



THE IMPACT OF SUFISM ON THE SOCIAL AND CULTURAL CONDITIONS OF KASHMIR

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ABSTRACT

This research explores the profound impact of Sufism on the social and cultural conditions of Kashmir. As a spiritual way of life, Sufism has played a crucial role in shaping the ethical, cultural, and social fabric of the region, emphasizing spiritual closeness to God, moral purification, and humanitarian values. This study delves into the origins, practices, and key figures of Sufism, particularly focusing on the unique Reshi order of Kashmir and its contributions to the region's distinct cultural identity known as Kashmiriyat.

KEYWORDS *Sufism, spiritual, sufi, qalb (heart), ruh (spirit), nafs (self- Ego or psyche), murshid (guide), mureed (follower), maarifat, shariyat, tariqat, hakeeqat*

KEY PRACTICES

Tauba (repentance), Zuhd (renunciation of materialism), Wara (Piety), Faqr (non-possessiveness), Sabr (patience), Shukr (gratitude), Raza/Riza (submission and contentment), Taqwa (God-consciousness), Tawakkul (complete trust in God)

Core concepts

Stages of Sufism

- (i) Sharia: Islamic law based on the Quran and Hadith
- (ii) Tariqat: The spiritual path leading to deeper understanding and adherence to Sharia
- (iii) Haqeeqat: The stage of internal truth and reality
- (iv) Maarifat: Spiritual enlightenment and knowledge of God through personal experience

Pillars of Sufism

- (i) Modesty (Tawadhu): Acknowledging one's insignificance before Allah
- (ii) Charity (Karamat): Generosity without expectation of reward
- (iii) Truth: Sincerity and honesty in worship and daily dealings

INTRODUCTION

Sufism is a spiritual path in Islam that emphasizes direct experience of God, aiming for a profound understanding of divine love and truth. It fosters self-realization and perception enhancement through spiritual practices that highlight moral purification, renunciation of worldly goods, and contemplation of the divine essence.

Origin of the Term Sufi

The term 'sufi' has several proposed origins; from the Arabic 'safa' (purity of heart), 'saff Awwal' (first row of the faithful), or 'Ahle Suffa' (a group of devout individuals in Madina). However, the most Accepted origin is 'Suf' referring to the woollen garments worn by early Sufis, symbolizing their austere lifestyle.

Sufism is a spiritual way of life in which acolyte aspire to directly experience God in order to discover the truth about divine affection and comprehend. Sufism is a pathway to perception enhancement and self-realization as well as a perception of the existence in its entirety. Through a spiritual contact with God, it releases the practitioner's innate metaphysical and intuitive talents. Sufism emphasizes the abandonment of worldly goods, moral purification, and transcendental reflection on the essence of Almighty Allah. Scholars differ in their perspectives about where the term "sufi" originated. Some claim that the word "sufi" originates from the Arabic word "safa," which means

"purity of heart." Another perspective holds that it originates from Saff Aww Al, which refers to the first row of the faithful. One of the speculations is that it emanated from the Ahle Suffa, a group of staunch people who resided in The historic Masjid Quba, Madina's first mosque, built during the life of Prophet Muhammad (Sallallahu alaihi wasalam).The prevailing view, however, is that its origins lie in the term Suf, which means wool and refers to a community of devout believers who lived during and soon after the Prophet Muhammad's (peace be upon him) lifetime. They gained notoriety for their propensity to dress in coarse woollen garments. Sufis have a profound influence on people everywhere. The modest, austere lifestyle of the Sufis captivated the common people, who were drawn to their humanism and distinctiveness. They

