CHAPTER – I

INTRODUCTION
Tourism is a phenomenon which was a strong motive behind the movement of people in ancient time and is still the strongest motive for causing the movement of millions of people across the regional, national and international boundaries. It can be defined as “totality of the relationship and phenomenon arising from the travel and stay of strangers, provided the stay does not imply the establishment of a permanent residence and is not connected with any remuneration activity”\(^1\). Touristic movement can occur at local, regional, national or international level and accordingly it will be called as local tourist, regional tourist, domestic tourist and international tourist, respectively, or visitor in all the above types of tourist, if the time spent at the destination is less than 24 hours.

With the passage of time, people traveling from one place to another are now variously classified as per time spent at destination, distance covered, boundaries crossed and so on. New types and new concepts of tourism are motivating more and more tourists towards embarking on a tour. Every person now finds a destination which satisfies his motive to travel and hence more people are embarking on journey to their favorite destinations. *Travel which initially started with the intention to fulfill the religious/spiritual/pilgrimage needs of a person is again becoming the largest motivator to undertake travel.* Tourism not only satisfies the spiritual and recreational needs of a large section of population, it also highlights and takes an account of the environmental concerns by creating unique types of tourism like, Eco-Tourism, Sustainable Tourism, Evergreen Tourism and lots of other emerging concepts in tourism. In fact, now every type of tourism has to satisfy the eco-concerns of its particular destination, which is the need of an hour.

Tourism industry has emerged as one of the largest industries of the present world and has become the backbone of economy of various countries around the globe. Every developing and the developed country has initiated

\(^1\) Definition given by Professor Hunziker and Krapf in 1942
steps to strongly build its base of tourism so as to make tourism the accelerator in generating economy. In 2006, tourism accounted for up to 10.3% of the global GDP. Tourism acts as a base, on which any nation can build its infrastructure, raise its social structure and fill its treasuries. Countries like, Malaysia, France, Dubai, Srilanka, Indonesia, etc, are mainly focusing on increasing their tourism resources, exploring and highlighting them and then reaping full benefits from them. Tourism not only increases the foreign exchange reserves of the countries, it is also one of the largest employment generating industry. Presently, 8.7% of the total global work force is employed by Tourism. It provides direct and indirect employment and hence solves the unemployment problems of most of the developing countries of the world. With the movement of people across the national boundaries, people have come closer to one another. This has led to the understanding of culture and traditions, and hence their preservation. Tourism has led to the international integration and fostering universal brotherhood which no other industry in the world can do.

Every nation around the globe has its tourism wealth which is unique to it. But some nations are full of tourism assets which are diverse and distinct from others, one such country is India.

India is a unique country. It is a multi-cultural, multi-religious, and multi-linguistic. It is a country where after every 100 kms there is a change in language, dressing, food pattern, religious beliefs, culture, traditions and in general life pattern. India is also the birth place of four major religions of the world, Hinduism, Sikhism, Buddhism and Jainism. Every region of India is distinctive in itself, with its culture, traditions, life style, linguistics, food habits, etc. India has a long history of 5000 years. It was ruled by different races from time to time. Different rulers of different religious attitudes ruled on this part of land. It imbibed in itself the culture and tradition of these periods. Besides, nature has also gifted it with its best riches, in the form of snooty mountains, oceans, and pleasing weather. Having such a long history and
diversity in different spheres of life, India is a treasury full of tourism treasures where every being can fulfill his like of interest.

Infact, India is abound in tourism resources of almost all types. It has some thing for every tourist of whatsoever his likeness is in. It is only because of its rich diversity and natural wealth that India has attracted different rulers, travelers and scholars towards it and is still attracting tourists of different interests. In 2006, 4.43 million international tourist arrivals and over 400 million domestic tourists were recorded. In the same year, tourism generated US$ 6 billion foreign exchange and contributed 5.83% to the GDP\(^2\). *Tourism to India means the third largest foreign exchange earner and one of the largest employment generating industry.*

*India is gifted by a miniature India in the form of State of Jammu and Kashmir.* Like India, it is also multi-cultural, multi-linguistic, and multi-religious spot. Here in mini-India like India also, after every 100 kms or so, there is change in food pattern, dialect, culture, traditions, and climate as well. It is a real treasure of tourism wealth. The State of Jammu and Kashmir comprises of three divisions. Each division has its own unique climate, geographical setting, religious beliefs, food pattern, art, culture and traditions and is full of tourism assets which are also distinctive. The three divisions of the State of Jammu and Kashmir are Jammu, Kashmir and Ladakh.

Jammu division is a Hindu dominant area. It has enumerable temples spread through out its length and breadth. Jammu is also called as "City of Temples". The cave temple of Mata Vaishno Devi at Katra also comes under Jammu Division. *There are on an average 30,000 pilgrims visiting this pilgrimage spot on daily basis*\(^3\). Jammu is connected to other parts of the country through air, land and rail routes. It is the terminal home to the only rail head among the three division of the State. Ladakh, also called as the "Land of

\(^2\) The Times of India(English), New Delhi, January, 25, 2008
\(^3\) Annual Report of Mata Vashno Devi Shrine Board-2006-07
Lamas'[^4], is a mountainous country. It is dominated by Buddhist population. There are some old and important monasteries of Buddhists in this part of land, like, Hemis monastery, Shey monastery, etc. Besides monasteries, it is the heaven of some ice cold lakes which are unexplored and are exclusive to it. Tourism wealth in the form of lakes, snow covered mountain peaks, beautiful valleys, ice bergs, etc, are in their natural setting, far away from the pollution and human intervention. It is connected to other part of country by air and land route. It is also the home to one of the highest airports in the world. One more Division of the State is Kashmir, the "Paradise on Earth".

