints were the only connecting link between the Indian Muslims and the teachings of Allah.

No Idol Worship :Dargahs are the places of worship or paying respects by the Muslims. The way Muslims worship is far different other religions because unlike Hinduism, Christianity, Jainism or Buddhism, Islam does not propagate idol worship.

None of the mosques or dargahs will have idols of Allah. Most of these holy places are just tombs of some of great Islam saints and scholars, where people visit to pay their respects.

These saints are known as Sufi Saints and dargahs are usually magical structures built over the graves of these saints. Most

of the dargahs in India are spacious structures and have a very good architectural style. These saints were believed to be the most loyal messengers and devotees of Allah, which is why Muslims visit these Dargahs to pay their respects.

Is a Dargah is similar to Mosque ?

Though many people interchange these two terms, in reality, these two do not mean the same. There are certain differentiating factors between the two. The first and foremost difference is that while a dargah allows all people to enter into it, a mosque allows only Male members inside its premise.

A mosque is where Muslims worship by prostrating on the floor to Allah. A dargah, on the other hand, is place where Muslims pay their respects to the saints who have reached heavenly abode. The religion of Islam strictly prohibits prostration in a dargah, as prostration should be done only for Allah and nobody else.

Famous Dargahs in India :

Though there are many dargahs in India, a few of them deserve special mention due to their historical importance and value. There are the Ajmer Sheriff, Haji-Ali Dargah in Mumbai, Hazrat Nizamuddin Dargah in Delhi, Nagore Dargah in Tamilnadu etc. These places are turning out to be huge attractions for International and Indian tourists.

PEER/PIR (SUFISM):

Peer or pir (persian:lit. 'elder') is a title for a sufi spiritual guide. They are also referred to as a Hazrat and Sheikh or Shaykh, which is literally Arabic equivalent.

The title often translated into English as "saint" and could be interpreted as "Elder". In autism a Pir's role is to guide and instruct his disciples on the Sufi path. Other words that refer to a Pir include Murshid (Arabic:lit. 'guide,mentor') and sarkar (persian:lit. 'Master,lord'). In Alevism, pirs are considered a direct descendant of Ali.

The title Peer Baba (from persian:lit. 'father') is common in the Indian subcontinent used as a salutation to Sufi masters or similarly honored persons. After their death, people visit their tombs or mausolea, referred to as Dargah or maqbara.

The path of Sufism starts when a student takes an oath of allegiance with a teacher called Bai'at or Bay'ah (Arabic word meaning "transaction") where he swears allegiance at the hands of his pir and repents of all his previous sins. After that, the student is called a Murid (Arabic word meaning 'committed one'). From here, his batin (esoteric) journey starts.

A Pir usually has authorizations to be a teacher for one (or more) tariqahs. A tariqah may have more than one pir at a time. A Pir is accorded that status by his Sheikh by way of khilafah (Arabic word meaning: "succession"), a process in which the Pir identifies one of his disciples as his successor, which may be more than one.

Dargahs in India

Haji Ali Dargah :-

Set out in the sea with a path leading from the shore to it, 'Haji Ali Dargah' in Mumbai is one of the famous dargah that house the tomb of Haji Ali, Muslim Saint. Haji Ali dargah is a white structure like most other mosques and can only be visited when the tide is low because on the other times, the pathway is submerged in the seas. There are two stories regarding the Haji Ali dargah about the existence of the Dargah. While one version has it that Haji Ali was a very wealthy business man. After his trip to Mecca, he gave up all his wealth to become a saint and went into meditate afterwards and his tomb is today worshipped as the Haji Ali Dargah. The other story has it that in spite of breathing his last on his pilgrimage to Mecca, the casket in which his body was cremated was washed into the seashore in Mumbai. As per the general rule in Islam, men and women offer their prayers in room dedicated to their genders and as the Muslims cannot go there when the tide is high, just across the racecourse in Mahalakshmi there is another similar dargah as well. Once the visitors enter the dargah, the first thing that greets them is intricate courtyard like area is all etched in marble. Infinite queues of devotees' line up to see the dargah and the tomb are clothed in red and green coloured materials contained in an intricate case made of silver. Mesmerizing mirror work covers the tomb and there are Arabic inscriptions of the 99 names praising Allah. To benefit the

devotees, there are quite a few counters offering food and beverages in the courtyard of the dargah.

History: This Dargah, built in 1431, is dedicated to sayyed peer Ali Shah Bukari, who was a rich Muslim trader. He relinquished all the money and other possessions prior to him undertaking his trip to the holy city of Mecca. Though he was born in Persia's Bukhara, right from the start until the middle of the 15th century, he was on extensive global tours before settling down in the part of India now as Mumbai. The main story about his life is he helping a poor woman who had spilt the oil that she was holding in her hand. She was scared that she would have to incur the wrath of her husband. Haji Ali asked her to accompany him to the place where she had poured down the oil accidentally and once he reached there, he pierced the layer of the earth with his finger and the oil oozed out. The woman was very happy and went her way thanking the saint.

However, Haji Ali started dreaming about him having hurt the surface of the earth because of whatever he had done. He was very worried at the thought and this affected his health leading to his death. Before he passed away, he had instructed that his body to be casted in a casket and thrown into the sea. In spite of doing as instructed, they realised that the casket drifted back to the shores of the Indian city of Mumbai near world. Therefore, the tomb was constructed right at the same spot. There are believers of all religions who come offer their prayers at the dargah and in particular on the Thursday and Fridays

alone, the Dargah has close to forty thousand devotees. Since Friday is an auspicious day for Muslims, there is a qawwali musical program conducted by the Sufi Muslims in the area.

Dargah Sharif Ajmer :

Dargah Sharif is referring to the dargah of Sufi saint Hazrat khwaja Mouniddin Chisti at Ajmer in Rajasthan, India. This is also known as Ajmer Sharif .It is believed that people visiting Ajmer Sheriff praying with conviction will again eternity with bliss. Hazrat khwaja Mouniddin Hasan Chisti, likewise, is known by different names such as, khawaja gharib Nawaz baba, Sultan-Ul-Hind, khawaja gharib Nawaz Ajmeri, khawaja saheb, and khawaja Ajmeri saint Mouniddin Chisti. The Dargah Sharif houses several tombs, Daalaans, variety of buildings and courtyards, most of them expressing Mughal architecture.

History: Ajmer is a popular city of Rajasthan with unique splendour of nature's endowment, nurturing the heritage of Rajput supremacy and Islam's religious fervour. Its master piece is its Fort of Garh Beetli, also referred as Bithali, named after Shah Jahan's trusted General Bithaldas Gaur. It was here that khawaja Muinuddin chisti established the permanent foundation of Islam in India in 1192 A.D. applying his spiritual powers and rendering his religious preachings. Ajmer also has underwent historical incidents like Thomas Roe, ambassador of king James I of England, having his audience with Emperor Jahangir in 1616 A.D. planting British Raj in India by obtaining a charter of free trading by the East India Company. Shah Jahan

proclaimed his emperorship only at Ajmer after the death of Jahangir in 1627 A.D. And again the decline of Mughal Empire had its beginning only at Ajmer caused by the furious battle in 1659 A.D. held between Aurangzeb and Dara Shikoh. Many other events can be quoted in Ajmer's long history of about 1400 years. Dargah Sharif ,which is khawaja saheb's Dargah attracts large number of people every year who seek the spiritual blessings of the great saint. Flowers, Chaddar, Attar and Incense can be offered in the Dargah Sharif of Hazrat Gharib Nawaz (R.A). Devotees can also feed people who also feed people who are coming to the Dargah Sharif.

