MUGHAL LEGACY IN KASHMIR TOURISM

A Thesis

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CERTIFICATE

This is to certify that the thesis entitled **"MUGHAL LEGACY IN KASHMIR TOURISM"** is a bonafide research work done by **Mr. ZAHOOR YOUSF SOFI, (Roll No. 1502050020),** Ph.D. Research Scholar, Department of History, Annamalai University who carried out research under my supervision. Certified further, that to the best of my knowledge this thesis has not previously formed the basis for the award of any Degree, Diploma, Associateship, Fellowship or other similar title to the candidate.

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CHAPTER I

PROFILE OF KASHMIR

The State of Jammu and Kashmir lies on the northern fringes of Indian subcontinent and exhibits a varied geography. It is like a jewel in the map of India. In 1947, 45 percent of its territory became the northern most state of the Indian union. The total area of state is 2,22,236 sq. kms. Including 78,114 sq. km under occupation of Pakistan, 5,180 Sq.kms handed over by Pakistan to China, and 37,555 sq. kms is under occupation of China[1]. It shares its borders with China in the east, Pakistan in the West, Afghanistan, and Russia in the North and plains of Punjab and Himachal in the south and southeast. It extends 640 kms in length and from East to West over 480 kms in breadth. The state, richly endowed with natural resources and competitive advantages, stretches from 37°17' to 36°58' N latitude and 73°26' to 80°30' E longitude. Morphologically the state of Jammu and Kashmir can be divided into three main district physiographic units Jammu, Kashmir, and Ladakh, which differ from each other not only in topography but also in culture[2].

Kashmir Valley is one of the loveliest spots of the world. Against the background of lush fields, forest clad mountains, network of crystalline streams and babbling brooks, and the village look picturesque[3] shows every inch of Kashmir looks beautiful. Its scenic beauty, salubrious climate, sacred shrines, and hospitality nature of the people have truly made it more fascinating. The valley of Kashmir, which is

situated in the bosom of the Western Himalayas at an elevation of 6000 ft. and is encircled by an unbroken chain of heaven high mountains the scenic and beautiful valley is open to view, beyond the Pirpanjal after crossing the Banihal Tunnel. The valley of Kashmir presents an interesting morphology and the various regions on the criterion of geographical configuration are (i) the Valley floor (ii) the Kerawas (iii) the side valley and (iv) the Mountain ranges. The average height of the valley is about 1850 meters above the sea level. However, the surrounding mountains are at an altitude of about 3000 - 4000 meters[4]. North, east, west, range after range of mountains guard the valley from the outer world and the south it is out off from the Punjab by rocky barriers.

According to folk etymology, the name "Kashmir" means, "desiccated land" (In Sanskrit: Ka means water and shimeera means desiccate). In Rajatarangini, (history of Kashmir written by Kalhana in mid-12th century) and Nilamatpurana (oldest record of the legend), it is said that the Kashmir Valley was once the great lake Satisar (the Lake of the goddess Sati, also known as Durga), home to ferocious demons[5]. According to Hindu mythology, the lake was drained by the great rishi Kashyapa, son of Marichi and grandson of Brahma, by cutting the gap in the hills at Baramulla (Varaha-mula). When the lake had been drained, Kashyapa asked people (Brahamans) from the plains and made them settle there[6]. The name of Kashyapa was connected with the draining of the lake and the chief town or collection of dwellings in the valley was called *Kashyapa-pura*, which later came to be known as

Kashyapamar or *Kashmar* later Kashmir[7]. However, some historians are of the opinion that when the people of Kash caste settled here permanently the valley came to be known as Kashmir. Kashmir is known by many other names also the Greeks called it *Kaspeiria,* while the Chinese named it *Shie-in* or *Kia-Shi-Lo*. The Tibetans called its *Kanapal* and Dards named it *Kashart*[8]. Another account is available, according to which the brother of Vishnu Balabhadra drained the lake with his ploughshare, where upon Vishnu slew the demon. Geologists corroborated the story only so far as the existence of the lake[9].

