CHAPTER 1ST
Shrines and their History:

The shrines and ziarats dedicated to various saints and Rishis of Kashmir, together with the relics housed in them have played a dominant role in the religious and socio-cultural life of the people. These shrines were looked upon as centres of deliverance by the ignorant and the superstitious people of the Valley who were always in need and want and were usually in the grip of a disease or calamity.

From very early times the people of Kashmir in streams and swarms flocked to these shrines to seek one favour or the other. The people gave their best and donated their share of money and often their labour to raise the shrine—Khangah, rouza. This is how Kashmir came to possess a large number of well constructed and beautiful shrines (ziarats), hospices (Khanqahs) and tombs (rouzas). The architecture of these structures reflected a gradual shift from the work of masonry to that of carpentry and timber. The style was by and large Indo-Saracen, sometimes showing conspicuous traits of Kashmir and Mughal styles of architecture. However, at places particularly the roofs of these shrines showed traces of Chinese style too.

Khangah-I Bulbul Shah:

Saiyid Sharaf-ud-Din popularly known in Kashmir as Bulbul Shah, man of high spirituality came to Kashmir during the reign of Raja Suha Deva (1301—1319). It was his spiritual attainment and self abnegation that first influenced and then motivated the
then King Rinchana to embrace Islam at his hands. Thus the credit of initiation of conversion to Islam goes to Saiyid Bulbul Shah. Rinchana became the prominent disciple of Bulbul Shah. He was rechristened as Sadr-ud-Din.

It was under the instructions of Saiyid Sharaf-ud-Din that a three-storeyed Khanqah was constructed by Rinchana (Sultan Sadr-ud-Din) at a large cost on the right bank of river Jhelum, some hundred metres away from Aali Kadal on the western side. Rinchana named the Khanqah after Saiyid Sharaf-ud-Din alias Bulbul Shah's name. Obviously, with the construction of Khanqah-i-Bulbul Shah, the tradition of formal Khanqah building came to be founded in Kashmir. A langar was attached to Khanqah where food was given to the devotees. This langar was functional upto Chak regime and there is no reference to show whether or not the langar survived thereafter. It was due to the attachment of langar that the area surrounding the Khanqah came to be called Bulbul.

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1. Tarikh-i-Hasan, Vol. III, pp. 316--317. Rinchana, Ladakhi had offered to become a Hindu but the Brahmans, out of Sheer parochiatism, did not allow him to join their fold. Thereupon he declared that he would accept the religion of the person whom he would see early next morning, he saw Saiyid Sharaf-ud-Din offering morning prayers to God. Rinchana was impressed. He approached the Saiyid and offered to accept his faith and thus Bulbul Shah converted him into Islam. P. N. K. Bamzai, A History of Kashmir, p. 288.


3. Ibid., p. 323.
Langar now mispronounced as Bulbul lanker. The king bestowed some villages, as jagir on the khanqah for meeting its expenses on account of langar'khana (free kitchen) and servants and mutwalis. Bulbul Shah passed away during Udayanao Deva's regime (1323—1338), and was buried in the compound of the khanqah on river side.

Khanqah-i-Bulbul Shah, erected wholly in wood, caught fire in 1604 A.D. during Mirza Akbar Ali’s time, a Mughal Governor. This time the loyal and faithful disciples (murids) of Bulbul Shah reconstructed the khanqah in wooden structure painstakingly. Malik Haider Chaudora states that the old and the basic khanqah was existent upto 1620 A.D. In 1885, the khanqah alongwith its compound was taken over by Archaeological Department of India. It was after some time that the khanqah was constructed a new. The present khanqah is single storey. Its material consists of brick and wood.

1. The place was originally called Diddamatha which a little later came to be called as Didamar. Finally, with the attachment of langar and to perpetuate the memory of Bulbul Shah it became famous as Bulbul langar. Tarikh-i-Hasan Vol. I, p. 323; R. K. Parmu, History of Muslim Rule in Kashmir, p. 392.


5. In course of time, however, the khanqah seems to have suffered a lot owing to inattention so that in 1872 A.D. Bates observes that it (khanqah) was in an afflicted condition. Ibid.
Khanqah—i—Mualla

Khanqah-i-Mualla is situated in Srinagar on the right bank of river Jhelum between the third and the fourth bridges. The site is four kilometres to the north of Lal-Chowk. The shrine is named after the renowned mystic, scholar, poet, theologian and author, Mir Saiyid Ali Hamadani, popularly known as Amir-i-Kabir or Shah-i-Hamadan in the Valley. He was one of the most remarkable personalities of the 14th century Muslim world. He hailed from Hamadan in Persia and came to Kashmir in order to propagate Islam. He succeeded in bringing about mass conversion and changing the social and cultural complexion of millions of people inhabiting the Valley. He may well be said to have practically established Islam in Kashmir and laid the foundations well and sure. Among the principal shrines, which came to be known after his name, the most important is Khanqah-i-Mualla.

The origin of Khanqah-i-Mualla goes back to the construction of a platform (suffah) by Sultan Qutb-ud-Din in honour of Mir Saiyid Ali Hamadani for his daily prayer. He was famous Muslim

1. Saiyid Ali Hamadani is said to have been author of more than one hundred works on logic, jurisprudence, philosophy, ethics, sufism and commentaries. Among his well-known works are: Zakhirat-ul-Muluk, Qayafat—nama, Minhay-ul-Arifin, Khulasat-UL-Manaqib, Asrar-ul-Nafs, Ghavat-ul-Makan and others.

saint of Kubravi order, who arrived in the Valley during the reign of Sultan Qutb-ud-Din (1373-1389). Apart from being a place of prayer, Khanqah-i-Mualla became the main centre of the propagation of Islam by Mir Saiyid Ali Hamadani. A small room (hujra-i-khas) was constructed in north western corner of suffeh (in the direction of qibla) which was used by Mir Sayid Ali Hamadani for residence and meditation and this apartment is held in high esteem by the Muslims to this date. A rectangular repository fitted with glass panes is installed at the outer gate of hujra-i-khas. Its contents include, among other sacred things, the banner of the Prophet (p.b.u.h.) of Islam and a wooden pillar against which he usually reclined in his tent. Both the relics were brought by Shah-i-Hamadan to Kashmir and deposited in the mosque.

