

Emergence and Evolution of Islamic Culture and Civilization in Kashmir: An Analytical and Historical Overview

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ABSTRACT

From the Kashmiri ruler Rinchana (1320- 1323 A.D)'s embracing Islam by a Sufi saint Sayyid Sharaf-ud-Din Abdul Rahman (popularized to Bulbul Shah)(1326 A.D.), one can derive that it is a dramatic scene that the king of a time became a figure of an Islamic civilization at once but actually with the long background of Muslims' commencement in the state and its adjacent and king's discontent regarding other religions of the state led him to accept the rapidly spreading Islamic civilization. King's debate with the scholars of all ongoing religions of Kashmir and preferring Islam as a religion among the other religions marks his adoption of a new civilization more significant and remarkable.

Being a multicultural and multi religious nature of the state, Islamic civilization and culture observe many pros and cons during the centuries in Kashmir. It took more than half century to stand on its feet. It faced many internal and external challenges but it was survived and resuscitated. Irani Sufi saint Syed Ali Hamdani(1384 C.E) and his followers played a vital role to nurture Islamic civilization and its manifestation to an extent that once Kashmir was considered the central part of Islamic culture and civilization and that was in the era of great Sultan Zain ul Abideen(1420-1470) known as Bud Shah(great shah), as his period witnessed abundant developments in art, languages, translations in Persian, Arabic from Sanskrit and vice versa and many other sciences.

Although the Salateen's era(1339-1560) was the climax of Islamic culture and civilization in Kashmir but the situation during the other eras like of Chaks (1560-1586 C.E), Mughuls (1586-1752 C.E), Afghans(1752-1819) Sikhs(1819-1846), Dogras (1846-1947) and modern time(1947 to till date) is still remarkable as many developments regarding various sciences, arts and languages were witnessed.

The study endeavors to explore the background of the commencement of Islamic culture and civilization and its evolution and how did Kashmiri people respond to new developments and how did they resuscitate while facing the various challenges through the centuries.

Key Words: *Challenge, Culture, Exposure, Language, Translation.*

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Introduction

The State of Jammu & Kashmir refers to the territory situated on the top of the Indian subcontinent between 32.17 to 36.58 North Latitude and 73.26 to 80.30 East longitude¹. And 'Culture' refers to the way of life of people. The term encompasses the mode of living, dwelling, eating, and dressing, code of behavior, religious beliefs, social habits and intellectual attainments². And civilization refers to a relatively high level of cultural and technological development; specifically: the stage of cultural development at which writing and the keeping of written records is attained³. The study will be confined to Islamic culture and civilization of Kashmir. The degree to which Persian and Central Asian cultures influenced the religious behavior of Kashmiri Muslims shows that Islam entered Kashmir as a civilization- building religion.

The study about Islamic culture and civilization specially in context of Kashmir has much Importance because Kashmir had been centre of many civilizations and cultures. It was Islamic civilization that overwhelmed the Hindu civilization despite its long history in Kashmir. It enrolled Kashmir into a large and broad community and granted it identification. Similarly, Kashmiris gave much to the world through Islamic culture and civilization. To explore and find out and manifest the cultural phenomenon and analyze and evaluate them is undoubtedly, significant.

Research Questions

There are many questions regarding the study which are:

1. How was Islamic culture and civilization adopted by Kashmiris? Was it by force or was there any other factor?
2. What are the major contributions of Islamic culture and civilization towards Kashmiri society and vice versa?
3. How did Islamic culture and civilization meet the challenges of prevailing culture like Brahman and Buddha culture?

Literature Review

There are many pieces of work on various dimensions of the topic, some confine to selective

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1. Rai Badur, pt. Anant Ram, Census of India, 1931(Jammu: The Rambir Govt. Press), vol. xxiv, p. 1.
 2. Term "culture and civilization are much vast and hence hard to explain. For the details of definition of the terms see:David Anglis and Jhon Hughson, confronting culture,(UK: Polity Press, 2004), p. 4, Webster's Third New International Dictionary 1986. P. 552.
 3. For detail explanation of terms "culture and civilization see :David Anglis and Jhon Hughson, confronting culture,(UK: Polity Press, 2004), p. 4, Webster's Third New International Dictionary 1986. P. 552,

parts regarding history and period and some encompasses the history of Kashmir in general. A brief review of the work is as under:

1. Muhibb ul Hassan, *Kashmir under Sultans*: this is a historical study about the whole events of Sultans and Chak rules in Kashmir. Sultans, Chaks, their achievements and rise and fall of their reigns are also analyzed in detail. Critical analysis of many events is also the feature of the book.
2. Dr. Sabir Aafaqi, *Tarikh i Kashmir Islami Ahad men*: historical study of Kashmir after the commencement of Islam is the main focus of this study. Cultural and civilizational activities of the Muslim rulers are also briefly discussed.
3. Muhammad Ashraf Wani, *Islam in Kashmir (Fourteenth to Sixteenth Century)*. This is a profound study to find out the fact behind the conversion of Kashmiri society into Islam, to explore the roots of conversion and to analyze the nature of mass conversion. The study also sheds the light on those identities who played their vital role to nurture the Islamic tenets into Kashmiri society but all the study revolves around the events of fourteenth to sixteenth century AD.
4. Muhammad Saleem Khan Ghummi, *Kashmir mein Isha'at i Islam (Urdu)*: Comprising 164 pages, the study provides some information about different religions of Kashmir prior to Islam, as it sheds light on the advent of Islam in Kashmir and, its conflict with Hinduism. In addition to that, Impact and favors of Islam on Kashmiries and roles of clerics, Sufi saints and Rishis are also briefly taken into account.
5. D.M.G Sufi, *Islamic Culture in Kashmir*: enclosing eleven chapters and three hundred and ninety three pages, the book covers different phases of Kashmir history with cultural activities of Muslim rulers of the State. Based on old and modern sources, detailed information is provided In this research study.
6. Prem Nath Bazaz, *The movements in Pre-Islamic History of Freedom for Kashmir*: Divided into two parts and comprising 729 pages and 31 different topics, the study provides many details about freedom history and Islamic history before ~~partition~~ the partition of Subcontinent and afterward but in quiet general not in Islamic perspective. Many cultural and civilizational activities are discussed with specific mindset of nationalism.
4. Beside the above mentioned work there are several articles provide details about the topic but some ignored aspects of the topic are quiet enough to make another endeavor on the topic.

