

Impact of Sufism on India: A Study on Kashmir

Qadeer Ahmed

M.Phil. (Medieval History), Bhagwant University, Ajmer

I. Introduction to Sufism

Islam, like Christianity, is often the same as missionary denomination. All Muslim missionaries send him information about the people on earth where Islam penetrated. Rethinking the attitude of Muslim missionaries and spreading it to Islamic preaching, Arnold wrote: "This is an unrecognized work for Muslim missionaries who have worked hard for the repentance of atheist." This applies to Kashmir, where most people worshiped Buddhism in the third century BC

In the fifth century AD, various forms of brahmanism were rebuilt, such as Vaishnavism and Shaktivism. However, since the fourteenth century, Kashmir has witnessed that Islam has become the main religion of the masses for social, political and economic reasons, as well as for the intervention of the Sufis. Sophie further stated: "This is not the result of the forced conquest of Orel Stan, but a gradual change. Foreign adventurers from South and Central Asia is ready." Later, Persian, Central Asia with the local Rishi came. Kalhana recognized that the Indian rulers of Kashmir seemed generous and welcomed these foreign adventurers. In fact, Kashmir was Islamic before the arrival of the Sufis.

This presence even further stimulated the process. As can be seen from a Marco Polo trip at the end of the thirteenth century, Muslims in Kashmir said: "Indigenous Kashmiris kill blood without killing animals, but if they tend to eat meat, it is them Food". "These Saracens are Kashmiris and may not be Muslims who accept Muslim Jiadi". These transformations of Brahmanism to Kashmir's Islam were primarily for the purpose of satisfying the medieval state, but it was not accurate to attribute it to state leadership alone.

II. Sufism in Kashmir

The main duty of introducing Islam into Kashmir is to spread it. But they did not use force because they could not use it and were not sanctioned by the countries behind it. His path is persuasion, debate and discourse. They have won people's hearts for their simplicity, integrity, respect and dedication. This observation emphasizes the results instead of the causes. Jonalaha said: "The winds have destroyed the trees, the lobsters have destroyed the crops of Islamic teachings, and Yawanas has destroyed the use of Kashmir." During this period, through Sufi intervention, cultural and religious changes were Islamic and Characteristics of Kashmir society that gradually extends. The appearance of the Sufis returned Islam to non-Muslims.

Before Sufi was founded, Brahmans was the main beneficiary of royal patronage, but due to the existence of Sufi and her missionary work, authority in the political, social and economic spheres gradually declined. As a result, many Brahmans and other castes have renounced their religion "to benefit from King Sikandar. This reflects the immediate impact on the public, the urgency direct influence on Brahman "Low birth" Suhabhata (Malik Saifu'd-Din) squeezed Brahmans and fined them.

The deterioration of Brahman's headship by the Kashmir kings before the arrival of Islam and Sufi, born because of his devotion to the Truscus (Muslim) and not from a twice-born person is impossible to see that because of the dominance of religious writings, their unique role as mediator between the people and God is political and economic support of the governors. Fundamental to the conversion of Suhahabhata to Islam and its cruel treatment of the Brahmans with widespread consequences.

It seems that the process of the caste system and the tendency to exploit the fundamental fact that Suhabhata seems somehow sympathetic, otherwise simply low caste second, may be the result of his political interests, strengthening and strengthening his position in the Sultan Cikander nobles (1389-1413), and may have turned into a his new religion "The Minister has gained and lost the position in accordance with the powerful will of Shabhabatta, as President Jonaraja has gained the trust of the Sultan.

This has been written that Saiyid Ali Hamadani also ordered to defend his dissertation *Zakhirat-ul-Muluk*. The life and honor of Miss Jim. But the facts go against the pragmatism of these prohibitions. Jonaraja clearly hides the fact that believers in the lower caste are essentially oppressing the masses in a society that opposes the government of the upper Brahmin caste.

This also shows that Laura's resistance to **Brahminism**, the rigor of the caste system and religious superstitions, etc., have become the main indicators of the monotheism of Islam, which has caused Islam in Kashmir. In the context of the public who abandons their religion and choose another religion, this phenomenon must have a certain social and economic level. Many people in Islam before the expansion of Kashmir were miserable. In addition to eliminating strong caste ties, social mobility must also be weakened.