The visit to Kashmir by Mir Saiyid Ali Hamadani was followed by a similar visit by Mir Muhammad Hamadani, his son. The latter, along with his three hundred disciples, arrived in Kashmir during

1. This order was founded by Ahmad-bin-Umarul Khayuqi also known as Najmu'd-Din Kubra born in 540 A.H./1145 A.D. in Kharwarz-Kubravi Sufi order is an off-shoot of the Suhrawardi order of Sufism. A disciple of Shaikh Abu Najib Suhrawardhi, Shaikh Ismail Qadiri was one of the spiritual teachers of Najmu'd-Din Kubra. This Sufi order spread throughout the Muslim world especially in Central Asia and Persia. This order was introduced in Kashmir by Mir Saiyid Ali Hamadani.


5. For Saiyid Ali's advice to his son, Saiyid Muhammad, on the educational value of travels, Abdul Wahab Nuri, Fathat-i-Kubraviya, R.P.D., NO: 17, f. 155b.
the reign of Sultan Sikandar and occupied the same suffah where his father has prayed. He accelerated his mission and succeeded in influencing the reigning Sultan, who, apart from abiding by his many other suggestions, converted the suffah (platform) of Mir Saiyid Ali Hamadani into a fulfledged single storeyed khanqah in two years. Apart from building the khanqah, a substantial waqf grant was also endowed upon it. The waqfnama (the endowment deed) of the khanqah-i-Mualla which is preserved in the said khanqah says that the revenue of three villages; Wachi from pargana shahura, Tral from pargana Uler and Nunwuni from pargana Martand were bestowed upon it.


3. The Waqfnama makes mention of the foundation of khanqah as under:

"Muhammad, Son of Mir Saiyid Ali Hamadani says; Since my father removed the rust of heresy and heathenism from the hearts of the Kashmiris with the help of Godly Kings, Sultan Qutb-ud-Din, he laid the foundation of khanqah-i-Mulla." See Waqfnama preserved in the khanqah-i-Mualla Trust, Srinagar, Kashmir.

4. It is said that Mir Muhammad Hamadani had with him a Lal-i-Badakshan (jewel) which he presented to the Sultan. The Sultan reciprocated this offer with the assignment of the three above-mentioned villages as jagir for up-keep and maintenance of the khanqah. Tarikh-i-Hasan, Vol. I, p. 331.

Besides, Baharistan-i-Shahi and Tuhfat-ul-Ahbad makes mention of only two villages. But it does not appear to be correct. In Waqfnama and other contemporary sources, there is clear mention of all the three villages.
As Khanqah was exclusively of wooden structure, it caught fire several times. During Sultan Hasan Shah's time (1472-84), there occurred fire in Ala-ud-Dinpora and Khanqah-i-Mualla got burnt. The sultan himself took pains in reconstructing the Khanqah and built a splendid structure of single storey. He also purchased the land lying in the vicinity of Khanqah and extended its compound.

In 1144 A.H/1731 A.D. there occurred a fire and Khanqah-i-Mualla which was all built of deodar timber again caught fire. The Khadims succeeded in saving the relics (tabruks) at the time of fire. Nawab Abu Barakat Khan, the Mughal Viceroy undertook this time the work of reconstruction. He constructed chambers i.e. small rooms (hujras) and erected four pillars in the middle.

The present structure of the Khanqah brings back the memory of those times. Apart from the cloisters which have been added later and the additions and alterations that are being carried out by present day care takers, the original building is a square structure. Its chief structural peculiarity is that it is for most part built of wooden balks presenting best specimen of the

3. Ibid.
wooden architecture. It is interesting to note that its roof is probably very similar to that which once covered the temple at Martand and the crowning ornament is evidently a reminiscence of a Buddhist Hiti. It is a significant fact that the heavy corbelled cornice at khanqah-i-Mualla should bear a strong resemblance to that of the mosque of Madani at Madin Sahib and similar little mosque at Pampore.

The interior of Khanqah-i-Mualla consists of a single large hall, 63 feet by 43 feet, with fourteen chambers or cells on its northern and southern sides. The only decoration in the interior is the beautiful panelled wood work on the walls, to which age has imparted a rich brown colour. The larger panels in the walls bear carved on them various attributes of God, which have been painted in gold.

The spaces between the balks are filled and carefully dressed with bricks. Some of the doors and windows are beautiful examples of wood carving and wood cornice. The plinth is an exquisite piece of workmanship. Its main gate opens on the eastern side. There is also a graveyard in the northern part of the khanqah. The view of R.C. Kak that the tomb of Mir Saiyid Ali Hamadani is situated within the khanqah is erroneous. Actually

1. Fergusson J. History of Indian and Eastern Architecture, p. 333.
2. R.C. Kak, Ancient Monuments of Kashmir, p. 79.
Mir Saiyid Ali Hamadani travelled to Pakhli and thence proceeded to Kunar near Kafirstan. Here he fell ill seriously and died on January 19, 1385 and was buried in Khatlan.  

**Jamia Masjid**

_Jamia Masjid_, the grand mosque or _Bud Masheed_, situated at Sikandarpura, was built by Sultan Sikandar under the instructions of Mir Muhammad Hamadani. It is built in the unique style of Kashmiri architecture for daily worship and congregational prayers. The work of construction was carried out under the supervision of Saiyid Muhammad of Luristan and Saiyid Sadr-ud-Din of Khurasan, both old companions of the great Shah-i-Hamadan. The two gentlemen were distinguished and dextrous architects of their times. Famous for their experience, skill and piety, they were invited by Sultan Sikandar and put in charge of the construction. The mosque was constructed with locally available building materials—stone, timber and burnt brick. The two renowned architects completed the construction without accepting a penny in return. Sultan Sikandar also constructed a great seminary to its north where Arabic and Persian were taught to the students. Qazi Mir  

2. Modern name of this place is Nowhatta.  
Muhammad Ali Bukhari was appointed as head of the institution.\(^1\) After Sultan Sikandar, his son and successor Zain-ul-Abidin popularly known as Badshah in Kashmir, made additions and alterations in the mosque.\(^2\) To make it more magnificent and beautiful, a tank (water reservoir) was constructed with a fountain playing in the centre. This tank received water through a canal which was branched out from Shahkul. Lachma Khatun wife of Jalal Thakur and daughter of Malik Saif-ud-Din had constructed this canal, hence it became famous as Lachma canal (Lachma-kul).\(^3\) The canal which was somehow damaged was repaired by Shaikh Ghulam Mohi-ud-Din, so that the water supply to Jamia Masjid remained in tact.