The Valley of Kashmir is a geographical marvel of nature. It offers to Asia, what Switzerland offers to Europe. It has remained a great religious center and an attraction for religious founders and Saints from ancient times.

1.1 KASHMIR TOURISM IN THE LIGHT OF ITS DEVELOPMENT HISTORY

The development history of Kashmir tourism can be traced back to the time of Surendra, when first Vihara was built by him[^5], which gave tourism a fillip in the Valley. He was followed by King Ashoka, who opened Kashmir for Chinese and other Buddhist monks and turned it into a central place of Buddhism. This made King Kaniska (40 A.D.) able to hold the fourth Buddhist council in Kashmir[^6]. Since this council attracted Buddhist scholars in Kashmir it helped the Valley to grow up as an academic center. Kashmir became a foremost seat of learning and attracted students and scholars from around the world, like, Huen-Tsiang, Yuan Chawang and Ou-Kong[^7]. This advent of foreign students and scholars influenced the art and culture of the Kashmiris. Under the rule of King Lalitaditaya, Kashmir became the synagogue of foreign scholars.

[^4]: Promotional Pamphlet of Jammu and Kashmir Tourism Department
[^6]: ibid, pg 163-199
[^7]: Khosla, Sarla, "History of Buddhism in Kashmir", Sagar Publishers, New Delhi-1972, pg 69
scholars and erudites and many cultural missions of other countries were received. Jayanta Bhat, the author of Nayanamonatri is considered the foremost visitor of the period.

The period of Sultans witnessed the influx of Muslim adventurers both from west and south of the Kingdom. It was a period of transition in which a host of Muslim soldiers, saints, scholars and missionaries entered into Kashmir. The interaction between these travelers, traders and saints proved beneficial to the development of travel and trade. The rulers brought with them master craftsmen who imparted training to the locals in various crafts. In the subsequent years, Kashmir became second to none in the world in the production of these articles of exotic beauty and world fame. Besides, the Sultans built a number of inns at various places for the convenience of the travelers. The mutual contacts during the Sultanate period between the traders of the state and of other land gave fillip to the travel trade. But this travel trade was confined to diplomatic exchanges, pilgrimages study and business only. Kashmir under the Mughal witnessed the improvement of tourist infrastructure. Besides, Mughal courts were full of numerous foreigners with whom they had cordial relations. Kashmir was visited by them whenever they got an opportunity. It was during this period that the famous European traveler Bernier visited Kashmir Valley. Akbar himself paid visit to the Valley in 1589 A.D. Mughal Emperors evinced keen interest in the scenic beauty and grandeur of natural beauties. Impressed by its immense intrinsic potential, they laid out many gardens and thus added to the beauty of Kashmir. Jahangir named the Valley as "Firdous Barin". He laid out numerous gardens and build up many health resorts, whenever he found a hill slope or a glove of Chinars. He systematically got planted chinars trees at different points so as to provide shelter and shade to the visitors from the heat of the sun. Shalimar and

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8 ibid
Nishat gardens, Achabal spring and Vering, with their gushing water, were
dressed upon by him. These places are still the assets of tourism product of the
state. Bernier, the famous European traveler also visited the Valley during this
period.

The coming of Britishers to India further boosted tourism of the Valley.
The close connection between Dogra Rulers and British Rulers in India is the
notable feature for giving boost to the travel trade in the State as large number
of Britishers visited the Valley and even some of them settled in the Valley.
The contribution of Dogra rulers was commendable as they took various steps
for the communication facilities. A path way between Jammu and Srinagar was
built; telephone connection for the first time was setup between the Jammu and
Srinagar\textsuperscript{11}. The "\textit{Tonga Trip}" was replaced by motor car and even aircraft
landed at Srinagar Airport in 1925 for the first time\textsuperscript{12}. Having overcome the
hurdles and difficulties of travel, the Valley was thrown open to the ordinary
tourist. The Valley which had remained in seclusion for centuries came into
closer and direct contact with the rest of India. During this rule, State’s foreign
department was responsible to take care of tourists. With the development of
motor transport and air travel, the number of tourist went on increasing and
people of the Valley began to attach themselves, for their living, with the
tourists. The handicraft dealers, artisans, house-boat owners began to rely on
the summer influx of tourists for the sale of their products and services. The
increase in the number of tourists encouraged the State to establish a "Visitor’s
Bureau" for the purpose of providing the necessary facilities to the incoming
tourists, for the promotion of traffic, and for keeping a record of visitors. Hence
Kashmir tourism gradually developed with the passage of time during the rule
of different rulers on Kashmir.

\textsuperscript{11} Bates, Charles Ellison, op cit
1.2 GROWTH OF TOURIST TRAFFIC TO KASHMIR

Kashmir has always remained the focal point of attraction for travelers, rulers and adventurers. Most of them were fascinated to it because of its natural beauty for refreshing and enlightening themselves. In the modern sense, Kashmir tourism developed after the outbreak of Second World War when American soldiers who had plenty of money and who were stationed in West Asia and South East Asia, etc, started visiting Kashmir in large number. The American’s carried the news of its beauty to different parts of Asia, Europe and U.S.A. and as a result good number of tourists from different lands starting coming to the Valley. Hence, Kashmir received wide publicity of being earthly paradise for tourists in the domestic and international tourist markets.

