

## **SPIRITUAL POSTERITY OF SHAIKH-UL-ALAM: A BIOGRAPHICAL SKETCH OF THE LATER RISHIS OF KASHMIR**

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### **ABSTRACT**

Kashmir popularly known as *Pirvir*, garden of Spiritual Guides, has remained the seat of great Saints and *Rishis* from the times immemorial. Although in Kashmir, Islam was introduced long before the arrival of Mir Syed Ali Hamdani popularly known as Amir Kabir but the people were not fully acquainted with the Shari'ah and there were widespread influences of Buddhism and Hinduism. When Mir Muhammad Hamdani entered the Valley for preaching along his associates, they familiarised people with Islamic ways. It had an effect on the Rishis of the time as well. Shaikh-ul-Alam (R.A) renewed the *Rishi* practices according to the Islamic law. He is considered as the founder of *Rishism* in Kashmir. Shaikh-ul-Alam (R.A) was a great Kashmiri saint and a preacher. His message was simple and universal. His teachings are mainly based on Qur'an and Sunnah. He uttered hundreds of sayings which not only make us aware about the real teachings of Islam but acted as a source of inner purification. His overall message is for welfare and upliftment of the human society. His movement was successfully carried forward by his worthy Khulafa, most famous among them being, Baba Bam-ud-din, Baba Zain-ud-din, Baba Lateef-ud-din and Baba Nasru'd-din Rishi. The present paper is an attempt to highlight the life of these Khulafa's who carried forward the movement of Shaikh-ul-Alam (R.A) with great zeal and enthusiasm. The methodology will be historical and descriptive. It will essentially be a desk research.

**Keywords:** Shaikh-ul-Alam, Rishis, Kashmir, Saints, Khulafa, Mir Syed Ali Hamdani, Baba Bam-ud-din, Baba Zain-ud-din, Baba Lateef-ud-din and Baba Naru'd-din Rishi.

### **INTRODUCTION**

Kashmir has been the abode of *Rishis* and *Pirs* long before the advent of Islam and for this reason it is being known as *Reshwar* (land of Rishis), *Rishi Vatik*s (the garden of Rishis) or *Pirwar* (garden of spiritual guides). But it is worthy to mention that before the advent of Islam in Kashmir the *Rishis* were not socially active, they used to lead a secluded life either in caves or top of the mountains. It was not until the emergence of Shaikh Nur-ud-din (R.A) who renewed the ancient traditions of *Rishis*, that is to say he transformed the Hindu ascetic traditions and Islamized them<sup>1</sup> and the social significance of the *Rishi* tradition came to be established for the first time in Kashmir history<sup>2</sup> According to Baba Dawud Mishakti, "Before Nur-ud-din (R.A) *Rishis* were actually ascetics among Brahmans of Kashmir"<sup>3</sup>. But in the context of the history of Kashmir between 15<sup>th</sup> and 18<sup>th</sup> C.E, it signifies a movement of indigenous mystics within the fold of Islam, erroneously called an offshoot of the Bhakti movement<sup>4</sup>.

The term *Rishi* is of Sanskrit origin means one 'who abandons the world'. Hence all the *Rishis* who have passed before Shaikh Nur-ud-din (R.A), were living under the influence of Buddhism and Hinduism. As we have already mentioned above that it was not until the emergence of Nur-ud-din (R.A) who renewed the ancient traditions of *Rishis* and Islamized

it. Indeed some medieval Muslim scholars have tried to Islamize it and have preferred to see its derivation in the Persian word *raish* or *rish*, which means “the feathers of bird or beard and an injury”<sup>5</sup> “plumage a wide garment; abundance of means of life; the beard”<sup>6</sup>. According to Baba Dawud Mishakti, the word *Rishi* was derived from the Persian word *Raish* or *Rish* meaning the feathers or wings of a bird. A bird that has no control over its own movements and depends entirely on the wind. To whatever direction the wind blows, the bird is carried by it. So is a *Rishi*; who is alienated from the world and lives alone buffeted by fate<sup>7</sup>. Abdul Wahab sees *Rishi* as meaning “warmth” and this he writes can be applied to a Sufi, for by warmth of his heart the Sufi reaches his goal<sup>8</sup> According to Rafiqi, “All these explanations seem forced and fanciful, infact like many other Sanskrit words the word *Rishi* was assimilated into medieval Kashmir”<sup>9</sup>.