But it finally fell into disuse after 1903 when Srinagar water works system was instituted by the state government.\(^4\) The canal is practically non existent today. The mosque is one of the most splendid structure of its kind in the world in point of grandeur, area and its architectural excellence. It has 370 lofty pillars chiselled out of deodar wood. These columns support the roof and add to the magnificence of the structure. It has four minarets one at the centre of each of four blocks from which one

\(^1\) Khulasat-ul-Tawarih, (Mirza Kamal's Trans), p. 199.
\(^2\) W. R. Lawrence, The Valley of Kashmir, p. 291.
\(^3\) It is said that when the water of the canal reached the city of Srinagar, eighty thousand (80,000) people were given meals at Id gah and the canal was opened for the people. Tarikh-i-Hasan, Vol. III, p. 157.
can have a birds eye view of the whole Srinagar city. The roof of the mosque in the first instance was covered with brich-barks which looked very fascinating and impressive during spring season tulips blossomed thereon.

During the time of Sultan Hasan Shah (1472 A.D. 1484 A.D.) a serious conflagration occurred in the neighbourhood of Jamia Masjid in the Mohalla Nowhatta (Sikandarpura) and the mosque engulfed by the fire. Sultan Hasan Shah reconstructed the mosque, but unfortunately he died before completing the work. After his death his son Haider Shah who ascended the throne resumed the construction and completed some portions of it in three years. The then Commander-in-Chief of the army, Malik Ibrahim Magrey a native of Tregham built the roof and walls around it out of his private purse. After that Qazi Musa shaheed during Yaqub Shah Chak's time repaired the roof of the mosque.

During emperor Jahangir's reign in 1029 on Idd-i-Ramzan, the mosque caught fire a second time when twelve thousand houses including Jamia Masjid were gutted in the lower parts of the city. The emperor being personally present in the Valley tried his best to bring fire under control but the mosque could not be saved. The emperor immediately attended to the reconstruction of the mosque which was taken in hand under the guidance of Rais-ul-Mulk, Malik Haider Chaudra.

The mosque caught fire for third time during the reign of Aurangzeb. This time the fire involved the lower parts of the city from Mohalla Kowdara to Mohalleh Sikandarpore. When Aurangzeb heard of accident, his first enquiry was whether the chinars were safe. He then immediately ordered for rehabilitation of fire victims. Qawam-ud-Din Khan, Governor of Kashmir (1675-78) was ordered to attend to the reconstruction of the place of worship. Mulla Muhammad Tahir Naqshabandi was appointed the chairman of reconstruction project. The surrounding houses were acquired to extend the outer compound of the mosque in order to minimise the chances of similar tragedy.1

The following inscription engraved on a stone fixed at the top of the south gate of the mosque gives a history of this mosque upto the reign of Jahangir:

"Originally the Jamia Masjid was built by Sultan Sikandar, but it was subsequently burnt down. It was rebuilt by the grace of Almighty by Sultan Hasan Shah, a descendant of Sikandar. Then it was without pillars on its two wings, and without its roof. They were completed by (Malik) Ibrahim Magrey (his prime Minister) and in 909 Hijri (1508) in the reign of Muhammad Shah this blissful abode became the glorious tower of the strength of Islam. Yet again mosque got burnt down in 1029 Hijri (1619 A.D.), on the day of Idd, and was rebuilt by Malik Haider (Chaudura), the Rais-ul-Mulk, in the reign of Jahangir, on the Idd-i-Qurban".2

With the fall of Mughal empire very little interest was paid towards the maintenance of the mosque. Obviously, its condition worsened during the Afghan rule. Although Karim Dad Khan, a cruel Governor of Kashmir, spent eight thousand rupees on the necessary repairs. During the Sikh rule, it was not only left unattended but its doors were closed and the Muslims had to face great difficulty and the call for prayers (Azan) was prohibited and orders were issued for the confiscation of the jagirs of the mosque. But during the time of Shaikh Ghulam Mohi-ud-Din, Governor of Kashmir orders were issued for re-opening of the gates of the mosque. This time a sum of rupees one lakh and fifty thousand was spent on repairs of the mosque and this fact has been mentioned by Moulvi Naba Shah in his book Wajeez-ut-Tawarikh.

During Dogra period in the time of Maharaja Ranbir Singh necessary repairs were carried out to the mosque with the efforts of Muslim subjects. Maharaja himself contributed a sum of two thousand rupees towards this pious act. Unfortunately due to financial difficulties the required repairs could not be executed.

1. Ibid.,
2. Ibid.,
3. Shaikh Ghulam Mohi-ud-Din is buried in the inner chamber of the Shaikh Hamza's shrine on eastern side.
Ultimately religious minded Maharaja Partab Singh who took great interest in the maintenance of places of worship of all communities took the Revenue Minister of the time Shaikh Maqbul Hussain Qidwai into his confidence to find out measures for reconstruction of the mosque which had for some time been in a state of deterioration. In the year 1912 a Committee under the chairmanship of the Revenue Minister comprising some prominent government officials was set up to consider the question of reconstruction. For the required finances a decision was taken that half anna per rupee of the land revenue be collected from the Sunni Muslims by the government annually till the construction of the mosque was completed. It was also decided that this fund known as 'Jamia Masjid Fund' should be deposited in government treasury. The technical advice was sought from the Archaeological Department, Government of India.

Plans for the reconstruction of the mosque were prepared under the guidance of state Engineer of Bhopal State Khan Bahadur Jaffar Hussain who was deputed by the Nawab of Bhopal to attend to this pious work without any remuneration. In the year 1913, Saiyid Jaffar Hussain came to Srinagar and attended to the required work without any compensation. Immediately after this a need was felt to find out a competent Engineer to look after the construction work. Sir H. V. Cob invited Sir John Marshall the then Director General of Archaeological Survey of India to Kashmir to advice.

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   G.M.D. Sufi, Kashmir, p. 513.
2. G. M. D. Sufi, Kashmir, p. 513.
Sir John Marshall came to Kashmir in 1915 and was a guest of Maharaja. The Revenue Minister also met the Director General (Sir John Marshall) and discussed the details of the problem. Immediately after this, Mr. Peech Superintendent Archaeological Department of India with the permission of Central government came to Kashmir and remained here for four months and collected all necessary data and the plans of the construction to be prepared. He did not claim any remuneration. He contributed a sum of five thousand rupees on behalf of the Government of India towards the 'Jamia Masjid construction fund'. The question of entrusting the construction work to a competent engineer was thoroughly discussed and it was decided that Mr. Avery, a well known engineer be appointed with Col. H. A. D. Freser, the state engineer to supervise the work of the mosque.

The final cost of construction was estimated at rupees thirteen lakhs which was annually being collected by the Revenue Department of the government and deposited with state treasury under a separate head 'Jamia Masjid Fund'. The construction of the mosque was completed within twelve years. The mosque served the purpose of a great religious centre for the Muslims of Kashmir. People from all parts of the Valley came to listen to the sermons.

