INTRODUCTION:
Kashmir was a Hindu dominated state in twelfth century. History reports that in 1320 Zulchu invaded Kashmir and Sahdeva fled away, a Brahmuni, who consid- ered himself descendent of Lord Brahma, created his hegemony. The presence of Muslims in Kashmir was very large difference of vacant incumbrance which was later taken over by an exiled prince of Laddakh. Kalhana expresses it as a Hindus society “where there is not a space as large as a grain of sesamum without a Tirtha.” Further in his book “Rajatarangini” Kalhana discusses about the origin of Kashmir and says, “Once upon a time there was the lake of Satii; and from the beginning of the Kalpas the land in the womb of the Himalyas was filled with waters during the intervening period of the six Mansa. Now when the present period of Vaivahita had come, the Prajayapti Kasaya induced the gods Dhruvins, Upendra, Rudra and others to descend and having caused Jalodbhava, who resided in it, to be slain, founded upon the site of the lake, the kingdom of Kashmir."

There are two opinions about the origin of the name of valley of Kashmir. One opinion reads that the valley “Kashmir” got its name after kasyapa who had helped Nagas and Pisachas settle in the valley, therefore, it was first named as “Kashyapymar” a number of other traditional and mythological theories put forth similar ideas. The other opinion reads that it has got its name from “kashmiveer” who was a great warrior and wrestler. (Viquai-Kashmir:MullaAhamd) In order to conclude, anthologists avoided all sorts of interpolation and attributed its name to Kasayapa.

Therefore the history of Hinduism can easily be understood and historically it could be stated that it came to an end in 1339 with a brief intermittent of three years (1320-1332) when a Buddhist ruler Rinchana converted to Islam after being influenced by Syed Abdar-Rahman bulbul, a mosavi Syed, and a Sufi scholar from Turkistan under the title Sultan Sadruddin. The historical anecdote says alongwith Rinchana another Muslim refugee Shahmir also acquired emi- nence. Syed Bulbul shah when entered Kashmir, he influenced a majority of Kashmiri including the prisoners and soldiers of Zulchu.
The genre of mass conversion to Islam occurred in different stages. The Sufis, travelers, Muslim traders and officials played vital role in the Kashmir's conver- sion to Islam.

I. Tradeemsm:
The presence of Muslims in Kashmir goes back to the eighth century when they occupied the whole of central Asia and marched towards the other regions of the world for the propagation of divine message and establishment of the Caliphate and persian in the world being under the polytheistic Chauvinism. The presence of Muslims is largely allusive with Arab chronicler, Mohammad Alafi and his son Jaisia, who were awarded Shakalbar, a town of Kashmir by the Rana of Kash- mir after they failed to checkmate the Arab army.

Kalhan also supports the propositions of Muslims in Kashmir. He says about Raja Vajraditya (AD, 763-770) that “He sold many men to the mlecchas and others after they failed to checkmate the Arab army.

Another significant fact which Marco Polo found worth recording was a section of Muslims who worked as butchers. He says, “The people of the province (Kashmir) do not kill animals, nor spill blood, so if they want to eat meat they get the Saraceness (Muslim) who dwell among them to play the butcher”.

The Kashmir Brahmins are meat eaters and they hired Muslims for the cause and many of them embraced Islam. However, this group did not get a much respect- able position in the society and they were assigned a lowly station. Hence, the tradesmen played a vital role in the transition of Islam in Kashmir and largely influenced the people towards Islam.

2. Political & Military Expansion
The eighth century as already discussed, had witnessed Muslims in Kashmir in the same era, the Arabs made several attempts to conquer the valley resulting which they reached close to the Kashmir and made their stay convenient in the neighboring countries situated in the north and west Kashmir.

“In 713, when Mohammad bin Qasim the Arab general occupied Multan he marched towards the frontiers of Kashmir called Panj Nihayat. But the threat to Kashmir was averted as the general was recalled by the Caliph Walid (705-715) to his court. Later sometimes after 757-58, Hisham bin Amir Al Taghibi, the Arab Governor of Sind also made an attempt to con- quer the valley. But owing to its natural frontiers, he could not make it. Baladhuri is supported by no local evidence in his claim that Hisham con- quered the valley.”