Research Methodology

During the study analytical and historical method will be followed. Therefore available information will be analyzed and critically evaluated.

Cultural and Civilizational Background of Kashmir

Adoption of culture and civilization in Kashmir has been derived from different religions varying time to time over the centuries. Nagmat, Hinduism, Budhism, Atheism, and shavism were dominant religions of Kashmir before the inception of Islam in the region. Therefore, along with the variations in different aspects of these religions, Kashmir also underwent frequent cultural changes. Advent of Islam in Kashmir has great impact on the culture and civilization of the region. Nonetheless, the promulgation of Islam in the region went through many challenges because of its divergence with the existing civilization of Hinduism and Buddhism. The transition from Barahmanic culture based on polytheism to Islamic culture and civilization based on monotheism was gradual according to M.A Stein(d 1943).^{1, 2}

The religious history of Kashmir preceding to Islam is nothing but a symbol of integration of innovation, adaptation, compromise, reformation and above all a search for truth- the truth to be discovered by each generation. There was all along a section of intellectuals who were always in the process of becoming and never fully formed. It was largely because of these dynamic and changing actors that we see a dynamic and changing religious history³.

Emergence of Islamic culture and civilization in Kashmir

Earliest Footsteps

It is figured out by a chronicler that roots of Islam in Kashmir go ~~back~~ as far back as the eighth century AD and end of the first century AH⁴. It was when a commencement of the Muslim Syrian commander of the military of *Raja Dahir*, Muhammad bin Haris Alafi in Kashmir. He came to then Raja of Kashmir Chandrapida with Raja Dahir's son *Jaisiah* seeking refuge in Kashmir. Raja of Kashmir not only gave them shelter but granted Alafi land of Shakalbar (Kuller Kahar in the salt range, now in Pakistan)

1. A Hungarian-British archeologist and geographer and former principal of Oriental College, Lahore, Punjab(188-1899) famous for his travel and work on Central Asia, particularly in Chinese Turkistan, besides this he translated only known surviving ancient Historical work of the 12th century: Rajatarangini by Kalhana.(see: <https://www.britannica.com/biography/Aurel-Stein>, accessed on 13-03-2018, at 10:11 pm).
2. M.A. Stein, Kalhana's Rajatarangini, A chronicle of the Kings of Kashmir,(Westminster: Archibald Constable and Company, Ltd.), vol. 1, p. 130.
3. Younus Rashid, Tradition and Dissent in Ancient Kashmir(A.D. 6th to 12th Century)(Phd Thesis in History)(Srinagar: University of Kashmir, 2014)P.106
4. Kalhana, Rajatarangini, (Eng. tr. M.A.Stein), iv, p. 397.

where he and his? built mosques. It was the place of Salt Range near Jehlum which is now in Pakistan. Similar to this, there are many other instances of existence of sufficient number of Muslim population in Kashmir at the end of 13th century. Besides this, Mansoor Hallaj(309AH/922AD)¹'s visit to Kashmir in 895 A.D, his stay there about one year in order to observe religious practices and miraculous techniques and participation in ongoing religious debates with Hindu and Buddh intellectuals – as then Kashmir had become an important intellectual center where the local Buddhist and Hindu scholars mingled with foreign scholars - affirm the Muslims' presence in the state².

Furthermore, advent of Muslims in Kashmir as traders and their employment as commanders in the military of Kashmiri rulers and hence settlement of their families in the state and existence of Muslim singers – Manaqib Khawans or fada'il Khawans in the words of M. Ashraf Wani during 11th century are more enough to prove a large number of Muslims' presence in Kashmir prior to establishment of Islamic rule. In addition to the above mentioned fact, Sanskritized Persian words³ used by Kalhana(d1148/1149AD)⁴ and Marco Polo(d1324AD)⁵'s witness about the presence of Muslim butchers for Kashmiri non-Muslims⁶ and more significant evidence and profound foundation of Islamic civilization regarding the matter was a Persian manuscript of the Holy Qura'n written by Fathullah Kashmiri in 1237 AD which is recently discovered by Yousuf Teng⁷. Therefore, all these Islamic cultural manifestations were owed to