1. Shaikh Maqbool Husain, op. cit., p. 25.
3. Ibid.,
4. Ibid., p. 27.
of the preachers. The people who offered prayers at the mosque also contributed for its upkeep and management. After partition the mosque was being looked after by the Jammu and Kashmir Muslim Awqaf Trust till 1970, when it was finally handed over to Maulana Muhammad Farooq, Mirwaiz Kashmir whose ancestors had been attending to it before partition.

Khanqah-i-Shaikh-ul-Aalam

Shaikh Nur-ud-Din (light of the faith) is the most widely acclaimed leader amongst the sufis of Kashmir especially in the Rishi cult. He is in the vanguard of local sufis of Kashmir whose shrine at Qirar-i-Sharif is the source of spiritual inspiration to the people at large. The saint did no schooling and yet he was a vast reservoir of spiritual knowledge, worldly wisdom and was an embodiment of human values which he preached in right earnest. A high priest of broad humanism, Shaikh exhorted people to address themselves to the service of society irrespective of caste or creed in these words, "Feed the hungry if you can, ask not the naked what his caste or creed is". Hazrat Shaikh Nur-ud-Din popularly known

1. Shaikh Nur-ud-Din was born towards the close of 14th century in village Qaimuh of Tehsil Kulgam. Having been married at an early age his wife Zai-Ded bore him two issues. He paid good bye to his family and took to ways of severe penance and meditation for the sake of attaining a high level of divine ecstasy.

as Aalamdar-i-Kashmir meaning the spiritual leader, possessing the authority to lead the Kashmiris to salvation on the day of resurrection. It (Shaikh-ul-Aalam) means also the top-ranking mentor of the world.

The great Rishi saint died at the age of sixty three years. The year of passing away of the saint is derived from the chronogram composed as "Shams-ul-Arifeen" which according to the value ascribed to Alphabet (Abjad) works out to 842 A.H. He was buried in Chrar and a mausoleum was constructed by Sultan Zain-ul-Abidin over his grave. The mausoleum due to the great spiritual power of the saint became a source of attraction for all the Kashmiris. The great celebrity of this saint seems chiefly owing to his having been a Kashmiri by birth. The tomb is of the usual form, but is perhaps better proportional and contains more elaborate carving than any other in the Valley. After Zain-ul-Abidin, it appears that the shrine has been constructed during the time of Akbar. There is also a khanqah to the south-west of the ziarat which was also constructed by Sultan Zain-ul-Abidin, after the construction of the shrine.

The structure was gutted by fire many times because it was made of wood in its entirety. The khanqah caught a ravaging fire during the mutwaliship of Alhaj Lassababa. It was reconstructed with the contribution of devotees and pilgrims of the Valley.

There occurred yet another fire involving the khanqah during the reign of the Chaks. Pir Ghulam Hasan Khuihjami says that Yaqoob Shah Chak the reigning monarch reconstructed the khanqah. It is said that the khanqah was not facing the qibla. This error was set right by a spiritual master of the time namely Niki Rishi.

Still another fire broke out during Mughal period and both the khanqah and the ziarat were gutted. This time Abul Barakat Khan the Governor and the Rais-i-Kashmir, Khawaja Nizam-ud-Din Drabu reconstructed the khanqah and the ziarat with great interest. This time a road was constructed from Nagam to Chrar-i-Sharif for the comfort of the devotees. Besides, arrangements for supply of water were also made. It has been confirmed through the examination of documents that this Aab khana (water reservoir) was constructed by Sardar Atta Muhammad Khan (the Pathan Governor) during his time.

During Dogra period an Anjuman was formed under the chairmanship

3. Ibid.,
of Aziz Mir Rajpuri, Rais of Kashmir. Its members belonged to different places. They did their best for the reconstruction of the khanqah. It was with the help of this Anjuman that the brang (spire) of the shrine could be raised to its completion.

The khanqah consists of a large oblong building, with a wing at either end; it is built of hewn timber placed transversely, and raised on a plinth of brick-work. It is a double storeyed building, the centre chambers measuring about 80 feet by 60, with an elevation of about 30 feet; the roof, which rises in tiers, is supported by four pillars of hewn timber, each formed of the single trunk of deodar trees. The interior is quite plain; the massive wood-work is neither stained nor varnished, but the windows are filled with trellis-work.

Wooden style of architecture was common in the Valley during the sultanate rather than masonry style. Although building in wood was not unknown in Hindu times, it became more popular under the sultans. This is perhaps due to the fact that shrines and khanqahs constructed in wooden frame-work are less liable to fall in earthquakes than an edifice of brick or stone. Moreover, the change of religion required the hasty erection of buildings for public worship on a much large scale than had been required by Hindu ritual, wood was abundant and easily worked hence its substitution for stone and the fashion having once set in continued to spread after the occasion for it had ceased.

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1. This information was given to me by Master Ghulam Nabi of Chrar-i-Sharif.
Ziarat-i-Baba Zain-ud-Din Reshi:

The ziarat-i-Baba Zain-ud-Din at Aishmuqam in pargana Khawurpora is an important place of pilgrimage within the Valley. Devotees in thousands revert to this shrine to offer their homage and often in fulfilment of a vow. The pilgrims and visitors to the shrine belong to all creeds and classes.

Baba Zain-ud-Din who lived in fifteenth century A.D, was the chief disciple of Shaikh Nur-ud-Din Reshi, the founder of Rishi order in Kashmir. Being one of the earliest members of the Reshi order in southern part of the Valley Baba Zain-ud-Din did pioneering work for Reshi order and came to exercise profound influence on the people of the Valley.

Originally, there was no shrine at Aishmuqam. There was only a cave occupied by snakes and reptiles. The shrine came into existence after the demise of Baba Zain-ud-Din. It is said, that after Zain-ud-Din attained spiritual perfection, his mentor Shaikh

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1. The Reshinama records that long age Aishmuqam was the headquarter of one Tam-yesh Sen who is said to have dug the cave at the same place where now stands the shrine. It was this cave which Baba Zain-ud-Din selected for his meditation and penance. Kashur Encyclopaedia, p. 203.

