POLITICAL IMPACT OF SHRINES

People's unbounded faith in shrines drew them in large numbers to these *ziarats* day in and day out, but more particularly on festive occasions. As a result, the shrines became the centres for bringing together and integrating the people coming from different parts of the Valley. The exchange of views among the people at shrines gave them an awareness of their problems which were not only religious but social, economic and sometimes political too. The coming together of the people from different parts cemented the social bonds among them.¹

The activities of saints and *mashaikh*² also contributed towards strengthening the social relationships to a fairly good extent. Apart from delivering religious sermons and guiding the people along the spiritual course, the *mashaikh* influenced the general life of people too. *Mashaikh* settled the disputes of various groups according to the Islamic law (shari'at). They would cool down the harsh temper of the young by their advise and thus

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¹ M. I. Khan, op. cit., p. 103.

² Shaikh Ahmad Tarabali, Moulvi Rasool Shah, Moulvi Ahmad-Ullah, Agha Saliyid Ahmad Mousavi and others not only educated the people but they also settled the disputes of the people and often corrected their social behaviour.
inculcate in them spirit of obedience and sense of respect towards parents and elders. They would not hesitate in issuing timely warnings to the kings and advising them whenever they thought it necessary to do so. The authorities approached masha'iq and sought their help in the settlement of public issues. Again when a court or any government body would decide any issue against a person, the victim would approach a saint for justice. The masha'iq would sometimes decide the case even against the legal verdict for maintaining the supremacy of the shari'ah.

In course of time the shrines provided the much needed opportunity to the people to give vent to their political ideas, and eventually some of the shrines and mosques like Khana'ah-i-Mualla and Jamia Masjid became centres of political activity. The people considered the shrines and mosques to be the appropriate places for expression of their feelings of oppression and tyranny which they were subjected to. The congregation of people

1. SlnN Mir Sayyid Ali Hamadani demonstrated true Islam, the Islam preached and practised by the Prophet (p.b.u.h.), to Sultan Qutb-ud-Din both by precept and example. Thus it was at the instruction of Mir Sayyid Ali Hamadani that Sultan Qutb-ud-Din divorced one among the two real sisters whom he had married. R.K. Parmu, History of Muslim Rule in Kashmir, pp. 104--105. Sayyid Jalal-ud-Din Umri, Tehqiqat-i-Islamic, p.112.

2. Agha Sayyid Yusuf Mousvi al-Safvi, the Chief religious head of Shia community of Kashmir, in keeping with the shari'ah, issued a verdict against the decision of the government on the question of land to tillers. The shiite followers of the Agha Sahib resorted to the conventional practice of giving full share to erstwhile landholders who by the government law had been deprived of a large portion of their share.
from various parts of the Valley and from almost all walks of life tended to give mass orientation to public protests against the misrule of the autocrats. As a matter of fact, Itiqad Khan's governorship of Kashmir (1622–1632) during the Mughal period marked one of the most oppressive and marked cruel periods in the history of Kashmir. He caused much distress to the people of Kashmir by his oppressive taxes and autocratic rule. He did not even allow the owners of the gardens to use the fruits themselves. Shahjahan, as he came to know of the misrule of Itiqad Khan, not only dismissed him but in order to gain the good will of the people inaugurated the new regime of peace, prosperity and tranquility in Kashmir. He, in order to streamline and popularise his activities wanted the new programmes and facilities to reach the public of different corners of the Valley. He too felt the importance of the shrines and mosques in this connection. In order to strengthen his political power and gaining

1. The Sikh rulers of Kashmir closed down many places of worship of the Muslims. They did so only because, they considered these places as a threat and menace to their power. They even prohibited the recitation of Azan (call of prayers). G. M. D. Sufi, Kashmir, Vol. II, P. 726.


3. Ibid.

4. Ibid.
the goodwill of the people, ordered that the new regulations farman (imperial command) be inscribed on a stone-slab to be fixed on the gate of Jamia Masjid\(^1\) Jamia Masjid being the most frequented place fulfilled the political need of the ruler. The imperial farman proclaimed that the autocratic and oppressive rule of Itiqad Khan had ceased and the emperor demanded implicit and ungrudging obedience of all government officials to the new regulations.\(^2\) Later during the 19th century under the rule of Maharaja Ranbir Singh, the people stood against the tax imposed on shawl weavers by the Dagshala Department of the State. The shawl weavers of Kashmir gathered in the Khanqah-i-Mualla and raised their voice against the tax impositions.\(^3\) It was from Khanqah-i-Mualla that the people carried out a procession and raised slogans against Diwan Kirpa Ram.\(^4\) The demonstrators reached...