Ordinary people are ebullient under constant economic pressure. It needs the support of other political, economic and social institutions, especially Brahman and Dammaras. Other landing organizations, such as Ekangas and Lavanyas, are generally not the only beneficiaries. In an economy based on agriculture, higher or lower shudras and other elements form the basis of agriculture, and rulers are released after economic intimidation, and sometimes even farmers.

It can't even survive. Talapida (721-25 AD) was content to suppress its subject. His greed forced the poor to live in the forest. Jayapida's brutal performance (753-82 AD) has no parallel. He looted the treasure of the people through violent looting and used all means to plunder the farmers' crops. His successor, LalitaPida, was full of bad habits, adultery and state affairs, which gave his officials unlimited freedom to rob the unfortunate farmers. Samkarvarman (883-902 AD) caused poverty among farmers. The town has 13 punitive and poor lands. To obtain a higher income from his subject than the usual land tax, he created two new offices called Attapatibhaga (market ruler) and Grihakritya (domestic distribution), and kayasthas (gramakayasthas) and lambardars of the village. . Two new clauses (Skunda). He abused the money he should have used to buy sesame oil for the temple.

He introduced Carveger and took his luggage forcibly, and those who refused to carry out this forced labor suffered an economic threat. His son Gopalvarman is said to have advised him to

stop this greed, because that was the cause of the king's shame and disappearance. During Partha's reign (906-21 AD), hunger and severe food shortages had a profound impact on public life.

As a result, according to Kalhana, the bones of the deceased were scattered everywhere, and the corpse of the deceased floated around Vitasta (in the waters of the Yarum River, the authorities offered to The rich get rich. 937-9) Worse than his predecessor, Karnana tragically recounted his tyranny, and his subject matter was not only his death, but also his fourteen queens Kanana Wrote: "Oh, the people brought by his grandfather's treasure and Lohara's evil Utakasha, those confiscated people.

These were the wealth provided by the former king, in which case Brahmin enjoyed economic privileges through Agra Hara, providing them with the economy. Strength and social stability. They are completely unpatched. However, their property will not be affected after death, and people at the bottom of the society such as Kirata, Nisada, Donbass, Chandallas will not be affected.

III. Author's Review on Role of Sufism on caste system

Sami Gabriel Massoud et al. (1997) The purpose of this article is to analyze the different cultures of the Indian subcontinent and represent the mysterious Sufis of Muslims responsible for transforming non-Muslim Indians into forced or peaceful Islamists. An analysis of the various historical traditions that emerged in the subcontinent between the eleventh and twentieth centuries shows that this image of Sufi missionaries is the result of socio-political considerations (legalization of the imperial order; Sufi images after burial vary, In the eyes of the popular audience, etc.).

Subsequent images of this image do not reflect the hysteria reality, but it is a popular audience of all kinds. Although the document also studies most of the indirect processes involved in science, in the long run, these processes have led to cultural adaptation and Islamization of certain non-Muslim groups. Because their presence in geography and subcontinent languages is so common, people can only practice their imagination and try to find millions of realities.

The drama in life has led to villages in central India, shopkeepers in Lahore or the ancestors of Bangladeshi people who support the Mohammed faith. Although they are the main cause of this problem, their analysis will never give a clear, rigorous answer to the current question, so they contain very little and very limited information about the phenomenon of conversion. This article focuses on one aspect of the controversy: Sufi's impact on the Indian environment and its special role in transforming non-Muslim Indians into Islam.

The document proposed by **Salman Yousaf and Li Huaibinet,al.(2014) Proposed** aims to explore the influence of religion on the development of national brands and explore the possibility of repositioning Pakistan as a "Sufi nation" consistent with Sudan. Cultural values and social realities of the country. The author's proposal for this article is to explore the important role of religion in the development of national brands, and explore the possibility of positioning the Pakistani brand as a "Sophie State" in accordance with the cultural values and social realities of the country. Changing Pakistan's current negative worldview will be a difficult task. Former President of the Bank of Pakistan, Dr. Ishrat Hussein, summed up the image problems found in Pakistan. For example, the legacy of Amir Timur is very important for the national identity and the rich cultural history of Uzbekistan in transmitting the image of the country to the international community (Marat, 2009). Turkey has also undertaken radical reforms to confirm the global nature of the "Europeanization" of EU member states (MuftulerBac, 2005).