Tourist arrivals to Kashmir were picking up before the period of 90’s. The Valley received the flood of tourists during 80’s and touched some highest marks of tourist arrivals till today. Maximum number of tourist arrivals were recorded during 1987 and 1988, when the arrivals were 7,21,654 and 7,22,035, respectively. The Valley tourism received a big jolt after 90’s due to some political upheavals. This period was the worst period for Kashmir tourism when the tourist arrivals touched ground levels. The figure fell to 6,287 and 8,026 during 1991 and 1993, respectively. From the last few years tourist arrivals to the Valley has picked up to some extent due to some improvement in political situation of the State. The tourist arrivals started increasing after 2003 and reached to the mark of 6,05,362 in 2005. Last two years 2006 and 2007 recorded 4,14,888 and 4,41,840 tourists arrivals, respectively. Hence, it can be said that tourist arrival has started picking up and is showing revival of the tourism industry of Kashmir.

From the analysis of the tourist arrivals before 90’s and after 90’s, it can be said that domestic tourism has played a big role in contributing to total tourist arrivals to the Valley. The figure of domestic tourists was 6,64,081(52,000 Amarnath pilgrims) and 6,62,097(96,055 Amarnath pilgrims) out of total tourist arrivals during 1987 and 1988, respectively. Similarly, in the
revival period of after 90's, during 2005, it comprised 5,87,202 (3,88,000 Amarnath pilgrims) out of 6,05,362. And for last two years 2006 and 2007, domestic tourist arrivals were 4,12,879 (2,65,000 Amarnath pilgrims) and 4,17,264 (2,14,000 Amarnath pilgrims), respectively. It can be said that domestic tourism is bringing Kashmir tourism back on its rails, and it is also true that its major contributor is pilgrimage tourism.

The Pilgrimage destinations of Amarnathji Cave and Mata Vishno Devi are the only two pilgrimage spots which have been highlighted and marketed fully by the State. Indeed, pilgrimage tourism to a large extent has proved to be a bless for the tourism economy of the Valley, as it has helped in revival of tourism industry. Actually, State economy to some extent and tourism economy to a larger extent is dependent on these two pilgrimage destinations. Similar approaches are needed to exploit the tourism potential of other pilgrimage spots of the Valley which are no short of such potential.

1.3 EVOLUTION OF PILGRIMAGE TOURISM

Traveling for the pilgrimage purpose is the base which had led to the evolution of a phenomenon called Tourism. The man is religious by nature and customarily moved out from home at the fag end of his life span in order to visit religious places and thereby abandon the worldly attachments. The interest varied and included purposes such as, seeking release from earthly desires, spiritual enlightenment and healing as well as sharing experiences with the members of the religious community at the shrines. A person who traveled to a sacred place for paying homage or being healed by blessings came to be known as Pilgrim and the journey undertaken by him as, “Pilgrimage”.

Pilgrimage is the journey which quenches the thirst of soul. It has been a visible sign of devotion in almost all the world religions since time immemorial. A visit to a sacred place is considered pious and everyone entertains a desire to do so atleast once in life according to his belief and faith.
In the Christian world, a visit to Jerusalem is considered very auspicious, for Sikhs community the Golden temple is the most blessed place on this earth. Visiting places like Sarnath, Bodgaya and Lumbani, is considered as highest religious order duty by Buddhists. The Hajj, Pilgrimage to Mecca, one of the five pillars of Islam, is important for a Muslim who is financially sound. He should at least once perform Hajj. For staunch Hindus, a visit to places of God and Goddess and a bath in sacred river is an act of sacred duty. Pilgrimage thus involves a journey to a shrine of a deity or a saint or to any other sacred place.

While traveling through the pages of history of pilgrimage, Jerusalem occupies the place of a pilgrimage site as early as second century and excavations in the 1940’s at Peter Basilica, in Rome, objects of religious reverence and importance\(^\text{13}\). The medieval pilgrim began his journey with a blessing from the priest. His grab was recognizable and on his return trip, he would wear on his hat, the badge of the shrine visited. On the way, he would find welcome sites set up specifically for pilgrims like him. The chief attractions for pilgrims during those times were holy lands but there were also hundreds of other pilgrim resorts of more local reputation including the tombs of the saints.

The institution of pilgrimage has its antecedents in India’s civilization too. The Hindu King showed humanitarian attitude to pilgrims and took such measures as the construction of Ghats, dormitories and made provision of drinking water and refreshment. The King Ashoka, for instance, provided such facilities during his realm. During the Mughal period of the Indian History, one comes across similar benevolent and service minded rulers who looked after comforts of the travelers moving from one place to another for the purpose of commerce, trade or religion. The travel was slow and the most difficult as also a hazardous task in those days. In the absence of speedy means of transport it became necessary to develop minimum infrastructure for pilgrims. These

facilities were created by the Mughal rulers like, Akbar, Jahangir and Shah Jahan, initially, with a view to facilitating movement of the pilgrims. These rulers made the necessary arrangements for the travelers especially pilgrims as the mass movement of people took place to visit the sacred places.