Nagore Dargah :-

The famous nature dargah also is known as Hazrat syed shahul Hamed dargah and is constructed over the Tomb of Sufi Saint Hazrat Nagore shahul Hamid at Nagore in the southern part of Tamilnadu in India. Shahul hameed has been responsible for making miracles happen and cured many physical ailments of king Achutappa Nayak of Thanjavur in 16th century. Shahul Hameed is also known as Nagore Andavar (God of Nagore) and this dargah is said to be one built by the great people devoted to shahul Hamid where main contributions were from Hindus. Out of the five minarets, the one built by Thanjavur maratha ruler Pratap Singh is the tallest. This dargah has now become a great pilgrim center. It is here that Hindus and Muslims live with coordination and understanding.

The most important function celebrated at Nagore Dargah is the Kanduri festival, a fourteen-day commemoration of the

death anniversary of Shahul Hamid. The normal ceremonies in the dargah are offerings with musical instruments viz Nadaswaram, which is a Hindu tradition.

Further, the Shifa Gunta, the pool in the Dargah is said to be more sacred; pilgrims take holy dip in it. And the family of Yusuf perform all rituals regularly with a committee taking care of the maintenance of the dargah as per High court direction.

History: In 16th century, the Achutappa Nayak, king of Thanjavur gave away 200 acres of land to the associates of Shahul after he cured the king's of his disease and on a portion of this land, the dargah was built. Sensing about his death, Shahul Hamid advised his adopted son Yusuf to bury him at this place and Yusuf on doing so, also stayed at that place for ever. Thus, a Mausoleum came up at this place.

It was Pratap Singh, the king who prayed for a son, with the blessings of Shahul, built the biggest Minaret, which is of 132 ft around 40 meters. Also, the son of Pratap Singh donated 4,000 acres of agricultural land to the Dargah and over a period, the Dargah became more famous due to European rules, Nawab of Arcot rules and Maratha kings as also Tipu Sultan.

Bara Shaheed Dargah :-

Bara Shaheeb dargah is a mausoleum located in Nellore District of Andhra Pradesh state of India, where memorial tombs of 12 warriors who gave their lives in a battle are installed.

This dargah is particularly famous because of its Rottela panduga festival ,celebrated during Muharram time ,in which millions joins to place their wishes and also come back to acknowledge the grace by offering rotis to people who come with Similar wishes at that time.

People from all parts of the world visit this place to give their roti offerings at the Sandal festival and this place is a small village with a population of around 500 people living in the nearby village called vaynad.

History: The Bara Shaheed dargah had been constructed in memory of twelve martyrs, who lost their lives in the battle believed to have held before 1200 years, whose chopped heads fell in the place where this Dargah now exists. These warriors fought the war aiming at Peace, good will and Communal harmony, but became the victims of the war at the end.

The important Muslim festival Mohharram is celebrated in a grand manner over a period of time, when in the 11th and 12th functions, a sandal festival is observed when large number of devotees come with special prayers for relief from their difficulties in health, living, delay in marriages, etc and offer bread in the nearby tank as an acknowledgement of fulfillment of their prayers. It is also a custom for the ones who come with prayers to pick up those breeds for them to offer bread in turn when their wish fulfillment occurs. Lal Dargah ,which is Red Dargah, is another Dargah situated within the compound of Shaheed Dargah.

Things to do: The sandal celebrations at Bara Shaheed Dargah are called Rottela panduga, also known as Rotiyon ki Eid meaning Festival of Breads in Islamic terms. Many people having immense faith that wishes made during this festival at the dargah are fulfilled to their satisfaction. Millions have been blessed with answers for their prayers, acknowledging which they visit this place for the second time during Sandal festival and offer Rotis (Bread) in the pond to another set of people who come there with similar kind of wishes, which they accept near the adjacent pond.

The wishes and prayers are for different purposes for which rotis offered, each of them having a nomenclature observed over a period of time, such as

- Rozi ki Roti, which is the bread offered for employment
- Rizq ki Roti, which is the bread offered for food
- Shadi ki Roti, which is the bread offered for marriage
- Sehat ki Roti, which is the bread offered for good health

There are many more types of wishes according to the type of need that one has.

Jan Pahad Dargah:

Jan Pahad Saidula Dargah is a Sufi Shrine in Nereducherla town in Nalgonda district of Telangana, India. People from different religious faiths visit the holy Shrine on the occasion of the annual Urs festival conducted here. This Dargah is established over the tomb of saint Mouniddin, also known as Shaheed and

Jan Pahad Saida. All the religious rituals and Urs festivals are observed in this Dargah regularly. The Qawwali performances and the Sandal Sharif ceremonial procession conducted during the Urs festival here are attended by large number of devotees, many belonging to Faith's other than Islam too.

History :

According to legends, it is at this place Shaheed alias Jan Pahad Saida attained martyrdom before 400 years, the natives priding themselves to carry the name Saidulu claiming that they were born by the grace of the blessings of the Saint of Jan Pahad Dargah. Many couples donate swing sets to the dargah as an acknowledgment for the Grace of the Saint in granting them a progeny.

Jan Pahad Dargah in Nereducherla mandal sees a sea of humanity every year during the Urs festival with people belonging to different religious faiths, not taking this Urs festival as one belonging to Muslim community only.

The Tribal Hindus outnumber the Muslim devotees at the Jan Pahad Dargah festivals and this Dargah is known as a typical example of an institution promoting Communal harmony, integration of a secular nation and a perfect forum for multi-religious integration. The population here shares a close affinity with this famous pilgrim center, many of them naming their children as Saidulu and Janaiah which are names of saint Mouniddin, alias Shaheed and Jan Pahad Saida.

Devotees offer hens as their prayers at this historical dargah, while interestingly, the devotees cutting across religious bearings offer coconuts and eggs to the ant hill believed to be the symbol of Goddess Nagadevatha, who dwells in the ant hills in front of the famous dargah. People of this area believe that Almighty is one and the saint of Jan Pahad blesses everyone with his powers, relieving people of their illnesses and other afflictions.

The frame of the Dargah is multiplying year by year, getting spread throughout the country, as is evident from the ever growing number of devotees. The Urs festival here has wonderful Qawwali performances, Sandal sharif ceremonial procession and other popular rituals of Islam, all of them organized in a superb manner by the Telangana state waif Board every year.

(b).The Urs :

Urs comes from Arabic and literally means “wedding”. The death anniversary of a Sufi saint in South Aisa, is usually celebrated as wedding anniversary at the saint’s dargah (shrine or tomb).

URS is one of the festivals that has a significant place in the list of festivals of India with a message of unity and brotherhood.

‘Urs’ have a particular significance in Sufism.

Urs means- the celebration of the day of death of a Saint, Pir.

This day is considered very sacred and holy in the Muslim community.

On this day, Dargah of the fair or Pir is cleaned and decorated with beauty.

In India, Urs of Sufi Saint Mouniddin Chishti Ajmer and Hazrat Amir Khusro's Urs of Delhi are very famous where qawwal and singers come from across the country and entertain the gathering with the music.

Followers of Sufi ideology believe that the birth of Sufis is beneficial and gladness for the world. But the importance of Urs in Sufis is more than this anniversary celebration.

The death of the Sufi saint is called 'Visal', which means "the reconciliation of lovers".

'Ajmer Urs' in the dargah of khwaja Muinuddin chisti in Ajmer in Rajasthan, India is world famous.

The Urs is a symbol of Hindu-Muslim unity and world peace. This Urs is the Significant identity of mutual brotherhood.

It is considered to be one of the most important festivals in the Muslim calendar and is celebrated with great fervor all across Ajmer.