The term *Rishi* is a Sanskrit term meaning “a singer of hymns, an inspired poet or sage”<sup>10</sup> According to encyclopedia, “A sage or seer, a *Rishi* is a semi-divine being gifted with insight, sacred knowledge and special powers”. In general its usage among Hindus signifies an ascetic or anchorite of high reputation for his sanctity<sup>11</sup>. Kashmiri Muslim scholars of the 18<sup>th</sup> and 19<sup>th</sup> centuries such as A‘zami and Hassan, do not authenticate the definition given by their predecessors and accept the Sanskrit origin of the word.<sup>12</sup> True *Rishi* merely means a saint or an ascetic in Sanskrit literature, but in the context of the history of Kashmir between 15<sup>th</sup> and 18<sup>th</sup> C.E, it signifies a movement of indigenous mystics within the fold of Islam,<sup>13</sup> and that Shaikh Nur-ud-din (R.A) was responsible for its growth and popularity, supported by his four eminent disciples, Baba Bamu’d-din, Zainu’d-din, Latifu’d-din and Nasr’u-din Rishi. They didn’t focus on conversion rather they focused on love of fellow human beings irrespective of caste, creed and color. They continued the philosophy of *Rishi* ascetics and sages of earlier times that had been popular among people of Kashmir. They taught the human love and communal brotherhood through their teachings. They criticized the caste system and preached brotherhood among all religious communities of Kashmir. They gave an indigenous touch to Islamic ideology of Sufis by adopting the local language as a medium of instruction. Thus the *Rishism* with which the locals were already acquainted was carried forward by Shaikh and his disciples under the principles of Islam.

### Shaikh Nuru’d-din (R.A)

Shaikh Nuru’d-din (R.A) was a great Kashmiri Sufi saint, poet and preacher and is known by many epithets Alamdar-i-Kashmir (Flag bearer of the people of Kashmir), Nund Reshi (the pious saint) and Shaikh-ul-Aalam (the spiritual preceptor of the world). There is no consensus among historians about his actual date of birth. However many agree that he was born on 10 *Zul-Hijja*, 779 April 1378<sup>14</sup> He was born in modern day village Qaimoh in district Kulgam to Salar Sanz and Sadra Moji. The ancestors of Shaikh hailed from Kishtwar. His forefathers were Rajputs who owned an estate in the independent kingdom of Kishtwar<sup>15</sup> Little is known about Shaikh Nur-ud-din’s (R.A) childhood but it is evident he was more intelligent than other children of his age and therefore his achievements were ascribed mainly to his Spiritual powers<sup>16</sup>. In his childhood his mother took him to a village *maktab* where the teacher at start taught him “*Alif*” and “*Bay*”, the first two letters of Arabic alphabet. The pupil happily repeated the “*Alif*” but did not repeat the second letter. The teacher rebuked Nund who in reply explained: “Sir, *Alif* is Allah, who is one and omnipresent. *Bay* creates duality.” The teacher was annoyed and asked his mother to remove him from his institution<sup>17</sup>. Then his mother took him to the village weaver, hoping that her child might learn a craft and help or support the family. When he saw the weaver cutting thread with his teeth and inadvertently swallowing small pieces of it, the child told him that he was misappropriating what rightly belonged to others. The weaver related this to his mother, and told her that her son was an

ascetic and could not take to any worldly profession. As a result, he was never schooled or trained at a Seminary or monastery but whatever he attained was the result of his sincere prayers. Instead, he is said to have received spiritual instruction directly from the prophet Muhammad (S.A.W) and through Owais of Qaran. He had claimed himself an Owaisi saint and described his spiritual genealogy through these verses:

