

JAHANGHIR PEER DARGAH : A SYMBOL OF RELIGIOUS HARMONY

Ankam Jayaprakash

Lecturer in History, Government Junior College, Kodumur, Kurnool Distt, Andhrapradesh
Email: amkamajayaprakash@gmail.com

Abstract: Jahanghir Peer Dargah is one of the famous Dargahs in Telangana state. This famous dargah is belonged to Sayyad Gousoddin Jahanghir and Sayyad Burhanuddin who had come from Iraq during 15th Century A.D to spread peace and religious harmony. These people lived throughout their life here working for the people and gradually died in this place. Their disciples constructed their graves which eventually became a holy place for both Hindu and Muslims. Now this Dargah is internationally famous. Jahanghir Peer Dargah is located at Annul Narva village in Rangareddy District of Telangana State. Devotees come from the countries like Pakistan, Iraq, Iran, Soudi Arabia Kuwait, Malasia, Japan and Indonasia every year to attend the annual festival which held in the month of January every year. It has become one of the busiest pilgrimage centers as people believe their wishes will be fulfilled here.

Key words: Dargah, Peer, Sufi, Islam, Mysticism.

1. INTRODUCTION:

“It is the message, not the man, which is important to the Sufis.” — Idries Shah,

In the Deccan (South India) region in Hyderabad city and on its eastern side at the distance of 32 miles there is one village and it is known as Annul Narva or Newman Narva. Some person calls it as Newman Nirva and also some person calls it Vemen Narva and so the real name of the village is not known and also in the official records its different names are available but at last its old name was found as Yenimidi Nara and its Urdu translation will be Rupees 8.50. In the local village many persons think number or word 8 as unlucky and so with the name Rupees 8.50 village name the local persons think that unluckiness was added as per thinking of this village. So as per above information it is known that once this village was well known as unlucky one.

2. Sufism:

Islamic mysticism often referred to as the internalization and intensification of Islamic faith and practice. Sufis strive to constantly be aware of God's presence, stressing contemplation over action, spiritual development over legalism, and cultivation of the soul over social interaction. In contrast to the academic exercises of theology and jurisprudence, which depend on reason, Sufism depends on emotion and imagination in the divine-human relationship. Sufism is less a doctrine or a belief system than an experience and way of life. It is a tradition of enlightenment that carries the essential truth forward through time. Tradition, however, must be conceived in a vital and dynamic sense. Its expression must not remain limited to the religious and cultural forms of the past. The truth of Sufism requires reformulation and fresh expression in every age. Sufism or *tasawwuf*, as it is called in Arabic, is generally understood by scholars and Sufis to be the inner, mystical, or psycho-spiritual dimension of Islam. Today, however, many Muslims and non-Muslims believe that Sufism is outside the sphere of Islam.

3. Sufism in India:

Muslims entered India in 712 A.D under the Arab commander Muhammad bin Qasim, by conquering the regions of Sind and Multan. This historical achievement connected South Asia to the Muslim empire. Simultaneously, Arab Muslims were welcomed along the Hindustani (India) sea ports for trade and business ventures. The Muslim culture of the caliphate began to permeate through India. Sufism has a history in India evolving for over 1,000 years. The presence of Sufism has been a leading entity increasing the reaches of Islam throughout South Asia. Following the entrance of Islam in the early 8th century, Sufi mystic traditions became more visible during the 10th and 11th centuries of the Delhi Sultanate and after it to the rest of India. A conglomeration of four chronologically separate dynasties, the early Delhi Sultanate consisted of rulers from Turkic and Afghan lands. This Persian influence flooded South Asia with Islam, Sufi thought, syncretism values, literature, education, and entertainment that has created an enduring impact on the presencof Islam in India today.

Sufi preachers, merchants and missionaries also settled in coastal Bengal and Gujarat through maritime voyages and trade. In India the four major *silsilas* to take root were Suhrawardiyya, Chishtiyya, Qadiriyya and Naqshabandiyya. From these major orders many suborders such as Shattariyya branched out. Every tariqa has a silsila. Silsilas originated with the initiation of Sufi orders which dates back to the Islamic prophet Muhammad. Most silsilas trace their lineage back to his cousin and son-in-law Ali bin Abi Talib such as the Qadiriyyah, the Chishtiyya, the Noorbakhshiaand the Suhrawardiyyah orders. However, other silsilas owe their ancestry to other caliphs such as the Naqshbandiyyah order of South Asia is through the Caliph Abu Bakr.

