

PalArch's Journal of Archaeology of Egypt / Egyptology

A BRIEF STUDY OF VARIOUS SLASIL E TASWWUF IN KASHMIR: AN ANALYTICAL STUDY

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Bashir Ahmad Malik, Dr. Maqsood Ur Rehman, Dr. Abdul Naseer, Aziz Ahmad, Dr. Zia Ullah, Dr. Asad Ullah. A Brief Study of Various Slasil E Taswwuf in Kashmir: An Analytical Study -- Palarch's Journal of Archaeology of Egypt/Egyptology 19(2), 1229-1237. ISSN 1567-214x

Keywords: Various, Taswaf, Kashmir, Practices, Traditions, Rishi Lineage, Islamic Revolution,

ABSTRACT:

Sufism has been a movement in Kashmir which has created confusion in the spiritual life of its people. Sufism in Kashmir reflects the practices of Kashmiris, Pundits and Muslims. Here Sufism is not like other Sufi traditions as it exists in different parts of Central Asia and South Asia. Sufism in Kashmir replicates the practices of Kashmiri, Pundits and Muslims. Kashmir became the foundation of Islam through his teachings. Besides, Kashmir has had a large number of its own Sufis who have been connected with different sects of Sufism. These Sufis belonged to all the sects of Sufism. Besides, the local spiritual lineage of Kashmir has also been famous here which is called Rishi lineage made the cradle of Islamic civilization. These Sufis concreted the way for the Islamic Revolution in the history of Kashmir through their composition and compilation services. The arrival of these sequences in Kashmir and their historical background will be defined in this research article.

INTRODUCTION:

Kashmir is known as heaven on the earth by virtue of its attractive beauty and climatic discrepancy. This beautiful land has always attracted the people from outside either they were defeat, visitors or preachers. It is the region which has been a place of cross cultural and civilizational activities. Thus, it is to be claimed that since ancient times, this region is a cultural mosaic with religious history. The ancient religions such as Buddhism survived till 5th century AD followed by Hinduism with analogous forms and these religions had a momentous influence on the Kashmiri society. Finally, Islam replaced Hinduism in fourteenth and fifteenth century and added new dimension to the life of the people of Kashmir, which later became the populace faith of the people. The conversion to Islam in Kashmir did only take place by virtue of Sufis' involvements and societal physiognomies of Islam. Their advent from central Asia and Persia induced the non-Muslim to embrace the Islam. First name amongst the Sufis is Syed Abd-ur-Rahman Bull Bull Shah from Turkistan who started the preaching of Islam. It was the Reign of Rinchan Shah who later embraced Islam on the hands of Syed Abd-ur-Rahman, Bull Bull Shah. The king after changing his religion chose the name of Sultan Sadr-ud-din, is also to be claim as the first Muslim king of Kashmir. The conversion of King from Buddhism to Islam was a landmark achievement of Sufi saint Bull Bull Shah, which paved the ways for gradual spread and preaching of Islam. Essentially, prior to king Sadr-ud-din, Kashmir was passing through political confusion, state and society was totally controlled and divided into cast system by the Hindu dominated class. The highest and dominated caste was the Brahmins (upper class) who were the guardian of religion and beneficiaries of royal sponsorship. The rigidity of cast and class discrimination of Brahmanism created inequality and exploitation of the masses. Therefore, the lower caste society of Kashmir was only on the mercy of Brahmins, who used to treat the lower class in insensitive manners. In an atmosphere the lower class society of Kashmir valley was ready to accept any of religion that could prove to be the alternative to get rid the exploitation of Brahmanism. To this, it was an easy for new religion to attract the suppressed class of Kashmiri society and finally Islam achieved it by the devotions of Muslim Sufis.

Suhrwardi Order In Kashmir:

This order was presented in Kashmir in the early fourteenth century A.D. by Sayed Sharf ul din Bulbul Shah. Who was a disciple of Sheikh Ni'amatullah Farsi and Sheikh Ni'amatullah Farsi was himself one of the disciple of Sheikh Shahabu'd din Suhrwardi(1144-1234)¹.

Sayed Sharf ul din bulbul shah was from Turkestan. He go on abroad along the journey under the direction of his preceptor and arrived in Kashmir during the reign of Sehdave (1301-20). At that time Ranch'an Shah was ruling in Kashmir. Ranch'an Shah was overwhelmed by his commitment and adaptation and was converted to the religion of Islam. Meanwhile, all his followers accepted Islam². Subsequently began the progression of regular publication of Islam in Kashmir. He called him with the name of Sadr' ul' din. Sultan built a monastery near his own palace with the attached Langer khan 'a (Alms

house)³. Syed Bulbul shah passed away in 727 and he was buried in his own Khanqah.