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1. A famous Persian sufi saint, poet and teacher of Islamic mysticism, was born in 244 AH/858AD and executed in 309AH/922AD(see: Louis Massignon(1982), The Passion of al-Hallaj,(English Tr. By Herbert Masson)(Princeton, NJ: Princeton University Press), vol. 1 entitled: The Life of al-Hallaj, pp.20-22.)
 2. Louis Massignon(1982), The Passion of al-Hallaj,(English Tr. By Herbert Masson), vol. 1 pp. 178-180.
 3. For instance Kalhana used: *divara(pr. dabir)*, *ganja(pr. ganj)*, *ganjavara (pr. gangwar)*. *Although the use of every non-barahmanic was detestable.(see M. Ashraf Wani, Islam in Kashmir, (Srinagar: Oriental Publishing House, 2004, p. 52).*
 4. Kalhana is regarded first historian of Kashmir. He was born in paraspore in the Baramulla district of Jammu & Kashmir. He wrote history about rulers of Kashmir between 1148 to 1150 AD.(see: <https://thecustodiansin.wordpress.com/2016/12/18/kalhana-the-first-historian> accessed on 14-03-2018 at 7:04 pm).
 5. An Italian marchant, explorer and writer, famous for his travels, born in Venice in 1254 AD, and died in 1324.(see: H.Y.: C.R.B, Marco Polo, Encyclopedia of Britannica, New York, 1911, 11th Edition, vol.xxii, pp.7-11).
 6. H. Yule, Travels of Marco Polo, London: 1920, I, p. 167.
 7. Kaleem Akhtar, Kashmir mein Qura'n Majeed ka Qadeem Nuskha, quarterly al-Ma'arif, Ma'arif, March-April, 1986, Lahore: Idara Thiqafat-i- Islamiyah, p. 45-49. Muhammad Ashraf Wani, Islam in Kashmir, p. 52.

the presence of Muslims in the state and then laid a foundation for Muslim rule in Kashmir. According to Muhibb ul Hassan the saint missionaries came as traders and adventurers and it is they who were responsible for introducing Islam into the Valley. But unfortunately the chronicles do not throw any light on their activities¹.

Formal conversion

In 1320 A.D. besides the earliest figures of Islamic culture and civilization, It must be highlighted that the Muslim rule established in Kashmir was not the result of foreign invasion but of the internal anarchy that finally led to the decline of the Barahmanic Civilization².

Sultan Zain ul Abidin was in brief the patron of arts and crafts, friend of his cultivators, promoter of learning and scholarship, benefactor of the Hindus and well-wisher of his subjects³.

Among the Consequences of Sikh rule was that the clerics, Islamic Scholars and other respectable of Muslims were deprived of land grants and of the hereditary allowance they had been granted by Mughal rulers⁴.

Phases of Muslim Regimes in Kashmir

Since 1320 it has been about seven centuries that Islam formally penetrated in Kashmir but

Muslims governed Kashmir about five hundred years from 1319 to 1819 except sixteen year break from 1323 to 1339 as the states during these sixteen years had gone back to the Hindus' hands. The Phases of Muslim government are the following:

1. Regime of indigenous rulers known as Sultans. The era comprises reign of two different clans namely Shah Mir and Chak for about two hundred and fifty(250) years from 1320 to 1323 and 1339 to 1586⁵.
2. Mughal period extending over the period of 164 years from 1586 to 1753.
3. Afghan rule 66 years from 1753 to 1819⁶.

Islamic civilization and cultural activities remained dominant and flourished throughout the Muslim regime but subsequent phase of Sikh

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1. Muhibb ul Hassan, Kashmir Under the Sultans, (Calcutta: Iran Society 159-B, Dharamtala Street, 1959), p. 235.
 - 2 P.N. Bazaz, The History of Struggle for freedom in Kashmir, (New Delhi: Kashmir Publishing Company, 1954), p. 183.
 3. D. M. G. Sufi, Islamic Culture in Kashmir, p. 81
 4. Hasan Shah Pir, Tarikh-i- Kashmir, (Srinagar: Directorate of Research and Publication, Publication, 1976) p. 758-759.
 5. Muhibb ul Hassan, Kashmir Under Sultan, p.
 6. Dr. Sabir Aafaqi, Tarikh i Kashmir Islamic Ahad men,(Lahore: Sang i mil Publications, Publications, 1988), p.7.

regime (1819 - 1846) and Dogra rule(1846 - 1947) prompted milieu of conflict and freedom movements but many meaningful individual efforts have been still made for the sake of Islamic culture and civilization.

Although there are some evidence about the Iranian cultural elements far from the ancient times but on the inception of Islam the dominant culture of Kashmir had been Indian. But with the foundation of Islam in the state the Indian culture was replaced by the Iranian and Persian culture but Indian culture was never completely eradicated. The reasons of Iranian culture in Kashmir were firstly, the visit of many Sufi missionaries from Iran, secondly, curiosity of Kashmiri Muslim for visiting Irani scholars of that time and interactions with them¹ and thirdly, aspiring to the patronage of Sultan Shihab ud Din(A.D.1354-1373) a large number of Persians and Persianized Turks began to enter Kashmir who played a significant role to change Indian culture into Persian culture².

Contribution of Sufis and Clerics to Islamic Culture and Civilization

Role of Ulama and Sufis in the development of Islamic culture and civilization has been set through revelation. It is they who did not only led the people- rather gradually not rapidly- to the fold of Islam but also strengthened the ties of new Muslims with Islamic teachings and tenets. Keeping in view a proverb: “Great is the power of custom”, it was very hard to eradicate the strong rooted customs of Hinduism from the society of new converted Muslims. There are many Sufi saints and scholars who contributed in introducing, securing, maintaining and developing the Islamic culture ~~but~~ and most eminently whose key, vital and pioneer role provided profound and solid foundation to turn a non -Muslim Kashmiri into Muslim Kashmiri.

