

Rise Of Islam In Kashmir Valley

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Abstract

Kashmiri Muslims are ethnic Kashmiris who practice Islam and are native to the Kashmir Valley in Indian-administered Kashmir. Sunni Muslims represent almost all of Kashmiri Muslims. They call themselves "Koshur" in their own tongue. The Kashmir Valley was converted to Islam in large numbers in the fourteenth century. Mir Sayyid Ali Hamadani, a Persian Sufi mystic from Hamedan in western Iran, spurred this by reaching Kashmir three times in the 1370s and 1380s with hundreds of pupils, many of whom settled in Kashmir. Invasion of Islam began in the 12th and 13th centuries. The first Quran in Kashmir was calligraphed in 1237 AD by Fateh Ullah Kashmiri, who is understood to have been an Islamic scholar in Kashmir at the time. Bulbul Shah, also known as Syed Sharaf-ud-Din Abdur Rahman Suhrawardi, was the first Muslim missionary to set foot in Kashmir. The current essay emphasizes the expansion of Islam in Kashmir Valley and the significance of renowned Islamic scholars who spread its teachings there.

Keywords: Islam, Muslim, kashmir, contribution

1. INTRODUCTION:

"Up to 725AH, the practice of religion was not widespread in Kashmir. Renchan Shah and a sizable crowd hugged under the command of Hazrat Sharaf ud din alias Bulbul shah. On the implication of his preceptor, he built a substantial Khanqah along the Bahat River's bank, which cost a sizable sum of money. As a result, this Khanqah is the first to be built in Kashmir. He allotted the proceeds from numerous villages to pay the Khanqah's servants. Because of such pantry's existence during the reign of the Chak Kings, the mohallah is known as bulbul lankar. Another group of Sufi saints then descended upon the valley to begin the process of Islamization. Due to their living, kind, compassionate, and loving character and dedication to serving the suffering people regardless of their caste, creed, or rank, the Saints come to be held with great honor. In every region of Kashmir, hundreds of mosques were built after the reign of the Renchan. Some of famous mosques are; Masjid Renchan Shah, Khanqahi Mu'alla, Khanqahi Wala, Khanqahi Aala, Khanqahi Kubrawi, Masjid Jamia Ali, Mullshah Masque, Khanqahi Faizababd, Khanqahi Sayed Barkhurdar, Khanqahi Syed Muhammad Madni, Nay Masjid, Khanqahi Baba Ismail, Khanqahi Malik jala thakur, Khanqahi Shamsi, Khanqahi Drwagjan, Khanqahi Chisti, Jamia Baramullah, Khanqahi Sopore, Jamia Sopore, Khanqahi Makhdoomi, Jamia Shopian, Khanqahi Shaikh-Noor-u-Din etc.

2. RESEARCH OBJECTIVES:

1. To understand how Islam spread and what impression it had on Kashmir Valley society.
2. To draw attention to the crucial role renowned Islamic preachers had in bringing Islam to the Kashmir Valley.

3. DISCUSSION:

Arrival of Mir Syed Ali Hamdani

Mir Sayyid Ali Hamadani (Persian: c. 1312-1384 CE) was a Persian scholar, poet, and Kubrawiya Sufi Muslim saint. He was born in Hamadan, Iran, and traveled to Central Asia and Kashmir to pursue Sufism. In 1384 CE, he died in Kashmir and was buried in Khatlan, Tajikistan, at the age of 71-72. Throughout his reign, Hamadani was also referred to as the Shah-e-Hamadn ("King of Hamadan"), Amir-i Kabr ("the Great Commander"), and Ali Sani ("second Ali"). The famed Sufi master Sayyid Ali Hamdani arrived in Kashmir in 1384 A.D. at the head of a well-organized journey consisting of his 700 followers, most of whom were highly evolved spiritualists in their own right. For the genuine Islamization of Kashmir, Hamdani devised a well-thought-out plan. He instructed his disciples to disperse to all areas of the valley and use live demonstrations to win over citizens. The core ideas of our holy scriptures are in line with the teachings of Sufis and Saints. They established a community based on justice and equality and transformed the area into a peaceful, Islamized region. They shaped the people and helped them find their spiritual paths and inner tranquility. While the spread of Islamic teachings in Kashmir was greatly assisted by the Sufis from Central Asia and Persia.