*The first Reshi is Muhammad,  
And the second the Owais of Qarna,  
The third Reshi is Zalka,  
Whereas the fourth is Plas Reshi,  
Fifth in the order is Miran Reshi,  
Sixth the Ruma,  
I, the seventh, have been ignored by all.  
Who am I, What a Reshi I am?*

Simultaneously, he benefited from the spiritual instruction of the roaming female mystic Lal Ded and Mir Sayyed Hussain Simnani. Shaikh Nur-ud-din (R.A) was a great mystic, who had risen high above the courts and the social and religious institutions of the time<sup>18</sup>. *Rishism* as propagated by Shaikh Nur-ud-din (R.A) was much more than Islamic missionary. He used to lay stress on equality irrespective of any caste, creed, color and religion. Shaikh Nur-ud-din (R.A) laid the permanent basis of composite culture of Kashmir through one his sayings as:

*“We belong to the same parents  
Then why this difference?  
Let Hindus and muslims (together)  
Worship God alone”<sup>19</sup>*

He was against the casteism and social inequalities and stressed on sharing joys and sorrows as he expressed it in one of his sayings like:

*“We came to this world like partners  
We should have shared our joys and sorrows together”<sup>20</sup>*

His message was universal and simple. Shaikh Nur-ud-din (R.A) travelled village to village in Kashmir, preached his message against Nifaq (hypocrisy), Nafs (lust), Hasad (jealousy), Riya (show), Hirs (greed) and Akl-i-Haram (unlawful eating). His spiritual eminence and humanistic philosophy made him the ideal of people of Kashmir. Shaikh Nur-ud-din (R.A) was conscious of the defects of the society in which he lived. He yearned for a society based on moral values<sup>21</sup>. In his sayings he urged people to follow the path of peace and harmony. Shaikh Nur-ud-din (R.A) strongly pleaded for tolerance, fellow feeling, love and affection among all sections of the society<sup>22</sup>. Shaikh Nur-ud-din (R.A) message was not confined to one race or one class, but addressed to mankind as a whole. He expressed his thought in the convient language of his people, clothing his ideas with similes and examples familiar from their experience. His *Shruks* therefore had an immediate appeal on the unlettered masses. Shaikh Nur-ud-din (R.A) like earlier *Rishis* had denounced the social life and lived in a cave. Later he denounced this cave life and visited whole Kashmir from place to place and spread the message of humanism and love guided by the principles of Islam<sup>23</sup>. He renewed the *Rishism* by excluding the renunciation of social life like earlier *Rishis*. The great saint Shaikh

Nur-ud-din (R.A) died on 26 *Ramazan*, 842/12 March, 1439, at the age of 63<sup>24</sup> in the reign of Sultan Zain-ul-Abidin. Shaikh Nur-ud-din (R.A) is one of those outstanding personalities who had the greatest and the most lasting influence on the culture of Kashmir. Shaikh Nur-ud-din (R.A) had a multidimensional personality and left an impression on every aspect of Kashmiri life and culture. Shaikh Nur-ud-din (R.A) was the first Kashmiri saint who was given official recognition when Ata Muhammad Khan, the Afghan governor of Kashmir minted coins in his name<sup>25</sup>. After Shaikh Nur-ud-din (R.A) his movement was successfully carried forward by his disciples. Now we would like to highlight the life of his first four *Khulafa* namely Bamu'd-din, Zainu'd-din, Latifu'd-din and Nasr'u-din Rishi who played a significant role in dissemination of Islam.

### **Hadrat Baba Bamu'd-din Rishi**

Hadrat Baba Bamu'd-din Rishi was Hadrat Nur-ud-din's (R.A) first and principal *khalifa*, who succeeded him after his demise as the head of the Muslim *Rishis* of Kashmir. Baba Bamu'd-din *Rishi* was born in a Hindu Pandit priestly family in the village of Bamzu, near Matan in the present-day district of Anantnag (Islamabad) in south Kashmir, and was named Bama Sad or Bhima Sadhi by his parents. He is said to have been a famous Hindu priest of a temple housing three hundred and sixty idols, and is credited with numerous supernatural feats (*istidraj*).