Among these is Sayyid Ali Hamdani(d1385) who came from Hamdan Iran to Kashmir commonly known as Shah i Hamdan, and popularly acknowledged as “founder of Islam” or “founder of Muslim creed” in Kashmir. During the reign of Sultan Qutb ud Din(1373-1389), Sayyid Ali Hamdani visited Kashmir thrice in 1372, 1379 and 1383 and his total stay in Kashmir was about one year/two and half year³. At the time of his visit to Kashmir, very handful Kashmiri entered into fold of

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1. Kashmiries did not yet know anyone of the other nations and vice-versa except themselves as al-Bairuni said: “they know of no other country but India and of no other nations but themselves.(see: Al- Biruni, Kitab al-Hind, (tr. Sachu title: Alberuni’s India)(New Delhi: Asian Educational Services, 1993), vol. II, p. 178. But it was Islam that encouraged them to travel for the sake of knowledge.
 2. Muhibb ul Hassan, Kashmir Under Sultan, p.
 3. This is because of different opinion of historian and scholars(see: M. Ashraf Wani, Islam in Kashmir,p. 60, Muhibb ul Hassan, Kashmir Under Sultans, p.)

Islam. He launched such an intellectual and organized movement that Islam came out from the cities and reached to the villages, towns and Muhallas of Kashmir¹. It is on whose instruction sultan threw out non Islamic acts. Sayyid Ali was a great scholar and author of more than hundred books in Arabic and Persian Language. His works were about logic, jurisprudence, philosophy, political science, ethics, Sufism. He wrote a book “Zakhirat ul Muluk” in which he presented instructions for rulers and declared Islam as complete code of life². The commencement of Sayyid Ali brought landmark cultural and civilizational change in Kashmir. While paying attribute to him, Allama Iqbal said:

جملہ را آں شاہ دریا آستین داد علم و صنعت و تہذیب و دین

آفرید آں مرد ایران صغیر باہر ہائے غریب و دلپذیر^۳

This generous Shah(Sayyid Ali) granted knowledge, industry, civilization and religion to all.

By his wonderful art, he made Kashmir Iran i Saghir(small Iran).

Sultan Qutb ud Din paid tribute in following words:

چو آمد آن شہ از ملک ولایت گرفت کشمیر از اسلام راہیت

بگفتند از کہ یافت تربیت این ملک ازان گفتم کہ ازان شاہ ہدایت^۴

Ask that king came from the realm of guardianship,

The standard of Islam was raised in Kashmir.

They asked: “who has educated this country?”

I replied: by that king of guidance.

Among these Sufi saints, was founder of Kashmiri local Sufi movement known as Rishi movement, Sheikh Nur ud Din(d 1442). Influenced by indigenous Rishis⁵ as well as Islamic mysticism, he exhorted against spiritual diseases and worldly temptation, vanity, hypocrisy etc. He opposed polytheism, social discrimination vividly. Using poetry in local Kashmiri language as a mean of preaching, he attracted a large number of common Kashmiris and it is called ‘*Koshur Qura'n*’ by Kashmiri Muslim folk.

1. Ibid, 56. Islam in Kashmir,

2. See: Sayyid Ali Hamdani, *Zakhirat ul muluk*, urdu Trans. Muhammd Muhyid Din Jahangir(Lahore: Nuria Rizwia Publications, 2007), p. 19-20.

3. Allama Iqbal, *Kulliyat i Iqbal*(Persian),(Lahore: Maktaba Danyal), p. 850.

4. Muhammad Ashraf Wani, *Islam in Kashmir*, p. 54.

5. According to M. Ashraf all Sufi writer of medieval Kashmir agree that the rishi order was an ancient mystic order of Kashmir and Shiekh Nur ud Din Islamized it.(see: M. Ashraf Wani, *Kashmir in Islam*, p. 66).

Mir Shams ud din Araqi visited Kashmir twice. He was disciple of Shah Qasim, the son and successor of Sayyid Muhammad Nurbakhsh. In his second visit to Kashmir, he started preaching to promote new conversions and to preach the Nurbakhshiya order in which he succeeded and convinced two noble families “Chaks and Rainas” for Islam according to his thoughts. He built mosques, and provided teachers in about all villages for teaching the Holy Qura’n and basic Islamic education¹.

Shaikh Hamza Makhdom was another sufi saint who played his role as an active missionary of Puritan Islam in Kashmir. He strengthened Suhwardi order and inspired Muslims to follow Islam with its spirit. In order to reach a successful mission, he came out to construct the mosques in the villages and near springs to eliminate the non-Islamic customs as he cut down the trees considered sacred by the people. It is pertinent to mention that Shaikh Hamza Makhdom brought the rishis of Kashmir - who have had been living an ascetic life- to mainstream of life and enrolled them in Suhwardi order. Hence it bridged the gulf between the Rishis and the *ulama*. This was a turning point in the history of Kashmir².

The role of *ulama* and scholars who contributed in flourishing the Islamic culture and civilization in Kashmir has been, undoubtedly, remarkable. Yaqub Sarfi(928/1521-1003/1594) was one of those eminent Kashmiri scholars who enriched Islamic culture and civilization by his tremendous scholarly work in both prose and poetry in Persian as well as Arabic. He was the scholar of *Tafsir*, *Hadith*, Jurisprudence, Philosophy, Logic, Math, History, Theology, Metaphysics etc³. He received *Hadith* lesson and licence from great *Hadith* scholar *Ibn Hajar Haitami Makki*(1566 AD/974 AH). He wrote exegesis of the *Surat ul Fatihah* and 62 *ayahs* of *Surat ul Baqarah* in Persian in imitation of *Baidhavi* in his exegesis “*Anwar ul Tanzil*”. In addition to exegesis, he wrote *Masalik ul Akhyar*, *Vamiq-o-Azra*, *Laila Majnun*, *Maghazi un Nabi*, *Maqamat-i-Murshid*(this is a series of five masnavis in imitation of the Khamsah of Mulla Jami(d 1492)), *Diwan-i-Sarfi*, *Manasik –i-Hajj*, *Sharh of Sahih Bukhari* etc⁴.