1. Jamia Masjid one among the prominent religious places in Kashmir was considered fit and appropriate for having the farman inscribed at the gate so that the general masses and future rulers should know it. R. K. Parmu, op. cit., p. 313.

2. Ibid., The farman has tremendous historical importance. It sheds light on the unsympathetic, greedy, unscrupulous and parochial rule of governors of Kashmir like Itiqad Khan. It highlights the close personal interest and decisive action of Shahjahan for establishing good, peaceful and stable administration. The farman is still extant at the southern gate of Jamia Masjid.


4. Dewan Kripa Ram was Madar-ul-Maham (Chief-Minister) of the state.
Katakul where they burst into a revolt against excesses of the government. Jamia Masjid too played a major role in arousing the popular dissent against oppression.

The political importance of Jamia Masjid had occasionally posed a threat to ruling classes. The Sikhs closed its gates in order to stop the political activities that took place at Jamia Masjid. The political impact of Jamia Masjid can be observed from the fact that early Dogras tried to restrain the political activities at Jamia Masjid which they apprehended to constitute a threat to their self-willed rule. They in order to get their aim fulfilled shifted the Jamia Masjid market to Mahrajgunj in order to reduce its importance. But with the passage of some time, the Jamia Masjid Bazar grew in dimension and glamour. Maharaja Partab Singh gained respectable position among the people of Kashmir. This can be mostly attributed to the fact that he paid considerable attention towards the construction of religious places particularly Jamia Masjid.

The simplicity, purity and spiritual attainments of saints and sadats have greatly impressed the people of Kashmir. The people looked upon these shrines as centres of solace and redemption from misery and suffering. No wonder, therefore, that

these shrines at least the most prominent among them became the citadels of their political aspirations and unrest.

Atta Muhammad Khan, a Pathan Governor struck coins in the name of Shaikh Nur-ud-Din and Shaikh Hamza Makhdoom (1223-1225 A.H./1808-1810 A.D.). This was done mainly to gain the support of masses devoted to these two celebrated saints of Kashmir.

The Kashmiris ever since the loss of freedom suffered a lot at the hands of foreign rulers. Therefore, Kashmir could not make any proper educational headway which could have aroused the people from slumbering state of affairs. Thus the lack of education pushed back the chances of Kashmiris becoming aware and conscious of their problems and as such struggle for freedom at that stage seemed inconceivable.

However, the shrines and mosques played very important role in bringing about the political consciousness among the masses. The preachers and wazeeen not only highlighted and explained Islam alone but threw a flood of light on the day-to-day problems of the people. Thus it was due to the blessings of

1. Khangah-i-Mulla and Jamia Masjid, the two among Sheshbuga were destined to play a dominant role in the political life of Kashmir in years to come.

some of the prominent personalities that the last decade of the 19th century in Kashmir witnessed the birth and growth of socio-religious reform and political movements which ultimately brought about a revolution in the thought and life of the people.

The architects of this revolution were influenced by similar movements in British India whose aim was to lift up the Indian society from the abyss of superstition and stagnation. The members of both the communities of Muslims and non-Muslims were responsible for these movements in the state. It was, however, the latter who took the lead. The non-Muslim reformers met with opposition from various orthodox sections and traditionalists. It was only during the second decade of 20th century that they were able to make a little headway under the banner of the Arya Samaj and its subsidiary organization of the Kumar Sabha. The most important man in this organization from the Valley itself was Pandit Tarachand of the village Giru now called Noorpora (now within Pulwama district).

Meanwhile the Anjuman Nusrat-ul-Islam was carrying forward its work of education and reform. The movements among both the communities ultimately paved the way for political awakening in the state. In this process of awakening the shrines and the

2. Pandit Tarachand because of his popularity came to be called as Kashyap Bandhu.
walzeen contributed directly or indirectly towards the growth of consciousness and freedom struggle among Muslims. The fundamental aim of the early Muslim socio-religious reform movements was to acquaint the Muslim masses with the cause of their stagnation which had led to their backwardness under the unsympathetic rule of autocratic monarchs.