The famous Suhrwardi saint is Sayed Muhammad Asfahani, he arrived in Kashmir during the region of sultan Zain ul Abidin (1420-70). He was supporter of Sayed Jalal ul din Bukhari of Uch universally called Makhdoom Jahanian (1308-84)⁴. Firstly, he lived in Srinagar then in the village of Kanpur. He became popular as Sayed Jhan baz Wali⁵.

The third suhrwardi saint is Sayed Ahmad kirmani⁶. He was initially from Kirman and before coming to Kashmir he migrated to India' after that he arrived in Kashmir during the region of sultan Nazuk shah. Sultan also built a khanqah for Sayed Kermani at Narwara in Srinagar. After his death, he was buried near the tomb of Sheikh Bhau'D din in Srinagar.

Sayed Jamal'd Din Bukhari was another prominent Sufi saint of Suhrwardi order. He arrived in Kashmir in the first half of the sixteenth century. Sayed Jamal' D din Bukhari did not stay for long in Kashmir⁷. He, however, left a permanent mark on the Sufism of Kashmir and gifted the suhrwardi order with stability and firmness throw his disciple Shaikh Hamza⁸.

Sheikh Hamza Makhdoom was popularly known in Kashmir as Makhdomu'l Alm and Mahbobu'l Alm Kashmir⁹. He got his early education from Sheikh Ismail Kubrawi. Sheikh Hamza received education in fiqh and some works of Sayed Ali Hamdani from Lutfullah.

Sheikh Hamza saw the demise of Shah Mir dynasty and the rise of the Chaks and was witness to a very crucial period of the history of the Kashmir. During his time inner conflicts between the Shi'as and Sunnis vitiated the religious climate of that country¹⁰. Sheikh Hamza breathed his last on 24 Safar 984 AH, he was buried on the slope of Koh e Maran in Srinagar, where in his lifetime he used to spend long hours in meditation. His Shrine is an object of worship and a place of pilgrimage for Kashmiri Muslims even to this day¹¹.

Baba Dawaood Khaki, Baba Haidar Tulmuli, Khawaja Ishaq Qari, Khawaja Hassan Qari, Mulana Shams'l din Paul are most important disciples of sheikh Hamza¹². Baba Dawood khaki was most eminent among these.

Naqshbandi Order:

This order was introduced in Kashmir by Sayed Hilal. He arrived in Kashmir during the region of sultan seconder (1389-1413). Sayed Hilal is said to have been a direct disciple to Khawaja Bhau'd din Naqshbndi¹³. He lived a quiet life and died on 14 Rabee ul Awal 86AH at the village of Ash 'am north of Kashmir where he had settled down¹⁴. Mir Sayed Amin was only one disciple who left by Sayed Hilal and was popular in Kashmir as "Wasi Sahib". He was the second son of sayed Husain Behaqi¹⁵. Behaqai Begum, the wife of sultan Zain'l Abidin Bud Sha adopted him as a son. He led a life of seclusion at Ash 'am. When Seyed Hilal breathed his last, Amin moved to Srinagar where he restricted himself to a room near Koh'i Maran¹⁶.

Sayed Amin became a victim of a political plot. Some of the frustrated Kashmiri nobles had differences with the Behaqi Sayyeds, because of their arrogance. They launched an astonished attack on them on 30 Zeeqa'da 889AH. In this incident about 15 members of Sayed family were killed and Sayed Amin was one of them. He was buried at Ali Kadal on the bank of river Jhelum in Srinagar, where his tomb exists today¹⁷.

Khawaja Khawand Mahmud revived this Sufi Chain in Kashmir at the end of 16th century AD. The Naqshbandi Order received the great attribute with the several visits he paid to Kashmir.

Qadiriya Order:

Followers of this Silsila are spread all over the Islamic world. This order was introduced in Kashmir, sometime in the second half of 16th century by the famous Sufi Sayed Niamatullah Sha Qadri¹⁸. It is said that he was a great author, but unfortunately none of his works is available. He spent his most time in Sama and avoided the company of ruling class. Sayed Niamatullah did not stay long in Kashmir and left for India after some time¹⁹.

Among the disciples of Sayed Niamatullah, Sheikh Mir Meerak Andrabi became a famous Sufi of Kashmir. His dynasties had come to Kashmir during the reign of Sultan Sikander. His relatives held important posts under the Sultan but Mir Meerak Andrabi spent most of his time in meditation at Khanqah e Andrabia in Srinagar²⁰. When Sayed Niamatullah Sha Qadri visited Kashmir he became one of his disciples and attained a high mystical stage. A large number of people became his disciples and derived a lot of benefit from him. He died on 8th Safar 990 and was buried at Mallarta in Srinagar²¹.