It is said that Bamu'd-din was a famous Brahman, respected by many Kashmiri Hindus, residing at Bamzu, where he used to worship idols<sup>26</sup>. He is credited with having possessed remarkable miraculous powers, as he is reported to have bathed daily at dawn, simultaneously at five different places in Kashmir: Chandanyar, Shurahyar, Chhatrayar, Wullarnag, and Khandanyar<sup>27</sup>. He was also famous for his seclusion in a cave at Bamzu where he was absorbed in the adoration of hundreds of idols. It is said that when Nur-ud-din (R.A) heard about his reputation, he decided to visit him and convert him to Islam<sup>28</sup>. On reaching Bamzu Nur-ud-din (R.A) was involved in a lengthy discussion with the ascetic on several issues of religious and social importance, viz., the oneness of God, idol-worship, ritualistic practices evolved by the greedy Brahmans and above all their social position as against that of the low-castes<sup>29</sup>. It is said that after a long discussion the Brahman asked the Shaikh to prove the truth of Islam. The Shaikh addressed the idols and made them speak. Hearing his objects of veneration proclaiming the truth of the Oneness of God, Bham Sadh willingly accepted Islam and entered the discipleship of the Shaikh<sup>30</sup>. And was named as Bamu'd-din by Shaikh, and placed him in charge of the work of the *Rishis* in the area. Along with Bama Sad, it is said that several other Pandits of the area also converted to Islam and joined the *Rishi* fold.

Baba Bamu'd-din Rishi is said to have led a life of great simplicity, surviving, according to one hagiographic account, on a frugal diet of water and crushed stones. Like the other Muslim *Rishis*, Baba Bamu'd-din Rishi steered clear from courting the rich and the powerful. It is said that once when the king of Kashmir, Sultan 'Ali Shah, (1413-20) expressed a desire to meet him, Baba Bamu'd-din Rishi said that he could come provided he did not appear in his royal robes<sup>31</sup>. The Sultan then came to the Baba's *khanqah* wearing the dress of a peasant. When the Sultan asked him for his advice, the Baba replied that although he had taken off his royal dress, he had not shed the desire for wealth and power, and so his advice would be of no use to him. The Sultan then asked him if he could do anything for him, to which the Baba replied, "Do not come to see me again, and do not mention my name in your court". When the Sultan left his *khanqah*, Baba Bamu'd-din Rishi threw the mat on which he had sat into the river<sup>32</sup>.

Baba Bamu'd-din Rishi had a number of disciples whom he initiated into the Muslim Rishi movement. One of these was Hadrat Shams-ud-din from the village of Maru Wardwan, who, after training under him, settled at a village in the Kuthar *pargana*. He is said to have starved himself to a skeleton. Baba Hanif-ud-din Haider of Akhal and Baba Rajab-ud-din Mir of Martand were two wealthy disciples of Baba Bamu'd-din Rishi, who gave up their worldly possessions when they joined the Rishi order. Baba Rajab-ud-din would earn his livelihood by scribing copies of the Holy Qur'an. Baba Bamu'd-din is buried at Bamuzu, where he is supposed to have maintained his idols and performed his worship as Hindu, and later lived and prayed as a Muslim Rishi<sup>33</sup>.

### **Hadrat Baba Zain-ud-din Rishi**

Hadrat Baba Zain-ud-din *Rishi* was the second khalifah of Shaikh Nur-ud-din (R.A). He was born at Bounderkote Kishtwar as a Rajput Hindu named Zia Singh. He also entered into *Rishi* fold at the hands of Nur-ud-din (R.A). His austerities and piety earned a great name for him. After serving his Shaikh for many years he moved to Aishmuqam as per the instructions of his Shaikh and stayed there in a cave. He resigned himself to a life of simplicity and celibacy and adopted the forms of worship which the *Rishis* considered most effective<sup>34</sup>. According to Baba Nasib he introduced a special dress for *Rishis*, the *Rishi Jama*.