1.4 POST-INDEPENDENCE SCENARIO OF PILGRIMAGE TOURISM

Development of infrastructure for the tourists received further boost after the independence of country. Post-independence scenario of tourism can be recognized as one of the important growth activities using indigenous skills; places possessing rich cultural and natural heritage emerged as potential areas for tourism development. Government of India made organized and concerted efforts to promote tourism, particularly after 1952, by establishing regional tourist offices at Bombay, Madras, Calcutta and Delhi. Subsequently, there were planned and organized efforts to effectively co-ordinate the activities at the centers. The Indian Tourism Development Corporation (ITDC) was set up as the apex tourism developmental and coordinating institution with its subsidiaries at the state level called State Tourism Development Corporation’s (ITDC). Indian philosophy and religious ideas always attracted foreigners and this element could not be lost sight of in view of the need to earn foreign exchange. Alongwith the places of scenic beauty, those with monuments and shrines were also given a facelift, particularly, after setting up of the ITDC and its state level subsidiaries; this made them atleast enough to draw a large contingent of tourists, domestic as well as foreign.

With the passage of time, the requirements of pilgrims also showed a marked change. Now they started preferring those pilgrimage spots which possess better infrastructure for lodging and boarding. These places have thus become frequently visited centers of pilgrimage tourism. Some of them also possess modern facilities like, star hotels and hence a popular appeal for the

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14 Raina, A.K., op cit, pg 65
members of the Royal families. Shershah played a dominant role in making provision of such infrastructure. Later, holy places with mosques and temples, which were frequently visited by people, were also improved as the rulers themselves being devotees did not hesitate to allocate funds for such welfare measure.

The tradition of pilgrimage was firmly established when British arrived on the scene. But, its shape had hardly undergone any change despite inaccessibility, hazardous journey and other inconveniences. However, thousands of pilgrims visited the places of sacred shrines every year. British rule marked the beginning of the new era. Looking at the sufferings and the actual loss of life during the pilgrimage, some welfare measures, such as improvement in the quality of existing roads, construction of additional pilgrim roads, establishment of dispensaries and provision of sanitation facilities were given a top priority. The Raja was also responsible for efficient transport and communication services as also the security. As a result of the above, there was a phenomenal growth of pilgrim traffic and the tradition of pilgrimage underwent perceptible changes. Pilgrimage and tourism began to mix up with the sacred sites and secular seers; Pilgrimage thus turned into Pilgrimage Tourism. Hence, Pilgrimage Tourism with the pace of time became one of the greatest motives for undergoing journey to off beat places which were tough to conquer for an ordinary tourist.

1.5 PURPOSE OF PILGRIMAGE TOURISM

The journey of pilgrimage begins with hopes and aspirations entertained by devotees. A pilgrim does not fear from the route and terrain of his pilgrimage route. There is perhaps no country in the world where it is conspicuous by its absence. It is a global phenomenon and common to humanity. The excited feelings and the spirit of mysterious delight which are
observed among the Indian pilgrims are almost the same as those of devotees of the Greek, Roman, American religious order\textsuperscript{15}. The sojourn of the devoted pilgrims coming from every corner of our country on pilgrimage to holy places is a universal phenomenon. The same belief in virtue of pilgrimage and the same passionate desire to have darshan of the deities in view and to offer pilgrimage for a trouble free journey to the other world without any prolonged sufferings pervade everywhere in the mind of the pilgrims of any part of the world.

A pilgrim embarks on his pilgrimage with the intent to satisfy his soul by some objective. He is not feared by the dangers of his route, instead he is enlightened by his faith to cross the hurdles with smile. The holy shrines, temples, tanks, rivers and many such other sacred spots beckon a true hearted pilgrim to achieve liberation from worldly ties and salvation in life. The yearning after the holy places seems indeed, to form part of the universal religion of mankind. To call upon the deity with warm emotions and wet eyes for the fulfillment of wishes, bow before the deity in order to pay respects, to gaze upon the scenes amid which the deity has dwelt, to bathe in the rivers that once lived his mystical incarnate frame, to halt sometime midday under hoary trees beneath which the divine presence has reposed, to pray upon the mountain hallowed by his lonely communing, and to behold in the ever lasting rock the footprints of the God, are longings which have, at one period or another, filled the imagination, and stirred the innermost heart of all noble races.

1.6 ECONOMIC IMPACT

Pilgrims on pilgrimage though does not count the gains and losses from it but there are enough benefits to the residents of locality at the pilgrimage spots and other players of the tourism industry who are providing services to

\textsuperscript{15} Shackley, Myra, "Sacred World Heritage Sites: Balancing Meaning with Management", Tourism Recreation Research, Vol. 26(1), 2001, pg 5-10
these special tourists. Being a labour intensive activity, tourism provides a much higher rate of participation by local dwellers than any other industry. Jobs are created in the sale of offerings, souvenirs, local products and supply of various services in situ. Employment is thus generated in the form of hotel staff, temple attendants, taxi operators and vendors of local produce. Many a skilled and unskilled people are employed locally at pilgrim centers.

Not only the pilgrims of the pilgrimage spot are benefited but the people linked with making provision of the items required at the spot are also equally empowered. In other wards, there arises the backward linkage due to demand on goods and services by the visiting population. This linkage gives rise to production of commodities such as flowers, which are used as offerings, or manufacture of items such as cased idols treated as souvenirs. Some items like, fruits are simply consumed as a local delicacy, other are purchased as novelties, ‘Prasad’ etc. This gives rise to structural changes in the vicinity and also corresponding changes in land use. Employment of local population in non-agricultural activities reduces pressure of population on land. There are other aspects of change, visiting population places a demand on shelter for overnight stay and also on provision of food, although, this can be taken care by local dwellers by making suitable modifications in existing residential structure. Later growth in floating population calls for establishment needs, construction and employment and there by income multiplier develops. All these have a snowballing effect in changing the face of the local economy. Tourism also acts as a medium of social change. The pilgrim interacts with local residents, an attempt is made by both the sides to understand the way of life of each other and develop friendship. Besides provision of infrastructure, primarily meant for pilgrim tourists, confer benefits upon resident population by providing them with the basic utilities. A gathering of a large number of pilgrims at religious places promotes social interaction and thereby assists integration of space, people and their ideas. Bonds of brotherhood are tied, distinction of caste and color is erased, and all the devotees sit in the same line with out any distinction
of high and low. Pilgrimage tourism also acts as a strong tool for the preservation of art and culture.