Another Sufi saint Sayed Ismail Shami came to Kashmir in 992 AH. According to Muhiud din Miskeen Sayed Ismail Shami arrived in Kashmir in 996 AH, but this date is not correct because it was Baba Dawood Khaki who received Sayed Ismail Shami in Kashmir and Baba Khaki had died before 996 AH²². Sayed Ismail Shami was given a warm welcome on his arrival in Kashmir by a number of distinguished personalities including the famous Sufi Baba Dawood Khaki, who established friendship with him. Sayed Ismail Shami did not stay long in Kashmir and returned to India but he laid a firm foundation for Qadriya order in Kashmir²³.

One of his disciples is Mir Nazuk Niazi, he became a great Sufi Saint of Qadriya order in Kashmir. He was a great Sufi saint and was respected by all. A number of his miracles (kramat) have been mentioned in the history books not only this but he was also very particular about the Sunnah of the Holy Prophet (PBH) and followed the steps of the prophet to the maximum possible extent. Mir Nazuk Niazi passed away on 8th Zil Haj 1022 AH and was buried at Kadi Kadal Srinagar²⁴.

Rishi Order:

One of the most popular Sufi order in Kashmir is Rishi order. The Rishi order is the ethnic Sufi order, it has originated in Kashmir itself as against the earlier Sufi orders. It is said that the Rishi order developed amongst the tradition of Buddhist refusal and Hindu self-discipline²⁵.

Origin Of the Word "Rishi"

According to the local customs the term "Rishi" is derived from Sanskrit, but some Muslims customs tell us that it has been derived from the Persian word "Raish or Rish", which means the feathers of a bird, plumage, a wide garment, abundance of means of life, the bird²⁶. The word Rishi is also use in Hindu Religious books e.g. Raj Trangni, Vada it is use in the meaning of a "singer of sacred Hymans"²⁷. Some of the Kashmiri scholars like Muhammad Azmi and Pir Hassan accept the Sanskrit origin of the word.

It is fact that Hindu Rishis gone in Kashmir long before Muslim Rishi saints. The Muslim rishi Sheikh Alm Noor ul Din Wali rehabilitated the tradition of Rishis and founded the order of Muslim Rishi Saints. As for as available sources are concerned no Rishi order among the Muslim saints existed before Sheikh Alm Noor ul Din Wali²⁸. Sheikh Noor ul Din Wali is one for the most revert Muslim Sufi of Kashmir who played such an important role for Islamization of Kashmir, that he is popularly known as Almdar e Kashmir. Noor ul din wali has been recognized as one of the great Muslim saint of Kashmir. Jonaraj a contemporary of Sheikh Nooru'd din has defined him as the greatest sage of his time. The simplicity and purity of Sheikh Nooru'd life captivated the people of Kashmir who entertained the highest reverence for him to this day. Sheikh ul Alam had no opportunity to obtain formal education but his kalam (كلام شيخ العالم) is common among the people of Kashmir. He uttered his kalam in Kashmiri language, hence became popular the common public. Actually his kalam is embody teaching of Islam.e.g.

There is one God,
But with a hundred names.
There is not a single blade of grass,
Which does not worship Him²⁹.

The kalam of Sheikh Ul Alam provide a lot of information about the social and religious attitude of mullahs of his time. His kalam is first Kashmiri deniyat in valley of Kashmir. The easiness and the purity of Sheikh Ul Alam's life deeply impressed the people of Kashmir who entertained the highest worship for him to this day³⁰.

Sheikh Noor ul Din Wali passed away on 26 Rmazan 842 AH and buried at Chirar Shareef³¹.

Disciples of Sheikh Ul Alam:

A large number of people were attracted toward Rishi movement through Sheikh Ul Alam. A number of them became his disciple. Prominent among his disciples were Baba Bamu'd Din, Baba Zainu'd Din, Baba Latifu'd Din, Baba Nasru'd din and Baba Qayaamu'd din. According to Sayed Ali the first four were the khalifas of Sheikh Ul Alam. According to peer Hassan khohami Sheikh Qayaamu'd din was closest friend of the Sheikh ul Alam.

Sheikh Bamu'l Din was originally Brahman and also called Boom Zad. He was well reputed in Hindu Society. When Sheikh Ul Alam heard about his reputation he decided to visit him and convert him to Islam³². After a long discussion the Boomzad asked the Sheikh Ul Alam to prove the truth of Islam. The Sheikh Ul Alam addressed the idols which at once responded at this time Boom Zad accepted Islam and was later named Bamu'l Din by Sheikh Ul Alam³³.