However, the first organisation to initiate reforms among the Muslims was Anjumān-Nusrat-ul-Islam founded by Mir Wajiz-Moulvi Rasool Shah. The picture of backwardness of Muslims seems to have compelled the Moulvi to launch this massive movement of reform which finally led to the growth of awareness among the people. He first emphasized the advantages of English education. This, he felt, would open to the people the gates to government services. The struggle for securing both civil and semi-political rights to the Muslims formed an important part of the mission of the Anjumān-i-Nusrat-ul-Islam after the First World War. By that time the Anjumān had successfully widened its wings over a considerable area in the field of Muslim education.

1. G. H. Khan, op. cit., p. 60.
2. See Supra, p. 209
The Nusrat-ul-Islam had produced tolerably good number of students who were expected to play their role in the task of development and welfare of the Muslim community. The Leader of the Anjumn addressed themselves to the task of taking up with the government the issues like provision of educational facilities for the Muslims of Kashmir; representation of the Muslims in government services; to settle the disputes over the religious places; to secure the freedom of Muslim religious places; to obtain due share to the Muslims in the law-making body of the state and to eradicate the poverty of Muslims. The role of Anjumn leaders was always methodical, constitutional and moderate. The main cause of the success of the Anjumn leaders was that they started preaching from the mosques and shrines.

This mode of activity enabled the leaders to mobilise the people, make them aware of their problems and to press their demands. They adopted the method of deputation, passing resolutions and convening public meetings. Thus on June 3, 1922, a meeting of Anjumn leaders was held at the Islamia High School where it was decided that the deputation should be sent to Raja Sahib (Sir Hari Singh) for a discussion on the demands and rights of the Muslims. Another deputation was sent to meet the Minister Incharge.

1. Ghulam Ahmad Ashai, the first batch students of Nusrat-ul-Islam became the freedom fighter who played an important role as a front rank leader.

2. Gh. H. Khan, op. cit., p. 66.

2a. Ibid.

3. Ibid.
of Education on June 19, 1922. This deputation raised many
problems and several issues were discussed at length by the
deputationists with the Minister concerned. The main subjects
discussed at the meeting were:

- Muslim Education;
- Deficiency of Muslim teachers in the Department of
  Education;
- Primary and compulsory education;
- Lack of Muslim representation in Municipal offices; and
  In the Department of press and stationary and various
  other Departments.

The Executive Committee of the Anjum met on August 30,
1922 and passed the following resolutions:

First, that a list be prepared of all educated Muslims
serving in the government offices showing the number of those
superseded by non-Muslims. The list was sent to the government.
Second, a representation in the form of an application be sent
to the Maharaja wherein the mention be made of grievances of the
Muslims on the following subject:

1. Lack of facility in education;
2. Lack of representation in government services;
3. Release of mosques under the possession of the government;
4. Abolition of Beegar; and
5. Demand sufficient share in the law-making body of the state.

1. Ibid.
2. G. H. Khan, op. cit., p. 66.
In the light of the above resolutions, a memorial of demands was sent to the Maharaja. But no action was taken on it. On May 28, 1923, a deputation consisting of Munshi Assadullah, Ghulam Ahmad Ashai, the Mirwaiz of Kashmir Moulvi Ahmad-Ullah Shah and his brother Moulvi Atiq-Ullah Shah met, through the good offices of Khan Sahib Siraj-ud-Din, the Resident of Kashmir and discussed with him many of these problems.

Meanwhile the Muslim shrines tried to bring the Muslim masses of Kashmir in line with the Muslims of the sub-continent. It is relevant to point out here that the Muslims of India in the early twenties of the 20th century had launched the Khilafat movement to pressurise the British to change their policy towards Turkey and its ruler who was the Caliph of the Muslim world. The people of Jammu and Kashmir also organized Khilafat agitation. The shrines and mosques of Jammu and Kashmir played an important role in furthering the Khilafat Movement within the State. Imams and preachers of mosques and shrines in Jammu were persuaded "to declare Jihad in their waiz after prayers as was being done all over India in connection with the Khilafat Movement". It was also

1. While the leaders of the Anjumm were striving to secure the redressal of the grievances of the Muslims, a new group of the youth influenced by western education did not agree with the ways and ways of the tradition bound, conservative and top leadership of the Anjumm. They accused that Anjumm had become the private property of the Mirwaiz Moulvis.