1.7 EVOLUTION OF PILGRIMAGE TOURISM IN KASHMIR

As the Valley has taken a vital part in the propagation and spread of different religions of the world, it has played the role of breeding ground for them. Evolution of these religions in Kashmir has contributed a lot to it in terms of its rich culture, architecture, religious beliefs, life styles, literature and addition of pilgrimage resources to its already bag full of natural resources. It is not feasible to discuss in detail these religions and their pilgrimage tourism potential in this chapter, so only the evolutionary aspect of pilgrimage tourism of Kashmir in brief is discussed here.

1.8 HINDU PILGRIMAGE OF KASHMIR

Pilgrimage to the Hindu pilgrim spots of the Valley is like visiting the ancient Kashmir. Kashmir, from the earliest times seems, to have been the home of great belief of Hindu religion, “Shivism”, and is a place of great pilgrimage for its followers. Situated in the very heart of Himalayas and possessing beautiful valleys, springs, rivers, lakes, and snow-clad mountains, it seemed to be the land associated with all mythological stories of Shiva and his consort Parvati. In winter, when all plant life is dead and the trees are shorn of their leaves, the crisp and life giving spring, when nature slowly comes to life; and the luscious green summer when all around there is plenty of prosperity, were dramatic representation of Shiva the destroyer, Durga the creator and Parvati the preserver. Amongst such divine surroundings, the great Rishis in their quite hermitages like that of Vasagupta at Harwan presented a philosophy of a high order.\(^6\)

\(^6\) Kak, R. C., op cit, pg 50-51
People in Kashmir, since times immemorial, were guided and are guided to believe in the theory of monism - existence of one God. Hindu in any part of world except Kashmir, believe in the plurality of Gods - two, three or innumerable or thirty five crores, particularly Hindus of Mathura, Kashi, Banaras, Haridwar, etc. Hindus of Kashmir called as Kashmiri Pandits believe in one God. This is reflected through their Shivite philosophy, known as “Trika”, which is so called because it accepts Triad as most important. Trika meaning three or threefold, three are very auspicious in Hinduism in general and Shivism in particular. The Triad consists of Shiva, Shakti and Anu or Shiva, Shakti and Nara or lastly, of the Goddess Para, Apara and Paratapara. Kashmiri Shaivism, is known by many names as Northern Shaivism, Pratyabhijina Darshan and Trika-Shasan.

Although Kashmir Shivism reached its highest glory during the eighth and ninth centuries A.D., its origin is attributed to much earlier times by some historians but some treat it to have originated after Buddhism in Kashmir. It tried to resolve various religious and philosophical issues that other schools of Hindu thought had been unable to. The Kashmiri Pandits believe that Lord Shiva had earlier sent down sixty four schools of thoughts. Among the revived schools, one named as Triambaka, became the basis of monoistic philosophy of Kashmiri Shivism. It was in early ninth century, on the Mahadev Mountain near Srinagar, Lord Shiva revealed seventy seven Shiv Sutras to Shri Vasgupta, in a dream. The saint started spreading the message of sutras throughout Kashmir, after he found the rock on which the sutras were etched. Kashmir Shivism is based on this scripture.
Kashmir Shivism like Kashmiri Sufism and Kashmiri Rishism attaches importance to the meditation through Gurus. Tanter Shastra which came out of one of the Lord Shiva’s five mouths is one of the Dharm Shastras of the Hindus and is based on the Vedas\textsuperscript{24}.

Abul Fazal enumerated some 113 old but important, Hindu shrines, besides 700 places where graven images of snakes were being worshiped. Hassan, great Kashmiri Muslim Historian provides a list of 46 Hindu shrines or worship houses and names of twelve temples\textsuperscript{25}. Kashmir, in fact is dotted with the Hindu pilgrim spots of very high religious order. It is compared with Mathura and Varanasi, in its sacredness and religiosity. Pilgrim visiting for pilgrimage to the Valley will get spiritually enlightened by visiting the real abodes of their Gods and Goddesses they revere.

1.9 PILGRIMAGE TO SACRED SPRINGS

The Valley being the unlimited and non-stop route of pilgrimage interests does not restrict a pilgrim to any particular pilgrimage centre. Instead, a pilgrim finds one pilgrim centre more sacred and spiritual than another. Springs of the Valley are also one more addition to this long list of pilgrimage interest of Kashmir. The curious legends are told of intermittent fountains and of hydraulic phenomena. District Anantnag and Budgam are generally called as ‘Land of Springs’, due to the fact that there are many sacred springs spread along the length and breadth of these districts.