4. History:

It is the fact that these pious personalities were real brothers. So as they were very close in their worldly lives and in this same way they are also together after their death and the situation will be same till the Day of Judgment. Actually these pious persons are different and they are known as Jahangiruddin and Burhanuddin. As both were two different personalities but were one and like the same. So as per saying of the Urdu language that one body with two souls so in this matter now the time is watching this live fact by its eyes and till the Day of Judgment it will watch the same. Both two holy personalities who possessed two different names have become one name and so it is well known and famous one name as Jahangir Peeran. Their father's name is Ahmeduddin and he was a resident of Baghdad city. After the death of their father these two brothers came to India. They faced many problems in their journey towards Delhi. After reaching Delhi, they wanted to visit Deccan (South India). In the Deccan they visited the city of Gulbarga, the capital city of Bahmani kingdom. They participated in wars and expeditions and in which they were seriously injured and reached to the place where their mausoleum is situated and after some rest on the stone which is available on their head side of their graves and as the blood was passing too much from their bodies due to serious injuries and too much passing of blood they both became unconscious and in this condition they have died and at that time these pious were very young and left the world un-married.

5. The Urs:

The Urs is death ceremony of a Sufi saint celebrated at Dargahs . The Urs of these two holy brothers is celebrated every year on the grand scale. During the Urs ceremony on this day sandal ceremony is organized and on the next day lights are illuminated on the mausoleum. After some years it is practical that the Urs ceremony will be celebrated on next Thursday after Tilsankaranti. On this day sandal ceremony is organized and on the next day lights are illuminated on the mausoleum. On this occasion people from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs which takes place on the above date at the famous mausoleum of Hazrat Jahangir Peeran every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings

6. The religious harmony:

It is one dargah which Hindus too visit in large numbers and offer prayers Jahanghir peer dargah is symbol of religious harmony. Irrespective of religions many people visit every day. Irrespective of their beliefs, people come here and mingle, setting an example of communal harmony and oneness. Interestingly, the number of Hindu devotees visiting the shrine is more on certain occasions. About the saints buried here, it is believed, that they were soldiers who came along with an army from Baghdad (Iraq) and martyred in a battle waged for the Golconda kingdom. However, some years after their death, a shepherd who lost a few of his sheep prayed at their graves and eventually got them back. Miracles began happening at the revered burial site and word soon spread of the divine powers of the dargah. It is said that all one has to do is a pray with total belief and their prayers are answered. The ritual is very simple. One has to make five rounds around the graves of these blessed souls, offer your prayer and tie a red chord around one of four minarets. There are various stories as to why the dargah is deserted at nights. It is said Hazrat Jahangir Peeran does not like to be disturbed by people at night and wants to live in peace.

7. CONCLUSION:

Jahangir peer dargah is symbol is of religious harmony. Hazrat Jahangiruddin and Hazrat Burhanuddin are taking rest in this place and the devotees and visitors will visit at the shrine for the fulfilment of wishes and desires. The visitor who will visit the shrine and pray Allah for the fulfilment of their desires and wishes for the sake of the sheikh's names and due to the kind grace of Allah his desires and wishes will be fulfilled. As per history record they belong to a family of Banu Hashim of the A In the tomb in the right side grave Jahangiruddin was buried and whose age was 18 years old at the time of his death and his younger brother Burhanuddin was buried by the side of his brother's grave on the left side and whose age was 19 years at the time of his death and both of them martyred in their young age on the way of Allah for the teaching ad preaching mission of Islam. Allah's last prophet.

REFERENCES:

1. Martin Lings, (2005): What is Sufism? (Lahore: Suhail Academy, 2005; first imp. 1983, second imp. 1999), p.12: Mystics on the other hand-and Sufism is a kind of mysticism-are by definition concerned above all with 'the mysteries of the Kingdom of Heaven
2. Titus Burckhardt , (2009): Art of Islam: Language and Meaning (Bloomington: World Wisdom, 2009), p. 223.
3. Alexander D.Knysh,(1946): Şūfism: A New History of Islamic Mysticism, Islamic cultures and societies to the end of the eighteenth century.
4. Muhammad Emin Er, (2008): Laws of the Heart: A Practical Introduction to the Sufi Path, Shifâ Publishers, 2008,
5. Shaykh Muhammad Hisham Kabbani, (2003): Classical Islam and the Naqshbandi Sufi Tradition, ISBN 978-1-930409-23-1
6. Jonathan E. Brockopp , (2010): The Cambridge Companion to Muhammad, Muḥammad as the Pole of Existence, Cambridge University Press, p. 130
7. Muhi-E-Din Ibn Arabi, (1983): The Seals of Wisdom (Fusus al-Hikam)
8. Fariduddin Attar, (1977) : Ilahi-nama – The Book of God ,John Andrew Boyle (translator)
9. Lawrwnce Paul Elwell-Sutton, (1975): Sufism and Pseudo-Sufism
10. Muhammad Emin Er,(2008): Laws of the Heart: A Practical Introduction to the Sufi Order, Shifâ Publishers, 2008, ISBN 978-0-9815196-1-61.
11. Mohammed Ali Khan Mujjaddi,(2009): Khaja Gharib Nawaz.