2. The saint Zain-ud-Din was a Sikh prince before his conversion to Islam belonging to the ruling family of Rajas of Kishtwar. His name was Zai Singh. He lost his father when he was still a child. It is further recorded that he was taken ill in his early age and his mother got worried. Meanwhile, an anonymous person came and enquired about the ailment of the child. Finally it was agreed upon that if the baby recovered, the mother should come to Kashmir along with the child and accept Islam. Accordingly the mother after the recovery of the child came to Kashmir along with the child and both mother and son embraced Islam. The boy was named Zain-ud-Din, Tarikh-i-Hasan, Vol. III, p. 129.
Noor-ud-Din advised him to migrate from Sopore to the cave at Aishmuqam. When he reached the aforesaid place, he found the entrance of the cave, blocked by snakes and reptiles. He carried with him a club, which he had recovered from the mentor. He placed the club on the ground and it soon turned into dreadful cobra. The snakes in the cave got awestricken and vacated the cave after they surroundered the saint\(^1\). Thus the saint occupied the cave and meditated for twelve long years to secure spiritual upliftment.

In 1448 A.D. Baba Zain-ud-Din bade good bye to this universe. It is said that after performing necessary ablution (gosul) of the dead body, it was put into coffin and taken to the graveyard for burial. Strangely after opening the coffin, it was found to be empty and the disciples and devotees had to fled away in utter confusion. It was in the succeeding night that one of the disciples saw the saint in dream, who directed him to make the graveyard where the coffin had been placed\(^2\). Next day the same directions were rightly followed. In the main chamber of the cave where the saint

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\(^1\) The snakes are said to have fled to Puhurpajan, a hilly area sixteen miles to the east of Aishmuqam. Legend says that in that area the snakes and the cobras are non-poisonous because of the miracle performed by the saint, Hazrat Zain-ud-Din. Not only are they non-poisonous but so humble that if one's feet get smothered with milk, the snakes being fond of milk, they would lick the feet but would never bite. Mohi-ud-Din Sarabali, Tarikh-i-Kabir, f. 103a.


The saint had directed that his tomb should be erected where his staff was to be found, as his body would disappear. Abul Fazl, Ain-i-Akbari, p. 359. Cf. Historical Geography of Kashmir, p. 79.
used to sit for meditation, an artificial grave was built which has become the centre of pilgrimage for the devotees who visit the shrine for grant of benedictions round the year.

It was after the demise of the Shaikh Zain-ud-Din that the shrine came into existence. This time the mausoleum contains two graves of Baba Zain-ud-Din—one within the cave and the other right above it in the chamber of the shrine. Besides Baba Zain-ud-Din's grave some disciples of the saint also lie buried in the compound of the ziarat.

Since the shrine is on a hillside one has to go up a flight of stairs. The structure is beautiful and typical example of Rishi style of shrines. It has a four-tier roof surrounded by a spire. The latticed window work in wood is unique, the like of which is not to be found anywhere else.

Ziarat-i-Baba Payam-ud-Din

The shrine of Baba Payam-ud-Din popularly known as Rishi Sahib, is situated in the village Ranbuah in Bangil pargana about seven kilometres from Gulmarg. The shrine is situated on the cool, healthy and grassy slopes surrounded by forests.

Baba Rishi is the popular name of Baba Payam-ud-Din who was a prominent disciple of Shaikh Zein-ud-Din of Aishmuqam. He is reported to have belonged to a rich family and is said to have suddenly served all worldly relations and turned a mendicant. It was under the instructions of the preceptor that the saint spent his last days in Ranbuah in secluded meditation for spiritual gain. The saint died in 1475 A.D. at Ranbuah and was buried there. Soon thereafter, a shrine was built at the site. The people in large numbers visit the shrine and take a vow to offer presents at the shrine once their wishes are fulfilled.

It is said that the ruler of contemporary Kashmir did not have a male issue. He came to Baba Rishi and prayed for the boon of a son. Eventually a son was born to the king. Afterwards, both the king and his son became the murids (disciples) of the Rishi Sahib. Under the orders of the king a langarkhana (free kitchen) was constructed and some land as waqf was granted for the maintenance of the langar. The langarkhana stands even today. The main shrine at the site is a single-storeyed building erected on stone foundation. It is exclusively constructed of wooden balks. The spaces between the balks are filled with very small and carefully dressed bricks. The door and the windows of the shrine are beautiful examples of wood carving, and the wooden cornice of the plinth is

an exquisite piece of workmanship. The graveyard of the saint is covered with velvet cloth which is embroidered with Quranic ayats and naats. The shrine is a true copy of the shrines of other Rishis of Kashmir having a brang (spire) at the top. There is a two storeyed khanqah to the north of the shrine. It has hammam on the eastern-side. One important feature to be seen there in the compound of Rishi Sahib is a hearth made by Rishi Sahib with his own hands. It is enclosed with a protective wall. This hearth was used for cooking eatables and preparations for the pilgrims and devotees who visited the shrine. Besides, there are many barracks constructed for comfortable stay of the devotees. These barracks were raised to provide facilities of boarding and lodging to the pilgrims.

Shrine of Shaikh Hamza Makhdoom:

The shrine of Shaikh Hamza Makhdoom, situated in the lap of Koh-i-Maran (also known as Hariparbat hill in Srinagar), one thousand feet higher than the surrounding land, is another important shrine thronged by a large number of devotees. Shaikh Hamza Makhdoom, one of the leading mystics of Kashmir who wielded great influence on the masses, lies entombed there. Besides the saint, the body of Baba Daud Khaki, one of the chief disciples of the saint and once the chief justice of Kashmir and scholar of the time is also entombed within the shrine. It is said that when Jamal-ud-Din
Saiyid Jamal-ud-Din Bukhari, a Suhrawardi Sufi arrived in Kashmir in the first half of the 16th century. A large number of people were attracted to him. Shaikh Hamza Makhdoom became his disciple and received initiation into the Suhrawardi Order. A. Q. Rafiqi, *Sufism in Kashmir*, pp. 21--22.

(mosque) which later on became famous as Masjid Innayat Khan. Atta Muhammad Khan, a Pathan Governor also took great interest in its reconstruction and extended the mosque. Shaikh Ghulam Mohi-ud-Din, a Governor during Sikh period rebuilt it. He extended the structure of the shrine and constructed a gate on eastern side. He is buried on the eastern side of the enclosure (Gulamgardish). The length of tomb is 3½ feet. Then Khwaja Muhammad Sakhi Drabu who was a Rais and a trader, took keen interest in reconstructing and decorating the shrine during the time of his mutwali ship. He also raised a brang (spire) on the roof of Makhdoom Sahib's shrine. Khwaja Mohi-ud-Din Gundroo Rais-ul-Waqat (during the period he was in charge) paid an admirable attention to the matters of construction. He constructed a hamam for the devotees comfort and purchased some land which became the property of the shrine. One important thing with regard to management is that it were the attendants of the shrine viz., Pir Sahiban, Baba and Pir Sahiban Paen who elected unanimously mutwali for the up keep and maintenance of the shrine. This system started during our period of study. Its management or the chairmanship since the last phase of our period of study came into the hands of Mirza dynasty. The first person of this dynasty who took over as the charge of mutwaliship was Haji Mirza Ghulam Mustafa. He constructed a go down for keeping the furniture of the shrine quite safe. Mirza Mustafa with the help of famous trader of the time, Khwaja Saif-ud-Din Gani framed a construction programme of the Ziarat of Makhdoom Sahib. They constructed the steps by fitting chiselled stones which took near about seventy thousand

2. Ibid.
4. See Appendix--I
rupees to complete. Besides, the compound of the ziarat was fitted with stones and roofs were made of corrugated galvanized sheets of tin.