The pilgrims who come to seek the blessings, make rich offerings called nazrana at the holy spot where the saint has been entombed.

The Urs is initiated with the hoisting of a flag on the dargah by the successor representative of Chisthis. It is done on the 25th of Jamadi-ul-Akhir(sixth lunar month), with the accompaniment of music. On the last of the sixth month, the

Jannati-Darwaza (gateway of heaven) is flung open early in the morning. People cross this gate seven times with the belief that they will be assured a place in heaven.

On the 1st of the Rajab, the tomb is washed with rose water and sandalwood paste and anointed with perfumes. This ritual is called ghusal. The tomb is then covered with an embroidered silk cloth by respective successor.

At night, religious assemblies called mehfil are held in the mehfil-khana, a large hall meant for this purpose. These are presided over by the respective representative of the dargah. Qawwali are sung the hall is packed to capacity.

An important ritual that marks the Urs festival celebrations is the cooking of the sacred Kheer or milk pudding that is later distributed to the devotees who throng the grave.

(iii).THE OBJECTIVE OF THE STUDY :

“Aimed to Study the amity between Hindus and Muslims”.

(iv).METHODS OF STUDY :

In the present investigation it has been intended to prepare a systematic ethnographic account of dargah and Communal harmony of people at the annual celebrations of the Urs festival.

The methods applied for gathering and analyzing the data are of great importance in influencing and evaluating the quality

of research assignment. For the collection of data anthropological methods and techniques were followed viz. Observation, Interviews, participant observation.

To collect detailed information of the dargah and Urs, I selected three categories of informants- i) Muslim informants were selected, who could provide me data about the background of dargah and their traditional activities.ii) Informants are having some political position in the Village.iii) Some Hindu religion people were selected, who could provide me correct information of Hindus traditions during the annual Urs celebrations and ceremonies'. I should mention here that it was very difficult to find Informants of one's choice. But my father as a key Informant helped me to consult whom and where they were available, sometimes I never hesitated to collect data from any villager readily available.

For any kind of social research, qualitative data are most useful for gaining knowledge of the phenomena under study which facilitates the work of analysis and taking the field notes. So the methods of field observation and interview are most essential tools for collection of accurate and reliable data from the field.

Observation, as a non-technical method of social research is most useful for obtaining valid and reliable data because it provides a scope to observe the phenomena in the natural situation without relying upon the information supplied by the people. Since it provide a chance for laboratory type study, the social phenomena are to be observed in the natural

surroundings where they take place. So non-controlled observation is one the best method of data collection which can be made by self participation with the villagers as an active member of their group.

Interview is another method of social research tool which enables to study abstract and intangible factors of Situation. Which can be even studied through direct observation and moreover which is also not known to others except the respondents. It is necessary to make interviews to all individuals and rather to select key Informants who are involved in the particular events. Moreover through interview, some case histories are also obtained from the key Informants which is helpful to correlate the present situation with their past experiences.

Keeping this basic knowledge in mind, I started field work adopting interview, both observation and Participant observation used for collection of data. Due to non-availability of documentary evidences individual interviews were conducted.

(v).Area Of Study :

The study was conducted in thoomkunta village, leeja mandal , Gadwal District,Telangana State. The selected study of 'Dargah' was located at the outskirts of the village,which is established in the middle of the Agricultural land. The location of Dargah of present study was 200km far from the Hyderabad city, telangana and 70km near to the Kurnool town in Andhra

Pradesh and 50km close to the Raichur district, Karnataka state.

(vi).Organisation of the Dissertation :

The Dissertation comprises of four chapters and brief contention of each chapter is given below:

Chapter- 1, is the Introduction chapter which deals with the problem of study, review of literature, Objective of the study and Methods of study, Area of study.

Chapter – 2,

section-I: is devoted to the Demographic profile and the universal of dargah under study.

Section-II: is devoted to Category of the pir/peer of a dargah.

Chapter- 3, deals with my description of the Urs celebrations.

Chapter – 4, deals with the summary and conclusion. In this chapter, I can conclude as a Participant observer what had experienced during Urs celebrations in the village.

CHAPTER – 2

THE UNIVERSE OF STUDY



Section- I

The Universe Of Study :

Udoor Saab Dargah (also called Mera Saab Dargah or Udur Saav dargah or Udur chettu Dargah or Udur saab Mera Saab Dargah) is a dargah built over the tomb of the Sufi Saints 'Sri Udhur Saab and Mera Saab Swamy.' It is located in Thoomkunta village,ieeja mandal gadwal district in the state of Telangana, India.

The Dargah locally known as Udoor Tatha, Udur Chettu (Telugu). The dargah is believed to be over 300-400 years old. People from different religious faiths visit the holy Shrine on the occasion of the annual Urs festival.

The dargah celebrates a three-day Urs per annum,that is attended by sizable amount of devotees. It is mandatory to remove footwear outside the Dargah and keep head covered at all the times once you enter the Dargah.

It is located on the outskirts of the village at a distance of 1/2km. It sets an example of Communal harmony in the THOOMKUNTA village as people of varied Faith's seek blessings there to stay safe. Generally 5000 thousand families from this village and neighbouring places visit this

dargah during the annual Urs celebrations. Visitors not only come to attend from this state of telangana and Many devotees comes to attend this dargah from neighboring states too I.e Andhra Pradesh and Karnataka.

According to the beliefs of the locals, offering prayers in the Shrine keeps one safe and away from mishaps and evil spirits. In spite of being a Muslim saint, Udoor Tatha/Udoor saab has more Hindu devotees, than worshippers from the Muslim faith. The people come here in harmony and that there is no discrimination of any form ad all are treated equally. People offer their prayers, make wishes and prepare langar here.

The devotees believe that if they make a wish at the dargah, it will come true. Some people usually can come here to find a peace. During the Urs, food has been prepared for nearly two thousand devotees by the dargah management.

The dargah is taken care by the Priest from Muslim community only. Dargah is opened on every Thursday for the visitors during the normal time.

To celebrating the annual Urs festival, funds being collected from Hindu and Muslim families every year by the elderly persons and the Priest of dargah in the village.

Devotees offer hens and sacrifice sheeps as their prayers at this Dargah, while interestingly, the devotees cutting across religious bearings offer coconuts and Rice with Mutton kurma.

The people believe that Almighty is one and the peer of Udur and Mera saab blesses everyone with his powers, relieving people of their illnesses and other afflictions.

The Dargah has become a popular destination for both Hindus and Muslims. They come here and make a wish and when it is fulfilled they return and offer 'Chadaar' and sacrifice the sheeps and some donate things to Dargah.

The Urs is also an occasion for shopping and joyrides. The area around the dargah becomes a fairground with ferris wheels, slides for children and other attractions, as well as venue for brisk business.

With word spreading that sales here can be profitable, a growing number of vendors try to find a slot – on carts, on the ground, in small shops and stalls – selling toys, bangles, posters, clay idols, imitation jewelry, eggs, milk, lottery tickets, handbags and more.

Photographic Architecture Of Dargah

Front side of Dargah :



Interior of Dargah:





Tombs of Udur saab and Mera saab



Left side of Dargah:



Right side of Dargah:



DESCRIPTION OF ARCHITECTURE OF DARGAH

The Dargah architectural structure is in the form of Rectangular shape. Dargah has main gate at the entrance, usually front side of the Dargah and remaining two gates at both left and right side of the Dargah. Back side of the Dargah has no gate. Totally Dargah has 3 gate walls. Interior part was situated with the tombs of the peers I.e., Udur saheb and Meera saheb.

Dargah has been designed and constructed by the 14 vertical poles around. Front side has 4 poles and Back side effects 2 vertical poles stands' alone. Internally has 6 vertical poles around tombs of the Dargah. In between front, back and left, right has two vertical poles.