Khawja Moen ud Din was another great scholar of Kashmir. He was pupil of Shaikh Abdul Haq Muhaddith of Dehli and author of many scholarly books. He compiled following books: *Tafsir Sharh*

1. M. Ashraf Wani, Kashmir in Islam, p. 66.

2 Ibid, 67.

3. Pir Hasan Shah Khoihami, tazkira i auliya i Kashmir, urdu tr. Pirzada Abd ul Khaliq Tahiri (Lahore: Mushtaq Book Corner), p. 525.

4. Pir Hasan Shah Khoihami, tazkira i auliya i Kashmir, p. 530-531, Dr. Zahur ud Din Ahmad, Pakistan mein farsi zuban o adab(Lahore: University Book Agency), vol. 1, p. 466.

Qura'n(Persian), *Tafsir Zubdat ul Bayan*(Arabic)¹, *Fatawa Naqashbandia*, *Mira'at Tayyibah*, *Risala Ridhwani*, *Malfuzat e Hadhrat e Ieshan*, *Muraqqiqat ul Qulub*, *Kanz us Sa'adat*, *Ikhtisar Sahih Bukhari*, *Ikhtisar Sahih Muslim*, *Jami' ut Tirmizi*, etc².

Mulla Mohsin Fani, was born in 1615 A.D. He was a distinguished scholar, philosopher and poet of Kashmir. For higher education he went to Iran and India. He established his school and wrote many notable books. He was the author of *Dabistan-i-Mazahib* a famous work on comparative religions of Asia. The book was translated into many languages inclusively French and English. As Mulla Muhsin was a poet, he wrote *Masadir ul Asar*³.

Moreover, there are many scholars in modern and recent times like Allama Anwar Shah Kashmiri(d 1933)⁴, Mir Wai'z Yusuf Shah(d 1968)⁵,

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1. These two exegeses are of the complete Holy Qura'n. *Zubdat ul Qura'n* is edited by Dr. I'jaz Faruq Akram (recently he is working as principal of Post Graduate College Faisalabad). This is his Ph.D research in Arabic from University of the Punjab and *Sharh ul Qura'n* is compiled in Persian. Its manuscript is in the library of Markaz. (see for detail: Dr. I'jaz Faruq Akram, *Kashmir ki aik nadir qalmi tafsir: Zubdatut Tafasir*, Ma'arif Azam Garh, vol. 165, Issue:5, May 2000 AD, pp. 354-358). *Tahqeeqat –I-Farsi Iran o Pakistan*, Islamabad. It comprises more than 900 large size pages this exegesis is in more detail than *Zubdat ut Tafsir*. (see for detail: M. Tayyaba Khan, *Mutala'at i Qura'ni mein Kashmiri Ulama ki Khidmat: aik tajziyati mutala'h*, Ph.D reseach, Islamabad: Allama Iqbal Open University).pp. 104- 125.
 2. Dr. Zahur ud Din Ahmad, *Pakistan mein farsi zuban o adab*, vol. 1, p. 646.
 3. D.M. G Sofi, *Kashir*, (Lahore: The University of Punjab, 1948), p. 359, M. Ashraf Wani, *Islam in Kashmir*, p. 9.
 4. He was a great Muhaddith, Mufassir, expert in Jurisprudence and author of many creative works.(see: Mufti Zafir ud Din, *Mashahir Ulama i Deoband*, (Deoband: Daftar Ijlas Sad Sala, 1980 A.D.)p. 54-55).
 5. He belonged to Mirwaizan i Kashmir, received his study from Deoband, writer of an exegesis in Kashmiri Language. He has been president of Azad Jammu & Kashmir for two different transition periods.

Dr. Rafi'ud Din(d1969)¹, Dr. Rafique Ahmad Pampuri², Molana Muhammad Ishaq Khan al-Madni³ etc.

There are many others among the Kashmiri scholars whose literary works enhanced and promoted Islamic culture and civilization but This short and brief study cannot enclose contribution of Kashmiri Scholars in any way.

Educational Institutions

The role of educational institutions for development of culture and civilization is inevitable. Muslim rulers of Kashmir laid the foundation of many Mosques, *madrassa*s institutions, *Khanqas* as centers of education. For instance , Rinchana (A.D.1320-1323) first Muslim ruler of Kashmir - named Sadr ud Din after he embraced Islam on the hand of well-known sufi saint *Sayyid Sharf al-Din(d1326)* was known to construct a grand mosque and Khanqah in his newly built capital, Rinchanpura(Srinagar)⁴. Shihabudin built first Madrasat of the Holy Qura'an at the instance of Shah Hamdan⁵. Sultan Qutb ud Din(1373-1389) constructed a boarding school at *Qutbuddinapura* and it remained till the Sikh rule in Kashmir. Many prominent scholars of different times like Mullah Johar Nath in the reign of Jahangir and the eminent philosopher Mulla Muhsin Fani and Mullah Abdus Sattar were the students and teachers of this institution⁶. After that, Sultan Sikandar(A.D.1389-1413) established boarding college near his *jami' masjid*(grand mosque) that was known as college of *Jami' Masjid*. Extending this noble process, Sultan Zain ul Abidin(1420-1470) -widely