It is said that Zia Singh once fell grievously ill, and no doctor could cure him. His mother was greatly distraught and she cried out to God for help. Soon after, Hadrat Nur-ud-din (R.A), who was then travelling through Kishtwar, met her. When she told him about her son's condition, he replied her that he would be cured soon, but later she should bring him along with her to Chrar-e-Sharif. Zia's mother agreed, and the son soon recovered. His mother, in her joy at her son's recovery, however, forgot her promise to Hadrat Nur-ud-din (R.A) because of which Zia fell ill once again. At last his mother realized her mistake, and so travelled to Chrar-e-Sharif with her son. Meanwhile, Hadrat Nur-ud-din (R.A) had come to know that the two had entered Kashmir. He instructed Baba Bamu'd-din that he should welcome them and keep them at his *khanqah* at Bamzu for a few days. Shortly after, Hadrat Nur-ud-din (R.A) visited Bamzu and met Zia and his mother. On seeing Zia playing with a bow and arrow, he remarked, "This child is truly blessed. God will raise him to a high station. His arrow will travel very far and he shall be the leader of the *Rishis*". Zia's mother left the child in Hadrat Nur-ud-din (R.A) care and returned to Kishtwar. Hadrat Nur-ud-din (R.A) renamed the young lad as Zain-ud-din, who now formally took the oath of allegiance to him in the *Rishi* order, and was left in the care of Baba Bamu'd-din Rishi in Bamzu for spiritual instruction. Soon, Baba Zain-ud-din Rishi acquired such an exalted spiritual status that once Hadrat Nur-ud-din (R.A) was moved to remark, "My Zaina is a stream of the water of life (*ab-e-hayat*). He served God so much that he has gone even ahead of his teacher. Oh God! Grant me such blessings, too!"

After having spent many years in the company of Nur-ud-din (R.A) and Hadrat Bamu'd-din Rishi, Baba Zain-ud-din Rishi was instructed to settle at a cave in a mountain near the village of Aishmuqam. This cave is said to have been inhabited by a cannibal *dev*, which Baba Zain-ud-din Rishi is believed to have killed. Cleansing the cave of a large number of serpents and scorpions which lived inside the cave, he spent many years here in stern meditation, surviving only on dry walnut kernels, so strict was he in avoiding eating any living thing, animal or plant. He is said to have tied a stick around his stomach for thirteen years to control his hunger and reduce his diet. When asked why he had subjected himself to such stern austerities he answered that he was simply following in the path of the Prophet Muhammad (S.A.W), who, during the Battle of the Ditch (*jang-e-khadaq*) had tied two large stones on his stomach to bear the pangs of hunger and to serve as an example for his

followers. The story is told of how one day Baba Zain-ud-din Rishi asked a disciple of his to give him something bitter to eat. The disciple handed him some black pepper<sup>35</sup>. The Baba asked him what the price of the pepper was, and the disciple told him that it was very expensive. Thereupon, the Baba spat out the pepper, and picked up a walnut shell. He asked the disciple how much the shell cost, and was told it was free. From then onwards, Baba Zain-ud-din survived only on walnut shells, grinding them into a fine powder.

Baba Zain-ud-din Rishi's great spiritual stature can be gauged from the fact that when Hadrat Nur-ud-din(R.A) breathed his last at Chrar-e-Sharif, Hadrat Baba Nasib-ud-din Rishi announced that his funeral prayers could be led only by one who had never missed even a single congregational *Asar* (afternoon) prayer, and the only one to qualify for this was Baba Zain-ud-din Rishi. Hence, he had the honour of leading the funeral prayers of his master.

Like the other Muslim Rishis, Baba Zain-ud-din Rishi led a life of great simplicity, which brought upon him the wrath of those who felt the message of radical social equality that the *Rishis* preached a threat to their own interests. The story is thus told of how once, when Sultan Zain-ul 'Abidin came to Aishmuqam, Baba Zain-ud-din Rishi treated him just as he treated all other visitors to his *khanqah*, not showing him any special respect. When Zain-ul 'Abidin entered the *khanqah*, the Baba was engrossed in meditation. The king sat on the Baba's prayer-mat and waited for him, but the Baba did not appear. Disappointed, the king left the *khanqah*. When Baba Zain-ud-din Rishi later learnt that the king had sat on his prayer-mat, he said that it had been polluted by the touch of a worldly ruler, and so asked his disciples to wash it. This news reached Zain-ul 'Abidin, who, enraged by what he took to be an insult and a defiance of his authority, issued an edict ordering that Baba Zain-ud-din Rishi should be sent into exile to the icy wastes of Tibet. Accordingly, the Baba left for Tibet, along with his disciples, and is said to have made numerous converts to Islam there. Meanwhile, Zain-ul 'Abidin developed a serious illness, which none of his royal doctors could cure. Realizing that this was a punishment for the disrespect that he had shown the Baba, he sent his son Haider Khan to Tibet to beg him for mercy and to bring him back to Kashmir. Baba Zain-ud-din Rishi relented, came back to Kashmir, and forgave the king, who soon recovered.