Inside Dargah has coated with black, white, grey , bluish green Marbles and Italian tiles. The Dargah was built among Neem tree. Front side on upper level of gate wall is coated with horse on which Silver Umbrella has designed.

Each and every side wall tip of the Dargah has constructed and designed in the Pentagon shape. On upper level of Tombs of Dargah has situated plates of semicircular shape. Internal structure has designed with Horizontal Silver poles around the tombs of pirs.

Non-Visitors of Dargah:

There were admixture of religious communities present and living around the village, such as Muslims, Hindus, Christians. Among them both Muslims and Hindu religious backgrounds were attending and visiting the Dargah. But the people of Christian faith could not visit this Dargah, although they always encourage and support for the celebrations regarding the Dargah in the every annual Urs celebrations. It is believed that, people of Christians Faith's and beliefs ,they would not attend any other religious temple, mosques, it is only the place where they go to worship is the Church. According to the rules and regulations around the Christian religion, they won't visit the Dargah too.

Renovations and Reconstruction of the Dargah :

The Udur tata Dargah is completed its major construction in the year 2020-2021 by the contributions from the Village people from Hindus and Muslims. The main contributions for the construction and development of the Dargah are as follows:

Smt. P. Rasul Bee, contributed 3,50000 rupees for the development of the compound wall. Smt. A.savaramma given 1,51,000 rupees for the C.C.road and steel.

Timmappa donated Minar and Kristanna donated Dargah gumbaz granite horse vigraham. The vendi / silver malida tatta (plate) given by p.khaja sir. Silver Umbrella/ vendi godugu donor is lalamma. Ragava Reddy donated vendi/ Silver Gandam tatta or plate. The shed of the Dargah donated by kesava reddy. The granite has donor is Laxmidevamma. Tiles donated by the Mabu saab. Current and doom light was donated by p. Bhasha.

CASE STUDIES

Interview-1 :

Name: k.Ramulamma ; Gender: Female

Age : 43 yrs ; Religious affiliation: Hindu

“It is considered very holy place in the neighbourhood with people dropping in before heading on some important assignments. It is believed a visit to the Dargah will get them success. We used to visit Dargah during annual Urs festival and offers coconut+sugar,Agarbathis and Rice with Mutton curry. And newly married couples could visit the Dargah and offered coconut and wishes for happy and

prosperous life. If anyone buy new vehicle could visit Dargah and worship,” She said.

Interview-2:

Name:Boya Nagendra ;Gender : Male

Age:32 yrs ; Religious Affiliation: Hindu

“We come here since our childhood days. It is a place where humanity and brotherhood takes the lead over other issues. Interestingly people cutting across religious barriers come here to realise their wishes. So many devotees come from other villages cities and states like Karnataka, Andhra Pradesh to fulfil their dreams and aspirations,” said Nagendra.

Interview-3:

Name: k.Pavani ; Gender : Female ;

Age: 29 yrs

Religious Affiliation: Hindus

“ Since our childhood, we used to went to Dargah on the new year’s occasion of Ugadhi festival and offered coconut, sugar and worshipped there. And on the Urs day, we offer coconut, sugar, pappulu and worship with Agarbathis. From recently, we were offering Mutton and did sadinpulu in this Dargah. And after completing the worship in the Dargah, priest used to put Angaru Bottu and

Sambrani on the forehead of the devotees, which is the symbol of Good to be done in the every assignments,” said Pavani.

Interview-4 :

Name: Timmappa kummari ; Gender: Male

Age: 72 yrs ; Religious Affiliation : Hindu

“ During my childhood years we used to visit Dargah on the Urs day and there we did sadinpulu(worship), often we offer coconut as prayers at this Dargah. At that time from my family, we were not offered and sacrifice any sheep. It is them, the golla(kurva/shepherd) community offered and sacrificed sheeps as their prayers has to be come success. But From recently, not only golla community in the village, other caste groups also offering and sacrificing sheeps, goats. Before commencement of Urs celebrations, village elders could collect a contribution from each and every family in the village and with that money, they used to do some accomplishments for the Urs celebrations,” he said, during my field work.

Interview-5:

Name: k. Satyamma ; Gender:Female

Age: 66 yrs ; Religious Affiliation: Hindu

“ We visit Dargah during the Urs celebrations and we offer coconut, flowers. It is claimed, nobody cut any trees residing at the Dargah, because they felt as sacred trees. If anyone else would cut those trees, they will face bad and evil things in their life. Whereas anyone has Mokku(pre) for the Dargah and it comes success, as a result, they will sacrifice sheeps,” said satyamma.

Interview-6:

Name: Bagyamma ; Gender: Female

Age : 55 yrs ; Religious Affiliation : Hindu

“ We visit Dargah on the occasion of Urs festival mainly and we believe that, this Urs was celebrated for village wellness and this sacred Dargah of Udur tata blessed everyone in the village and neighbourhood blesses everyone with his powers. During visit to Dargah we usually bring coconut, flowers Mutton and offered those in front of Uduru tata and prayed for the triumph in every aspect of work throughout the year. It is believe that, people suffering from lack of children, usually went their and pray for child and tie a thread to the sacred tree (ragi- chettu), after sometime the couple blessed with baby, they come return to this Dargah and they offer and

sacrifices sheep to the udur Dargah . Finally they celebrate the day with joyfully with their friends and relatives,” said Bagyamma, while interviewing her my field work.

Interview-7:

Name of Research participant : K.JAGADEESH

Gender : Male ; Age: 46 yrs

Religious Affiliation : Hindu

“ We visit Dargah on the occasion of Urs celebrations celebrated every year during my childhood. We used to offer coconut, flowers , and mixer of sugar + pappulu and prayed for the success and good health. And did sadinpulu and spent some time in the Dargah and then came back to home. Urs was celebrated before commencement of Ugadhi festival in the every anniversary,” his said while my pleasure interview with him.

Interview-8 :

Name: kummari kesanna ; Gender: Male

Age: 58 yrs; Religious Affiliation : Hindu

“ We visit to Dargah on the every anniversary of Urs festival celebrated with offering coconuts , mutton rice and worship there. Although somebody could attend with

green flag ,with Sheep(pottelu) sacrifices in front of Dargah and they offered flag with drums and music and place that flag on the middle of the Dargah,” he told me.

Interview-9 :

Name : k govindu; Gender: Male ; Age:49yrs

Religious Affiliation:Hindu

“ We visit Darga on the Urs festival celebrated every year and we offer coconut Agarbathis and worship there. On this auspicious day, we could invite my relatives and friends to celebrate this Urs together. We sacrifice one sheep and cook at the home , eat that food with family members and relatives, and enjoy the day with full of joy and drinking,” govindu said.

Interview-10 :

Name: Manikyamma ;

Gender: Female

Age:46 yrs ; Religious Affiliation:Hindu

“ We shall go to Dargah on the Urs day. And we shall too visit Dargah on the remaining days in the year, while we could have some assignments and during marriages. Whenever we visit Dargah, we could have to offered

coconut, Agarbathis and worship there, and prayed for success in the assignments,” said by her.

Interview-11 :

Name : Sriram ;

Gender: Male ;

Age: 24 yrs ; Religious Affiliation : Hindu

“ I could visit Darga since my childhood. I visit ,because of my parents and family members were visiting there. I used to go there with my friends for some pleasure. I enjoy the celebrations were did during the Urs festival,” said by him.

Interview-12:

Name: Shenkar

Gender: Male; Age: 26 yrs

Religious Affiliation: Hindu

“ We visit the Dargah on the occasion of Urs festival celebrations, and there by, prayed for the good health and prosperity in life. My parents offered coconut, sugar, pappulu for the udur tata,” Shankar said.

