

patronage, they were compelled to leave the Valley and seek their livelihood elsewhere. They entered the service of the Mughal Emperors, and added to the brilliance of the imperial court, thereby precipitating the cultural impoverishment of Kashmīr.

NOTES

1. I have used feudalism here in the sense that power in Kashmīr was mainly derived from land, and the conferring of jāgīrs was a very important social and political institution. But this feudalism should not be confused with the feudalism of Western Europe which had quite a different basis.
2. See the section on Trade under Chapter XII.
3. Sein, BK. i No. 317n.; Śriv., pp. 278, 334-35.
4. Stein, BK. iv, Nos. 347-52.
5. A.N., iii, 763.
6. *Ibid.*, Śuka, p. 304, also notes the Sh-'ite and Sunnī differences during the reign of Ya'qūb Shāh.
7. Du Jarric, *Akbar and the Jesuits*, p. 76.

Mohibbul Hasan, Kashmir under the Sultans, Delhi: AAKAR Books, 2018, s. 309-314. ISAM DM-281363-

Nūrbakhshīya

140590

APPENDIX A

The Nūrbakhshīya Sect of Kashmīr

The founder of the Nūrbakhshīya sect was Sayyid Muḥammad b. Muḥammad b. 'Abdu'llāh who was born in Qā'in in Kohistān in 795 A.H./1393 A.D. After finishing his education he became a disciple of Khwaja Ishāq of Khatlān, who was himself a disciple of Sayyid 'Alī Hamadānī.¹ Khwāja Ishāq gave him the title of "Nūr Bakhsh" and conferred upon him the mantle of Sayyid 'Alī Hamadānī, and then acclaimed him as the *Mahdī*, the Lord of his time, and Imām. But this brought Sayyid Muḥammad Nūr Bakhsh to the notice of Shāh Rukh, Timūr's son and successor, who had him thrown into prison. As he did not completely renounce his pretensions, he had to undergo thrice long terms of imprisonment; and it was only at Shāh Rukh's death in 850 A.H./1447 A.D. that he finally secured his freedom. He then settled in Ray where he died in 869 A.H./1464 A.D. at the age of seventy-three. He was succeeded by his son Shāh Qāsim as his Khalifa (d. 981 A.H./1573 A.D.).²

The Nūrbakhshīya movement was of a mystical character. Sayyid Muḥammad Nūr Bakhsh claimed to have seen the divine light and to have received the esoteric teachings of 'Alī through the Imām Ja'far-i-Şādiq. He believed in Şūfī pantheism and in the renunciation of this world's vanities. To achieve "*fanā*" the merging of the Self into the Divine, it was necessary to submit completely to the will of the Master, and then to undergo a long course "of service, solitude, meditation, and companionship." The organisation of the Nūrbakhshīya *khānqāhs* was similar to that of the *khānqāhs* belonging to the other Şūfī orders; and the *Zikr* ceremonies of the Nūrbakhshīya