Baba Zain-ud-din Rishi spent most of his life at Aishmuqam, which, under him, had emerged as the major centre for the propagation of Islam and the teachings of the *Rishis* in the area. At his *khanqah* he maintained a free kitchen for the poor, which earned him the title of 'Sakhi' or 'the generous one'. Forty days before his death in 1440/41 C.E., he ordered his disciples to go out of the cave in Aishmuqam in which he used to meditate. The cave, it is said, closed up on its own. Some days later, the wall at the entrance of the cave gave way, and the Baba's disciples discovered that he had breathed his last. He was buried deep inside this cave, in the vicinity of the graves of twenty-four of his close *khulafa*. His impressive shrine complex was built in traditional Kashmiri style by Sultan Zain-ul 'Abidin, who held the Baba in great respect. The tomb of Zain-ud-din at Aishmuqam is a source of inspiration for the masses of Kashmir<sup>36</sup>.

### **Hadrat Baba Latif-ud-din Rishi**

Hadrat Baba Latif-ud-din Rishi, was another disciple of Shaikh Nur-ud-din (R.A) who made the order popular. He was the third *khalifa* of Hadrat Nuruddin Nurani. His earlier name, prior to his conversion to Islam, was Laddi Raina, and he is said to have been the Hindu Rajput chieftain of a small principality of Marovadvan in the Kishtwar region of Jammu. Once, when he had come to Kashmir to pay tribute to the ruler of Kashmir, whose suzerainty he had accepted, he happened to meet Hadrat Nur-ud-din (R.A). So impressed was he by him,

that when Hadrat Nur-ud-din (R.A) asked him why he had come to meet him he answered, "Your love has drawn me here". Hadrat Nur-ud-din (R.A) then said to him, "True friendship is only possible between two people when their views meet". Ladi Raina, in reply, remarked, "I love you from my heart. Command me anything and I shall do it". Hadrat Nur-ud-din (R.A) then said to him, "I ask only that you should worship only the One God and give up worshipping idols". Ladi Raina did as Nur-ud-din (R.A) suggested, and embraced Islam at his hands, being given the name of Baba Latif-ud-din. After staying in his company and ascending the Sufi path, he was appointed by Hadrat Nur-ud-din (R.A) as one of his chief *khulafa*.

The story is told that in this first meeting, Nur-ud-din (R.A) asked him what he had achieved in his life till then. Laddi Raina answered that he had earned a great deal of wealth<sup>37</sup>. Nur-ud-din (R.A) then asked him if his father too had earned much money, to which he answered in the affirmative. But Nur-ud-din (R.A) pointed out, his father had not taken any of his wealth with him after his death, and had thus wasted his life. A wise man, he said, strives while in this world to acquire treasures that he can take with him after his death, spiritual wealth and good deeds. Shaikh wanted to impress upon him that wordly goods were of no use for one on the path to God<sup>38</sup>. Hearing this, Laddi Raina begged Nur-ud-din (R.A) to accept him as his disciple. He then renounced his throne and devoted the rest of his life in the Sufi path. Latif-ud-din is said to have led an austere life, and like the other Muslim *Rishis*, survived on a meagre diet of dry wild grasses, for to him even to eat fresh vegetables was to take the life of a sentient being. The medieval chronicles give two dates for his demise, 855 A.H. and 860 A.H.