decided to make the Imams and preachers move in the nook and corner of the state so that was-majlis could be held at different religious places, in order to impress upon the audience the necessity of Jihad against the British. The shrines and mosques were fertile for mobilising the people. The Khilafat meetings were arranged in mosques. The majalis of naat-khawani were arranged in support of the Khilafat movement. The Imams of the mosques and preachers made speeches at the meetings held in mosques, prayers were offered for the victory of the Muslim armies and for the success of the Caliph of Turkey. At a meeting held at Jamia Masjid in Kashmir, on June 11, 1920, the Imam of the mosque during the course of khutbat prayed for the success of the Caliph of the Muslims. The Imam of Khanqah-i-Maula in a meeting held on Friday prayed for the continued existence and stability of the Caliphate; prayers were also offered for the victory of the warriors of Islam fighting against the infidels. The audience were greatly impressed. Many of them were heard weeping bitterly. Then the Imam announced the programme for the next meeting to be held at Chrar-i-Sharif. The people responded most favourably to the call of Imams and preachers so that the leaders and Imams had to

1. G. H. Khan, op. cit., p. 82.
shift the venue of their meetings from shrines and mosques (which were too inadequate to accommodate the ever growing number of people) to public places. The shrines and mosques became the platforms for the leaders of the Muslims to advocate and mobilise the cause of freedom.

Thus it would be observed that the mutwallis and Imams felt drawn towards freedom struggle in Kashmir. To quote an example, Pir Maqbool Gilani mutwall of siarfat of Pir-i-dastigir, himself a jagirdar, and man of considerable influence was greatly sympathetic to the cause of freedom in Kashmir. He convened of a meeting of about two hundred Muslims at his house. It was attended, among others, by the following personalities: Maulana Yusuf Shah, (Mirwaiz of Kashmir), Moulvi Muhammad Abdullah Advocate, Mir Waiz Hamadani, Munshi Shahab-ud-Din, Mukhtar Shah Petition-writer, Qazi Mustafa Shah Kothdar, Khawaja Ghaffer Joo, Basu Kothdar, Ghaffer Joo Banday, Ghulam Ahmad Zaidar Pampur, Umar Malik Pulwama, Mukhtar Lone Laigin, Akbar Dar Darbegham and Mirza Ghulam Mustafa. It was the first political meeting of so many Muslims which was attended by the Muslims from not only Srinagar, but the suburbs also. The participation of the

1. The Khilafat movement was a landmark in the history of Jammu and Kashmir state. Muslims of Kashmir for the first time identified themselves with the mainstream of the Indian freedom struggle.

mutawallis of the shrines accelerated the freedom movement as they were having complete hold over the society.

The year 1931 was a landmark in the freedom struggle of Kashmir against the autocratic rule of the Maharaja. The year 1931 witnessed "in fact a vehement expression of a deeply felt resentment of the Muslims who had failed in the past to persuade the rulers do them justice". They exploited the incident of an alleged desecration of the holy Quran and incidents of Khutba and made it the starting point for a well-organized bid to end the misrule. There was hue and cry against the government for the humiliation of Quran and Khutba prayers.

In Srinagar the news spread like wild fire and protests were made by the people against the government. On June 8, 1931, a protest demonstration was organized at Jamia Masjid. It should be remembered that in a mass meeting held at Jamia Masjid

1. It is interesting to point out here that among the mutawallis of Srinagar, Mirwais Hamadani became a devote follower of Shaikh Muhammad Abdullah in freedom struggle.

2. G. H. Khan, op. cit., p. 119.

3. It was on July 4, 1931 at an hour when according to the standing orders, all bedding should have been rolled up and put away by the constables of the jail guards at the Central jail, Jammu that a Muslim constable Fazladad, was found sitting on his bedding reading the Quran. The Head constable Labha Ram, remonstrated with him and rolled up his bedding. When he threw the bedding on his box, the punj sura fell upon the ground. G. H. Khan, op. cit., p. 126.

4. On April 29, 1931 (Friday), when the Muslims were busy in prayer in Jammu, a sub inspector tried to stop the Imam named Munshi Muhammad Ishaq from reading Khutba. This was considered an act of sacrilege.
in connection with Jamia incidents, Mirwaiz Yusuf Shah (Mirwaiz-i-Kashmir) introduced Shaikh Muhammad Abdullah by proclaiming him "our leader". Moulvi Yusuf Shah further told the people that whatever he (Shaikh Abdullah) would say, represents "my views and those of our entire people." The Moulvi then made an appeal to the gathering to act according to the directions of the Shaikh and implement the programmes he would place before them.

