

Mir Sayyid Ali Hamadani: Religious Activism and his impact on Kashmiri Society

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Abstract: Mir Sayyid Ali Hamadani was a magnanimous personality above all prejudices of religious sectarianism. He being a political thinker and a reformer was an 'Aalim and Sufi of high repute. From the beginning he has given everything for the cause of Islam and tried to the level of his best for spreading the message of truth to the world. He, like most of his predecessors, traveled extensively. He is said to have performed the pilgrimage twelve (12) times in his lifetime. The most important journey was his visit to the valley of Kashmir. His impact on all sections of Kashmiri society was primarily due to the integrity of his personal life. His religious Zeal has played an inevitable role in the framing and changing of the human behaviour. The arrival of him is by all standards a turning point in the history of Kashmir. It heralded the dawn of the new era in the sense that the history of Kashmir took a decisively a new turn and a vigorous process of socio-cultural change. This paper, as such, attempts at highlighting the religious activism of Mir Sayyid Ali Hamadani and his impact on Kashmiri society that results in the Islamization of the Kashmiri society.

Keywords: History, Islam, Kashmir, Religion, Sufism.

Mir Sayyid Ali Hamadani, who became popular in Kashmir as *Amir-e-Kabir* was born at Hamadan (Iran) on 12th Rajab 714 A.H. (22nd of October, 1314 C.E.).¹ His father Sayyid Shihab-ud-Din, is said to have been a *Haakim* (important official) in Hamadan.² However some scholars of the opinion that Sayyid Shihab-ud-Din was close to the throne but was not amongst rulers himself.³ Sayyid Ali Hamadani received his early education from his maternal uncle Sayyid Ala-ud-Din, great saint of his times. Hamadani, himself comments;

“..... And I had a maternal uncle who was called Sayyid Ala-ud-Din and he was amongst the devotees of Allah. I memorized the Qur'an through his good efforts and I did not interfere in the matters of my father because he was a Haakim (Officer) in Hamadan and was more disposed towards Salatin and rulers.....”⁴

¹ G.M.D Sufi, *Kashir*, Vol. I, p. 85; S.A.A. Rizwi, *A History of Sufism in India*, Vol. I, p. 291.

² Nur-ud-Din, Jaffar Badakshi, *Khulasat-ul Manaqib*, Oriental Research Department, p.441.

³ Syeda Ashraf Zaffar; *Syed Mir Ali Hamadani*, Mahal Publications, Delhi, 1987, p.17.

⁴ Nur-ud-Din, Jaffar Badakshi, *Op. Cit.*, p.441.

Mir Sayyid Ali Hamadani memorized the whole *Qur'an* at a very young age.⁵ His maternal uncle introduced him to Shaikh Mazdaqani⁶ when he was twelve years of age. Mazdaqani taught him elementary principles of Sufism. He then sent him to Taqi-ud-Din Ali Dusti (d. 733 or 739 A.H.), a disciple of Ala-ud-Din Simnani. It is said when Mir Sayyid Ali Hamadani saw Dusti sitting alone saying *Subah* (morning) *dhikr* and *Rawah* (evening) *dhikr* (Remembrance of Allah) and constantly moving his head, asked him why he was doing so. Dusti replied that Shaikh Mazdaqani had ordered him to practice it.⁷ Hamadani then requested Dusti to be included among his devoted servants. He is also reported to have received education from Ala-ud-Din Simnani.⁸

Mazdaqani aimed at obliterating all traces of ego, if any, and make the person totally subservant to Allah. In due course of time, Hamadani was put in chains and isolation. He was kept on very slim diet. This practice was known as *Chilla-e-zindan*. Later, he was ordered to bring water for ablution of *Shayukh* of the *Khanqah*.⁹ He remained with Mazdaqani for six years and all these years were spent in prayers.¹⁰ After this, he again went to Dusti's *Khanqah* in *Hamadan* and spent two years there. After Dusti's death, Hamadani returned to Mazdaqani who blessed him with orders to undertake world tour.¹¹ Jafar Badakshi mentions many places that were visited by Hamadani such as; Mazdaqan, Khatlan, Bulkh, Badakshan, Khata, Yezed, Syria, Baghdad, Hijaz, Rome, Turkistan, Sarandeeep (Sri Lanka) etc. Hamadani is reported to have met 1400 *Awliya*¹² (pious saints of Islam) during his visits to these places.