The ziaratgah of Makhdoom Sahib is a complex of mosques and graveyards. The mosque of Akhun Mulla Shah is situated just below the shrine of Makhdoom Sahib. This little mosque was built by Dara Shikoh, son of Shah Jahan for his tutor Akun Mulla Shah. Grey beautiful slabs are used for its construction. The stone lotus fixed over the pulpit is the only example of its survival in Kashmir. The only external decorations are the rectangular panels enclosing cusped arches.¹

There are Masjid-i-Jahanqir, Masjid-i-Salaar Beigh, Zakir Masjid, Masjid-i-Haft Sadat, Masjid-i-Atta Muhammad Khan, Sara-i-Khas and a Talab (pond).² There is Kasturi pend on the eastern side where the devotees offer prayers during the hot days of summer season.

During the reign of Akbar embellished arcades were constructed around the mausoleum and its ceiling was made of khatmbund pattern.³ To the right of Makhdoom Sahib's grave exists the grave of Baba Daud-i-Khaki. Both these graves have pinir-kari (perforated screens) designs to the north. The walls of the shrine are decorated with carved wood work which is polished. The windows too are embellished with carved wood work. Each latticed window is quite different from the other in its make. The graves are covered with sheets of brocade. The windows around the graves through which the pilgrims have a view of the graves are permanently fitted with glasses in size equalling the stature of man.

The ceiling is decorated with designs in papier-machie. The mausoleum has a four lier roof and surmounted with a filded spire.

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¹ R.C. Kak, Ancient Monuments of Kashmir, p. 90.
² Kashur Encyclopaedia, pp. 216, 17, 18 and 19.
³ Ibid.,
Hazratbal Shrine:

The shrine at Hazratbal is of greatest importance among all the Muslim shrines of Kashmir. The Ziarat occupies a highest position throughout the Valley among all the sections of the society without any religious distinction. This reverence for the shrine is due to its being the repository of the holy relic (hair-moe-mubarak) of holy Prophet (p.b.u.h.) The Kashmiris refer to it by various titles like aasr-i-sharif, madinat-us-thani and dargah-i-sharif out of their profound reverence for and faith in the sanctity of this place of worship.

The origin of Hazratbal shrine goes back to the construction by Sadiq Khan, of an exquisite-building (baradari) within a pleasant garden on the western bank of the Dal lake. The shrine is in close proximity to Naseem Bagh and Bagh-i-Afzalabad. The

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1. Hazratbal, ten kilometres away from Lalchowk (Srinagar) is beautifully situated at an altitude of 5250 feet on the western shores of famous Dal lake. Hazratbal has the geometrical location of 34° 5'N and 74° 5'E. Deptt. of Geography, Kashmir University, Geography of Jammu and Kashmir, p. 188.


3. It was built by Shah-i-Jehan at a place quite adjacent to Hazratbal locality on the western bank of the Dal lake. It is said that when the sun entered the zodiac of aries, twelve hundred saplings of chinar were planted at the one and the same time and instead of water, they were irrigated with milk. Thus not a single plant went dry. The velvet green grass was laid over the surface and from the Zakura canal, a branch was dug out upto the garden. The firm buildings, the strong boundary wall and fountains and cascades became extinct during Afghan period. But most of the chinar still exist. Tarikh-i-Hasan, pp. 91-92.

4. It was built quite close to Hazratbal by Afzal Khan a noble of Shah Jahan in the north. Ibid., p. 303. This garden does not exist today.
garden laid out by Sadiq Khan ultimately became famous as Bagh-i-Sadiqabad\(^1\). It was during the visit of Shah Jahan to Kashmir that the unique type of building (baradari) was transferred into place of worship. He issued orders for the construction of the pulpit (mimber)\(^2\) with other necessary annexes, so as to make it available for daily prayers (to God). Sixty seven years later, in 1111 A.H. (A.D. 1699), the holy hair of the Prophet (p. b. u.h.) was brought to Kashmir and was placed in the inner most chamber of the above mentioned exquisite building.

The history of the sacred relic in the dargah of Hazratbal is related by various chroniclers and historians. It is said that the holy hair was first in the possession of Saiyid Abdullah, who hailed from Medina-e-Munawara. He had served as the custodian (mutwali) of Prophet's grave (rouza-e-muthara) at Madina in Arabia. He was a rebel against the commands of the king of Rome. It was due to his disobedience that the orders of his banishment from Arabia were issued. The Governor of Medina in accordance with commandments banished the Saiyid\(^3\)

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1. Sadiq Khan who was one of the nobles of Shah Jahan built a pleasant garden around the beautiful building. In 1044 A.H. (1636 A.D.), Shah Jahan came to Kashmir and performed ablution in its main building and offered two rakats as prayer (to God). For the construction of unique building, he said to Sadiq Khan that this is not a place of luxury but a place of worship. Ibid., p. 302. Khulasat-ul-Tawarikh, p. 304.

2. Mimber is that unique place in the mosque where Imam performs the function of Imamat.

On his departure from Arabia, he carried, it is said three sacred relics \(^1\) and reached India. He was given cordial and warm welcome by the then emperor Shah Jahan and as a token of gratitude and regard the emperor bestowed upon him a jagir at Bijapur. \(^2\) After his death, his son threw their lot on the side of Daro-Shikoh. Consequently their jagir was confiscated by Aurangzeb Alamgir. The sons had to visit Shah Jaharnabad to get their jagir released. The release orders of the jagir could not be obtained easily and early. Obviously, their condition went from bad to worse day by day and consequently they pawned the sacred relic against the heavy debt, with Khawaja Nur-ud-Din \(^3\); a Kashmiri businessman who lived at Urdu Bazar Shah Jahanabad.

The sons of Saiyid Abdullah had no capacity to repay the debts. Therefore, the sacred relic had to be transferred to Nur-ud-Din. Nur-ud-Din considered it a boon and testified the debts to have been paid off.