Kashmir Rulers: An overview

Historically speaking Kashmir had been ruled by different dynasties Kalhana in his book Rajatarangini stated that the history of Kashmir started just before the great Mahabharat war. According to him the first king who ruled over Kashmir is Gonanda I, his reign is placed 3120-3103 B.C.E. (653 Kali-era)[10], Gonanada died while fought a war against Krishna for jarasanda at Mathura. Gonanda's son Damodra then occupied the throne of Kashmir. After first gonanda dynasty, Kashmir was under the rule of Mauryan. History shows that Kashmir (250 B.C.E.) became a political part of India for the first time when Ashoka extended his control over the state. Ashoka founded the old city of Srinagar known now as *"Pandrethan"*. He built a Shiva Temple, at *Vijeshwari* (modern Bijbehra), thus winning the heart of the local population, who were mostly worshippers of Lord Shiva. Buddhism came to Kashmir during the reign of Ashoka, and spread rapidly by the time of Kushana

Empire in first century B.C.E., Ashoka himself built many stupas the rule of Ashoka was followed by Jaluka, who is mentioned in Rajatarangni as his son[12].

In the first century B.C.E., the valley was invaded by the Kushans from north-west China who had succeeded in conquering the whole of northern India. King Kanishka, who converted to Buddhism, also loved Kashmir and often held his court in the valley. According to Kalhana among the kushan rulers, whose power extended to Kashmir includes Huska, Juska and Kaniska, each of them is credited with the foundation of a town, christened after their respective names, Hushkapura, Jushkapura and Kanishkapura[13]. The Kushan Kings also built many temples and Vihars. Kanishka held the third great council of the Buddhist church at "Kundalvan". The white Huns began their raids in Kashmir in the first half of the sixth century C.E., during the rule of Mihirakula the people were treated as worse than beasts[14]. Kalhana describe in his Rajatarangni, people could forecast his arrival by seeing vultures that flew ahead of him, after Mihirakula, the Huns ruled Kashmir for few years.

The throne of Kashmir next passed to Meghavahana. The founder of second Gonanad dynasty in Kashmir and was son of Gopaditya, a great grandson of Yudhisthira. He was living in exile at Gandhara and return to his country on the invitation of the ex-king's ministers. He put a ban on the slaughter of animals even for sacrificial purpose, and gave financial assistance to the butchers for earning "sinless livehood." Kalhana narrates some stories, which indicate a pressure on the

king for this decision but he remain on his decision. The next king Sresthasena was also known by the names of Parvarasena and Tunjana II. His elder son, Hiranya while his younger one Toramana became the heir apparent, succeeded him. The dynasty ends with the death of these two brothers without leaving any heir. On the request of people of Kashmir, an unidentified king Vikramadity Harsa of Ujjain is said to have then filled up vacant throne by a Brahman poet named matrigupta. The other kings who ruled the Kashmir after the death of Vikramadity Harsa were Pravarasena II, Yudhisthira II, Ranaditya and the last king of this dynasty was Baladity. After this dynasty, the well-known Karkota dynasty ascended on the throne of Kashmir.

During the establishment of Karkota dynasty (627 C.E.) that the Chinese savant Heun Tsang (631 C.E.) came on a pilgrimage to Kashmir. Buddhism then was in a condition of decay in Kashmir as become evident from his remark "that the kingdom is not much given to faith and the temples of the heretics are their sole concern[15]." Durlabvardhana, who was a very powerful monarch, founded the Karkota dynasty. According to kalhana, he was the son of Karkota Naga, a legendary figure among the Nagas who among the early inhabitants of Kashmir, it is because of this reason that the dynasty by him come to be known as Karkota. Durlabhavardhana died in 661 C.E., and his son Durlabhaka ascended the throne under the title of Pratapadity II, and his eldest son Chardrapida, in 713 C.E[16], succeeded him.

The most important king of the Karkota dynasty was Lalitaditya who ruled over Kashmir from 724-761 C.E. During his reign, Kashmir reached the highest peak of military glory. He lead successful expeditions in the south as for as Kanauj and held sway over a major portion of the Punjab in the south Baltistan in the north[17]. He was great administrator, constructed temples of Martand, and lifted his country to the zenith of fame. Number of rulers in quick, succession Kuvhalayaida and Jayapida followed Lalitaditya. After the downfall of Karkota dynasty Kashmir came under the rule of Utpala dynasty which produced one of the finest king Avantivarman (855-883 C.E.), and was the first Vaishnavite king of Kashmir. He was a great builder who founded Avantipur in the south of Kashmir valley. During his reign, Kashmir became the land of peace, piety and plenty, new towns, temples, and Mathas were constructed. He constructed the two majestic temples of Avantiswami and Avantishwara. During his reign, Hinduism gained its prominence[18]. After the death of Avantivarman many ruler of this dynasty ruled Kashmir, including his son Samkaravarman, Sugandha and successors of Suganddha upto 939 C.E. After the downfall of Utpala dynasty Kashmir came under many Hindu dynasties who ruled Kashmir, these dynasties are Gupta Brahmin dynasty (939-1012 C.E.), ten Brahmin kings ruled Kashmir for 76 years. Lohara dynasty I (1012-1110 C.E.), six kings ruled Kashmir for 98 years[19]. Agni Vemsa or Brahma-Kshatra kings of Kashmir (1110-1148 C.E.), five kings ruled Kashmir for 38 years. Lohar dynasty II (1012-1320 C.E.), ruled Kashmir for 308 years and the last king of this dynasty was