were despised by people of all backgrounds, castes, religions, educational and financial standings. Their conviction in equality inspired them to fight against caste supremacy. Alcohol consumption, gambling, and slavery, which helped to resolve the friction between Hindus and Muslims in society. Sufi adherents undoubtedly did not consider the well-being of all human beings, even if they gave the greatest services and continue to do so for the good of humanity on earth. Among the many schools of thought, customs, and beliefs that comprise the Islamic world, Sufism stands out as the most intact and authentically Islamic in terms of its core tenets. It is an extremely fascinating topic to write about. Many times, Sufism's opponents accuse it of coming from outside of Islam; however, a careful examination of the different philosophical and theological traditions, along with a comparison to "primordial" Islam as revealed in the Quran and hadith (true sayings of the Prophet Muhammad), will support Sufis' claims of centrality and rigorous adherence to the original purity of the revelation. They pushed for complete identification with it: a "passing away" of the subject in the knowledge object and the knower in the known. Accordingly, the Fourth/Tenth Century Sufi Hall AJ was not breaking the "Foundational Pillar" of Islam, the belief in Unity (tawhid), when he declared, "I am the Truth" (and was executed for it by the exoteric authorities). Rather, he was merely speaking the truth as the Truth Himself had spoken.

There are four stages (sharia, haqeeqat, tariqat and Maarifat) and three pillars (Modesty, charity and truth) of Sufism. Sharia is the Islamic canonical law based on the teachings of The Quran and Hadith offer essential guidance. Tariqat is the path to comprehending these laws, linking Sharia with Haqeeqat. It focuses on understanding the cause behind actions, rather than just following the law blindly. Haqeeqat reveals internal truth, showing what is real and genuine. Maarifat involves deep spiritual understanding through personal experiences. Sufism is known as tasawuf, in the Arabic speaking world, is in the form mysticism that emphasis introspection and spiritual closeness with God. The practice of Sufism is to focus on the renunciation of worldly things. The purification of the soul and the mystical contemplation of God's

nature lead followers to seek spiritual teachings known as "tariqat." A Sufi tariqat (or tariqah) is a group or school focused on pursuing these mystical teachings and spiritual practices 'ultimate truth' is haqiqat. There is a tariqat murshid, a guide who serves as a mentor or spiritual adviser. A tariqah's members are referred to as muridin, (murid, singular), which means "desirous, viz., desiring the knowledge of a God and loving God (also termed a faqir). In Judaism, a tariqa is also believed to be equivalent to tzadik, which means the one who is correctly guided. Tariqa in the four spiritual stations. The stations are shariyat, tariqah, haqiqat and fourth station Marifat, which is considered unseen and actually located at the center of the haqiqa. It is the essence of all four stations. Haqeeqat (mystical truth) is the stage of knowing

the internal truth. It shows what is real, genuine and authentic. Maarifat (divine real understanding of the spiritualism by his own experience) is defined as knowledge of God through the heart (qalb). The knowledge is so complete and clear that his soul feels at one with what he knows. Maarifat is the introduction of the heart to the objects that are the target.

Modesty (tawadhu) means to acknowledge one's nothingness before Allah and to be humble. It's possible that someone received property, status, and knowledge and may get carried away. Khushu, which means humility, is the term for a guy who is fully aware of the ego's tricks. And the ego vanished as a result of realizing all of its tricks. Being too much is a barrier to progress towards holiness, hence this is one of the most important

attributes for people who wish to do so. Humility is not the same as the commonplace display of humility. The modest individual is not without ego. He exudes a new type of humility and ego. "Nobody is as humble as I am," he believes in his humility. He keeps making comparisons. The ego has just adopted a new, more subdued stance; it has not altered. Charity or karamat: Charity does not imply giving and feeling good about it, nor does it imply feeling obligated to the recipient of your gift. When that happens, it is neither charity nor karamat. Charity is giving because you have too much or because you feel constrain to give since someone else took it from you. It can also be giving without understanding that you are owing someone anything at all. The other person does not require it. Giving freely from your plenty is known as

