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AN OVERVIEW OF CULTURAL IMPACT OF AFGHAN RULE (1752-1819) OVER KASHMIR

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ABSTRACT

Kashmir, the kingdom of fairies and Heaven on Earth, has an extensive history of being ruled by several dynasties. Dynasties of Muslims, Hindus, and Buddhists have all ruled it in past. Every dynasty has a distinct culture that embodies its unique nature. The way of life of the residents of any community is referred to as its culture. Afghan rule and the Kashmiri cultures are built entirely on Islamic principles and beliefs. The goal of the current study is to highlight the cultural values of Afghans and its impacts on Kashmir from 1752 to 1819. History has shown that Kashmiri society experienced some cultural and social changes during this time. The Kashmiri culture was influenced directly or indirectly by the social composition, attitudes, customs, early marriages, status of women, language and literature, food and drink, issuance of the coin, archaeological artifacts, monuments, architecture, recreational activities, theatres, the thriving shawl industry, and the taxation system. Kashmir was a peaceful, harmonious place that welcomed many cultural values and developments openly. Information from secondary sources is the foundation of this study.

INTRODUCTION:

Each community has its own identity, culture, customs and traditions, which represent the uniqueness of a specific reign. Culture is the way of living of individuals in a society. Kashmiri culture is a pure an Islamic culture and this study is conducted to highlight the impacts of Afghan's culture over the society of Kashmir during Afghan rule. Kashmir is a country that enjoys widespread acclaim for its splendor, scenery, and natural beauty. Its picturesque locations, lovely valleys, tall mountains covered with snow, rivers with icy water, fields that are always green, appealing lakes and springs, lush forests, and lovely health resorts, which increase its glory, are a ironic source of tremendous attractiveness for the travellers. (Thomas, 2011)

Origin of Kashmir:

Regarding Kashmir, and specifically the valley of Kashmir, there are various points of view. Different people explain the word “Kashmir” differently.

1. The old text book of Kashmir, “NilamatPurana” explains that the Valley of Kashmir was formerly a lake, known as Satisar. (Mir, 2011)
2. Geographer Major Reonald and Mr. Fredic Andrew have acknowledged that the Kashmir was in the shape of a great lake and has been reshaped due to an earthquake near Baramula. (Hashmi, 1993)
3. It is also supposed, that the word Kashmir is a complex of two words, “Kash” and “Mir”. “Kash” means Canals and “Mir” means mountain. So Kashmir is a Land of canals and mountains. (Sufi 1948)

HISTORICAL BACKGROUND OF KASHMIR:

Since several tribes began to dominate Kashmir in 3180 BC, Kashmir has had a long-standing historical significance. Numerous Muslim and Hindu dynasties have held power over it. From 3180 BC until 1325 AD, Kashmir was controlled by many Hindu kingdoms. Since RENCHIN Shah converted to Islam in 1325 and adopted the name Sultan Sadr-ud-Din, Muslims have ruled Kashmir. The Shah Miri dynasty came to power in 1343 and ruled Kashmir from 1343 to 1554 AD for 211 years. (Fauq, 2003) Chaks ruled Kashmir from 1554 to 1586 AD for 26 years (Tishna, 2014). From 1586 to 1752 AD, the Mughals governed Kashmir for 167 years. After them, Kashmir was taken over by the forces of Ahmad Shah Abdali. (Balooch, 2012) Between 1752 to 1819 AD, Afghanistan controlled Kashmir for nearly 67 years. (Sufi, 1948)

Cultural impact and Kingdom of Kashmir:

Collective set of beliefs, customs, knowledge, artistic expressions, legal frameworks, moral codes, and other abilities of any society is known as its culture. It can be said that a society's culture varies over time and that there are several cultural processes. We focused mostly on cultural values that are associated with human groupings in terms of concepts and symbols. (Kluckhohn 1951) Due to the fact that cultural change is a universal process, no society can be stagnant. It's a highly complicated process, the cultural dynamics of a civilization. The forces of change can be classified as endogenous if they are connected to the social structure.