The most important journey of Hamadani, however, was his visit to Kashmir. According to two later authorities¹³, he visited Kashmir three times, in 774 A.H./ 1372-73 C.E., 781 A.H./ 1379-80 C.E. and 785 A.H./ 1383-84 C.E. Both these sources do not mention any activity of Hamadani during his first two visits. According to the legend Hamadani is said to have traveled three times all over the world¹⁴, and the fore mentioned two authorities seem to have based their account on this story. Some earlier sources are unanimous in opinion that Hamadani came to Kashmir only once. Mirza

⁵ Pir Hassan, *Tarikh-i-Hassan*, Vol III, n.d., p.11.

⁶ Nur-ud-Din, Jaffar Badakshi, *Op. Cit.*, p. 451.; Haider Bakshi, *Masturat*, p. 350.

⁷ *Ibid*, p.13.

⁸ Abdul Wahhab Nuri, *Futuh-at-i-Kubraviya* (M.S.) p.55a, J. Badakshi also supports this and says that Hamadani had collected 400 Ahadith from various prominent saints of his times including Ala-ud-Daula Simnani.

⁹ Haider Badakshi, *Manqabatul Jawahir* (M.S.), Research Library, Srinagar, p.5a.

¹⁰ Nur-ud-Din, Jaffar Badakshi, *Op. Cit.*, p.24.

¹¹ *Ibid*, p.85.

¹² Qasim Shah Bukhari, *at-Tanveer Bi Dhikri Amiru'l Kabir*, New Kashmir Press, Srinagar, p.38.

¹³ Muhi-ud-Din Miskeen, *Tarikh-i-Kabir*, Pp. 12-14.

¹⁴ Amin Ahmad Razi, *Haft Iqlam*, Vol II, p. 539.

Haider¹⁵(d. 1551) and Abu'l Fazl¹⁶ mention only one visit of Hamadani to Kashmir, which occurred during the reign of Sultan Qutb-ud-Din. However, these sources differ among themselves about the exact date of his arrival. Some other authorities like the author of *Baharistan-i-shahi*¹⁷, Rafi'-ud-Din Ahmad¹⁸ and Haider Malik¹⁹ give 783 A.H./ 1381 C.E., as the date of Hamadani's arrival to Kashmir. This seems to be more reliable and reasonable as he traveled extensively in the valley and must have spent a good deal of time here.

One of the main and important causes behind Hamadani's visit to Kashmir was his religious activism. Many scholars regard Hamadani's visit to Kashmir as essentially an Islamic mission. The author of *Risala-Masturat* says that Sayyid Ali Hamadani was guided by the Prophet Muhammad (Peace be upon him) about his Kashmir visit.²⁰ One more factor which appears to me responsible for Hamadani's visit to the valley is that the socio-political and religious atmosphere was favorable for his missionary and team work. Rather it appears that environment prevailing in Kashmir at that juncture was definitely in need of a Reformer, Preacher, Missionary, Sufi, Thinker and 'Aalim like Mir Sayyid Ali Hamadani . Before his arrival, Kashmir had been ruled by a number of Muslim rulers like; Sadr-ud-Din (Rinchen 1320-23 C.E.)²¹, Shahmir (1339-42 C.E.)²², Ala-ud-Din (1343-54 C.E.)²³ and Shihab-ud-Din (1354-73 C.E.) over many decades. The society was caste ridden.²⁴ Women were subjected to inhuman treatment. Sutee²⁵ and Devdasi²⁶ practices had become the order of the day. Widows were simply non-existent.²⁷ Buddhism had lost ground.²⁸ Hinduism was in decline.²⁹ The Muslim rulers and subjects were in need of great reform. Sultan Qutb-ud-Din used to visit *Kali Shor-i-Mandir*, wore Hindu dress and had wedded two wives who were real sisters.³⁰

¹⁵ *Tarikh-i-Rashidi*, Pp. 432-33.

¹⁶ Amin Ahmad Razi, *Op. Cit.*, p. 185.

¹⁷ *Ibid* p.23 a

¹⁸ *Nawadhir'ul Akhbar*, p. 35 a.

¹⁹ *Tarikh-i-Kashmiri*, p. 91 a.

²⁰ Haider Badakshi, *Op. Cit.*, p.25.

²¹ P. N. K. Bamzai, *History of Kashmir*, p.309.

²² *Ibid*, p.314.

²³ *Ibid*, p.315.