Charity. The bloom has opened up and the words have carried the scent to all directions. What more could the flower want for? Now that the lamp is lit, it spreads and shares its light. What else is there for the water-filled cloud to do except shower? Truth: genuineness in worshipping of Allah, holding one's own soul to the laws of Allah, speaking the truth to others, keeping one's word, and being truthful in transactions like marriage, purchasing, and selling are all examples of being truthful. Moreover, being truthful to oneself mean that there should never be any lying. The attribute of heartfelt sincerity is truthfulness. Straight forwardness and singleness, without malice, sort of integrity. The trait of being truthful. According to the Quran, God makes it very plain that those who speak the truth will receive rewards, and that those who tell lies to others will suffer significance. That Allah may accept the repentance of the hypocrites and punish them for their hypocrisy, and reward the truthful for their truth.

The Sufis have mostly adhered to ten crucial steps, which are "Tauba", "Zuhd", "Wara", "Faqr", "Sabr", "Shukra", "Raza", "Riza", "taqwa", "Taufakkul".

Tauba: Tauba signifies "repentance" which is also sometimes translated as remorse for your past conduct. Zuhd: It involves renouncing self-seeking and opportunism and releasing oneself from materialistic pleasures. It simply refers to making an effort to avoid needless worldly seduction rather than seeking a strict lifestyle, moving to a remote location, and quitting your job. Wara: In Arabic, wara signifies

piety. It is a divine condition that guards the soul and prevents it from slipping. Above taqwa is wara, one avoids dubious situations and even righteous deeds that could result in transgressions. Different levels of wara have been taken into consideration by Shi'a scholars, including wara of repentants, wara of the pious, wara of the righteous, and wara of spiritual wayfarers. Many benefits of wara are described in Hadith's including strengthening one's faith, preventing oneself from engaging in prohibited activities, supporting the Ahl al-Bayt (a) through wara, and achieving the highest degrees of certainty. Faqr: The period of non-possessiveness designated as Faqr. In this case, the mendicant is unconcerned with material gain. For him, the world's material gains and losses mean nothing. The pleasures and anguish

of this world do not bring him joy or sadness. Sabar: Sabar indicates that we maintain our faith despite adversity. We think the future is bright and that Allah has wonderful intentions for us. We don't gripe about other individuals because we understand that Allah alone possesses true power. We are aware that without Allah's consent, no one can hurt or profit from us. Shukur: Shukr, an Arabic word meaning "gratefulness" or "human

acknowledgment," is one of the most highly regarded virtues in Islam. The connotation of the term changes to "divine responsiveness" if it is used in reference to God. Raza: In terms of following Christ, total surrender entails giving oneself over to Him entirely. It is giving everything to God—our bodies, our will, our hearts, and our lives without keeping anything back. Riza: Riza's name translates to "act of

submitting, usually surrendering power to another," hence the term "submission". Taqwa: Taqwa can refer to self-control, religiosity, fear of God, or love for God. A person who possesses Taqwa is able to maintain a constant awareness of God's characteristics and presence, as well as their duty and relationship to Him as His creation and servant. Tawakkul: It implies complete dependence on God.

Three stages were described by Sultanul Mashaikh Hazrat Nizamud din Aulia on Tawakkal. The first one is when someone retains legal counsel to present their Lion of reasoning. In addition to being a friend of the plaintiff, the lawyer is leaned. In this case, the plaintiff feels assured and secure. There is an infant in the second stage. Despite his tears, he did not beg her mother to comfort him. He has complete