The development of Buddhism, Hinduism, and Jainism is a respectable design of endogenous change in beliefs and ideology. With the introduction of Islam from outside Kashmiri society, there have been ongoing changes in religious doctrine (Hussain, 2010). Islam started to spread throughout Kashmir during the Shahmiri dynasty in the fourteenth century, when Shah Hamdan arrived in the region with 700 Central Asian preachers. In addition to forging numerous cultural linkages and having an effect on that group directly or indirectly, the massive inflow of Muslims from Central Asia also brought about various

social and cultural changes in the society. Though this foreign inspiration transported about certain changes in the society, these changes were only partially successful since Kashmiris remained to hold on to their roots in the past and refused to completely give up their rituals and beliefs. (Sufi, 1948) The fourteenth and fifteenth centuries saw ongoing conflict between those who insisted on maintaining their beliefs and others who wanted to adopt Iranian culture. A new civilization with a fusion of ideologies was developed in the sixteenth and seventeenth centuries as a result of the conflict's settlement. (Mir, 2011) Sociologists described society as a group of individuals who share a common environment, way of life, and culture. A person's culture, which includes their language, values, beliefs, conduct, and material possessions that make up their way of life, is something that all members of the same community share. Although it is extremely challenging due to the lack of detailed evidence, it is possible to investigate the cultural arrangement of mediaeval Kashmir in relation to Afghans. (Mir, 2011) Darkness envelops Kashmir's location under Afghan rule. On Afghan's time in Kashmir, there is only a small amount of information available. Kashmiri society at the time of the Hindus was separated into four castes (Brahmans, Vaish, Khustri and shudder). At that time, Brahmans held every important position in Kashmir. (Stein, 1968) The cast system was fully abolished in Kashmiri society after the arrival of Islam. Equality, fairness, and peace took its place. Without a doubt, Islam served as a bridging and unifying force. Although the Sufis made an effort to close all social inequalities and shown their value as a bridge to social harmony, Kashmir was unable to achieve true social equality as a result of several practical and economic issues. (Mahibulla, 1967)

OBJECTIVES OF THE STUDY:

The determination of this study is to define the cultural inheritance of Afghans in Kashmir. This paper seeks to establish the cultural influence of Afghan rule and to emphasize its impacts on Kashmir.

METHODOLOGY:

The study was conducted using all of the qualitative data that was accessible, which was gathered from a variety of journals, indexes, books, directories, conference papers, research reports, annual reports, newspapers, and magazines. The former history of Afghan rule is based on secondary sources in this study.

Afghan rulers and their governors of Kashmir (1752-1819):

For sixty-seven years (1752-1819), Kashmir continued under the rule of four Afghan kings, Ahmad Shah Abdali (1752-72), Timur Shah (1772-93), Zaman Shah (1793-1800), and Shah Shuja Mahmud Shah (1801-19). These goveners directly or indericted ruled over Kashmir; detail is as follow:

Ahmad Shah Abdali (1752-72):

In the period of Ahmad Shah Abdali the following 09 governors ruled over Kashmir for him. (Fauq, 2003)

Ahmad Shah Abdali ruled Kashmir at least 19 year 2 months from (1752-72)			
Sr. #	Name of the Subedhar	Tenure	Year
1	Abdullah Khan	06 month	1752
2	Abdullah Khan	4 months and seven days	1753
3	Sukhjiwan Mal	8 years, 4 months & 8 days	1753-62
4	Buland Khan Bamzai	2 years	1762-64
5	Noor-ud-Din Khan	1 year and ten months	1764-66
6	Mir FageerullahKanth	Ten months & 20 days	1767-67
7	Noor-ud-Din Khan 2 nd time	2 year and ten months	1767-70
8	Khuram Khan 2 nd time	6 months	1770-71
9	Ameer Khan JawanSher	1 year and 11 months	1771-72

Timur Shah Durrani (1772-93):

Timur Shah Durrani ruled over Kashmir by the following 08 governors. (Fauq, 2003)

Timur Shah Durrani ruled Kashmir at least 21 Year one month (1772-93)			
Sr. #	Name of the Subedhar	Tenure	Year
1	Amir Khan JawanSher (2nd Time)	4 years & 4 months	1773-76
2	Haji Karimdad Khan	6 years & 10 months	1776-83
3	Azad Khan	2 years and 4 months	1783-85
4	Madad Khan Ishaqzai	2 year and 10 months	1785-86
5	Mir Dad Khan	2 years	1786-88
6	Mullah Gaffar Khan	4 months	1788
7	Juma Khan Alakzai	4 years and 5 months	1788-92
8	Mirza Khan	4 months	1792-93

Zaman Shah Durrani (1793-1802):

Following 05 governors were ruled over Kashmir for Zaman Shah Durrani. (Fauq, 2003)

Zaman Shah ruled Kashmir at least 8 year 10 months from (1793-1802)			
Sr. #	Name of the Subedhar	Tenure	Year
1	Mir Hezar Khan	8 months	1793-94
2	Mir Rahmatullah Khan	4 months	1794
3	Kifayat Khan	1 year	1794-95