²⁴ G. M. Dar, *Social and religious conditions on the eve of spread of Islam in Kashmir*, Gulshan Publishers, Srinagar, 1992, p.45

²⁵ *Ibid*, p.39.

²⁶ S. C. Ray, *Early History and Culture of Kashmir*, p.166.

²⁷ R. K. Parimu, *History of Muslim Rule in Kashmir*, p.438.

²⁸ G. M. Dar, *Op. Cit.*, p.66, 82.

²⁹ *Ibid*, p. 83.

³⁰ P. N. K. Bamzai, *Op. Cit.*, p.319.

Salient features of Hamadani's Islamic mission in Kashmir

Hamadani's mission can be regarded as ideal in the following respects:

1. Team work:

An important aspect of his mission was that it was a team-work. He was accompanied by 700 *Sa'adaat*.³¹ There were a considerable number of scholars of high repute in his team. Among them Khwaja Ishaq Khatlani, to whom Sayyid wedded his own daughter, he was a great Aalim.³² Some other prominent were Shaikh Qawam-al-Din, who was Sayyid's close companion till his last breath; Sayyid Hussain Simnani³³ who had been earlier deputed with Taj-ud-Din³⁴ to report about the circumstances prevailing in Kashmir and who succeeded to influence Sultan Shihab-ud-Din (1354-73 C.E.)³⁵ and Sultan Qutb-ud-Din (1373-89 C.E.)³⁶; Sayyid Qamal, who taught *Shari'ah* to Sultan Qutb-ud-Din, Sayyid Jamal-ud-Din, who was a *Muhaddith*³⁷; Sayyid Muhammad Qazim, also known as Sayyid Qazi, emerged as chief librarian; Sayyid Muhammad Baihaqi; Sayyid Muhammad Ainposh, Sayyid Baha-ud-Din and Sayyid Muhammad Balkhi. This shows that Mir Sayyid Ali Hamadani had selected a highly worthy team for his mission. Besides '*Ulama* were included in his team artisans, craftsmen and other technical hands who along with religious merit brought economic prosperity to Kashmir.

2. Peaceful mission:

Historians are unanimous that Sayyid Ali Hamadani's mission was by and large peaceful.³⁸ He did not use sword or power for the spread of Islam. Along with his capable associates he adopted all the peaceful measures to spread the message of Islam. Historians have not cited even a single example of any kind of forcible propagation although it is undeniable that he had created enormous influence on Sultan Qutb-ud-Din himself who could render him considerable military assistance if the Sayyid so desired.

3. Conversion:

At the time of Sayyid arrived in Kashmir morality was at its lowest ebb.³⁹ The shattered

³¹ Abdul Hai, *Nuzhat'ul Khawatir*, Vol. 2, p.88.

³² Muhi-ud-Din Miskeen, *Op. Cit.*, p. 82.

³³ Saiyid Ali, *Tarikh-i-Kashmir*, p.1 a.

³⁴ Muhammad Aslam, *Gauhar-i-Alam*, p.116 a.

³⁵ P. N. K. Bamzai, *Op. Cit.*, p.315.

³⁶ *Ibid*, p.318.

³⁷ Muhaddith person having sufficient knowledge about the traditions of the Prophet Muhammad (Peace be upon him).

³⁸ Nur-ud-Din, Jaffar Badakshi, *Op. Cit.*, p.17.

³⁹ G. M. Dar, *Op. Cit.*, p.43.

economy, prevalence of castes and sub-castes in the society, exploitation of common people at the hands of the traditional Brahmins, frequent inter and intra civil wars between various sections of the society, confusing faiths and lawlessness had rendered average people helpless. People were ready to welcome any change in the system. Thus a good number, about 37000⁴⁰ people got reverted to Islam within a brief period of time. Though it is not an easy task to bring out the percentage of the conversions, but in the 14th century C.E. it is no ordinary number. Since some Muslim settlements were already there in Kashmir right from early Hindu period the addition to this by these large scale conversions means that Sayyid Ali Hamadani turned the tide of history of Kashmir in favor of muslims⁴¹ which led to the overall change in its demography. Bamzai attributes the process of conversion to deep scholarship and attainments of Hamadani. He says:

“That the Sayyid Ali Hamadani’s deep scholarship and spiritual attainments were responsible for accelerating the process of the conversion of valley to Islam, goes without saying.”⁴²

4. Non involvement in active politics:

Sayyid Ali Hamadani desisted from participating in active politics of Kashmir. Sultan Qutb-ud-Din held him in great reverences but none of the sources gives even a single illustration of Hamadani’s participation in active politics. However, it is worth mentioning that in this respect he confined himself to instruct and advice⁴³ the Sultan to run the state on just principles as laid down in Islamic *Shari’ah*. Hamadani also devoted some sections of his *Zakhirat-ul Muluk* to discuss some main issues of Islamic politics. It clarifies that he was not unaware of political thought of Islam but his approach to it was like that of an ‘*Aalim*’⁴⁴ and he deliberately desisted from active participation in politics.