1. Modern Islamic thinker, philosopher, Ph.D in Philosophy and D.Lit. Many scholarly works are ample evidence on his great scholarship, like: Ideology of the future, Qura'n aur Ilm i Jadid, Hikmat e Iqbal etc.(Mirza Muhammad Munawar, Hikmat i Iqbal, journal Islami Ta'lim, vol. 3, Issue: 2, p. 113).
2. Dr. Rafique was born in 1954 in Srinagar Kashmir. He is a prominent physician of Kashmir and former Principal of Medical College Srinagar nevertheless he is a man of letter and author of several book on Qura'nic Sciences. He also wrote a exegesis of Surat ul Fatiha. His most significant work is the commentary of Sahih Bukhari in English. He has completed seven volume of it. His all books are in English Language. https://en.wikipedia.org/wiki/Muhammad_Masihullah_Khan accessed on 07-16-2017, at 12:26pm.<http://islamkashmir.org/content/about-us> accessed on 07-16-2017, at 9:34.
3. He was born in Palandri District Sudhnoti Azad Kashmir on 1944 AD. He received his Madrasah Education from Dar ul uloon Taleemul Qura'n Palandri and Khair ul Madaris Multan. Afterward he completed his higher study from Madina University Saudi Arabia. Besides the other books, he wrote three exegeses in Urdu language.(see: Muhammad Ishaq Khan al-Madni, Ni'mat i Qura'n aur us ky taqazy, Rawalpindi: S.S.T Printers, 2001, Dr. Hafiz Fiyuz ur Rahman, Mashahir Ulama e Deoban, (Lahore: Hafiz Press,)vol. 2, p. 645).
4. Muhammad Ashraf Wani, Islam in Kashmir, p. 54.
5. D.M.G Sufi, Islamic Culture in Kashmir, p. 146.
6. D.M.G Sufi, Islamic Culture in Kashmir, p. 146.

known as *badh shah* (great sovereign) as the greatness of Kashmir reached its apex in his time in all aspect of society- built a Dar ul Uloom or university in *noushehra* (in Kashmir) under the rectorship of the great scholar Mulla Kabir Nahvi (the author of a commentary on Sharh i Mulla Jami), who was then Sheikh ul Islam. He was assisted by many scholars from different parts of the world. A translation center was launched under the auspices of the Dar ul Uloom where books were translated from Arabic and Sanskrit into Persian and Kashmiri. Many historical books like 'Mahabharata' were translated and History of Kashmir was compiled in Persian and Rajatarangini was updated by Jonaraja in this center. The Sultan's patronage of learning was not confined to Muslims but it extended to the scholars of the other religions as well. Soma -who held an esteemed position in the translation center-, Bodi Bat -who was the learned scholar-, Sivabhata -a Brahman a physician-, Tilakacarya -a Buddhist- were the ample examples of Sultan's generosity and liberal treatment¹. Moreover, he established a college between his palace and royal garden and a grand Madrasah in Dachanpura, near Islamabad (Kashmir). Sultan Hussain Shah laid foundation of a college and a library. The college was known as 'Dar ul Shifa.'

After sultans other Muslim rulers had also shown interest regarding patronage of such institutions. But most of these efforts were made by individual scholars. In Jahangir's rule Darasgah i Mulla Haider, Madrasah i Khawajagan-i- Naqshband in the reign of Shah Jahan in Khwaja Bazaar and were established. Prince Dara Shikoh (d 1659) founded a residential school of Sufiism at the instance of Akhund Mulla Muhammad. Madrassa-i-Sayyid Mansur under the sponsorship on then Nazim Kashmir Nawab Inayat Khan and Madras-i- Mulla Kamal Kashmiri and Mulla Jamal created many eminent scholars like Abdul Hakeem Sialkoti, Sheikh Ismail Chishti².

In modern time, owing to unprecedented torture and humiliation by non-Muslim rulers of Kashmir, many organized and collective efforts are made by scholars. Many organizations, based on various thoughts, ideologies and sects were formed. 'Anjuman Nusrat ul Islam' was the earliest effort in this connection. It was founded by Mirvaiz Molana Rasul Shah in 1899³. Anjuman -i- Ahl-i- Hadith was founded in 1923⁴.

1. See: Ibid, p. 148. Muhibbul Hassan, Kashmir Under Sultans, p.88.

2. D.M.G Sufi, Islamic Culture in Kashmir, p. 150.

3. Mushtaq Ahmad Wani, Muslim Religious Trend in Kashmir in Modern Times, (Patna: Khuda Bakhsh Oriental Public Library, 1997) p. 22.

4. Ibid, 34.

‘Anjuman i Tabligh ul Islam’ was launched in 1932¹ and ‘Jamaat- i-Islami’ was in 1944².

Language

According to Grierson, Kashmiri language -until the advent of Islam- has a Dardic origin and it is powerfully influenced by Sanskrit in particular and Hebrew, Iranian, Central Asian and many other languages in general. And it was because of frequent cultural changes followed by the change of rulers from India, Greek, Iran and Central Asia and contacts with different culture. Being influenced by above mentioned language it is a loan oriented language that has words from various sources³. Grierson is of the opinion that the greater part of its vocabulary is now of Indian origin and it is allied to that of the Sanskrit Indo-Aryan languages of northern India⁴. After the inception of Islam in Kashmir, Kashmiri language was greatly influenced by Persian and the indigenous Sharda script was replaced by Persian which continued till twentieth century. In the beginning of twentieth century Devanagri script was introduced for Kashmiri language and the books are being written in both Persian and Devanagri scripts⁵. Since Islam entered in Kashmir as civilization building religion, it is full of technology and culture allied words and terms which originated in Persia or Central Asia and were introduced in Kashmir by Muslim immigrants. Some of these words are: kirm kash(silk warm rearer), shal baf(shawl weaver), qalin baf(carpet weaver), namad saz(rug wearer), saz gari(equalizer) etc⁶.

It is noteworthy that different names of the people denote the impact of Persian and Islamic culture on Kashmiri society. There the names like Nauroz, Bahram, Sanjar, Rustum are Persian names and Harith, Umar, Sulaiman, Da’ud, Musa etc. are Qura’nic and Islamic names. Same process regarding names of different places had been adopted in order to Islamize the culture. And these changes though symbolical, but shed light on the process of Islamization in Kashmiri society as well.