4	Arsla Khan	1 year	1795-96
5	Abdullah Khan Alakzai	5 year, 10 months	1796-1802

Muhammad Shah Durrani (1802-1819):

In the period of Muhammad Shah Durrani the following 04 governors rule over Kashmir for him. (Fauq, 2003)

Muhammad Shah ruled Kashmir at least 17 year 2 months from (1802-1819)			
Sr. #	Name of the Subedhar	Tenure	Year
1	Abdullah Khan Alakzai	5 years	1802-07
2	Atta Muhammad Khan	5 years, 10 months	1807-13
3	Muhammad Azeem Khan	6 years	1813-19
4	Jabbar Khan	4 months	1819

As a result, the sixty-seven years of Afghan rule have been characterized by extreme authorized violence, economic manipulation, the mismanagement of public resources, and failure in agricultural productivity, the drain of wealth brought on by high taxes, political chaos, corruption, bad governance, instability, and extravagant luxuries typical of the aristocracy. In accordance with the most recent principles of historical assessment, the current study aims to review and analyze all of the historical and semi-historical artifacts that are still in existence. As a result, it provides accurate and current historical records of the Afghans' rule over Kashmir. (Mir, 2011) After giving a detailed description of the cruelty of the Afghans, the Mir further writes; "the Pathan rulers are now only remembered for their harshness and tyrant behaviour, it is said of then that they thought no more cutting of heads than of plucking of flowers". (Mir, 2012)

Cultural impact of Afghan Rule over Kashmir

There were many people living in the society of Kashmir, however it is impossible to estimate how many people resided in Kashmir's valley during the Afghan era because there is hardly any documentation of ever having had a census performed. Despite the fact that valley was occupied, judging from the variety of communities that still exist today. It is mentioned in "Zafer Nama" that people formerly lived on earth (Mir, 2011). During the reign of the Mughals, in 1670 A.D., Saif Khan carried out the census in the Kashmir Valley. Except that no proper documented record is available about the inhabitants of Kashmir. (Hassain, 1954)

There has been a noticeable change in the Kashmir valley since the arrival of Afghan administration. Due to political unrest and natural disasters, many people left the Kashmir valley. There are no records indicating how many people resided in Kashmir's valley at this trying time. The diaries of European tourists who visited Kashmir valley after Afghan rule ended provide us with some cues. (Bamzai, 1960) "Moorcroft" a European traveler noted in his

journal that not only was the population of Srinagar greatly reduced, but that villages and small towns were also deserted, particularly in the Kashmir valley. This circumstance demonstrates that many people left Srinagar, the capital of Kashmir, in search of safety in the land of India.

Composition of Afghan Society in Kashmir:

The Afghan community in Kashmir can be roughly divided into several sections, including the governing class of Afghans, Afghan administration, the land lord elite, farmers, religious and political elite, and villagers. The reigning class in Afghans mostly came from wealthy families and stays to themselves. Following Afghan royalty, government officials, including Subedhars, NaibSubedhars, Diwan, and a lesser group of Qanungo, Chowdhari, Tehvildar, Mugdam, Kardar, Amin, Amil, etc., held the most sway. Zamindars, Jagirdars, and Ijardars were all members of the landlord class during Afghan sovereignty. (Mir, 2011) As a conduit between the formers and the state, this class was crucial. Religious class included Qazis, Muftis, Sheikhs, Sayyeds, Sufis, and Ulmas. This class avoids interacting with commoners at any costs. The key factor in Kashmir's state economy growth was formers. Although this class was crucial, their standing was no better than that of livestock. Shepherds, weavers, barbers, potters, and carpenters were among the skilled workers in the hamlet who were referred to as village professionals. (Mushtaq, 2001)

Status of Women:

It is factual that women are heart and soul of human culture, but sadly, they have not received much attention from researches and academics. Women in Kashmir were crucial in promoting cultural, social, and religious activities. The social institutions in Kashmir were impacted by political instability after Afghan dominance, and the women of Kashmir, who had previously held major positions, were plunged into obscurity, ignorance, darkness, illiteracy, and sickness. (Bazaz, 1954) Folk songs and other forms of expression were used to respond to and condemn this injustice. (Tang, 1987)

Early Marriages:

Regarding the real age of marriages during the Afghan era, no popular literature was available. Folklore makes it evident that early marriage rituals were widespread. During the Afghani era of power, the practice of getting married young and having children entered the mainstream. (Bamzi, 1960) However, Afghans would not sufficiently mistreat any matrimonial lady; therefore only way to safeguard person's integrity as a matrimonial woman was to marry her early. (Mir, 2011) As women face significant challenges in Afghans, they have emerged as the main focus of his disobedient behavior. Kashmiri women were physically and spiritually damaged without regard to caste or religion, and their existence in all realms of communal movement was utterly obscured. (Bazaz, 1954) Until it was recently outlawed by law, these customs were still followed by several Afghan tribes.

