Chapter 5
Conclusion
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The rise of Islam in Kashmir in the Medieval period by the hands of Central Asian and sufis brought Kashmir closer with the Central Asia culturally, psychologically, racially, socially, philosophically and politically as well. The ethos of the valley was based more on Central Asia definitely on the Islamic lines rather than on its earlier trends and inclinations. The emergence of Kashmir as an industrious location, well built-up sarais for maintaining trade and commerce, its geography, welcoming people, all contributed in making Kashmir grow and develop in the medieval period. Besides people, rulers also maintained direct and good contact with its neighbours. Since the 14th century, the traders of Kashmir dominated the commercial activities all over the world specifically in the craftsmanship.

Since times immemorial Kashmir has been behaving as a multifaceted diamond, because of its extravagantly beautiful climate, great rivers, forests, orchards, lakes, and mountains. These added to the patronage for the development of art and craft among the people of Kashmir, making the crafts of the valley cherished and rewarded gifts all over the world.

The trade links also brought with it a number of important political changes. The politicians got directly involved in referring to Quran and Sunnah, which otherwise they would least care of. They shaped their lives only after consultation with the pious saints to save themselves from any kind of misdeed.
But all this did not happen overnight. Of course, people who worked for it had to strive a lot but to speak of the said progress of the valley without Mir Syed Ali Hamadani is not possible. It was Mir Syed Hamadani who succeeded in opening the eyes of the people of the valley towards Islam, along with which came success in trade, politics and society for the people of the valley.

Mir Saiyid Ali Hamadani (1314-1385) commonly known as Shah-i-Hamadan and Amir-i-Kabir, a Sufi of the 14th century belonging to the Kubraviya Silsilah, is said to have born at Hamadan, Iran. Syed Alauddin Hamadani, his maternal uncle, was his first teacher and Sheikh Mazadaqani, first spiritual guide. He started his career as a preacher and his main job was to spread the message of Islam. He first concentrated on Central Asia, and then moved on to India, specifically Bukhara, Samarkand, Balkh and Srinagar. He had a great number of disciples as well.

Hamadani, besides being a poet of great repute has several books to his credit as well. Among them Zakhiratul Muluk, Al-Insanul Kamil and Mawaddatul Quraba are the most prominent ones.

He stressed upon the need to implement the rulings of Quran and Sunnah in our day to day life; emphasized on spreading education, justice, evenhandedness, honesty, integrity, truthfulness and most of all legality. To avoid the lethargy he rejected the traditional mode of supporting saints and sufis and underscored the need to earn through Halal means. He went to the extent that he neither accepted anything from anybody for himself nor did he allow any of his disciples for the same.
His impact on the industry of Kashmir is so prevalent and so dominant that 700 years after his death the arts and crafts introduced by him are still not only world famous but one of the main sources of sustenance for the masses of the region. In addition to this he was a prolific political theorist and at the same time a social reformer of the first rank also.

In order to remain attached with the common people, Shah-i-Hamadan shunned the conventional system of Khanqah life. His immediate disciples included his son, Mir Sayyid Muhammad Hamadani, his grandson, Mir Kamal al-Din Hamadani who later migrated from Kashmir and settled down at Jalali district, U.P. His other disciples and descendants settled down in the towns of Sind, Punjab, Maharastra and Rajasthan.

The role and impact of Syed Ali Hamadani in Kashmir is evident by the vard (recitation) of Awrad-i-Fathiya, which was composed by Mir Sayyid Ali Hamadani, and still echoes in Kashmir.

The thesis starts with an introduction as Chapter one. The second chapter of the thesis deals with the role and impact of Mir Syed Ali Hamadani in Kashmir. It is a recorded fact that due to the cultural contacts created through Mir Syed Ali Hamadani between Central Asia and Kashmir during the medieval period, the valley got enriched in the field of industry and engrossed itself in the religious system.

The third chapter discusses some prominent works of Mir Syed Ali Hamadani with the detailed review and annotation.

The fourth and the most important chapter of the thesis is an annotated translation of the Zakhirat al-Muluk. This translation is simply carried out so
that the most relevant and important work reaches the en masse, thereby helping people to be confident upon themselves regarding their sayings, doings and performings.

The thesis ends up with the precise and challenging conclusion.