5. Non-sectarian approach:

Hamadani preached the mainstream of Islamic thought. His predecessor in Kashmir, Sayyid Sharif-ud-Din Bul-bul Shah , belonged to the *Suharwardi* order of Sufis⁴⁵ and practiced *Hanafi* school of thought. Thus, Kashmiri Muslims on the eve of Hamadani’s arrival, followed this school of Islamic

⁴⁰ Bul-bul Shah, *Sa’adaat*, Pp. 7, 23.

⁴¹ Syeda Ashraf Zaffar; *Syed Mir Ali Hamadani*, Mahal Publications, Delhi, 1987. Pp.126-27.

⁴² P. N. K. Bamzai, *Op. Cit.*, p.484.

⁴³ A. Q. Rafiqi, *Sufism in Kashmir*, Gulshan Books, Srinagar, 2009, p. 73.

⁴⁴ Hamadani, *Zakhirat-ul-Muluk* (En. tr. Rayaz Qadri), Islamic Book Foundation, Delhi, 2nd ed. 1991, p.4.

⁴⁵ G.M.D Sufi, *Op. Cit.*, p. 82.

thought. Hamadani belonged to *Sha'afi* school of Islamic thought and was a *Kubravi* saint⁴⁶ but he did not disapprove any other practice of Kashmiri Muslims which was in conformity with *Hanafi* School. Instead, he carried on his Islamic mission of *da'wah* work purely on the principles of *Qur'an* and *Sunnah*. This approach helped him to utilize his efforts and services for the furtherance of Islam than wasting his energy in justifying one or the other school of thought. Hamadani's *Awrad-i-Fathiya* also substantiates that his approach was non-sectarian and his preaching consists only of the mainstream of Islamic thought. He preaches in his *Award-i-Fathiya*:

“And the Qur'an is the guide, The Ka'abah is the Qibla (direction of prayer) and (five times) prayers are obligatory and all believers are brethren”.

6. Spiritualism:

All along human history, spiritualism has played an inevitable role in the framing and changing of the human behaviour. When we look the Kashmiri environment, the miracles and legends have ever since played a very important role in the lives and behaviour of people. Hamadani and some of his associates also demonstrated their spiritual powers performing certain *Karamaat* (extraordinary feats) which strengthen their mission.

In Alau-ud-Dinpora, Srinagar, a mosque was feared by the people as abode of ghosts. No one dared to stay there for night. People believed that anybody who stayed there for night never came out alive. Hamadani in defiance of people's belief stayed there for a night. At midnight, a *burqa* clad woman, with terrifying noise, with light in her hands entered the mosque and sat in front of Hamadani with uncovered face. By single glance of Hamadani, the woman ghost got burnt. The news of that extra ordinary feat of Hamadani spread among the people and they were convinced that the Sayyid possessed extra ordinary spiritual powers.⁴⁷

Sayyid Ali Hamadani , partly because of his ill health⁴⁸ and partly on account of strain in relations with Sultan Qutb-ud-Din⁴⁹, on account of his (Qutb-ud-Din's) poor response to his (Hamadani's) teachings, decided to leave Kashmir.⁵⁰ When Hamadani reached Kunar towards the northwest of Kashmir in the vicinity of Pakhli, he was persuaded by his chief⁵¹ to stay there for some

⁴⁶ A. Q. Rafiqi, *Op. Cit.*, Pp. 29-31.

⁴⁷ Abdul Wahhab Nuri, *Op. Cit.*, p.85.

⁴⁸ G.M.D Sufi, *Op. Cit.*, Pp. 86-87.

⁴⁹ Haider Malik, *Tarikh-i-Kashmir*, p. 93 a.; *Baharistan-i-Shahi*, p.25 a.

⁵⁰ *Ibid*, p.93 a.