Dresses during Afghan Rule:

The fact that looks is the deciding factor in society is crucial. In society, how a person looks, dresses, and is dressed matters a lot. In addition to being a direct representation of the event, clothing conveys a person's personality. Which sort of clothing is appropriate depends on the people, society's culture, and workplace conduct. Afghan men and women typically wear ShalwarQameez, a turban called a Lungi, a topknot called a Karakul, a muflar, a coat called a Chapan, and chapel shoes. (Mir, 2011)

Language during Afghan Rule:

Although Afghans speak "Peshto" as their mother tongue, Persian was declared to be Kashmir's official language when they announced their rule there. Most Kashmiris speak Kashmir, Pehari, Gogri, and various other regional tongues. In Kashmir and the surrounding nations at the time, Persian was widely used as the official language, and it provided a simple means of local and international communication. Although Persian was the official language in the villages where their community resided, they introduced "Peshto" there. Nearly thirty million people in Indian-occupied Jammu and Kashmir speak "Peshto" at this time. It is obvious that the "Peshto" language was only introduced by Afghans to Kashmir as a regional tongue, much like other regional languages in a certain region. (Mir, 2011) The Peshto language has an effect on Kashmiri culture in some places, but not at the state level.

Literary work:

Without a question, Kashmir's political unrest had a severe impact on practically every aspect of Afghan governance there. The majority of Afghan governors have little interest in promoting and studying Kashmiri literature. Some of them are somewhat interested in learning more about and promoting Afghan literature, art, and education. Literature was heavily supported in 1753 during Sukh Jiwan Mal's Afghan administration. Poets in particular were given incentives at the period to promote Kashmiri literature and translate Persian works into other languages so that people might understand them. The well-known literary work Shahnama Ferdowsi is used as a representation of Kashmiri history. The literary arts were vigorously promoted by a variety of authors and poets. (Mir, 2011) During Afghan rule, their efforts propelled them to a position of distinction. Mullah Muhammad Taufiq, Fida Mirza Khan Muhtasham, Ashraf Mulla Dairi, and Shah Abdul Wahab Shaiq were the prominent writers of that era. During his time, poet Mullah Muhammad Taufiq was well-known. He published the works Shaibt, Sarufa, and Laval-e-Bahi. The spiritual leader of the time at the time, Fida Mirza Khan Muhtasham, was a pupil of Miyam Kanggal Gul Muhammad. These were delivered by Ashraf MullaDairi bulbul: Khamsa Himal Nagrai, Hasht Asrar, Mihr-o-Mah, Hasht Tamhid, and Riza-nama. Abdul Wahab Shaiq created 60,000 verses of poetry to represent the history of Kashmir. (Sufi, 1974)

Food and Drinks:

Rice has been a staple cuisine in Kashmir since ancient times. Some of the rice was saved overnight to be consumed in the morning. (Mir, 2011) Rice is typically prepared in a number of ways and then eaten. Afghans are well known and among the friendliest people in terms of their cuisine. Rice, fish, Kabli Pilao, mutton, beef, and a variety of vegetables made up the majority of the diet of Afghans. First, they included Afghan bread, Gur, and Shaker on their menus, followed by Gashtaba, SeikhKabab, Bar B. Q., and Roganjosh from Kashmir. Afghans prefer drinking Qawa (green or (black) tea with dry fruits and other beverages of their own choosing). (Sufi, 1979)

Leisure Activities:

Polo was a very popular game that had a place of honour in Kashmir during the middle ages. Every village or city has polo ground called a Chawgan. The wide plateau near to Kishtwar is still known as Chawgan, and polo is still played near Gilgit, in Kashmir. Single strikes and solo bouts were two other games played at the time. (Lawrence 1895) According to the available information, the Kashmiris living under Afghan rule have created a distinctive spectrum of leisure activities to provide luxury and comfort in situations of high psychosomatic stress. These pastimes include canoe racing and attending music events at Dal Lake during the summer. (Bamzi, 1960)

Coin of Kashmiri Saint:

The Afghans' most notable socio-cultural contribution was the issuance of coinage in Kashmir honoring Shaikh Noor-ud-Din Rishi, the national poet saint of Kashmir. Afghan Governor Atta Mohammad Khan was responsible for this. (Tishna, 2008) Rishi is regarded as a symbol of Kashmir's mixed culture. The currency in Kashmir became bright through the picture of Sheikh Noor-ud-Din Rashi decorated on the coin. (Mir, 2011) It gained popularity thanks to the revered leader of the folklore enthusiasts, is of a social nature, and may thus be seen as a mirror of the prevailing ideals in society at the time and location in question. In honor of Sheikh Noor-ud-Din Rishi, the currency was released by Afghan governor Atta Muhammad Khan.