Hazrat Mir Muhammad Hamdani

The son of Hazrat Shah Hamdani, Hazrat Mir Muhammad Hamdani, was born in 1372. and received from his father the title of spiritual heir. According to legend, Shah Hamadan left him instructions to carry out the mission and stay in Kashmir. In addition, he provided Maulana Sirahi two letters with the direction to deliver them to Khawaja Ishaq Khatlani and Noor Uddin Jafar Badakhshi following his passing. When the two holy men visited Mir Muhammad Hamdani to express their condolences for the passing of his father, he asked them for the two documents. Khawaja Khatlani gave him the will but left the heir apparent paper out, saying he would only do it after seeing that he was competent of handling it. He underwent internal transformation as a result, served the Khawaja Sahib for three years, and later studied under Noor Uddin Jafar Badakhshi to learn about intrinsic conduct. He succeeded to his father's position since he was qualified for it. In accordance with his father's advice, he got into two marriages to deepen his ties to Kashmir instead of severing them, creating two links—one material and the other spiritual. He stayed here for eleven years, finishing the task that his father had started. Similar to his father, he went to considerable lengths to convert Kashmiri Muslims to Islam and to eradicate all non-Islamic rituals, practices, and beliefs.

Nund Rishi (Sheikh Noor-ud-din)

In reality, the rise of the native Sufi organization known as the Reshi movement was what caused Kashmir to truly become Islamic. We can all agree that Sheikh Noor-ud-Din (Nund Reshi) had a greater impact on the development of Islamic culture in the valley than any other Central Asian Sufi. The contribution of Noor-u-din has demonstrated the Islamic cultural meditations in Kashmir, which is primarily a Hindu-Buddhist setting. The impact of Sheikh-ul-Aalam permeates all aspects of life, including culture and literature. Sheikh-ul-Aalam had an impact on Kashmiris by his words and deeds. He had an effect on Kashmir's social and cultural life. In his paper, G.N.Gowhar states: "During the previous three thousand years, close to a dozen famous persons can be considered to have contributed to the evolution of what we call Kashmiri culture. However, a handful of individuals, like Amir Kabir, Lalishwari, and Sheikh Nooruddin, gave the cultural movement some direction. Here, I'll stick on highlighting Sheikh Nooruddin's efforts to the revolution and evolution. Sheikh-ul-Aalam puts a lot of effort into helping people develop their spirituality and moral principles. On the basis of religion, he alters the lives of common people. He changed the average people's perception of the world from a materialistic one to a spiritual one. He was the forerunner of Kashmir's mystic poets. The Muslim Saints of Kashmir practiced mysticism and sufism, which is an abstract relationship between man and his divine creator. The universality of Islam, human values, peace, love, selflessness, humanity, dignity, justice, and equality were the core messages of the Sufi Saints and Reshis. They had an openly self-sacrificing existence. Bulbul Shah, Mir Syed Ali Hamdani, Mir Mohammad Hamdani, Sheikh-ul-Aalam Sheikh Noor-ud-Din, its four disciples, Sultan-i-Aarifeen Sheikh Hamza Makhdoom, and others are some of Kashmir's most revered Sufi Saints. Both of them genuinely preach the concept of global brotherhood.

4. CONCLUSION

Islam in Kashmir's society placed a strong emphasis on brotherhood and togetherness, cutting over traditional family, clan, and ethnic bonds. It allowed kings to expand their kingdoms and empires to include more ethnic and linguistic

groupings. Beginning in the early 14th century, a Muslim Sufi preacher from Central Asia and Persia named Mir Sayed Ali Shah Hamdani brought the religion to the area. Islam should work to advance justice, equality, and respect for others in society. These are Islam's fundamental principles. Other outstanding individuals, including Syed Ali Hamdani, also made a significant contribution to Islam in Kashmir.

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