⁵¹ The name of the chief was Sultan Khizr (Nur-ud-Din, Jaffar Badakshi, *Op. Cit.*, p.580) but Muhi-ud-Din Miskeen and A'zimi give his name as Sultan Muhammad (*Tarikh-i-Kabir*, Pp. 14-15) and (*Tarikh-i-A'zmi*, p.37)

period. During his stay over there, he fell ill and eventually passed away⁵² on 6th Dhul- Hijjah 786 A.H./ 19th January 1385 C.E., at the age of 73.⁵³ His body was carried to Khatlan now in Tajikistan and was buried there on 25th jamad'ul Awwal 787 A.H./ 14th July 1385.⁵⁴

Impact of Mir Sayyid Ali Hamadani on the society of Kashmir:

Besides being an *'Aalim* and *Sufi*, Hamadani was an influential political thinker and a reformer of high repute. His impact on all sections of Kashmiri society was primarily due to the integrity of his personal life. He laid great emphasis upon earning one's own livelihood and rejected the traditional means of patronage and support open to religious men such as *Futuh* (unasked for charity), *Ihya* (the cultivation of wasteland) or *Madad-i-ma'ash* (grants from the state)⁵⁵. Hamadani rejected the entire idea of charity for religious men or orders because he feared that it would make them parasitical. He himself made his living by cap making and encouraged his *Murids* (followers) to do the same.⁵⁶ Hamadani shunned the conventionally idle *Khanqah* life because he thought it would isolate him from the common man and from the society. He was himself also an expert *Sozan kari* (needle worker).⁵⁷ His commitment to individual craft is credited with the establishment of handicraft industry in Kashmir. When he came to Kashmir he brought along with him hundreds of disciples who were painters, calligraphers, shawl makers etc.⁵⁸ there is no mention for example, of the shawl industry before the time of Hamadani .⁵⁹

Hamadani's emphasis on Sufis being accessible to common people, put him into contact with people of all sorts. He is said to have influenced that famous Kashmiri poetess and mystical Lalla Ded (born in the middle of 14th century).⁶⁰ Under Hamadani's influence she rejected the caste system and criticized idolatry.⁶¹ Hamadani's influence is a major factor behind changing the demographic character of Kashmir. Under his impact, Brahminical influence declined and most castes embraced Islam.⁶² It is said that Hamadani made 37000 converts to Islam.⁶³ Hamadani's great influence on

⁵² Amin Ahmad Razi, However mentions Kabul as the place of Hamadani's demise (*Haft Iqlam*, Vol II, p. 539.) but this information is not supported by any other source, therefore appears contrarary to the factual position.

⁵³ Nur-ud-Din, Jaffar Badakshi, *Op. Cit.*, p.580.

⁵⁴ *Ibid*, p.580.

⁵⁵ Hakim S. M. Kamal-ud-Din Hussain, *Sahib-i-MuwaddatulQuraba*, Nasik, 1984, p.12.

⁵⁶ *Ibid*, p.18.

⁵⁷ *Ibid*, p.18.

⁵⁸ Rashid Nazki, *Tamadduni zindagi main Sa'adaat Ka Hissa*, Hamara Adab-J&K Academy of Arts, Srinagar, Pp. 194-95.

⁵⁹ Mohibbul Hassan, *Kashmir under Sultans*, Delhi, 1974, p. 262.

⁶⁰ P. N. K. Bamzai, *Op. Cit.*, p.539.

⁶¹ Mohibbul Hassan, *Op. Cit.*, Pp. 237-39.

⁶² *Ibid*, p.235.

⁶³ P. N. K. Bamzai, *Op. Cit.*, p.525.

Kashmiri society was the result of his accessibility.⁶⁴ His *Khanqah* was open to all from Sultan to a poor Hindu. He had no reservation in counseling monarchs because he saw that their policies were the key to the welfare of people. Hamadani's introduction of the tradition of *dhikr* was motivated by his desire to bring different sections of Kashmiri society together. The *dhikr* of *Awrad-i-Fathiya*, ceremonies after the *Fajr* (morning) prayers and *Isha* (night) prayers served the social purpose of gathering different people together twice a day, without reference to their wealth or poverty.⁶⁵ Under the influence of Hamadani's son, Mir Sayyid Muhammad Hamadani (born on 1372 C.E.) Sultan Sikander (389-1413 C.E.) banned all intoxicants, the custom of *Sutee* and other evil social practices in Kashmir.⁶⁶