Dance, Music and Theatre:

Persian inspirations were highly significant in scope of art and attained a high situation during the Mughal era, the deterioration of theatre, dance, and music started following the arrival of Afghans in Kashmir. The "Hafiza Nagma," "Sufiana," and "Chakri," on the other hand, were well-known Kashmiri folk songs. The public began to recognise this Kashmiri folk music and dance as a brand-new kind of entertainment. (Mir, 2011) During the tenure of the Afghan administration, the "Dastaan Goi" or counting art plants in Kashmir have gained new momentum. People in rural Kashmir have found ways to organize gatherings and share stories, especially on chilly winter nights, in order to lessen the suffering brought on by Afghan cruelty. (Bamzai, 1960)

Afghan architecture in Kashmir:

During the Mughal era, Kashmir was covered with several gardens, but Afghan kings also erected several fortresses and other structures. The renowned fortification, also known as Sher Gari Palace, was built in 1772 by the Afghan subedar Jewan Sher Khan. It was afterwards used by the Afghans who succeeded them, and it is currently being used by the Indian-occupied Kashmir government. Aamir Khan Jawan Sher erected the palace of the Sher Garhi and the Aamir Kadal (bridge). (Lawrence, 1985)

Flourishing of Shawl Industry:

During the Mughal era, the shawl industry was well known before the Afghans arrived, but it also attracted new traders from Iran, Turkestan, Afghans, and Russia. The shawl industry expanded its trade from Kashmir to Turkey around the end of the 18th century. Napoleon held a Kashmiri scarf in 1796, when Afghans was in power. Josephine, his wife, pioneered a new style among women in Europe and England. The shawl trade between Kashmir and the west was well established after 1800 AD. In summary, after Afghan authority was established, the Kashmir valley's shawl business flourished. (Saraf, 1987)

Taxation structure of Afghan Governance:

Taxes were enforced during the Afghan government on every good and every class of people uniformly, without regard to whether they were liked or disliked. Nearly every governor of Kashmir attempted in various ways to impose taxes on the people of Kashmir. The people of Kashmir suffered as a result of taxation as a result of this action's injustice. They were quite weary of their taxes system and believed it to be wholly incorrect. Throughout the Afghan era, Kashmiri citizens frequently voiced their displeasure with the taxation structure and system. (Mir, 2011)

CONCLUSION:

Culture is the collection of ideas, customs, information, arts, laws, morality, and other skills that people acquire a member of the society. There are various cultural dynamics, which are changes in a society's culture, to put it simply. The concepts and images associated with human groupings were mostly considered when discussing cultural values. Because cultural change occurs frequently in societies, no society can be considered stagnant. A society's cultural dynamics are a very complicated process. It can be said that the altering forces are endogenous if they are connected to the social structure. A noteworthy illustration of endogenous development in religious ideology is the rise of Hinduism, Buddhism, and Jainism. As Islam entered Kashmiri society from outside, there have been ongoing modifications in religious philosophy. Islam started to spread throughout Kashmir during the Shahmiri dynasty in the fourteenth century, when Shah Hamdan arrived in the region with 700 Central Asian preachers. The enormous influx of Muslims from Central Asia created many cultural ties, had an impact on that community either directly or indirectly, and brought about some social and cultural changes. Although this

foreign influence led to certain changes in Kashmiri culture, these changes were only partially achieved since Kashmiris continued to maintain their ties to the past and refused to entirely forsake their rituals and beliefs. In the 14th and 15th centuries, disagreements between those who insisted on upholding their beliefs and others who wanted to adopt Iranian culture regularly erupted. In the end, the struggle was settled by combining the old and the new, creating a new civilization with mixed ideologies in the 16th and 17th centuries. These elements created various political, social, religious, and cultural developments that contributed to Kashmir's cultural diversity. The Kashmiri culture was influenced directly or indirectly by the social composition, attitudes, customs, early marriages, status of women, language and literature, food and drink, issuance of the coin, archaeological artifacts, monuments, architecture, recreational activities, theatres, the thriving shawl industry, and the taxation system. Without a doubt, this work aids in our understanding of how Afghan kings' actions affected Kashmiri culture in the eighteenth and nineteenth centuries.

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