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1. The relics contained the following items:-

   i) Hair (moe-mubarak) of Prophet Muhammad (p.b.u.h.)
   ii) Turban (dastar-i-Mharif) of Prophet Muhammad (p.b.u.h.)
   iii) Saddle of the horse used by Hazrat Ali. Ibid.

2. \(\text{Tawikh-i-Hasan, Vol II L 48}\)

3. Nur-ud-Din Ishbari belonged to Kashmir(Ishbar). He was rich trader, having trade relations with many parts of India. He was of religious bent of mind.
After this precious acquisition Nur-ud-Din decided to set out to Kashmir along with the relic. Before he could reach the destination, the spies conveyed the news to the King Alamgir. Nur-ud-Din had reached Lahore, where he was arrested and along with his servant Ghulam Hassan who was the custodian of the sacred relic, he was presented before the royal court. The King, after the exhibition (deedar) of the holy relic, ordered to keep it at the shrine of Muin-ud-Din Chishti (Rehmatullah Allah) in Ajmeer. Khawaja Nur-ud-Din died at Lahore of shock of being relieved of the relic by Aurangzeb. The Khawaja expressed his last desire to Khawaja Ghulam Hasan that in case the latter succeeded in recovering the relic, he should take it to Kashmir. It was only after a few days, when it is believed, the King had a dream and the relic was allowed to be taken to Kashmir amidst great enthusiasm along with the dead body of Khawaja Nur-ud-Din.

The learnedmen, scholars, elergy, Muslim levity dignitaries and a mass of commoners under the guidance and leadership of Sheikh Muhammad Radhu reached Hirpur (Shopian) to welcome and receive

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1. It is said that the King had a dream where he was directed by Prophet Muhammad (p. b. u. h.) to send the holy relic to Kashmir. Tarikh-i-Hasan, Vol. III, p. 481. Tarikh-i-Hasan Vol. I, p. 302.

2. Khawaja Nur-ud-Din was buried near the ziarat: Bamzai, A History of Kashmir, pp. 537-38.

3. Sheikh Muhammad Radhu was a saintly and scholarly person of the time. It was he who identified the relic while reaching Kashmir and was publicly accepted by the Kashmiris. Tarikh-i-Hasan, Vol. III, p. 481.
the relic (moe-i-mubarak). The sacred relic was first exhibited at Khanqah of Naqshband Sahib where thousands of people came to pay homage to the relic (moe-i-mubarak). Shaikh Muhammad Radhu was the first person to exhibit the relic to the general masses. It is also said that the relic was at first exhibited in the Qazi mosque at Chishti Street near the residence of Shaikh Radhu before the general masses.¹

However, the space in Naqshaband Sahib shrine was limited, certain responsible people approached the then Governor, Fazil Khan with the suggestion that the relic be shifted to such a place as would be ample for its public exhibition and as would meet all the requirements. This is how the relic came to be shifted to the Bagh-i-Sadiqabad, a place which satisfied the needs of the people and fulfilled the anticipation of Emperor Shahjahan. Aurangzeb bestowed three villages in jagir to Khadims for upkeep and maintenance of the relic and the place assigned for its preservation.

1. Shaikh Radhu lived in the said Mohalla and is buried in the said Mohalla. May be that the Shaikh commanded so much love in the hearts of common masses and as a token of respect the people agreed to the exhibition of the relic before a mass gathering within the mosque.

Bagh-i-Sadiqabad was rechristioned as Hazratbal because of trusteeship of the holy relic. This added a lot of significance and religious sanctity to the dargah. The building (baradari) built after the Mughal style of architecture was well embellished to house the sacred relic which lateron became famous as aasar-i-sharif and was set to the needs of the time in due course.

The holy relic (moe-i-mubarak) kept in a glass container was transferred into safe custody of the pagoda type building. It was very natural for the people and the administration to act in right earnest and especially to show all the reverence and care in finding a very appropriate place for the relic. Proper care was taken to make the environment elegant and graceful around the safe chamber of the building (baradari). The carvings on the wall and latticed windows of the building were specimens of exquisite art. The devotees of the sacred place (dargah) having made repairs to the building and having extended it westward, built a mosque and in 1285 A.H. (1868 A.D.), they added to it a spacious khanaqah and a high building on its eastern side. A mosque was also constructed on its eastern side and a noorkhana was connected to it where the women folk offered prayers. A pandal in proximity to the main shrine in order to exhibit the

1. *Hazratbal*. Hazrat means majesty and bal in Kashmiri means a place and is applied to a bank or a leading place. Since the above said place, being repository of Prophet's (p.b.u.h.) hair is situated on the bank of Dal lake, it came to be known as Hazratbal. *Tarikh-i-Hasan*, Vol. I, p. 303.

holy relic to the pilgrims and devotees. It was in 1793 A.D. that Nawab Asan-ullah Khan (Nawab of Dacca) originally a Kashmiri, devoted considerable resources towards the construction of ziarat. He constructed a beautiful hamman (turkish bath) for the comfort of the devotees. It was in 1942 A.D. that the two great verandas were constructed and the old roof of the building was dismantled and was replaced by sheets of corrugated galvanized tin.

The old shrine of Hazratbal was a splendid and a typical piece of architecture of Mugal and Kashmir art. It was three storeyed having seven windows. It had five roofs after the Chinese style of architecture. Its windows, openings and balustrades were filled with elaborate net (jali) screens the patterns of which were produced by little pieces together well cut and

2. The hamman (turkish bath) has been a great institution in Kashmir and was introduced by Mirza Haider Dughlat. As Kalhana in his first taraq mentions 'hot baths' or 'warm bath houses' in Kashmir, we can suppose that the present structure of the hamman may have been due to the Turkish bath of Mirza Haider. The Turkish bath is really a misnomer, as the association with Turks came after their conquest of Constantinople. The Greeks-cum-Roman bath is the origin of the hamman of the entire near east. Even today one can see an example in the ruins of these baths in Pompeii, Italy. In Srinagar every mosque has a bath house (hamman) where warm water is available in winter for ablutions. Interestingly enough, during the cold winter months the faithful also obtain warmth in the mosques owing to the heat generated by hamman.
4. The roof over roof was the main feature of the building. The second roof was vaster in length and breadth than the first. Kashur Encyclopaedia, p. 15.
exquisitely designed and pieces of wood fitted together so as to form geometrical patterns. In between the fourth and the fifth roofs the space was covered with net (jali).

In the year 1968 A.D. the old type of building (baradari) was dismantled and a new marble mosque, said to be replica type of the tomb of the Prophet (p.b.u.h.) in Madina was constructed under the orders and personal care of Late Shaikh Muhammad Abdullah. This came to completion in 1979. The relic was then transferred to the newly constructed shrine with great enthusiasm.