Udayandeva who ruled fifteen years after his brother's death. He was died in 1339 C.E., and paved the way for the establishment of Muslim rule in Kashmir.

Sultanate Period

The conditions in which Kashmir came to have Muslim rulers indicate that the Hindu kings had become powerless of their office. At the beginning of 14th century Sinha Deva, the Hindu king, had fled before a Tartar invasion and his minister Ram Chandra attempted the task of restoring the order. Ram Chandra with two men who were intended to change the character of reigning dynasty. Rainchan Shah, and the Shah Mirza, better known as Shah Mir, was the two persons who were accompanied with Ram Chandra. Rainchan Shah had came from Tibet, and the Shah Mir from Swat, in opposite direction, both were received by Sinha Deva and given employment[20]. Muslim rule in Kashmir was established in the fourteenth century when Rinchan Shah an adventurer from Tibet, "seized power and embraced Islam". Rinchan Shah (1320-23 C.E) assumed the title Sadr-ud-Din was the son of a Ladakh's chief, and fled from Ladakh and came to Kashmir. Ram Chandra was killed and thus Rinchan occupied the throne at the end of 1320 C.E., he married the sister of Ram Chandra named Kota Rani. Rinchan conversion to Islam was from the hands of Sayyid Sharaf-ud-din, commonly known as Bulbul Shah, belonging to Suharawardy order of sufis[21]. He built Bulbul Lanker and Khankah. Rinchan Shah died after ruling for about two years and seven months. Aprana Rao quotes it from Jonaraja, in the words of Janaraja Rinchana's age was the "golden age". One more thing is

that Brahmans were of the understanding that the sultan was not against their religion. It was fact that the sultan never indulged in the religious matters of the Hindus or Buddhists. The sultan treated his subjects without any discrimination based on religion. On the death of Rinchan Shah, his wife invited her brother-in-law Udyandeva from Gandhara. Udyandeva ruled over Kashmir for a period of fifteen years, two months and two days. He died in February 1339 C.E., Kota Rani shifting to Anderkot, she was having the knowledge about the growing power of the Shah Mir and declared herself the ruler of Kashmir. On the other hand Shah Mir planned to murder of her prime minister through an act of conspiracy. Shah Mir imprisoned the Kota Rani with her two sons and himself ascended the throne of Kashmir. In this way, the Hindu rule ended in Kashmir with the death of Kota Rani in 1339 C.E[22]. Kashmir came under the rule of another Muslim ruler Shah Mir under the title of Shams-ud-Din in 1339 C. E[23]., his eldest son Sultan Jamsheed (1342-43 C.E.) succeeded Shah Mir. His younger brother Ali Sher rebelled against him and defeated him near about Avantipura. Sultan Alaud-din Ali Sher (1343-60 C.E.) repair many buildings and found Alauddin pura. His eldest son Sultan Shah-ud-Din (1360-78 C.E.) followed him. After the death of sultan Shihab-ud-din, his brother Hindal ascended the throne in 1373 C.E., with the title of Sultan Qutub-du-din. During his rule, a remarkable Sufi Mir Sayyid Ali Hamdani came to Kashmir and he was highly regarded by the sultan. On the death of Qutb-ud-Din, his son Sultan Sikandar succeeded him in 1394 C.E., the most among these Muslim rulers has been Skinder the Iconoclast

(1394-1417 C.E.)[24]. He has cut a very sorry figure in the annals of Kashmir by persecuting the Hindus and demolishing their temples. He burnt seven maunds of sacred threads of the murdered Brahmans and put his severe hands upon the temple of Martand and other temples at Avantipur, Pandrethan, Ganeshabal and Bijbihara. The rule of Sultan is known as a reign of terror who gave the Kashmir Pandiths the option either to embrace Islam or leave the valley[25]. Sultan Sikander's rule of Kashmir is considered worst in Muslim Period. Skinder was succeeded by his son Ali Shah (1417-20 C. E.), he also waged war against Hindus, and there was all round chaos. The Protection of property was unknown, and privileges and facilities were given only to Muslims[26].