Hamadani made personal contact with the rulers of Kashmir. He corresponded with Qutb-ud-Din⁶⁷ (1373-1389 C.E.) who became his disciple and wrote several verses in his honour.⁶⁸ The Sultan who had married two sisters in contravention of the *Shari'ah*, went to the extent of divorcing one of them at the urging of Hamadani.⁶⁹ Further, at the instance of Sayyid Hamadani, Sultan Shihab-ud-Din established the first *Madrasat-ul-Qur'an*. Schools were also established to teach the basics of Islam in important villages of Kashmir.⁷⁰ Sultan Sikander (1389-1413), who succeeded Qutb-ud-Din was, as a result of Hamadani's writings, more inclined towards religion than many of his predecessors. He attempted to introduce *Shari'ah* law in his Sultanate.⁷¹ Hamadani was, at the same time, careful about keeping a personal distance from state to preserve his independence. When sultan Qutb-ud-Din invited him to stay with him in 1378 C.E., he declined and stayed in a *Sarai* (resting place) till such time as his *Murids* (followers) built him a *Suffa* (plinth) after which he began living there.⁷² Hamadani's *Zakhirat-ul Muluk* was a favourite book with the scholars during the pre-Mughal period in India.⁷³ This is borne out by the fact that most of the orientalist libraries contain manuscript copies of *Zakhirat-ul Muluk* while this is not the case as far as *Fatwa-i-Jehangiri* or *Fatwa-i-Firoz Shahi* is concerned. One of the Hamadani's impact of great significance was the emergence of a network of *Khanqahs* which served as great Centers of proselytisation especially at Hindu rich Centers like

⁶⁴ Ibid, p.235.

⁶⁵ *Dhikr of Awrad-i-Fathiya* is still followed by Kashmiri Muslims.

⁶⁶ Mohibbul Hassan, *Op. Cit.*, Pp. 64-65, 143.

⁶⁷ Shams-ud-Din Ahmad, *Hazrat Shah Hamadan Ke Char Khutut*.

⁶⁸ Verses of Qutb-ud-Din.

⁶⁹ G.M.D Sufi, *Kashir*, Vol. II, Lucknow, 1974, p. 90.

⁷⁰ Mohibbul Hassan, *Op. Cit.*, Pp. 260.

⁷¹ G. M. D. Sufi, *Islamic Culture in Kashmir*, Delhi, 1979, Pp. 65-66.

⁷² Mohibbul Hassan, *Op. Cit.*, p. 56.

⁷³ G. M. D. Sufi, *Op. Cit.*, p. 90.

Pampore, Awantipora, Bijbehara, Shahabad and Tral. Allamah Iqbal beautifully pays tributes to Hamadani and declares him chief of *Sa'adaat* and maker of the destiny of the Muslim Ummah.⁷⁴

The locals response to Hamadani's teachings came in the form of emergence of an indigenous religious order the Rishism, being its founder Shaikh Noor-ud-Din (R.A).

Dr. Enayatuulah Indrabi visualizes the impact of Hamadani on Shaikh Noor-ud-Din in these words;

“...The arrival of Amir-e Kabir is by all standards a turning point in the history of Kashmir. It heralded the dawn of the new era in the sense that the history of Kashmir took a decisively a new turn and a vigorous process of socio-cultural change got initiated, when Hazrat Shaikh started his movement and made a frontal attack on the prevalent social ills, hypocritical practices and the ‘Ulema who did not practice what they preached, the new society was yet in a nascent stage. The social reality that came under attack from Hadrat Shaikh could neither be defined nor described without a broader reference to the new historical phase that had set in with the arrival of Hazrat Amir-i-kabir ...”⁷⁵

Infact, the increased cultural contacts between central Asia and Kashmir during the medieval period were largely result of the missionary activities of Sufi saints from Persia and central Asia like Sayyid Ali Hamadani , Bul-bul Shah , Mir Shams-ud-Din and many others.⁷⁶ Hamadani's singular achievement was to rescue Sufism in the valley from other worldliness and quietism. His influence continues to be felt more than six hundred years after his demise.

⁷⁴ Allama Iqbal, *Javeed Nama*, I'tiqad Publishing House, Delhi, p. 272.

⁷⁵ Dr. Enayatuulah Andrabi, “In Fond remembrance of Amir-e-Kabir (R.A.) and his Inspired Mission”, *Daily Greater Kashmir*, Srinagar, dated July, 16, 1994.

⁷⁶ Mohibbul Hassan, *Op. Cit.*, Pp. 222-25.