### **Hadrat Nasru'd-din Rishi**

He was one of the favorite disciple of Shaikh Nuru'd-din (R.A) and accompanied him almost to every tour. Shaikh out of affection used to call him as Nasro and addressed some of his sayings in him. Regarding his conversion to *Rishism* it is said like that in his childhood he suffered from acute disease which was cured by Shaikh Nuru'd-din and after that he stayed with his Shaikh by saying farewell to his parents. It is said that during his training programme he was assigned with the duty of taking care of other disciples<sup>39</sup>. He was appointed by Shaikh Nuru'd-din (R.A) to manage the *langar* (*community kitchen*) where poor and needy were fed in addition to the *Rishis* and *Sufis*. After his Shaikh's death he succeeded his Shaikh as the head of *Rishi* order. It was he who nominated the first three as his predecessors on the basis of seniority and took the reins of leadership after the death of his senior comrades<sup>40</sup>. He was also a poet as well and his poetry was characterized by simplicity and flow. It is said that he had entered into a poetic discourse with his Shaikh. He died in 1451 A.D. and was buried in the same shrine where his master was buried. It is said that a few days before his demise he saw his shaykh in his dream who addressed him saying that, you had done much good work and also underwent many hardships in his life and guided him to entrust the charge of the *Rihis* of Char-e-Sharief to Malik jogi Raina of Narapora, a Rajput noble in the service of sultan Zain-ul 'Abidin.

### **CONCLUSION**

The word *Rishi* is a word of Sanskrit language which means "a person who abandons the world". All the *Rishis* who have passed before Shaikh Nur-ud-din (R.A) were under the influence of Buddhism and Hinduism. It was Shaikh Nur-ud-din (R.A), who renewed ancient traditions of *Rishis*, and Islamized it. Shaikh Nur-ud-din (R.A) travelled village to village in Kashmir, preached his message. His message was simple and universal. He believed in complete harmony among different sections of the society and preached peace and

understanding in them. He also called upon the people to follow the path of peace and harmony. He strongly pleaded for tolerance, fellow feeling, love and affection among all sections of the society. After him his movement was successfully carried forward by his successors Baba Bamu'd-din, Zainu'd-din, Latifu'd-din and Nasr'u-din Rishi. They enrolled a number of *rishi* saints and guided them to the goal of absolute love through the *rishi* path as devised by Shaikh Nur-ud-din (R.A) on the pattern of Owaisi mystic thought and practice. They localized Sufism by showing respect to other religions as Shaikh had directed them. This resulted in a society based of tolerance and equality.

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- <sup>21</sup> Rafiqi, , *op.cit.*, p. 185.
- <sup>22</sup> *Ibid.*, p. 187.
- <sup>23</sup> Zargar, G. H. *Noor-e-Haq Sheikh Noor ud din ki Muqammal Sawaniha Hayat aur Karamat*. (Markazi Unjuman Tabligh-e-islam, 2011), p. 66-68.
- <sup>24</sup> Rafiqi, *op.cit.*, p. 174.
- <sup>25</sup> *Ibid.*, p. 175.
- <sup>26</sup> *Ibid.*, p. 189.
- <sup>27</sup> Khan, *op.cit.*, p. 180.
- <sup>28</sup> Rafiqi, *op.cit.*, p.190.
- <sup>29</sup> Khan, *op.cit.*, p. 180.
- <sup>30</sup> Rafiqi, *op.cit.*, p.190.
- <sup>31</sup> *Ibid.*, p. 194.
- <sup>32</sup> *Ibid.*, p. 194.
- <sup>33</sup> *Ibid.*, p. 195.
- <sup>34</sup> *Ibid.*, p. 195.
- <sup>35</sup> *Ibid.*, p. 196.
- <sup>36</sup> *Ibid.*, p. 199.
- <sup>37</sup> *Ibid.*, p. 200.
- <sup>38</sup> *Ibid.*, p. 200.
- <sup>39</sup> *Ibid.*, p.. 202.
- <sup>40</sup> Gauhar, G. N. *Kashmir Mystic Thought*. (Srinagar: Gulshan Books, 2008), p. 89.

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