“The Kashmir remained under a great threat of Arab invasion during the first half of eighth century is also substantiated by the annals of the Tang dynasty, from which we learn that the King of Kashmir, Chandragupta, sent an embassy to the Chinese court to invoke its aid against the Arabs, who were threatening his territories from the north.”
It was Muhammad Afzan, a fugitive Arab commander, who is reported to have poured Islam in Kashmir, when they sought refuge in Kashmir in the eighth century after being failed by Arab chronicler. Since they were commanders of Raja Dahir and Kashmiri rulers shared healthy relation with the Sind and its rulers. So, they were greeted and handed over the territory of Chakalbar by the then ruler of Kashmir Chandrapida.

“Afzan was a member of the tribe of Bani Asnam. He belonged to the army of Syria. He had killed Adiva-arab, son of Ash-ash, for running away from the battle and out of fear of (khalif’s) punishment, had come and joined Dahir with 500 Arab warriors before the arrival of the Arab army in Sind.”

Raja Chandrapida heartedly welcomed the Arabs commander so that they could be used to defend the Kashmir's borders against Arab's invasion. The traders when came in contact with the Kashmiri Muslim, they highly influenced and embraced Islam and it is because of their efforts that the influx of Muslims largely contributed to the population of Kashmir. Though it was disrupted for a short span of time in the beginning of the eleventh century yet in 1339, Islam was largely spread in the valley. The more interesting fact was that Muslims could be seen holding high positions in the sensitive wing of government, especially military.

“The fact that the Kashmiris were unaware of the Turkish war tactics, and, therefore, needed the service of Muslims to train them in this advanced military technology and tactics of warfare, is fairly attested by the following information recorded by Kalhana in the context of Tunga, the Prime Minister of Samgramara (1003-1028) who, at the request of Trilocanapala, the S’ahi prince, was sent by the King to help him against Mehmud of Ghazni.”

In the month of Margasirsa the king despatched him (Tunga) to the country of the illustrious S’ahi Trilocanapala, who had asked for help. A large army attacked by mercenaries, chief counselors, feudal chiefs and others (of rank), capable of making the earth shake followed him. When he, together with his son had been hospitably received by the Sahi who had gone to meet him, and had been in that land for five or six days the Sahi noticed that they gave no thought to night watches, the posting of scouts, to military exercises and other (preparations) proper for an attack and spoke thus to Tunga, who was intoxicated (with self-confidence). Until you have become acquainted with the Turuska warfare, you should post yourself on the scarp of this hill, (keeping) idle against your desire”

It is quite evident from history that there were members of Muslims captains in army of Ananta. Harsa, Biskacara and Jayasinha. Kalhana says, “Turuska Captains of hundred in the army of Harsa”. The number rapidly increased with the passage of time when the valley became rampant to the civil wars and the rulers. Rinchana under the influence of Bulbul shah marked a large number of people converted to Islam, including tredsmen, political and military expansion yet the contribution of Muslims by the natural activities of the saints.

The mystic influence in the valley had been made quite descriptive and categori. History entails it as Religion, Revulsion & Vedant, Savistie influences & Tassawwaf. How, a number of anthologies and historical analysis have created confusions by mistaking “Reoish” as “Reshi” and “Rashout” as “Re-shiyat”.

The word “Reshi” had been used变异 in Sanskrit and Persian. Sanskrit chronicler defines it as “a wise saint or sadhu who dedicated life to his search but is essentially a hermit,” however Persian calls it as “a wounded lover imply Reshi” means warm (wool) therefore, Reshi for them is one who wear woolen dress and finally they concluded by saying that “Reshi is a Sufi but with strains of natural life.”

4. SAYYID SHARAF AL DIN (BULBUL SHAH)

Islam is maintained to have completely spread in the valley of Kashmir in 1339, but basically it entered into the region in the eight century and was disrupted for a short span of time between 1320 to 1323 A.D. when a Buddhist ruler Richana came to rule. This ruler had converted to Islam after he was influenced by Sayyid Sharaf Al Din who was commonly known as Bulbul shah. Bulbul shah came to Kashmir during the reign of Sahadeva.