faith in the affection and love of her mother. The mother gives her child a suck. There is a deceased person before ghassal, or the person who bathes the deceased before burial, in the third stage of Tawakkal. He doesn't move or make any inquiries. However, Ghusul chooses to turn and wash him. This represents Tawakkal's ultimate form. Why Sufism is popular in the whole world. As we have seen, true Sufis did not accept royal service or jagir, nor amassed riches or worldly equipment. Still they did not wish to be a burden on the society. When we look at the list of Sufis of the Baghdad, Khurasan, Bukhara, Indian Region in say the Risala of Imam Qushairi, or the Tadhkirat ul-Awliya of Farid-ud- din Attar or in the Nafahat-ul-Uns of Maulana 'Abd ur-Rahman Jami [1] Sufi earned their living by some craft or trade. In Nafahat ul-Uns, over fifty professional nisbah surnames appear tacked on to the names of the various Sufis. Nisbah, the esteemed jeweler Zargar, is one example. Tasawuf, or Sufism, is the mysticism that emphasizes introspection and a spiritual connection to God in the Arabic-speaking world. Sufism emphasizes the relinquishment of worldly goods in its practices. Soul-purification and spiritual reflection on the character of God. Followers look for spiritual lessons known as tariqat in an effort to become closer to God. The six large silsila's of sufism in South Asia are The Naqash bandhi Order named after Bahu ud Din naqashnand Bukhari. The Qadri order named after sheikh Abdul Qadir jilani. The chasti order named after Khawaja mawdood chisti the most famous sheikh. The suhrawardi order named after shahab al Din shuharawardi. The kubrawiy order

named after sheikh Nadjjim ud din kabra discovered it in modern day Uzbekistan. Firdousia silsila order is another name for it and popular in eastern India, Bangladesh and Mauritius. Silsila is an Arabic word meaning chain, link, connection often used in various senses of lineage. In particular it may be translated as spiritual khilafat to his followers, spiritual descendant. In urdu silsila mean saga. There are central ideas in sufi psychology, which are: Nafs (self-ego or psyche), Qalb (heart), Ruh (spirit). The origin and basis of these terms in Quranic and have been expounded upon by centuries of sufi commentaries. Nafs. Is considered to be the lowest principle of a man. Higher than the nafs is Qalb (heart) and Ruh (spirit). The Nafs (self-ego) is the aspect of the psyche that can be viewed along a continuum and has the potential of

functioning from the grossest to the highest level. The self at its lowest level refers to our negative traits and tendencies, controlled by emotions, deceives and its gratification, sufi psychology identifies seven levels of the Nafs, which have been identified in the Quran. The process of growth depends on walking through these levels. There are: tyrannical self, regretful self, inspired self, serene self, pleased self, pleasing self and the pure self. In the sufi view, the purification (tazkiyah) of Nafs (spirit) is the purity of all faculties of the soul. Qalb (heart), Ruh (spirit) and aql (mind) thus purification of the soul or tazkiyah-e-nafs requires are to eschew all bases instincts that prevent a person from developing into a divine existence. Qalb (heart) in sufi psychology refers to the spiritual heart or qalb, not the physical organ. It is this

spiritual heart that contains the deeper intelligence and wisdom. It holds the divine spark on spirit and is the place of gnosis and deep spiritual knowledge. In Sufism, the goal is to develop a heart that is sincere, loving and compassionate and to develop that hearts intelligence, which is deeper and more grounded than the rational abstract intelligence of mind. Just as the physical heart supplies blood to the body, the spiritual heart nourishes the soul wisdom and spiritual light, and it also purifies the gross personality traits, According to sufi Physiology emotions are from the self or Nafs, not from the heart. The Qalb meditates between the Nafs and spirit. Its task is to control the Nafs and directs the man towards the spirit. Ruh (Arabic plural arwah) in Sufism is a person's immortal, essential self-phenomena, i.e the spirit or soul. It is direct connection with divine hidden to immediate conscious surface consciousness zahir. Some mystics named Ruh as batin or the esoteric self or Qalb. The sufi, mostly believes in strong soul as it brings him close to divine. Soul is strengthened by the spiritual training given by the perfect spiritual guide called (murshid) this eventually leads to the nearness to Allah.

SUFISM IN KASHMIR:

The Sufism of Sufis is for the welfare of all mankind as far as my birth is concerned in my mother land Kashmi. I would like to write the role of sufis in it, there is no doubt that Kashmir is known as Resh waer or peer waer that means sufi garden/ valley of Reshi.