Sheikh Zain ul Din was another most distinguished disciple of Sheikh Ul Alam. His piety and austerities earned a great name of him. He served for a number of years afterword's Sheikh Ul Alam asked him to move to Aish Muqaam. He went there and stay in a Cave. He lead a life of simplicity and celibacy and adopted the form of worship which the Rishi considered most effective³⁴.

Latifu'l din was another prominent disciple of Sheikh Ul Alam. Latifu'l din was a rich man and Sheikh ul Alam wanted to impress upon him that wordily goods were of no use for one on the path of Allah. According to the Rishi order Latifu'l din at first used to eat a wild vegetable that called (wopul hakh)³⁵.

Nasru'l din was another disciple of Sheikh Ul Alam and he became popular in Kashmir as Nasar rishi. Nasru'l din was the constant companion of Sheikh Ul Alam and addressed some of his saying to him. The following sayings of the Sheikh Ul Alam "come good, come evil, there is an end" are addressed to Nasru'l din³⁶.

When the body was disclosed to the wind of the Jhelum, that day has passed O Nasr³⁷.

Qayaamu'l din was another outstanding disciple of Sheikh Ul Alam. Like other Rishi Sufi Saints Baba Qayamu'l din fasted regularly and would eat wild vegetables. Hardships and austere penances, to which he had applied himself reduced himself to skin and bone³⁸. Baba Qayamu'l din died at Manz Gam and was buried there. However all the sources are silent about his date of death and it is possible only to hazard that he outlived His pure³⁹.

Kubravia Order:

Sayed 'Ali replaced the Suhrawardiya order with his own brand of the Kubravia order. The Kubravia order was one of the major associations of the

twelfth century. The order was founded by Najm al-Din Kubra in Khwarazm and grew into a major force under the Khwarazm shahs (1077-1231). The Kubravia is the most important association in Central Asia. Following the death of its founder, the order was promoted by Sayf al-Din Bakharzi in Ma Wara' al-Nahr, and by Baba Kamal Jandi in Turkistan. The Qaraqalpaqs especially supported it. The goal of the order was to help the individual attain Sa'adat (happiness). Like the Naqshbandiya, it had a tariqa with ten specific rules.

Mir Sayed 'Ali Hamadani is the founder of the Hamadaniyah branch of the Kubravia order centered in Kashmir. The order was established as a part of the islamization of the region in this regard, the Sayed could have made three visits to the valley. In addition to Mir Sayed 'Ali and his seven hundred companions, in later times, the Valley received assistance also from Mir Sayed 'Ali's son, Mir Muhammad.⁴³ He, too, is reported to have traveled to Kashmir accompanied by three hundred of his followers. After Mir Sayed 'Ali Hamadani, the Kubravia order was divided into Nurbakhshiya, followers of Sayed Muhammad Nurbakhsh, and the Zahabiyya, the followers of Sayed 'Abd Allah Barzishabadi.

Nurbakhshya,^a is the Shi'a branch of the kubravia Sufi order, which functioned for part of existence as a different sect because of the irregular claims to the status of Mahdi of its eponym, sayed Muhammad Nurbakhsh⁴⁰.

RECOMMENDATIONS:

The land of Kashmir has been the abode of Sufis. The region has been categorized by the fact that Sufis from all treads of life have worked in their own way to publicize Islam and play essential role in Islamizing Kashmir. Most of the Sufis who visit Kashmir have been from Bukhara, Samarkand, Iran, Turkestan and Khorasan.

Because when the Tatar misfortune subdued these areas, they too could not escape their retribution, as a result of which they turned to the land of Kashmir. These Sufis influenced the people here with their pure teachings and character which predictably resulted in the spread of Islam in Kashmir.

King of Kashmir Ranchen Shah converts to Islam after being inspired by the teachings of Sayed Abdul Rahman Bulbul Shah, which is the beginning of Islam in Kashmir.

In addition, Amir Kabir Sayed Ali Shah Hamdan changed the destiny of the region with his authorship, social and economic services in Kashmir and He started an industrial revolution in Kashmir. The history of Kashmir took a new turn due to the regional mysticism of Kashmir, as it was the defender of local traditions.

Due to which all the nations of Kashmir joined in this process and people of all races accepted Islam Sheikh Noor-ud-Din Wali who was the founder of this Sufi series brought Kashmiri Pundit's and Sikhs closer to Islam through his expressive speech. His word is still deep-seated in the vein of Kashmiri

society and everyone remember it in general and in particular. Klam Sheikh UL Alam is considered as the first theology of Kashmiri language.

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