Islam was introduced in the valley of Kashmir through gradual conversion effected by Muslim Missionaries from the early 12th and 13th centuries AD. The Muslim missionaries who had entered the valley with the spirit of truth largely influenced indigenous Kashmiris by their example, their methods of preaching and persuasion as well. The first missionary who visited to the valley of Kashmir in the time of Raja Suhadeva was 'Sayyid Sharaf-ud-Din' also known as 'Bulbul Shah'. He was a Muslim saint of Suhrawardi order. The simplicity of the faith of Bulbul Shah deeply impressed 'Rinchan', (The ruler of Kashmir who was originally a Ladakhi and a Buddhist by religion). Rinchan embraced Islam in 726 AH/ 1321 AD. He took the title of 'Sultan Sadar-ud-Din' and earned the credit of being the first Muslim ruler of Kashmir. Rinchan's death in 1323 AD. brought a major political turmoil and thus conceivably, it was the end of last Hindu kingship and the rise of Shah Mir dynasty in Kashmir. Shah Mir was a Turkish officer and he laid the foundation of Shah-Mir dynasty in Kashmir in 1339 AD. The chain of Muslim missionaries' advent in Kashmir was still continued and after 'Bulbul Shah', the arrival of a host of other Sayyids also provided a big boost to the conversion of Kashmiri people to Islam. The prominent among those were 'Sayyid Jalal-ud-Din' of Bukhara, 'Sayyid Taj-ud-Din' and 'Sayyid Hussain Simnani'. However, the greatest missionary whose personality wielded the most extraordinary influence in spread of Islam in the valley of Kashmir was 'Mir Sayyid Ali Hamdani' also popularly known as 'Amir-I-Kabir' or 'Shah-I-Hamdan'.

The great Saint 'Mir Sayyid Ali Hamdani' was born on 12th Rajab 714 AH/ 1314 AD in Hamdan, Iran. He was son of 'Sayyid Shihab-ud-Din' the "Ameer" of Hamdan. His genealogy can be traced to 'Hazrat Ali bin Abu Talib' through 'Imam Hussain'. 'Mir Sayyid Ali Hamdani' belonged to the Kubrawi Sufi order. He travelled all around the central Asia and Arab world for twenty
years, met around fourteen hundred Saints and gained extensive Islamic Knowledge and experience. After completing these travels, he then returned to Hamdan but the rise of 'Timur' made him to leave for the valley of Kashmir. 'Mir Sayyid Ali Hamdani' visited Kashmir for three times with hundreds of his disciples in 774 AH/ 1374 AD., 781 AH/1379 AD. and 785 AH/1383 AD. respectively in Shah-Miri period. During Shah-Miri Period, diplomatic relations were established between central Asia and Kashmir due to 'Sayyid Ali Hamdani' and his disciples that paved a way for spread of Islam, development of various arts and crafts and proliferation of Persian language and literature in every nook and corner of the valley.

'Mir Sayyid Ali Hamdani was not only a Saint but also a great Scholar of Arabic and Persian. Though his poetry is less known to Persian scholars, he was also a great Sufi poet of his time. He said to have been authored about 150 books, pamphlets and letters on Logic, Philosophy, Political science, Health and Hygiene, Ethics and Sufism etc. 'Zakhirat-ul-Muluk' is one of his most important contribution to political ethics and art of excellent governance. It was embodied by 'Mir Sayyid Ali Hamdani’ in the persistence of several kings (including early Muslim Sultans of Kashmir) during the last one and a half decades of his life. The book 'Zakhirat-ul-Muluk' consists of a summarizing introduction and ten chapters in Persian language based on spacious political, ethical and moral threads under Islamic jurisprudence. This book is the only source which help us to come across the lofty sayings and soul stirring thoughts of 'Sayyid Ali Hamdani'. Moreover, this masterpiece also represents the first ever paradigm of complete Persian Prose writing of Kashmir. A few scholars of Persian have published its random translations in English, German, French, Turkish and Urdu languages till now, but they did not focused on its Critical Edition. Keeping in view the importance and
reliability of 'Zakhirat-ul-Muluk', the proposed work of its Critical Edition is successfully completed with the help of eight important and rare manuscripts.

Some important, exquisite and rare collections of 'Zakhirat-ul-Muluk' have been found in different libraries of India and abroad. The oldest and rare manuscript of 'Zakhirat-ul-Muluk' dated 852 AH. is preserved in 'Milli Malik Library of Tehran, Iran. This very rare manuscript has been proposed as a primary and fundamental source for critical edition of the text and it has been compared with seven other exquisite and important manuscripts found in different Indian libraries. Thus, the book 'Zakhirat-ul-Muluk' is successfully Edited by utilising eight important manuscripts including other sources, methodology and modern techniques.

The present study comprises of the following parts:

(I) **Introduction:**

Introduction of the Thesis begins with the historical perspective of socio-political scenario of Kashmir including the end of last Hindu ruler and rise of Islamic or Shah-Miri dynasty in Kashmir. It deals with the propagation of Islam in general and proliferation of Persian language and literature in particular during Shah-Miri period with special reference to the advent of 'Mir Sayyid Ali Hamdani' and his disciples. It also deals with the life and work of 'Mir Sayyid Ali Hamdani'. The introduction also covers meaningful values and literary importance and characteristics of 'Zakhirat-ul-Muluk'. The introduction comes to an end with the methodology of editing the text followed by an appraisal and classification of several manuscripts found in different libraries of India and abroad.
(II) **Edition of the Text:**

The second part of the Thesis deals with the Edition of original text of 'Zakhirat-ul-Muluk' with annotations and footnotes. It contains important references of Quranic verses and some Persian couplets borrowed and utilised by the author in 'Zakhirat-ul-Muluk'. Moreover, Several terms and dictums of Arabic are also translated in eloquent Persian under the endnotes.