Notable Figures Nundreshi (Sheikh Noor-ud-din Noorani): A revered saint, poet, and founder of the Reshi order in Kashmir, known for his profound spiritual and social teachings. Other Sufi Saints: Hamza Makhdoom, Resh Mir Sahib, and Shamas Faqir, among others, who have contributed to the spiritual and cultural heritage of Kashmir.

The Reshi order is a religious tradition concept for the mystical teaching on spiritual practices associated with religious harmony of Sufism in the Kashmir valley. The suffi saint Reshi influenced Rishis of the valley include Reshi Mir Sahab Nundreshi also known as Sheikh Noor ud Din Wali. The Reshi order has made an important contribution for Kashmiriyat. The ethic, national, social, and cultural consciousness of Kashmiri people, as well as a distinctive contribution to global Islam the candle of religion is lit by the Rishis, they are the pioneers of the path of belief. The heart-warming quality of humble souls emanates from the inner purity of the hearts of Rishis. This vale of Kashmir that you call a paradise, owes a lot of its charm to tradition, set in Vogue by the Rishis. Nundreshi (Kashmiri Nundresh, 1377-c, 1438) also known as Sheikh Noor us Din Noorani and by the honorary title "Alamdār e Kashmir" was a Sufi saint of Kashmir who was among the founders of the Rishi order, he was mystic, poet and Islamic preacher. A Sufi tradition and saints, including Hamza Makhdoom" Resh, Mir Saeb Gayamudin Reshi

and shamans faqir. Sheikh ul alam taught to the people his simple gospel of fear of God and responsibility before him, commitment to the standards of truth, justice, love and service of humanity. He is suppressed to have loved kashmir and its people very intensely and was a revolutionary himself. Sheikh noor ud din wali (Alamdard e kashmir) is one of the most prominent scholars of kashmir, flag bearer. He used his poetry as told to spread the true knowledge of islam. His poetry is commonly known. The main subjects of his poetry. He vehemently criticizes the so-called mulla and scholars of islam. He was a man of innate foresight and Institute knowledge. One played an important role for the mankind as far as the cultural and the natural of this universe. One of his most famous and oft-quoted couplets is (kashmiri aann poshi teli yeli wan poshi) it teaches us to protect forests because food will be lost as long as forests are lost. There is no doubt that Sheikh Noor ud Wali performed a protective role for the welfare of the Kashmiri cultural and language by his Kashmir poetry or (Kashmiri shruks) some are as under.

Khudai chu akui naaw chis lacha" Zikri rus akh khacha muu Umar wandun akui pacha Rizki rus akh macha muu

Urdu translation "khuda eak hi hai agar chi is ke lakhoun naam hai is ki zikirsee gass ka eak tinka b gafil nahi . Zindagiko nihayat mukhtasar samaj lena . Deekh yaha eak makhi bi rizik k bagir nahi".

English translation" God is one but. With hundred names, not a straw of grass -even is inattentive invoking him. Deem not thy life more than a jitty, see not even an insect is without sustenance.

2. Su aous tie suu aasie Sue sue karie zi ha zuwoo Su seeri andeshie kaasie Ha zuwa payas petoo"

Urdu translation: Wahi azal se tha aur wahi abhi taq bakii hai meri jaan ausi ka naam lee lee kar aus ka zikir kar Wahi tunhare nadeshe dour kar sakhta hai aee meri jaan zara kabil adraaq ban zara apne anjaam ki fikir kar.

English translation: He was and he shalt be May for him my dear self be Alone he will remove the fears And doubts be Perceptible to some extent o,Me

Pozh wanaan pan zan natakh apuz wanaan lagie rass Muhammad trewith iblees ratakh, sue chii vichaan khatakh kasUrdu..