Almost all districts of the Valley are abounding in the sacred springs but the sacredness and historical account of these springs vary from one another. Some springs are associated with the quaint old snake worship and hence are considered very auspicious. The earliest settlements in Kashmir started around

\textsuperscript{24} Chitkara, op cit, pg 206
these sacred springs and later extended by the side of streams and rivers\textsuperscript{26}. Mar-

nag is Vitur, Satkul-nag is Kamrag, Kas-nag in Bungas, Khil-nag, Nilapash-

nag and Suk-nag in Beru and the famous Ver-nag are all connected with the

nag settlements. \textit{The four springs on the ridge of Kaji-nag mountain are sacred
to Hindus and are dedicated to Ram, Sita, Lakshman and Hanuman}\textsuperscript{27}.

\textit{The Holy spring at Zevan is connected with the Takshaka, the Lord of
the Snakes}. The spring at Khrew is an object of worship dedicated to

Javalamukhi. The sacred spring at Bavan is also known as Matsya-Bhavan, due
to the abundance of Holy Fish. It is connected with the Sun God and occupies a

prominent place among the sacred springs of Kashmir\textsuperscript{28}. In the village of

Kother, there exists the sacred spring of Papasudana or the sin-removing

spring. It is one of the sacred springs dedicated to Lord Shiva\textsuperscript{29}. Al-Beruni

makes mention of this sacred spring saying that Mahadeva sends places of

wood to this pond, which float on the water. Abul Fazal says that when its

water decreases, an image of Mahadeva on wood appears floating on water. In

Devalgam, Brang, the sacred spring of Sundbrari, dedicated to the Goddess

Samdhya exists\textsuperscript{30}. It is one of the most visited springs, as its water flows at

intervals during day and night. Some local people believe it to be an outlet of a

sacred cave.

Vitasta or Jehlum, the life line of Kashmir valley, also originates from a

sacred spring, Ver-nag\textsuperscript{31}. It is considered as the habitation of Nila, the chief of

the Nagas in the Valley. Another spring at Degam, Shopiyan is considered

sacred, as \textit{Lord Shiva has cleaned himself here}\textsuperscript{32}. At Bhedagiri, a sacred spring

by the name of Buj-brar is linked with Goddess Saraswati. It is believed that

\textsuperscript{26} Bates, Charles Ellison, op cit
\textsuperscript{27} Chatterji, J.C., op cit, pg 158
\textsuperscript{28} \textit{ibid}
\textsuperscript{29} Chitkara, M.G., op cit, pg 321
\textsuperscript{30} \textit{ibid}
\textsuperscript{31} \textit{ibid}
\textsuperscript{32} Hussnain, F.M, "Hindu Kashmir", Light and Life Publishers, Jammu-1997, pg 8-9
Goddess Saraswati appeared here as a Dwan. Likewise, there are innumerable numbers of sacred springs in different corners of the Valley. One of the most sacred and miraculous spring of the Valley is present at Tullmulla. The spring dedicated to Goddess Regnya Devi, changes its colors to predict about the coming period or any natural calamity.

1.10 BUDDHIST PILGRIMAGE IN KASHMIR

Kashmir though, unknown to the world as the land of Buddhists, has acted as a focal point of attraction for this religion from its very origin. Kashmir was not only a centre of Buddhism, but also helped in its propagation, spread and development in different parts of India. Kashmir played very important role in the religious and philosophical development of Buddhism. *Kashmir became a great centre of learning and headquarter of particular schools, the Mahayana and the Sarvastivadan*. Even the great founder of this religion *Mahatma Buddha* has once declared:

"The Kingdom of Kashmir is where it will be easiest to lead the religious life. For contemplation and meditation, will that be the best place."

The origin of Buddhism in Kashmir is shrouded in obscurity. But the historical account of Kalhana about Kashmir Buddhism makes it clear that the spread of Buddhism in Kashmir has occurred even before Ashoka. The next landmark in the history of Buddhism in Kashmir is formed by the famous Buddhist treatise *Millinda–Pana* which recorded the *discussion on important Buddhist topics between Indo-Greek King Meander or Millinda and the Arhat Nagsena*. The scene of discussion is said to have been a spot only twelve

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33 ibid
34 Jerath, Ashok, “Hindu Shrines of Western Himalaya”, Association of Literatures, Folklorists, and Artists, Jay Kay Book House, Jammu-1990, pg 249
35 Naudou, Jean, “Buddhists of Kashmir”, Agam Kala Prakashan, New Delhi-1984, pg 1
36 Ibid, pg 13
38 Ibid, pg 2
Yojanas from Kashmir. Kalhana describes the establishment of two viharas in Kashmir during the region of King Surendra, one of these was at Soura corresponding to the present-day village of Sowur on Anchar lake to the north of Srinagar. The other was at Souraka, near the country of the Dards.  

Later, with the coming of Ashoka here, several monasteries and viharas were built. Huen Tsang, the famous Chinese pilgrim, places their number at 500 and according to him; *four of the Viharas contained relics of the Buddha’s body*. Kalhana who has described *Ashoka*, as *King of Kashmir*, also testifies to the erection of religious buildings by Ashoka in Srinagar- the Ashoka capital of Kashmir, corresponding to the present day village of Panderathan on southeast of Srinagar. Buddhism which was deprived of royal patronage with Ashoka’s death, once again came to life with the coming of Kushans in the Valley. 