Interview-13:

Name: k prabhakar

Gender: Male ; Age: 27yrs

Religious Affiliation: Hindus

“ I and my family members could visit the Dargah on Urs festival and offered some sugar, coconut and Agarbathis to the Dargah and worship there. I prayed for my marriage to be done too early because of my parents were searched for bribe for me from few months back. We believe that, udur saab would hear my Words and blesses me to get married in the very soon,” said by him.

Interview-14 :

Name : Naresh kumar

Gender: Male ; Age :21yrs

Religious Affiliation: Hindus

“ I visit Dargah during my childhood with my parents. My parents offered coconut, flowers and Mutton rice, roti. My parents told me that, if you have any dream, you can pray

in front of Meera saheb Dargah, your dream will come true then. Actually I am preparing for to get higher education in reputed institutions, so that I prayed for to get fulfil my dreams,” said by Naresh kumar.

Interview-15 :

Name: venkatesh

Gender: Male ; Age: 23 yrs

Religious Affiliation : Hindus

“ We visit the Dargah during the annual Urs celebrations. We used to offer coconut and Agarbathis to the Dargah and spent sometime there after worship. We eat prasadam given by priest and come back to home and cook Non-veg ,rice ,rotis eat together with family members,” said by him.

Interview-16:

Name: K Narayana

Gender: Male ; Age:36 yrs

Religious Affiliation : Hindu

“ We visit Dargah on the occasion of Annual Urs festival. With blessings of udur Meera saheb Dargah, we got a lot of happiness and healthier life. During the Urs day ,we will go from my home with sheep, flag stick green colour and with great sounds of sounds and music, we arrived there,

and sacrifices the sheep in front of Dargah and offered coconut, and after 3 rounds of pradikshana around the Dargah. After some time come back to home and prepare and cook Mutton curry with Biryani rice. After that, we eat lunch with all together, ”said by him.

Interview-17 :

Name: Narasimhulu

Gender: Male; Age:35 Yrs

Religious Affiliation : Hindus

“ We visit Darga mainly Urs time. For Urs celebrations, number of devotees visit and worship, and offered their prayers. We offer chaddar (holy green and red cloth) with Agarbathis and coconut, and also too offer sacrifices of sheep for the Dargah. After that ,sacrificed sheep was brought to home and prepared food and feast is delivered to all family members and friends, ” said by him.

Interview-18 :

Name: Anjaneyulu kummari

Gender: Male; Age: 58 yrs

Religious Affiliation : Hindu

“ We often go to Dargah ,once in a week just for sitting below the peaceful space of the Dargah. We visit Dargah on the auspicious Urs day with all family members and

relatives who have been invited. The Dargah management borrow Uddani, challa Kaduva ,panakam dutta, muntha has made with clay from KUMMARI community. In return they get blesses from the Dargah,” said by him.

Interview-19 :

Name : Laxmidevi ; Gender: Female; Age: 58 yrs

Religious Affiliation : Hindus

“ We go to visit Dargah during annual Urs festival celebrations celebrated every year and offered coconut, flowers, Agarbathis, chekkara(sugar), pappulu and we did worship and sadinpulu to the Dargah and pray for healthier life to my children. I often go to visit Dargah on the normal days, because of which, when my children got suffering with illness and sick ,go there and worship there as prayers for speedy recovery of my children,” said by her (Laxmidevi).

Interview-20 :

Name : Nagamani ; Gender: Female; Age : 36

Religious Affiliation: Hindus

“ I and family members went to Dargah on the occasion of Urs panduga and we celebrated this festival with hoisting of flag in the Dargah and by sacrificed sheeps, and after blood flow to Dargah from sheep, we bring Back that

sacrificed sheep to the house and then we clean the skin of the sheep and Cook it well and feast will be delivered Among family members and friends, relatives. And the next day of the Urs ,we again visit Dargah and offered coconut, flowers etc and spent sometime there and to bring Angaru Bottu and put that vermilion on forehead, which was a symbol of blesses from the Dargah,” said by Nagamani.

Interview-21 :

Name: Gudise Ramanna

Gender: Male; Age: 60

Religious Affiliation : Hindu

“ We visit Dargah during Urs time and on the Urs day we offered coconut and mixture of sugar+pappulu and sacrifices hen as a prayers. We also participate in the Urs celebrations and Gandam festival,” said by him.

Interview-22:

Name : Vannamma ; Gender: Female; Age: 60 yrs

Religious Affiliation : Hindu

“ We visit Dargah on 3 day Urs festival. First day of Urs is ‘ the Gandham festival ,which will be start by evening onwards and uptown early morning Gandam would be delivered to Dargah with lot of music, band ,drums

playing. Every body enjoys the festival with lots of love and participation, irrespective of religion and caste. On the next to morning, every family visit Dargah and offered coconut and sacrifices sheep, hens as their prayers,” said by her.

Interview-23 :

Name :Krishna

Gender: Male; Age:36 yrs

Religious Affiliation : Hindu

“I’m visiting this Dargah since from my Marriage. Previously, I have not stayed in the village during my childhood. Since then, I visited Dargah during the Urs panduga,” said by him.

Interview-24 :

Name :Jayaram k

Gender: Male ; Age:26 yrs

Religious Affiliation: Hindus

“ I’m visiting Dargah since my childhood during the Urs with my parents. Then there, my parents offered coconut as their prayers and in the home, we could prepare Mutton or chicken as festival feast and eaten by all,” said by him.

Interview-25 :

Name : Somanna

Gender: Male ; Age : 47

Religious Affiliation: Hindus

“ We visit Dargah and took blessings before going to do any assignments and during marriage ceremony. Although, we could visit Dargah on the occasion of Urs festival celebrated in the every year. And we offered coconut as my prayers,” said by him.

Interview-26 :

Name : venkateshwarlu

Gender : Male; Age:36 yrs

Religious Affiliation: Hindus

“ We could visit Dargah during Urs festival and offered coconut, Mutton, rice as Taliga, and sometime we also offer and sacrifices sheep, hens as well, when the farm gives more profits, ”said by him.

Interview-27 :

Name : Sujatha

Gender: Female; Age:33 yrs

Religious Affiliation: Hindus

“ We visit Dargah on the occasion of Urs festival and we offered coconut, Agarbathis, chekkara and we pray for good yields In the farmland and worship,” said by her.

Interview 28 :

Name : k Rajasekhar

Gender: Male; Age: 25 yrs

Religious Affiliation: Hindus

“ We always visit Dargah on the celebrations of Urs every year. I visit Dargah during Thursday, for to prayed for to get good Mark’s in my Studies and offered coconut as my prayers,” said by him.

Interview-29 :

Name : Timmaraju

Gender: Male; Age: 23 yrs

Religious Affiliation: Hindus

“ I’m visiting and visited Dargah since my childhood with my parents. When I was studying my schooling, I visited and prayed for ,I would get good education and Recently, I was preparing for competitive exams, I went to Dargah and worshipped and prayed to get good job in the government sector. I visited and prayed, due to the belief of my parents ,” Said by him.

Interview-30 :

Name : kurva Dabba givindu

Gender: Male; Age: 70 yrs

Religious Affiliation: Hindus

“ We’re visiting Dargah since my childhood, during the celebrations of Urs festival. Once upon a time Urs had celebrated at the time of Ugadhi festival. Day before the Ugadhi, Gandham has to be delivered from Mullah Valla house to the Dargah. On the Day of Ugadhi festival, Urs is being celebrated every year. From Recently Urs is celebrated every year on the date fixed by Dargah authorities, Muslims community, which is declared by the very priest in the surrounding areas of the village. First day of Urs is Gandam festival, second day is called Urs celebrations and the third is celebrated as Jharthulu,” said by him.