Shaikh Muhammad Abdullah delivered his maiden speech to a gathering at the Jamia Masjid and urged the people to lodge a massive protest against the Tauhin-i-Quran (sacrilege). The important Muslim shrines all over the Valley were used as platforms of protest against the ruling authorities. Eventually some people suggested to the authorities that orders issued to prohibit public meetings within the Sheshbuka. The government issued a notice prohibiting the holding of public meetings within the premises of the Jamia Masjid without the prior permission of the authorities. But this had no effect on the Irshad leaders, who


Mirwaiz dynasty had profound influence over the people of Kashmir. Naturally Moulvis introduction of Shaikh Muhammad Abdullah to the people gained the Shaikh the much needed popular support of the people of Kashmir masses which he continued to receive throughout his life.

2. Ibid.,
carried on their activities. Speaking at a public meeting held at Hazratbal Moulvi Yusuf Shah said, "If we are arrested there is nothing for you to fear. If ten of us are arrested, the other ten must be prepared to take our places."

Even Shaikh Abdullah while speaking at a public gathering at Jamie Masjid clarified that in case he was arrested, Ghulam Nabi Gilkar would succeed him to conduct the movement. The speeches of preachers and political leaders at mosques and shrines prepared the people for any kind of eventuality, they might have to face in future.

It was on June 21, 1931, that a mammoth gathering assembled at Khanqah-i-Mualla. Before this gathering were declared the names of seven prominent gentlemen who were to represent the Muslims and advocate their cause. These representatives included the following:

1. Mirwaiz Moulvi Muhammad Yusuf Shah;
2. Mirwaiz Ahmad-ullah Hamadanii;
3. Agha Saiyid Hussain Jalali;

1. The Governor invited both Yusuf Shah and Shaikh Abdullah to his office for a discussion. The Governor asked the Shaikh why he had been violating the government orders. The Shaikh with his outspoken boldness told the Governor that no law could prevent the Muslims from making speeches in the mosques.

2. Astakh-i-Chinar, op. cit., p. 73.
3. Shaikh Muhammad Abdullah, op. cit., p. 84.
4. Khawaja Ghulam Ahmed Ashai;
5. Munshi Shihab-ud-Din;
6. Khawaja Sad-ud-Din Shawl; and
7. Shaikh Muhammad Abdullah.

It was decided that the collective leadership comprising these seven representatives would be headed by the prominent figures, viz., Shaikh Muhammad Abdullah and Moulvi Yusuf Shah. These leaders on the occasion swore by the Holy Quran promising the people that they would remain faithful to their cause, and work in solidarity to the end. The mammoth gathering, their sentiments, and the unity among leadership manifested at Khangah-i-Mualla on 21 of June, 1931 made it an ominous occasion in the freedom struggle of Kashmir. It was on this occasion that long standing rivalry among various groups and conflicts among the leaders came to an end. Thus was cleared the ground for united and concerted action against the Dogras. The leaders of the time resolved the so long unity and co-operation among the people was


2. The Kashmiris were divided into many groups which sometimes led them to fight with one another. Often, they quarrelled trifles which debarred them from reaping any substantial advantage. The different sects and their differences like Hanfis, Ahl-i-Hadith, Ahmadis, Ahl-i-Sunnat, Shias and Sunnis had only helped to disintegrate the Muslim community. Moreover, the differences among the leading Moulvi dynasties namely Mirwaiz of Jamia Masjid and Mirwaiz of Khangah-i-Mualla had created fuss and confusion among the people. The two houses of the Mirwaizeen had been at daggers drawn for a long time.
missing no struggle would bear fruit. Realising their weaknesses, the leaders pushed their differences into the background and embraced one another and expressed their determination to fight against autocratic rule of Dogras. This time Mirwaiz Moulvi Yusuf Shah (preacher of Jamia Masjid) embraced his rival, the preacher of Khanqah-i-Mualla named Moulvi Ahmad-Ullah Hamdani. Moulvi Abdullah Vakil (leader of Ahmadiyas) shook his hands with Moulvi Yusuf Shah. Thus many leaders and preachers joined together at the platform of Khanqah-i-Mualla and started their campaign jointly. It is said that inauguration and initiation of the freedom movement was formally made at Khanqah-i-Mualla. This time the ideas of the people were synonymous and they aimed at achieving the same object.