Buddhism received a great phillip during the rule of the Kushan ruler, Kaniska. *The fourth Buddhist council was held under his auspices*. The council sat for six months and was attended by 500 Arhats, 500 Bodhisattvas and 500 Pundits. It once again arranged the Sutra, the Vinaya, and the Abhidama texts and prepared a commentary, Vibhasa, on the same. Kalhana says that Huska, Juska and Kaniska were the pious Kings who build in Kashmir, Huskapura (Uskur), Juskapura (Zukur) and Kaniskapura (Kanespur), respectively and created Caityas and Mathas at Suskaletra and other places. After Kansika, Maghavahana’s region is known for Buddhist foundations. Pravarsena, the founder of the present day Srinagar, and his maternal uncle, Jayendra, along with his minister, Moroka, are remembered to this day because of imposing viharas they built in the vicinity of the Hari Parbat Hill, to its south east.
Under the Karakotas, Buddhism was destined to witness another bright period in Kashmir. The celebrated Karakota ruler, Lalitaditya Muktapida founded Rajavihara with a large quadrangle and a large caitya at Parihaspura (the modern Paraspur)\(^4^4\). He also built another vihara with a stupa at Huskapura near Baramulla. A huge copper image of Buddha built by him is said to have been as high as almost touching the sky. Another celebrated ruler of the Karakota dynasty, Jayapida Vinayaditya, embellished his newly founded town Jayapura with three images of Buddha and a large Vihara\(^4^5\). The flourishing condition of Buddhism during the period of Karkotas is also evidenced by archeological excavations carried on at Parihaspura and other places which have brought to light several stupas, viharas, caityas and Buddhist images. Mentioned may be made of excavated sites, founded by Lalitaditya, which has revealed the existence of a stupa, monastery and a caityas. The sites also brought to surface two images of Boddhisttva and one of Buddha in the new capital of Parihaspora\(^4^6\). The richly endowed monastery in the new town was known as the Rajavihara\(^4^7\).

There are enough Buddhist pilgrimage sites but some of them are unknown, as their there exact location has not been yet traced out. The work of excavation of Buddhist sites have kept some pace from last few years and now new Buddhist sites are excavated around different places in Kashmir which has remained the great centre of Buddhism during its era. The Valley of Kashmir is an abode of the ancient and varied Buddhist heritage which needs to be highlighted, excavated, and preserved, as it has enough potential to attract foreign tourists as well as Buddhists residing in different States of India.

\(^4^4\) Jean, Naudou, op cit, pg 42
\(^4^5\) Kak, R.C. "Ancient Monuments of Kashmir", Gulshan Publishers, Srinagar-1933, pg 146-149
\(^4^6\) Ibid
\(^4^7\) Singh, N. K., op cit, pg x-xi
1.11 MUSLIM PILGRIMAGE IN KASHMIR

It is now common knowledge that spread of Islam in Kashmir does not originate with the establishment of Muslim Sultanate in 1339 A.D. The presence of Muslims in Kashmir goes as far back as the eighth century. Islam made its way into Kashmir, say Stein, not by forcibly conquest but by gradual conversion, for which the influx of foreign adventurers both from the south and from central Asia had prepared the ground.

Hameem, seems to be the first Muslim known to have entered Kashmir in the reign of Jaisiya. He has also built a mosque here which must have been the oldest mosque of Kashmir but the whereabouts of the mosque is still to be found. The oldest Islamic monument known today is Bul Bul Lankar built around 1390 A.D. near Ali Kadal. Sultan Rinchen became the first Muslim ruler of Kashmir.

Bul Bul Shah was the first of a long line of Syeds who came to Kashmir for teaching and converting people to Islam. Most celebrated among the Kashmiri Syeds being Mir Syed Ali Hamdani. Known in Kashmir by various names as “Ameer-e-Kabeer”, “Shah-e-Hamdan”, Bani-e-Islam, Bani-e-Mussalmani. These Syeds, whose number was now more than thousand, not only stopped the evil practices prevalent in the society of Kashmir at that time (like, sati, use of wine, gambling, etc) but also introduced new art and crafts (like, wood work, paper machine, shawl making and namda work, new agricultural and horticultural practice) to Kashmir. These agricultural, horticultural, handicraft and handloom practices are still prevalent in Kashmir and form a major source of employment for the people.

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51 Sufi, G.M.D., op cit
Now the exchange of ideas between the Syeds and Kashmir’s own Muslim Mystics, known as Rishis started. Most respected and spiritual among them was Sheikh Nur-ud-din Noorani. He is regarded by almost all Kashmiris, urban, rural, Hindu and Muslim, as the patron saint of Kashmir. Kashmiri Pandits call him Nund Rishi and Sahajananda and accept him as one of their saints. The three most important and influential individuals in the spread of Islam in Kashmir were the Shah-e-Hamdan, Sheikh Nur-ud-Din Rishi, and Mir Shams-ud-din Iraqi.

With the passage of time, Rishis kept alive the tradition of spreading Islam and guiding people for the better life. There is not any part in the Valley which was left by Rishis. They even spend their life in caves, forests and mountains. As a token of love, respect and devotion, people have constructed shrines/ziyarats over their graves, enriched their relics and preserved the places where they spent their life. Census of 1971 enumerated 134 important Muslim shrines in the villages of the Valley.