“He is considered to be the first of his kind of missionaries. It was in order to pay him a tribute that Rinchan after getting converted to Islam and named as Sultan Suhurud endowed a rent free land grant and constructed a khwannah and named after him” according to Mohammad Azam Dedamari, the 18th century chronicler of the khwannah was functioning normally up to the end of the Sulitans.”

This was the first known khwannah of Kashmir and it became so popular or that
5. Mir Syed Ali Hamdani:
Mir Syed Ali Hamdani is marked among highly influential Sufis who worked hard for social and religious rejuvenation in Kashmir. His coming to Kashmir opened the doors of a new Kashmir during the reign of Qutabuddin 783/1384 with his followers religious scholars, mystics, and artisans. He was warmly welcomed by the ruler and got suffa to stay in Alaudin Pura. Vistas in the history of Kashmir, by his religious fervor energetic, and live cultural change, religious ethics, political and economic system and. Lingu. Franca. He arrived during the time of Sayyid Ali according to sources. Muslims were not at large in number and it is also evident from the fact that a large number of non-Muslims formed the main prop of the government. And the Muslims who were small in numbers were engrossed in ancestral traditions and customs and even Sultan used to forn every morning, and participate in the Vagna ceremony. Sayyid Ali was a kubrawi Sufi and he worked hard to bring the people out from the unnecessary disgusting customs, they were up and it was his efforts which made a number of people in the valley accept Islam.

The coinage of fraud and biased history is made clear by the stones which entailed a number of controversial and stereotypical evidences regarding Sayyid in which it is mentioned that he did not share a healthy relation with Sultan and that he left Kashmir in disgust and many more. But there are no sources in support of the following evidence. However he instructed Muslim rulers to impose various kinds of taxes to non-Muslim subjects (Dhakhirat-ul-Muluk), but he never forced Sultan to enforce Islamic law in the empire or to make it a complete Islamic state. Many historians have created the impression that Syed's attitude and approach towards the Hindus of Kashmir was discriminatory. The views are based on Syeds theoretical formulations and rules and regulations for the dhimms and non Muslims in his magnum opus Zakhizat ul Muluk. Without a deep understanding in the boarder perspective of the mentioned rules and their imposition in an Islamic State, they even forget the saints historical role in kashmirs cultural change which was guided both by expediency and wisdom.

Sayyad Ali's Attitude towards non-Muslims is greatly reflected in one of the letters he wrote to sultan from Pahki in 1379.

"Pakhki is described as consisting of the whole of the territory between Kashi- mir in the east and the Indus in the west including the lower valley of the Kishanganga and the valley of streams which flow into the later."

At the time of this departure from the valley which included the following verses.

گی بر جمل عن پار آنار و تر
زلفک چکو ی کچر پر چکی طات

If the Brahmin peeps into my (inner) condition, he will throw me out of his sight. If that he would not allow a wicked man like me to present myself before the idol. If the Brahmin peeps into my (inner) condition, he will throw me out of his sight. If that he would not allow a wicked man like me to present myself before the idol.

The sultan considered Sayyad Ali his spiritual guide and gave him the little "Shah-i-Hidayat" Qutabuddin grave to the sayyad, and his name is today called Bulbul Langar. It was not only this that Sultan Sadruddin built a mosque, which too stands on the original site, is also famous by this name.

Sayyad in his short span preached both the exoteric and esoteric aspects of Islam in his valley through his mystical thinking and work. He showed an actuate disposition of people and through his mystical thinking and work. He showed an actuate disposition of people and through his mystical thinking and work. He showed an actuate disposition of people.

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Sayyad in his short span preached both the exoteric and esoteric aspects of Islam in his valley through his mystical thinking and work. He showed a great deal of interest in grasping the essential elements of popular Kashmiri religious culture and ethics. He commanded the disciples and followers to recite Aurad-i-Falthiya in the mosque.

"The dhikr was the major activity of the Kubrawi order in Kashmir, So much that regular attendance at the khanqah-i- Mualla seems to have become, for practical purposes, the best index of membership. the social aspect of dhikr was of fundamental significance."