The meeting was about to end, that an unknown person named Abdul Qadeer, a non-Kashmiri Muslim and an employee of an English army officer surprisingly ascended the platform of Khanqah-i-Mualla and with the permission of the stage people expressed his ideas in chaste Urdu. He told the audience that, "They were ruled by a government whose officers had even the impertinence to


2. Abdul Qadeer had come to Kashmir with his employer who was a casual visitor on leave from the army wanting to spend the hot summer in cool climate of Kashmir. Muhammad Yusuf Saraf, op. cit., p. 373.
insult their religion; he assured them of the solidarity of
the Muslims of India and asked them to rise to the occasion and
fight for the vindication of their honour. He warned the govern­
ment that Muslims would answer violence with violence if their
grievances were not redressed. Naturally he received a prolonged
ovation by a crowd that was thirsty of such words of courage hope
and support.

Abdul Qadeer's speech added fuel to the fire and he was
arrested soon thereafter. A criminal case was institutioned against
Mr. Abdul Qadeer. The proceedings could not be run in the open
court. The authorities therefore, shifted the venue of the court to
the premises of Central jail and the court was scheduled to sit
on 13th of July, 1937. The people flocked to Central jail, Srinagar
in large numbers. On that date they raised slogans in favour of
Abdul Qadeer. Some of the people entered premises of Central jail.
They started prayer in the compound. Meanwhile the jail authorities
rebuked the jail employees for allowing the people to come in.

Shaikh Muhammad Abdullah, op. cit., p. 85.

However, it should be mentioned here that Abdul
Qadeer since his arrival in Srinagar participated in the
meetings of the freedom movement, during his leisure hours.
The sad plight of Muslims had greatly affected Abdul Qadeer.

Orders were issued for the arrest of the people who were outside jail. While the jail personnel started arresting the people, the enraged crowd pelted stones at them. The police resorted to firing upon those who were within the jail premises which resulted in many casualties. Besides several people were left wounded. Finally these dead bodies were brought to Jamia Masjid and were buried in the compound of the shrine of Naqshband Sahib at Khawaja Bazar. It is not out of place to mention here that this tragic episode added significance to the shrines and mosques particularly those of Khanqah-i-Mualla where from the procession towards the jail had started; the Jamia Masjid where the dead bodies of the martyrs were brought before their burial and finally the shrine of Naqshband Sahib where they were finally buried. This action of the leaders and the people was an unmistakable pointer in the direction of the role played by the shrines in the freedom struggle of Kashmir. Almost all the historians of modern Kashmir agree that most of the speeches made by the political leaders came from the religious platforms of the shrines.


Ever since the people in general and Muslims in particular have looked upon the Mazar-i-Shuhda (Martyrs Movement) the name given to this place, as a centre of pilgrimage every year on 13th of July. Procession is taken out which after wending its way through various streets of Srinagar terminates at the Mazar-i-Shuhda. The people offer floral tributes to martyrs and the fethiya is followed by speeches by the leaders.
and mosques of Kashmir—whether it be Jamia Masjid, the shrine of Shah-i-Hamadan at Khanqah-i-Mualla, Dastgir Sahib at Khanyar, Hazratbal shrine or any other mosque of Kashmir.

In July 1931, the Governor of Kashmir read out a message from His Highness to his subjects, in the Exhibition Ground, promising enquiries into grievances of the majority community. But this offer of the government conveyed through the Governor of Kashmir was rejected by the congregation of Muslims at Jamia Masjid on July 10, 1931.

The massive uprising of 1931 witnessed the rise of Shaikh Abdullah to the top of the ladder of political leadership in Kashmir. In course of time Shaikh Abdullah concentrated his political activities at Mujahid Manzil which became the headquarter of the National Conference during the forties of twentieth century. Nevertheless he did not loose sight of the shrines like Khanqah-i-Mulla, Naqshband Sahib, Dastgir Sahib and Hazratbal.

2. The last mentioned shrine was developed under the dynamic leadership of Shaikh Muhammad Abdullah an enviable position and it (shrine) came to be regarded as Madinat-us-Sani particularly when the shrine was reconstructed, under his directions, on the pattern of Medina-Munawara.
To conclude, it can be said that the shrines and mosques played a very important role in the political life of people of Kashmir. The shrines which were originally places of pilgrimage and centres of worship and preaching, became instrumental in arousing political consciousness among the masses. The masses had profound devotion towards and faith in the shrines so they would flock there in large numbers. They responded to the call of political leaders given from the pulpits of mosques and threw themselves heart and soul into the freedom struggle. They drew inspiration both from the saints and the preachers as also from the political leaders which finally brought them close to their long cherished dream of freedom.