1.12 RISHISM AND SUFISM OF KASHMIR

In Islam, saints, priests and clergymen are expected to marry, unlike say, Catholic and Buddhist monks or even some Hindu divines. And yet several Sufi sects insist on celibacy. The (Muslim) Rishis of Kashmir are one such sect. Khwaja Owais, who was a contemporary of Prophet Mohammad (PBUH), founded what, in Kashmir, came to be called the Rishi order. It was Sheikh Nur-ud-din Noorani who founded in Kashmir the movement named after the Rishis. He wanted Rishis to create a society where peace between neighbors and people begin with peace within individuals, combining the delights of solitude with manual labour for the community. Rishis spend their life in simple and exemplary manner. They avoided the universal pleasures and

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53 Census of India, Government of India, 1971
54 Qadiri, Shafi Ahmad, op cit, pg 44

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abstained from addictive things. Their style of living was followed by general people and hence many evils were removed from the society. Their lesson of brotherhood and casteless society helped in tying a strong bond between Hindu, Muslims and Buddhists. They also propagated the unique culture and did several things which added to the cultural heritage of Kashmir. One more unique feature of spread of Islam in Kashmir was the spread of Kashmir *Sufism*, which was totally unique and different from the Sufism elsewhere in India or in world but Iran and Iraq being the exceptions.

Traditions, like, going straight upto the tomb and touching it, is present in India and rest of world but the scene is different in Kashmir and Iran, where grave is normally surrounded by a transparent rectangular enclosure, called as *Qubba*. In Kashmir, shrines are called as *Ziyarats* but in other parts of India and Pakistan, they are known as *Dargahs and Mazars*. Flowers are offered at the shrines all around the world but is doesn’t happen in Kashmir and in Iran. A Turban is placed on or perched above head of grave of the saint in Kashmir, Iran and Iraq but such is not the practice in rest parts of South Asia. Chisti order of Sufism is followed in India and Pakistan, exception being Jammu and Kashmir.

When we talk about number of shrines in three big districts of Kashmir, Anantnag has 82 important shrines, Srinagar has 28 and Baramullah has 24 shrines. Hassan, great son of Kashmir, has provided detailed account of as many as two hundred and fifty shrines of Syeds and names the shrines of four hundred eight Rishis. Further, he mentions the burial places of shrines of fifty sheikhs or learned saints and thirty seven names of religious scholars. He provided the accounts of nearly hundred three personalities who were infirm or invalid with saintly attitude and intuitions. *He gives the details of about fifty*
eight sacred relics available in Kashmir. Apart from religious significance, the shrines of Kashmir valley have a tremendous socio-economic and political importance. Each Muslim shrine has a festival attached to it, which is generally held on the anniversary of the saint with whom shrine is associated. People come in large numbers in order to seek the blessings of the saint. On the festival days, every apartment of the shrine is left open for the pilgrims and relics of the saints are displayed. Majority of the Kashmiri Muslims profess divine faith in these shrines, as most of them associate godly powers with the saint entombed in them. It is only because of the lesson of communal harmony and brotherhood by the Sufis and Rishis of Kashmir that the Father of the Nation Mahatma Gandhi (Bapu) had found a ‘ray of light’ only in Kashmir, when the whole subcontinent was burning.

World can learn a lot by visiting these Ziyarats of Sufi’s and Rishi’s of Kashmir. Pilgrimage to these centres will rejenvate pilgrims, inculcate in them the spirit of national integration, and universal brotherhood. Pilgrimage to the Valley will give pilgrim thousand reasons to stay here and get close to their way of contact with the supreme deity.

1.13 SIKH PILGRIMAGE IN KASHMIR

The first Sikh mission (Manji) in Kashmir was set up in Srinagar during the era of Guru Amar Das, the third Guru of Sikhism, but the roots of Sikhism in Kashmir can be traced back to the era of Guru Nanak Devji. The Guru visited Kashmir Valley on his third missionary tour (Udasi) in 1516 A.D. This tour took Guruji to Srinagar, Mattan and Anantnag. At Mattan, Guruji came across a religious conversation for 13 days with one of the distinguished

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58 Anwar, Khursheed, op cit, pg 185
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Sanskrit scholar of that time, known as Pandit Brahm Das. Pandit Brahm Das became the first Kashmiri to convert to Sikhism. The place of conversation between Guru and Pandit has been converted into a Gurdwara at Mattan known as Gurdwara Patshahi Pahili. It is said that Guru Arjun Devji, the fifth Guru of Sikhism also visited Kashmir to a place known as ‘Shadimarg’.

The tour of Guru Hargobindji, the sixth Sikh Guru (Chhatta Padshah), was the most famous and memorable tour which further carried the mission of Sikhism to different corners of the Valley. He seems to have came by Mughal route, i.e., Gujrat-Bhimbar and the Pir Panjal Pass. He went back to Punjab through Baramulla, Uri, Kathai, Dopatta, Khanda and Muzaffarbad. Fine Gurdwaras have been built at some places on the route where the Guru has performed some religious duties, which includes Gurdwara Thana Sahib in Baramulla, Gurdwara Parampila in Uri and the Gurdwara Nagali Sahib in Poonch (last one being in Jammu region). As the Valley has been visited by the founders of Sikhism, Sikhs from all parts of the world consider it as their religious duty to visit and get enlightened in the spiritual environs here.

Present chapter only discusses evolution of Pilgrimage Tourism of the Valley hence gives an introduction to this unique attraction of Kashmir tourism. Consequently, the pilgrimage tourism potential of the Valley will be discussed in the forth coming chapter on ‘Pilgrimage Tourism Potential of Kashmir’. Next Chapter “Review of Literature and Research Design” will provide a frame work for the different aspects of this research work.

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60 Deewan, Perwaz, op cit, pg 514-515
61 Interview with the Granthi of Gurdwara Patshahi Pahili, Mattan
62 Court, Henry, op cit, pg 24-26
63 Deewan, Perwaz, op cit
64 Court, Henry, op cit, pg 25
65 ibid