Kashmiri had lost its Sanskritic influence but there were still a large number of scholars of Sanskrit after Islam and later during Sultans’ period as they produced many remarkable works in Sanskrit. Among them were Jonaraja, Srivara, Prajyabhatta and Suka who compiled their history books

1. Ibid, 46.

2. Ibid, 57.

3. George Grierson, Linguistic Survey of India, Vol. VIII, Part II, p. 235-253.

4. Grierson, op.cit., Vol. III, part II, p. 253.

5. Prem Nath Bazaz, History of Struggle for Freedom in Kashmir, (Kashmir Publishing Company, 1954) P.279.

6. See for a large number of Persian origin word in Kashmiri language and vice versa: M. Ashraf Wani, Islam in Kashmir, pp. 11-12.

in Sanskrit. Srivara also translated Yusuf-o Zulaikha into Sanskrit and compiled extract from the work of more than 350 Kashmiri and Indian poets¹. The works of Jagaddhar Bhat, Sita Kanth and Varadaraja are also notable Sanskrit scholars of fifteen century in Kashmir².

Kashmir is a multilingual region. Besides Kashmiri, Persian and Arabic, there are many indigenous languages like Punjabi, Gojri, Pahari, Dogri, Shina, Balti, Brosheski etc. on regional and ethnic bases. Though these languages has been deprived of consideration yet after the partition of Subcontinent some scholars individually as well as under the patronage of Jammu & Kashmir Academy of Art, Culture and Languages books and translations of the Holy Qura'n wrote religious books and translation and exegesis in Punjabi, Gojri, Pahari etc³.

Literature

Literature, generally, prose or poetry, has been flourished in Muslim regime in Kashmir, in many International languages like, English, Persian, Arabic, Urdu⁴, Sanskrit as well as indigenous languages like Kashmiri, Gojri, Pahari, Punjabi etc. Some but meager of this literature has been glanced at before but it is noteworthy that literature created by Kashmiri scholars couldn't get its due appreciation because it has lain hidden in the manuscripts for a long time. According to Sufi, the arts and crafts of Kashmir have acquired fame owing to the energy of the commercial artist, but the art of the poet has lain concealed in the manuscripts which have hardly seen the light of the day⁵. It is pertinent to mention that if Persian has been an official language of Kashmir for a long time, Arabic has been the language of Ulama. Many Arabic books written by Kashmiri scholars are ample evidences on it. Zubtad ul Bayan, Kanz us Sa'adah (Jurisprudence)⁶ by Khaja Moen ud Din Kashmiri, Sheikh Yaqub Sarfi, I'jaz ul Qura'n, Nazal man ittaqaa bi kashfi Ahwalil muntaqaa⁷,

1. Muhibb ul Hassan, Kashmir Under the Sultans, p. 257.

2. Ibid.

3. Molvi Faqeer Muhammad of Muzaffarabad wrote a Seerah book and a translation of the Holy Qura'n in Gojri and Mufti Faizul Mannan of Jammu wrote -while he was in prison- a Translation and exegesis in Gojri and there are three others who wrote translations of The Holy Qura'n in Gojri language. Munshi Muhammad Ismail of Bhimbar wrote a versified exegesis in Punjabi and Mufti Muhammad Shafique Qasimi translated the Holy Qura'n in Pahari Language.(see: Muhammad Tayyab Khan, Mutalia't i Qura'ni mein Kashmiri Ulama ki Khidmat: tajziati mutala'(Phd thesis)Allama Iqbal Open University Islamabad), p. 74-80.

4. For Urdu Poets and writer of Kashmir see: <http://khojkhbarnews.com/category/urdu-poets-and-writers-of-jammu-kashmir-by-muslim-saleem/> accessed on 18-03-2018 at 8:12.

5. Dr. M.G. Sofi, Islamic Culture in Kashmir, p.182.

6. Dr. Zubaid Ahmad, Arabi Adabiyyat mein Pak o Hind ka Hissa, p. 292.

7. Ibid, p. 292

Abul Fath Abdur Rashid Shopiani¹, Fasl ul Khitab, Aqidat ul Islam, Tahiyyat ul Islam, Ikfar ul Mulhidin, Faiz ul Bari, al'urfushazi, (commentary on Jami' al Tirmizi) etc. by Allama Anwar Shah Kashmiri², With the influence of Persian and the patronage of Kashmiri rulers as particular Sultans and Mughals, Kashmir particularly, is proud of its Shaiq, Ghani, Kanil and Sarfi and generally many others. Shaiq wrote a versified history of Kashmir consisting of eighty thousands (80,000) couplets³. At the end of nineteenth century, Persian Language was replaced by English, Urdu and other local languages, hence a large number of literature in English and indigenous languages during the last century is developed⁴.

It is worthy mention that the academic and geographic milieu of Kashmir attracted many scholars to complete their scholarly works during their stay in Kashmir, therefore, we, for instance, find "Risala e Haq Numa by Darashikoh, Tarikh i Rashidi by Mirza Haider Doghlat, a comprehensive dictionary of Persian language "Farhang i Jahangiri" by Jamal ud Din Hussain Injo are compiled in Kashmir. According to G.M.Sufi: There is ample testimony to the Kashmiris' love of books in numerous private collections, some of which have unfortunately been gradually sold out from the Valley, and have found their way down to India and to Europe and America"⁵.