Interview-31 :

Name : kadupunoppi Narayana

Gender: Male; Age: 63

Religious Affiliation: Hindus

“ We called The Dargah as udur tata. We visit particularly on the auspicious day of the annual festival. The sandal (Gandam) procession is the first important activity of the three- day Urs of the Dargah, which will witness rituals and

other activities such as lighting of lamps, pour pots of water in front of the sandal procession and second is Urs is celebrated and many devotees attend and offered coconut ,sacrifices sheeps, hoisting of flag is being done and finally, third day is jarthulu could be done,” said by him.

Interview-32 :

Name : Mahabub bhasha

Gender: Male; Age: 59 yrs

Religious Affiliation: Muslim

“ The Dargah has history above 100 yrs ago. The ragi chettu and vepa chettu (neem tree) are the symbol for traced back to historical significance, these trees has chronologically two to four hundred years back. These Dargah has tombs of brother’s namely, Udur saab, Mera saab. On behalf of and middle of the Dargah, there were two vepa chettu, and one ragi chettu (tree). In this Dargah, 3- a- day Urs could be celebrated every year. First day, Gandam (sandal procession) Sharif started from night 7.20 pm . Second day, daytime Urs festival celebrated from morning to evening. Third day ,from 9 o clock onwards, jarthulu held and this is Mugimpu ceremony (ending ceremony of Urs),” said by him, during my visit to Dargah.

Interview-33:

Name : Moulali saheb

Gender: Male ; Age:55 yrs

Religious Affiliation: Muslim community

“ The horse could be brought from Uttanur village for the sandal procession/ Gandam ceremony. The Darga has Above two centuries old. Next to that every year ,the family from the Muslim community, whom has their series that year will held this Gandam ceremony. This family also called as Mullah vallu. From that Mullah house ,the horse riding Sandal procession will start and will be ended at the Dargah. Actually every year Urs festival celebrated during Ugadhi festival,” said by him.

Interview-34 :

Name of the research participant : Sheksha

Gender: Male; Age: 36 yrs

Religious Affiliation :_ Muslims

“ Udur Saab, mera saab has residing in the Dargah From Mullah house, sandal procession held at. 3 day Urs is celebrated. This year Urs is celebrations on March 18, 19, 20,2021 will be held,” said by him.

Interview-35:

Name: Badi khajanna

Gender: Male; Age: 58 yrs

Religious Affiliation: Muslim community

“ The Dargah is situated outside the village and land belongs to the boya community, they donated this land to Dargah. The Urs is celebrated by collecting the chanda (contribution) from every family belonging to Hindus and Muslims. This Dargah is situated below the Neem tree, ragi trees. The flags hoisting on above the Dargah. Malija (sweet) is prepared by Mullah family on the Gandam ceremony day and which distributed to all the people,” said by him.

Interview-36 :

Name: Bade saab

Gender: Male ; Age: 61 yrs

Religious Affiliation: Muslim

“ The Dargah has no written evidence about its existence. But we believe that, this Dargah is traced back to 400 years back due to the resemblance of trees about their existence in years. Malija, sweet is prepared for Gandam ceremony and distributed to all. Next on the Urs day ,food and prasadam were prepared by Dargah management and which is distributed to all the devotees, who visit the Dargah,” said by him.

Interview-37 :

Name : Shekshavali

Gender: Male; Age: 65 yrs

Religious Affiliation: Muslim

“ The Dargah has tombs of Muslims saints, who came to this place centuries ago and settled here below these trees and after some time, they deceased here and kept them here below the trees. This may be real or not , I don’t know but the people here spoke about it from many years ago. Since my childhood, my fathers and grandparents celebrated the Urs in this Dargah during summer season mainly,” said by him.

Interview-38 :

Name : Rafic Basha

Gender: Male; Age:49 yrs

Religious Affiliation : Muslims

“ We believe that, this Dargah is very sacred and many devotees attend and visit this Dargah not only from local residents also come too far from. The Dargah is actually, attracts more devotees during the Urs celebrations. Despite of it , Urs is celebrated about 3 days. Many offerings and sacrifices of sheeps, hens being held here. The Dargah is floating with blood of sacrificed ones. People here believe that , if they sacrifices sheep ,they will get success in their every assignments and works,” standby him.

Interview-39 :

Name : phakir

Gender: Male; Age: 45 yrs

Religious Affiliation: Muslims

“ We visit Dargah on every Religious festival celebrated in the Muslim community. We often visit and worship Dargah with dignity. Mainly we visit Dargah on every Thursday. Specifically Dargah numerous devotees attracts during Urs festival. 3 days of Urs festival celebrations held here. First day, Gandam ceremony and second day ,Urs and 3rd day is Jharthulu,” said by him.

Interview-40 :

Name: Chandh Basha

Gender: Male; Age:49 yrs

Religious Affiliation : Muslims

“ The Dargah is famous for the Urs celebrations held annually. The celebrations held in 3 days. Many devotees visit and offered coconut , Agarbathis and sacrifices sheep in numerous. On first day, Gandam, secondly Urs celebrations and thirdly, Jharthulu held.

The sandal procession held and which is prepared by Gandam chekka, flowers . The sandal procession will held by horse riding , during that time , Malija sweet (which is

*prepared already in Mullah house) , bring chaddar for to place on the tombs of the Dargah, this Gandam ceremony will be delivered to the Dargah with lots of music , drums playing and Band playing and many arrived devotees and lovers took the blesses from the great priest who is invited to the Gandam ceremony,” **said by him.***

Interview-41:

Name : Mabhi

Gender: Female; Age: 54 yrs

Religious Affiliation: Muslims

*“ We went to Dargah especially, on the Urs festival celebrations. And we offered coconut, malija and Mutton curry as a prayers. We often visit Dargah to worship our Religious festivals like Ramjan, Moharram, etc.,” **said by her.***

Interview-42 :

Name: Usenakka

Gender: Female; Age: 47 yrs

Religious Affiliation: Muslim

“ We went to Dargah on every Religious festival of Islam and worship there and prayed for the peace and happy life. We often visit Dargah during the sowing season, prayed

for the good crops and yielding. And offered coconut as a prayers. We went to the Dargah on the auspicious day of Urs festival celebrations,” said by her.

Interview-43:

Name : ChandBee

Gender: Female Age: 41 yes;

Religious Affiliation: Muslim

“ We visit Dargah during the festivals of Ramjan, Moharram, Urs etc. And often offered coconut as a prayers. During the Urs festival, we offered coconut, Mutton, rice as well. I could also go to Dargah while my children were suffering from depression or sickness and prayed for their speedy recovery,” said by her.

Interview-44:

Name : farzana

Gender: Female; Age: 37 yrs

Religious Affiliation: Muslims

“We visit Dargah on the occasion of festivals and ceremonies celebrated oftenly. Urs is the great one to celebrate in the Dargah. We offered coconut, Mutton, rice as a Naivedyam. Newly married couples could visit Dargah on the Thursday and prayed for their happy marriage life and worship with offerings,” Said by her.

Interview-45:

Name : Shakeer Hussain_Basha

Gender :_Male_ ; Age: 38

Religious Affiliation: Muslims

“We visit Dargah on the occasion of Urs festival celebrations and all Religious festivals of Islam calendar. Offerings were mainly coconut, Mutton rice, and sometime sacrifisal of sheeps as well. We also visit Dargah, when whoever’s it may be suffering from evil species and evil spirits. We believe that, this has many powers and will save us from any evil things and species. That’s why, this place attracts many people here,” said by him.