Shrine of Pir-i-Dastgiri:

Saiyid Abdul Qadir Jilani a top-ranking Muslim saint and scholar of Baghdad, whose reputation for piety and spiritual attainments travelled far and wide all over the world. The saint never visited Kashmir or any part of sub-continent, but his sanctity brought him so much of reputation that people of all countries and communities came to hold him in high esteem. Ever since the establishment of the ziarat of Pir-i-dastgir the people have been flocking the ziarat every day to invoke the blessings of the celebrated Pir. Saiyid Abdul Qadir Jilani is known by number of names, among which eleven prominent names of the saint have earned him the name of kahnau.¹ among all (person having

¹ The saint namely Saiyid Abdul Qadir Jilani had fixed eleventh date of every month (Muslim calender) for the distribution of alms. It also specifies the significance of kahnau.
eleven names) the communities. However, the most popular names of the saint in Kashmir are Pir-i-dastgir, ghaus-ul-azam, Shah-i-bagdad and others.

The shrine of Pir-i-dastgir which stands at Khanyar (Srinagar) is respected by almost all the sections of people without any religious distinction. The shrine contains the holy relic (hair) of Hazrat Abdul Qadir Jilani, the founder and great saint of Qadiri order. The holy relic of the founder of Qadiri silsilah was brought to Kashmir by a tourist from Kabul in 1802 A.D. during the governorship of Sardar Abdullah Khan Alkozi, an Afghan governor. The governor acquired it from the tourist and presented it to a local saint Saiyid Buzerg Shah Qadiri.

1. Pir means mentor and dastgir means the person who holds the hand or supports the suppliant.

2. He not only listened to the problems of the people, but also searched out solutions to their problems. The peculiarity earned him the title of ghaus-ul-azam.

3. Shah-i-baghdad literally means the sovereign of Baghdad, capital of Iraq, but here the term Shah means the monarch in the spiritual and not the material sense. Baghdad was looked upon as the centre of the literary and spiritual activity of exalted saints like Shah-i-bagdad.

4. The most wide-spread Sufi order of the world (Qadiri order) was founded by Abdul Qadir Jilani. Saiyid Abdul Qadir Jilani started the teaching and preaching of piety and purity since the early stage of his life. Before long his dedication, devotion and missionary zeal brought round him a large number of followers. This order was introduced in Kashmir by Saiyid Niamatullah Shah Qadiri who visited the Valley second half of 16th century.

5. It is said that the Governor was murid of the saint, Saiyid Buzerg Shah Qadiri to whom he presented the relic. Tarikh-i-Hasan, p. 493.
The shrine of Pir-i-dastgir is situated on the left-side of the Srinagar-Leh Highway, four kilometres away from Lal Chowk. Towards north, at Khanyar Mohalla of the Srinagar city. Before the arrival of the sacred relic of Pir-i-dastgir, a Khangah-i-Qadiri had already been built by Shah Muhammad Fazil Qadiri popularly known as Sakhi Shah Sahib. Sakhi Shah Sahib alongwith his family and servants had entered Kashmir in the company of certain famous Saiyids. He first established himself at Khanyar and in course of time he gathered round himself a large number of followers. It was with the financial assistance of his disciples and proceeds of the jagir which he received from the government that he was able to build the khangah. Sakhi Shah Sahib initiated a large number of people into the Qadiri order. Among these were certain eminent personalities of the times viz., Qazi Abdul Qadir Khan with whose help Saiyid Ghulam-ud-Din Azad reconstructed the khangah.

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1. Shah Muhammad Fazil Qadiri, the founder of Qadiri order in Kashmir, had come to Sindh (presently in Pakistan) from Baghdad during the reign of Aurangzeb. He then came to Kashmir and started Qadiri order in which he succeeded and thus became the founder of Qadiri order in Kashmir.

2. Shah Muhammad Fazil Qadiri was very famous, pious and kind hearted. Inspite of being in debt and poor condition, he distributed all that he possessed and which came to him from murids among the deserving and the poor people. He also used to give clothes, food and travelling expenses to those who visited him at Khangah. Being greatly helpful to the poor and needy, he came to be known as Sakhi Shah Sahib. Pir Ghulam Hasan Khuihari, op. cit., Vol. III, p. 70.

When the holy relic of Pir-i-Dastgir was brought to Kashmir, the Governor of that time in consultation with Saiyid Buzerg Shah, the leading Qadiri Sufi of the time in the Valley ordered the relic to be taken to Khanyar where it was enshrined in the Qadiri Khanqah. Beside the holy relic, both the Sufis Sakhi Shah Sahib and Buzerg Shah lie buried to the east of main chamber sanctum sanctorum. Since the Khanqah was not in a position to accommodate all the devotees, therefore, during Maharaja Ranbir Singh’s time, Sona-ullah shawl rais of the time took the responsibility on his shoulders and extended the Khanqah and its compound.

The architecture of the ziarat matches with the Rishi Khanqahs of Kashmir. Its wooden spire which is covered with silver cap and the windows on the western side are like those in the Rishi shrines of Kashmir. The constructional material of the shrine includes chiselled stones, burnt bricks, cement and wood. It has three windows on the northern side, three on the southern side and seven on the western side. All these windows are surmounted with archs (mehrabs). Each window is eleven feet

1. The Qadiri Sufis who came to Kashmir made Khanyar Khanqah the centre of their meditation and preached Qadiri order to the locals, thus getting a large gathering of believers around. The result of their successful efforts is borne out by present day followers who are to be found in every nook and corner of the Valley. Khulasat-ul-Tawarikh, p.408.

2. Ibid., p. 409.
in length and seven feet in width. The inner chamber of the shrine contains four artistic pillars which are surmounted with four tiered pentagonal roof. Each pillar is twenty two feet long and two and a half feet in girth. The shrine has all over a ceiling of artistically cut pieces which are joined together by chips. To the west the artisans have produced lunar pattern on the ceiling and from the middle of each a glass chandelier.

Conclusion:

The text of the chapter concluded here gives us a clear idea about the origin and growth various important and representative ẋ shrines of the Kashmir Valley. It makes an interesting study to follow the history of these shrines and to learn about the importance and influence of the relics housed in these shrines adds sauce to the supper.

Equally important and interesting is the question of architecture which was followed in constructing these shrines. Often the style of architecture followed in raising these structures was a happy blend of various styles and patterns. The history of the shrines and their respective styles of architecture are in correct historical perspective which could be achieved by following strict chronological order.