The biggest advantage of adopting the Sophie theme for Pakistani brands is that it does not deviate from Pakistan's Islamic identity or its social and cultural values. Religion has always been a powerful driving force for Pakistan. It is time for Pakistani political parties, military groups, religious groups and other powerful organizations to use the religious sentiments of Pakistani society to use their troops. They are unwilling to manipulate the religious sentiments of the Pakistani people in order to create an environment conducive to realization.

As a Sufi brand, Pakistan has the potential to become a strong national brand. That said, the Sufis must be popular in all areas of Pakistani society and undergo some reforms to gain credibility. Sufism must be used very carefully as an ideological force against extremism. Is the "enlightened

moderation" of Sufism or the "enlightened and moderate" theme of Musharraf more acceptable to the Pakistani people? The answer is yes, but I still don't know how the government will adopt the Sufi issue in Pakistan's brand, government development and public diplomacy. In making Pakistan a Sufi country, we must also consider Pakistani sectarian society and recognize the political sensibilities of the various stakeholders in Pakistani society.

In this context, an integrated approach to stakeholder management is considered best suited to overcome differences between different factions and incorporate the cultural diversity of a country into its domestic brand (Dinnie, 2008).

Of course, calling Pakistan the State of Sophie seems an ideal simplification strategy, but it would be ineffective if it could not constantly deal with other aspects of the Pakistani brand. Pakistan continues the war on terrorism in the form of drone attacks, providing a story for militants who link Pakistan with the United States and Western countries and use the interpretation of the term "jihad" as "evidence." "Suicide attacks. Religious extremism in Pakistan is not common in Pakistani society, but is limited to certain factions of society. Extremism (if any) is not a natural growth phenomenon. Religious extremism is based on a misunderstanding of the Koranic fables. These smaller groups have adopted entrenched ideologies that cannot be defeated only with brutal force.

The drone attacks and the current invasion of "war on terror" by the military will make this ideology disappear from the surface of the earth. In the long run, it will prove that it is not malicious. This only encourages the idea and encourages more extreme things. In fact, the doctrine appears increasingly in Pakistan in the form of suicide bombers. That is why these groups have not been attacked consecutively during the last decade, but the situation is getting worse. In fact, "terrorism" is eroding Pakistani brands in the worst way.

Ideology can only be confirmed through anti-ideology. Sufism is an anti-ideal ideology, more recent than the Islamic ideology implemented by Pakistan, so it is more promising to call Pakistan a modern and tolerant democracy. This, as well as concerns about economic recovery

and better governance, will help dispel Pakistan's image of Sufis as "dangerous nations" in a harmonious future.

Muhammad AzamChoudhary et al.(2010) discussed the relationship between religion and culture in Pakistan, paying special attention to the Imam Shrine in Bali in Islamabad. The main idea is that the Sufis, and especially SisilaGilzian of Bari al-Imam, are very flexible in dealing with religious matters. People who go to the sanctuary tend to practice Islam according to their cultural requirements and ideas.

At a broader level, we believe that religion and culture are closely related, and Diorbandi Islam has found more favorable land in the Northwest Frontier Province and Sufi in Punjab. We also suggest that this situation will continue in the future, as Diobendism Islam has disintegrated in Northwest Frontier Province to meet the cultural requirements of Pashtun, and Punjabi Sufism is a product of local culture and encounters. Punjabi premises. With cultural requirements. At least in Pakistan, it is not because of the continuity of the so-called "pagans", but because of the fear that indigenous customs and traditions can be completely replaced at the expense of Islam itself. Pagan religious practices, including in my opinion, Sufi is the product of a long process of interaction between local culture and Islam, as evidenced by historians such as Robinson: "To the Islamic institutions in the Punjab refugee camp An examination of the origins provides information on the methods. Places closely linked, tribal identity and local forms of religious organization.

Nile Green et. al. (2008) The suggestions made in the previous pages, although we have not understood many Indian Sufis in the last half century, but by no means all. It is important to realize that most of these trends still exist and are good: academic methods rarely disappear completely, but simply escape the focus and continue to interact with those currently on stage. As in other areas of the academy, there are important regional traditions or schools, and in an article in charge of pointing out sources in English, it is inevitable that the views of the United States and the United States dominate the discussion.

TanvirAnjum et. al. (2011) conducted a historical study, and Indian society has been and has been plagued by hierarchical social classification based on birth classification. Despite the strict egalitarian principles of Islam, there is still racial and ethnic discrimination among Muslims in South Asia. They are divided into two social classes: Ashraf (the so-called elderly) and Ajlaf. (So-called low descent). Born). In the Sufi worldview, however, these social differences have nothing to do with it.