Interview-46:

Name: Nijamuddin

Gender: Male ; Age:27 yrs

Religious Affiliation: Muslims

“ We visit Dargah since my childhood on the every festival with my parents. I visit Dargah, because of my parents were visiting it. During my exams time , I used to go there and prayed for good luck in the ongoing process. Whenever, I wish to go for any work or assignments, I wish udur tata to get support and success in those,” said by him.

Interview-47:

Name : Md.Abdullah

Gender: Male; Age: 50 yrs

Religious Affiliation: Muslim

“I visit Dargah during Urs celebrations and Gandam festival and other festivals. Along with my family members and friends, we visit Dargah on the occasion of Urs festival and offered ccoconut,Mutton, follav rice and we were all together did sadinpulu and spent sometime before the Dargah. Iprayed to get good earnings in my business work. For do the Sambrani in the Dargah during the celebrations, the Sambrani Burney is required and which is by KUMMARI community and they sent it back to Dargah before commencement of Urs celebrations,” said by him.

Interview-48:

Name: sheik Subhani

Gender: Male; Age: 24 yrs

Religious Affiliation: Muslim

“ I wish to go to Dargah on my birthday and offered coconut as my prayers and since my early years , I went to the Dargah with my parents and on the day of Amavasya , I wish to go to Dargah to get every fine. Sometimes, If

anyone brought new things or vehicles, they wish to there and worship that vehicles and things in front of the Dargah. And which is the symbol for to keep safe us from evil spirits,” said by him

Section-II

Name of the Peers and The Reconstruction of the history of the Peers :

The name of the Peers of the Dargah are ‘Sri Sri Sri Uduru saab , Mera saab swami’. The name of the Peers locally pronounced Uduru tatha or Udur Saav/ Uduru saheb, meera saheb tatha.

They both belong to Muslim/ Islam community. They came here centuries ago , to spread Islamic faith in the minds of local people who might be the Hindus because, which is believed that , Christian community Faith’s not attending and visiting the Dargah during Urs festival and some other Religious festivals and ceremonies.

Therefore, the Christian community people around this area may be arrived during the colonial period and some

may be adopted Christian faith during the time of British period.

So Hence, the local people of the Hindus and Muslims believe that ,the both Peers may be arrived this place during the colonial/ western people impact. Because this whole district of Mahabubnagar during colonial era , ruled by the Nizam kings.

So the arrival of the Peers udur saab and Meera saheb quite easy during that time.

There is no clear cut evidence about arrival of the Peers in the minds of local. Which is because of the so many centuries passed away and many generations have completed after the existence of the tombs of the Peers of the Dargah.

Later by, there is a lack of transfer of information about Peers from generation to generation, this is the main drawback for the future generations.

There is no data and documents were available about the history of Peers and their respective names. The local residents are the source to get the name of the Peers and for the Reconstruction of the history of the Peers.

Narrative :

Name of the Narrator : Shekshavali

Gender: Male; Age:65 yrs

Religion: Muslims

Narration- “ The Muslims saints ,who were the brothers namely, udur saav, mere saav. They reached out this place may years back ago. They arrived here to spreading the Islamic love and message of God and teachings to the people.

Both the Peers has settled below the trees and many years, they diseased here and due to the local love towards the Peers and their family ,they buried here.

And it is believed that, they both did many services and lots of good things to be done for the local, they started to visit

the burial site and constructed the Dargah on the tombs of the Peers.”



CHAPTER- (3)

The Urs and its Celebrations during the Pandemic :

Three-day celebrations of the ‘Sri Sri Sri Uduru saab, mera saab swami’ vari Dargah’ Urs festival holds annually in March. This year began from 18.03.2021 to 20.03. 2021. Before the commencement of this Urs festival, the Dargah has completed some renovations and due to its extensive

Reconstruction of Dargah, the management is inviting devotees for the inauguration ceremony of Dargah on the same day of Urs celebrations. The inauguration held on behalf of the sri sri Mahabub saheb, pusuluru swamy varu



is the chief guest to inaugurate the Dargah.

Note : Invitation Banner for the Inauguration of Dargah and Urs celebrations.

The three day Urs festival had noticed from 18.03.2021 to 20.03.21 . On Thursday, there would be procession of sandal Sharif or Gandam followed by Band and drum play and on Friday , there would be Urs- chader and the celebrations would conclude on Saturday with Jarthulu.

1).Gandam festival :

The first day of celebrations is Gandam festival or sandal procession. Which was started on date: 18-03-

2021, Thursday, from evening 6PM to Midnight 1AM on next day. The Gandam is prepared by sandalwood paste and Malida sweet is prepared at Mullah ancestral priest house. The Gandam ,flowers and chader, sweet malida was brought from the priest Mullah house with Sambrani,



Agarbathis.

The celebration usually begins with the procession of Urs- Sharif' wearing sandals/ Gandam on horse by the ancestral priest house of the village to the Dargah.

The horse was brought from the Uttanur village, which is considered very sacred by the people and horse is make up with green and red coloured chader and on above the horse, silver Umbrella was hold. Malija sweet plate carrying by the person from priest family. Flowers and chader also hold by Mullah family member's. The green colour flag also carries by Mullah family and Sambrani was burn beside the horse. The in front of the horse , the chief guest, famous priest 'Sri Mahabub saheb' followed by everyone.



This sandal procession hold rally for a long time. Devotees would take blessings from priest and sacred horse. So many people here, during this sandal procession, put a pots of water in front of the horse wearing Gandam. People this ritual of water flow would start from Mullah house and would conclude this water practice at the Dargah. Generally ,people of younger generation followed by the rite of water flow. Its looking unimaginable that, every individual would tries to do hold no of pots of water offered at the horse.



This Ganda rally procession would followed by the events of the Band melam and Music playing. With several musical events occur during this rally.



The people here, believed that , if the young Men and women, would practices the rite of water sheds at the horse, they fulfill their prayers as successfully. Some young girls would do this rituals because of to get good life partner. Some married women practices the rituals ,as they blesses with children. If anybody has suffering with disease, they too practices this water ritual.

After a few hours, the sandal procession is reached to the Dargah. The sandal/ Gandam is actually sandalwood powder which will later be made into a paste. Then sandal is taken by Mullah priest and Elders of the village. The sandal paste is used to wash the inner sanctum of the Dargah.



After cleaning of the tombs of the Dargah with holy water and then Chader would be covered around the tombs of the Peers, with mixture of different colours of flowers also covered by priest.



The flag hoisting would be done on the top of the tree above the tombs of Peers. And the Sambrani would be kept in front of the tomb and the Silver Umbrella would be covered on the top of the granite horse vighram. Finally the sweet malida would be distributed to all and spent sometime to discussion on everything about village, people etc...then everybody would leave the Dargah around night 4am on 19.03.2021(Friday).



Malida sweet

2). Urs celebrations : The Urs held on 19.03.2021(Friday), started from Morning 8.30am onwards. The day draws people from many communities – Muslims as well as Hindus. Thousands of devotees from Andhra Pradesh, karnataka and from neighbouring districts and villages will be participating in these celebrations. Due to covid-19 ,celebrations were held in a simple manner last year , devotees were not allowed to participate in the celebrations. This year expected many devotees. With the help of the village Panchayati and serpanch ,temporary bathrooms and toilets were also set up in the area of the Urs to prevent open defecation by the people. Special measures were also taken up to maintain sanitation at the Urs with an intention to ensure cleanliness. Gram Panchayat and Dargah management was supplying drinking water to the people at the Urs through water tank. The health kits also set up by the village Panchayat at the Urs.