Architecture

Advent of Islam and different reigns like Sultans, Mughals etc. influenced Kashmiri architecture. Prior to Islam Indian architecture was dominant in Kashmir, therefore, the difference between Hindu and Muslim culture was expressed in their places of worships too. According to Percy Brown: "the mosque is open, airy, spacious and is marked by clarity and simplicity, while the temple is an abode of imagery and mystery and it

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1. Abul Fath Abdur Rashid Shopiani, A'ayat ul I'jaz fi Ayat il I'jaz, edited: Dr. M. Abd ul Aziz al-Awaji, Majalla al-Jamia' al-Islamiah, Issue: 145.
 2. These are few examples. There is a large number of books in Arabic compiled by Kashmiri Ulama for detail see: (i) Dr. Zubaid Ahmad, Arabi Adabiyyat mein Pak o Hind ka Hissa, ..(ii) Dr. Firdaus Nazir Batt, Arabi Uloom o Adaab mien Ulama i Kashmir ka Hissa, Monthly Ma'arif Azam Garh Dar ul Musannifin, Shibli Academy, vol. 192, Issue 4, October, 2013, p. 287- (iii) Dr. Muzaffar Hussain Nadvi, Musahamatu Ahl i Kashmir fil Lughatil Arabiyyah wal Adab il Arabi(Contribution of Kashmiris to Arabic Language and Literature): the book actually is a Ph.D work and detailed study comprising six chapters and three hundred and seventy six pages(376), but unfortunately, due to conflict situation I couldn't get its copy yet.
 3. Dr.M.G. Sofi, Islamic Culture in Kashmir, p.182.
 4. See: P N K Bamzai, Culture and Political History of Kashmir,(New Delhi: M D Publications,) vol. 3, pp. 865, 866, Abida Khazir, Kashmiri Muslims' Response to Modernisation(1885-1947), (Phd Thesis in History), (Srinagar: Faculty of Social Sciences, The University of Kashmir, 1997). p. 224, 225.
 5. G.M. Sufi, Kashir, vol. 2, p. 352.

encircles a phantasm of huge darkness, having somber passages leading to dim cells jealously guarded and remote¹. W.H. Nicholis is of the view that Muslim architecture in Kashmir falls under three heads, 1-pre-Mughal masonry style, 2- the wooden style, and 3- the pure Mughal style². Examples of the first are the tomb of Zain ul Abidin's mother and the tomb of Madani in Srinagar. Having two interesting features; first, colored tile work different from that of Mughals and second, that building of the tomb was the representation of a beast in polychrome tiles in the southern half of the spandrel of the archway in the east façade. The body of the beast is of a leopard and trunk is that of a human being whose head, chest, and shoulders are missing, but who expresses to be shooting with a bow and arrow at its own tail which ends in a kind of dragon's head, while nearby a fox is quietly looking on from among flowers. All the features used in this presentation are varied in colors with blue background. The cloud forms and dragon's head shows the influence of Chinese and Persian.

According to Muhibb ul Hassan, wooden form of buildings are also a part of mountainous country like Nepal, Norway and the Austrian Tyrol but due to climatic conditions characteristics of logs, roofs, birch-bark and turf were independently evolved in Kashmir³. That is why perhaps, G.M.D Sufi is of opinion that origin of wooden architecture of Kashmir owed to Kashmiri Muslims exclusively and that is not much known to the outside world⁴. Sultan Zain ul Abidin's palace, mosque of Hamdani in Srinagar, Jami' Masjid of Srinagar are some typical examples of Kashmiri wooden architecture⁵. The Mughal style of buildings in Kashmir is the same as that of the buildings at Delhi and Agra and Fatehpur Sikri, with the difference that marble is not used because of difficulties of transport in the mountainous paths of Kashmir⁶.

Conclusion

In order to sum up the study we can conclude that:

1. The adoption of the Islamic culture and civilization in Kashmir had been started for long before of its formal inception.
2. The advent of Islamic civilization in Kashmir was not the result of any force rather it came true by a peaceful process.
3. Owing to existence of Hinduism and Buddhism, process of Islamization took long time for its dominancy.

1. Percy Brown, *Indian Architecture* (Bombay, D.B. Taraporevala Sons & Co. Pvt. Ltd. 1942), p. 1.

2. W.H. Nicholis, *Archaeological Survey Report for 1906-1907*, p. 161.

3. Muhibb ul Hassan, *Kashmir Under Sultans*, p. 267-268.

4. D. M. G Sufi, *Islamic Culture in Kashmir*, p. 212.

5. *Ibid*, Muhibb ul Hassan, *Kashmir Under Sultan*, p. 269-270.

6. D. M. G Sufi, *Islamic Culture in Kashmir*, p. 212.

4. Key role of Sufi saints and *Ulama* and *Rishis* enriched and enlivened the Islamic culture in Kashmir.
5. It was the patronage of Kashmiri rulers which promoted the cultural activities on the basis of Islamic principles.
6. As a matter of fact, as Islamic culture and civilization bestowed a lot upon Kashmir and Kashmiris made great contribution in science, art, literature, language, architecture etc.
7. In contemporary time, the role of cultural academies of both sides of Kashmir is generally considered to explore and conduct the Cultural activities in Kashmir.

Recommendations

Keeping the above study in view, It is recommended that:

1. The study about adoption, innovation and transition of Islamic culture and civilization is much appreciable but more studies should be initiated.
2. The work about Islamic culture and civilization in Kashmir prospect is too rich to be covered in this brief article. Therefore, researchers need to pay more attention on it.
3. Exchange of literature from both sides of Kashmir (Indian occupied and Azad Kashmir) is not allowed, hence researchers have to face a lot of problems in their studies. Therefore, a positive role in this connection should be played by both Pakistani and Indian Governments.