Like other parts of Islam, pre-modern Sufis from India have emphasized the concept of human equality and preached through their teachings, especially through poetry. Many Sufis, including those of the Sayed or prophet descendants, discourage discrimination. In fact, Sufism attempts to build an alternative social world through its unique personality. Some of them belong to the so-called low caste, or humble bloodlines and professions, and are highly respected by the people, calling them Shaykh or Khwaja, which is a symbol of social prestige and political power.

These Sufis did not abandon their castes, but retained them, thus gaining dignity for the so-called lower occupations. The Sufis and their worshipers have also tried to establish Sufi identities, and these identities are acquired, unlike the identities of belonging that are considered inevitable in the context of Indian society.

IV. Impact of Sufism on Kashmir

When people work hard, rulers, their officials and Brahmins will benefit from it and assume all responsibilities. In the wind of responsibility, in an environment of discrimination and exploitation, the Brahmin people may not promote their religious cause for a long time, so that society and society become a dynamic social force. State dependence on legitimate sources of information. It has diminished because it has virtually disappeared from its authority, religious guarantees have weakened the balance of power and helped most people get used to businessmen.

Professionals and artisans brought a new religion to Kashmir, which led to an agricultural-based recession and changed the relationship between the nature of the agricultural economy and the expansion of process production, leading to a long-term decline in agricultural terminology. With

the emergence of new crafts and technologies from Sufis and their followers, they have become even more important, and these developments have provided fertile ground for Islam to establish social-level unity and power.

The victims offer to bring them to the mind and heart of the homeless. The situation in the post-Avantivarman era (AD 883) was characterized by disputes on the Internet, uprisings and predominant populations such as Damaras, Tantrums, Ikangas and Lavenders. The survey is characteristic. Then, with permanent conspiracies and murders, we fought with brothers, cousins and uncles, except that strong and determined rulers (like Kashmir for centuries) were at the forefront.

The chief will advance further to the throne and compete for ministers, the army, the aristocracy, constant fear, addiction and murder, heavy civil war and the power of general anxiety, uncertainty and chaos.

In this case, any change or alternative that would free the perspectives of ordinary people from the shackles of obsolete social practices, the political environment and economic exploitation would undoubtedly be welcome. At the same time, if there is only one option not present in Kashmir society, the constant confrontation between the mainstream, the plundering of the temples and the destruction of the Brahmanic religious authority can continue without diminishing much. Another observation is that FujitoLalHangloo is Muslim.

This presents a new worldview, including social, political, ideological and cultural aspects. In fact, the general response to the injustice of powerful people is actually a public protest, a new worldview that is massively transformed in a non-violent form, namely Islam. In essence, this is the natural resistance of human thought, the brutal formalism of ceremonial priest Brahmin, the endless economic repression and chaotic political environment caused by the coordination between rulers and their officials. Sophie convinced them. The preaching of power further fueled this resistance. When done, R. K. said. Palm must recognize Islam as a great escape to Kashmir. Therefore, the fundamental change that Islam brings to Kashmir is that it will replace the fallen religion with an irrational, very false and primitive ritual instruction and shaman sultan.

The first Muslim Sudanese established a social foundation. As a result of Kashmir, Kashmir culture was reorganized through a new social directive and trust system that destroyed the social forces of division, disintegration, stability, unity and unity, and Islam is a united ideology. Former women in Kashmir have experienced inhumane behavior. They are considered commodities and obey superstitions. This is her first commitment to working for women, restoring social status and strengthening the infrastructure of Islamic society.

Reference

[1]Massoud,G.S.(1997).Sufis, Sufi EuruqAnd The Question Of Conversion,1-143.

[2]Yousaf,S.&Huaibin,L.(2014), Branding Pakistan as a “Sufi” country: the role of religion in developing a nation’s brand, *Journal of Place Management and Development*,7(1),90-104.

[3]Green,N.(2008). Making Sense of ‘Sufism’ in the Indian Subcontinent: A Survey of Trends, *Blackwell Publishing Ltd*, 1044–1061.

[4]AnjuM,T.(2011) “Be Hell for Those Who Call Me Saiyyid”:*Social Stratification among the South Asian Muslims and the Sufi Worldview*, *Pakistan journal of History and Culture*, XXXII(2),44-64.