However, It is very difficult to maintain social distancing norms, people's here believe that the Udur saab tata blesses everyone with his powers, relieving people from this covid-19 pandemic situation and our lives would be normal in very soon.

Although, the village Panchayat had tried with their efforts to allow minimum numbers of at a time in the Dargah.

Besides its secular appeal , this Urs also draw farmers seeking fortune for their land.

“Panta, pairu, pillalu (yield, crop, children) will be good, that is why we come regularly to the Urs,” says gowramma, a farmer who belongs to the chakali community. She along with her husband ramudu, have come from Vaddepalli mandal in gadwal district.

“Once upon a time, a local shepherd’s sheeps went missing. He searched everywhere but could not find the sheeps. Then he came across the Dargah of the Udur and mera saab swami, prayed there and promised to sacrifice a sheep every year on the occasion of Urs celebrations. By the time he went sheep yard , his sheeps had returned.

Some pilgrim, visitors and devotees narrates other stories- of how anxious couples blessed with children, alcoholism was cured and illnesses relieved. The devotees attending



in numerous and offered coconut pappulu, sugar and Agarbathis. Some of them brought sheeps to the Dargah with their families and relatives with Lots of drum sounds.



And every family, who would sacrificing sheeps, also holds one green flag in their hands. The playing of drums were uptown the Dargah.





Once the devotees reached the Dargah , firstly they all taken up 3 rounds around the Dargah with their offerings. Ever one enter inside the Dargah and offered coconut and



some one offered Mutton rice to the Dargah and worship there with their offerings as their prayers. Sacrifices the sheeps outside the Dargah.



Sacrificed place for the devotees



The cutting of sheeps neck by the Muslim men. In return, he would get the money.



The flags hoisted above the tombs ,which is the symbol of peacefulness and many visitors, pilgrims worship inside



the Dargah. In return priest of the Dargah would give blessings to the devotees. Every devotee would offered dakshina (contribution)to the Dargah.

After completing the sacrificial program and offerings.



Everyone would take the prasadam and food provided by the Priest of the Dargah. Every one would eat it peacefully and then went back to home with their half offerings and sacrificed sheeps.

This process would takes upto the afternoon around 2pm. And then Again in the evening time of the Urs, oftenly devotee visit Dargah and spent sometime with their family and friends.



These both are the koya tribe, who were visited Dargah during the Urs and begged for the money from every household in the village. It is said that, they were the nomadic people from place to place, where there could be any festivals and celebrations.

The Urs is also an occasion for camel riding for the children. For the camel pastor, camel is the only way to earn money for his livelihood. Actually, he came from very far place



Bangalore. If any one wish to ride the camel, they must have to pay the ₹30 per ride.

The Urs festival was also an excellent occasion for the shopping, joyride , playing games and jumping dias. The area around the Dargah and in middle of the village



becomes a fairground for ferris wheels ,and other attractions , as well as a venue for a brisk business.



Jumping dias



-Sugarcane



- Rings throw



-Sellers of playing material for the children



There were words spreading that sales here can be profitable , a number of vendors try to find a slot on the

ground in small shops and stalls – selling toys, Bangles, posters, lottery tickets and playing cards and hand bags etc.



Standing of coin- The number of pilgrims and devotees believe in this practice of standing in coin alone. If anyone have any wishes in their minds ,they wish to remind them in the hearts and would start to stand the coin inner sanctum of the Dargah.

Once the coin has stand alone ,then their wishes become



comes true. Which is very interesting things, besides Urs celebrations. Numerous people would have to practices the rituals of the standing coin.

This Urs festival celebrations becomes home to many beggars and they were come to each and every family, demand for money and food and Mutton for to eat.

People also distributed food for the poor and beggars, who were avail at that minute.

On this Urs day, each family prepared Mutton as their meal and enjoyed the day with taken up the drinks and wines.

Visitors, pilgrims come here, year after year ,irrespective of their caste and religion , driven by faith , by hope and



perhaps by the prospect of a delicious meal provided by Dargah management.

(3). Jharthulu :

The Jharthulu would be held on 20.03.2021(Saturday) started by morning 8:00 AM. Which is the third day of the Urs celebrations and this is the final day of the Urs festival. On this day, especially the Mullah Vallu, ancestral priest family come here and entire Dargah will be again cleared and clean with sacred water , rose water.

After completion of the cleanliness of the inner sanctum of the Dargah and outside of Dargah, where the sacrifices of sheep were held by the devotees on the second of the Urs. And then every hoisted flags would be replaced from above the tombs to tip of the trees of the Dargah.

Next to that Sambrani spreading would be done inside of the Dargah and offered coconut ,Agarbathis and Naivedyam would be too delivered to the Dargah and the Priest would have to worship the Dargah with all the offerings presented that time.

Then the priest, and Mullah vallu would taken up the relief from fasting and taken the prasadam.

They would be stayed at the Dargah upto the afternoon and then leave everyone from the Dargah.

Finally Mugimpu (ending) ceremony performed peacefully and successfully.

CHAPTER-4

SUMMARY AND CONCLUSION

SUMMARY :

The three- day annual Urs festival of Sri Udur saab and Mera saab swami vari Dargah, also know as Udur chettu, Udur Tata located at thoomkunta village has commenced on a Religious note in leeja Mandal in Jogulamba Gadwal district on 18.03.2021 ,Thursday.

The biggest Urs celebrated in the village attracts thousands of devotees from both telugu states Telangana and Andhra Pradesh , also from Karnataka. The speciality of the Urs is that it receives devotees from all faiths. Interestingly, the Hindu devotees particularly, outnumbered the Muslims.

The three day fete commenced with Gandam sahreef (cleaning the tomb of the Udur saab and mera saab swami with rose water and sandal paste) at around 3: 30 am on Friday.

Many devotees attended the sandal procession held at night on Thursday and the most important ritual of the three day Urs festival had taken out on Friday.

On Friday 19.03.21, the devotees hoisted flag in the Dargah and worshipped, prayed and had sacrificed sheeps to Dargah nearly 500 sheeps went sacrificed as their prayers. This was happened about to noon time. And many cultural activities also had noticed from first day of the Urs to till the end day. The feast also delivered to the devotees and poor people who were surrounded near by Dargah. Lastly, on 20.03.2021 (Saturday) at the Dargah, the jarthulu was performed and Udur saab tata Urs had completed peacefully.

CONCLUSION :

This chapter indicates my experiences during the Urs celebrations, as I could participated in that festival as a participant observer. This Dargah is a place where brotherhood and bonhomie between as many religions could be seen flourished and prospered at it's best and the Dargah shrine witnessed a rush of devotees throughout the day. Whether Hindu, Muslims or other communities no matter , the aroma and fragrance of the Dargah went them into cheerfulness and a belief of fulfilment of their prayers ensues in them. This Dargah have for generations hosted people across all religions and caste. The three- day Urs celebrations of the Dargah, that appeared for brotherhood and affection , for equal treatment to everyone irrespective of their caste or creed. There is no

discrimination against women, who were also participated very well. During this celebrations, no communal riots had happened, and while the Urs celebrations has gone communally sensitive and many locals also saying words, this place for many generations not witnessed any public violence during the Urs celebrations, of course at the normal time too. This Udur saab Dargah and this Urs celebrations promoting religious harmony and brotherhood. And this is the symbol of common culture and peaceful co-existence of Hindus and Muslims. Therefore, the Udur saab and mera saab Dargah had developed the syncretism and continuation of unity in diversity and synthetic traditions among the people in this village and neighbouring villages still exist. Hence my Auto-Anthropological study proved the communal Amity between Muslims and Hindus.

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