Translation; Sach boote bolte dage ki tarhe thar tha rawoge kyunki sach boolna buhot kathin hai jhouth boolna ahsaan hai is mai maza ayega magar jhoot ka rastaa sache Rasool Muhammed ka nahi hai aap jhoot bool kar iblees ki rah pe chal rahe ho aur wo khaliq aupaar sab deekh raha hai. Ki kisse door ho rahe ho.

The leading Kashmiri sufi figure Sheikh Noor ud Din Wali was highly influenced by Lal Ded. He ultimately led to the formation of the Rishi order of saints and later gave rise to many Rishi saints like Reshi Mir Saeb. Lal Ded and her mystical experience continues to have a deep impact on the psyche of Kashmir. A voice which resonated in the valley and spoke directly to the people was heard with all seriousness, and recorded in collective memory and later passed down as a vakhs-meaning speech. This is the voice of the mystic of Kashmir. Lal Ded, whom the Kashmiri Muslims and Hindus alike regard as a mystic star. The fact that she was a rare diamond both as a saint and as a poet. Is an indisputable argument acknowledged by all Kashmiris. It is evident through her vakhs "which she uttered as direct outpouring from her heart rather than intentionally shaped poetic compositions that Lal Ded is

the most powerful symbol of Kashmir civilisation ethos. During her time, there was no polarization between Kashmiri Hindus and Muslims. Her vaakhs had a profound impact on the collective psyche of both communities. She was known as Lal Eashwari by Hindus and Lalla Aarifa by Muslims, indicating that both groups recognized her spiritual attainment in line with their respective religious beliefs. She performed a great role for the welfare of the brotherhood of Kashmir and for the cultural language by her respectable meaningful poetry like.

1. Wei chaan chass bo seer sey andhar, We chum praz lan ser sey manz" (Allah" Boo. Zith te roo zith wuch baras Ghare chuey tas. Sunn duy bo kus se lal

I see you everywhere, your presence dazzling in everything including my own self when i look inside me, there too i find you. Now i understand this house also belongs to you -and then who am i lalla.

2. Shiv chhee thali thali ro zaan Mow zaan huend tai musalmaan Truk ai chhukh tei pa nun par zaan Soi chai sahibas zae ney zaan

The presence of shiv G can be felt everywhere in every object and creature how stupid -to discriminate individual -Hindu and Muslim if you are truly sensible recognize your own self it will help you achieve the eternal truth the supreme lord.

Cultural Impact: The teachings of Sufi saints like Nundreshi have promoted values of love, justice, and service to humanity, significantly influencing Kashmir's cultural identity and social cohesion. His poetry and sayings, such as "ann poshi teli yeli wan poshi" (Food will last as long as forests last), highlight the interconnectedness of nature and human sustenance, advocating for environmental preservation and social responsibility.

CONCLUSION:

In conclusion, Sufism emerges not only as a mystical tradition within Islam but also as a profound spiritual path that transcends religious boundaries to emphasize the universal quest for divine love and truth. Its origins in early Islamic history and its evolution through various schools and orders highlight its adaptability and enduring appeal across diverse cultures and times. Through practices like introspection, moral purification, and the quest for inner truth (Haqeeqat), sufism offers seekers a means to deepen their spiritual connection with the divine. Moreover, figures like Sheikh Noor-ud-din Noorani and Lal Ded illustrated sufism's profound impact in regions like Kashmir, where it has enriched cultural heritage and promoted spiritual values of peace, love, and harmony. Ultimately, sufism's

Teachings of humility, charity, truthfulness, and complete dependence on God resonate as timeless principles that continue to inspire individuals seeking spiritual fulfilment and deeper understanding in today's world. Sufism has deeply influenced the social and cultural landscape of Kashmir, fostering a unique identity rooted in spiritual and ethical values. The Reshi order and its teachings have been instrumental in shaping Kashmiriyat, promoting a harmonious and inclusive society. The legacy of Sufi saints continues to inspire and guide the people of Kashmir, reflecting the enduring impact of Sufism on the region's cultural heritage.

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