The most remarkable Muslim ruler was Zain-ul-Abiden (1420-70 C. E.) popularly known as Bad Shah or Great King whose reign is rightly the 'happiest for the people of Kashmir and a golden era of tolerance and progress' when canals and bridges were built, when religious and arts were flourished; when a library was collected, and when a university was established. In short, Lord Birdwood writes, 'all that the dreamer could hope for in so fair a country was for a time fulfilled'[27]. He remitted the Jazia or poll tax on Hindus, taught them Persian, and encouraged them by grants of land and in many other ways. He repaired some of the Hindus temples, among others the temple on the Takht-i-Sulaiman, and he revived Hindu learning. Zain-ul-Abiden was succeeded by his son Hija Khan (1470-72 C. E.) under the title of Haider Shah was drunkard and profligate, whose weakness gave the Chaks the opportunity for the aggrandizement of power[28].

The origin of the Chaks is little known,(1561-87 C.E.) but their pluck and patience suggest that they came from the country of Dards. During Raja Simhadev's reign, as said before, a certain Lankar Chak secured a job in the king's services, with the advanced of time his clan grew in number and influence. The first Chak is said to have been born of a Kashmiri women and an amorous demon. The Chaks were Shiahs Muslims. Ghazi Chak (1561-63 C.E.) was the first ruler and was the descendant of Lankar Chak. Seven rulers of this line were destined to rule upon the throne of Kashmir. Gazi Chak was the first ruler of the Chak dynasty ruled from 1555 to 1563 C.E., and re-occupied the territories, which were drawn away from their hands earlier. Husain Shah ascended the throne in 1563 C.E., and ruled up to 1570 C.E., was a kind and tolerant ruler than his brother and attentive about well-being of his subject[29]. Ali Khan ascended the throne with the title of Ali shah Chak. He was also an intelligent and just ruler like his brother Husain Shah Chak. He showed admiration towards the saint and *faqirs*. Shaikh Hamza says, to his disciple Baba Daawud Khaki about Sultan that he was good ruler to the Sunnis. Ali shah died while playing polo in the plain of the Idgah. He was succeeded by his son Yussuf Shah Chak I in 1579 C.E. In the mean time in 1578, C.E. for some time Sayyid Mubark Khan Baihaqi was also professed as ruler. From 1579 to 1580 C.E. Badi-ud-Din also called Gauhar Shah generally called Lohur Chak was installed on the throne of Kashmir with the help of Abdal Bhat, with the support and consent of the commanders of this land. Yusuf Shah went to the Akbar's court at Fathpur Sikri on 2nd January 1580 C.E. to seek

help to regain his kingdom. However, Yusuf Shah on Muhammad bhat's advice that emperor Akbar would be better for him to march alone with a view to sound his fellow citizens. In this way, he again in 1580 C.E. re-established his kingdom and ruled Kashmir for five years[30]. The last Chak ruler was Yaqub Khan who was put on throne by the nobles of Kashmir from 1585-1586 C.E. In 28th June 1586 C.E., he was defeated by Mughal army under the command of Qaism Khan. He was the last Muslim independent ruler of Kashmir and died at Kishtwar in 1588 C.E. They were petty kings, one, and all, expect that one Yousuf Shah Chak founded Gulmarg and the other Hassan Chak gave his daughter in marriage to Saleem, the future Jahangir[31].

Mughals 1586-1753

The conquest of the valley by the Mughals is generally regarded as marking the beginning of Kashmir's modern history. The Mughal rule in Kashmir is marked by peace and prosperity. It was the most frequented summer resort of the Mughal Empires, who built palaces for themselves and Sarais for poor subjects, gardens for recreation and forts for defense. For nearly two centuries, Kashmir was the northernmost point of an empire whose power base was situated in Delhi. Akbar visited Kashmir in three times, his political pre-occupations left him little leisure to undertake long journeys. He was such a ruler that he saw to that those who left in control faithfully carried out his orders and the people were happy under them[32]. His son Jahangir, who ascended the throne in 1605 C.E., is perhaps best remembered for his love of

the valley, succeeded Akbar. During his reign, Jahangir beautified Kashmir with over more than 700 gardens. On his deathbed, he was reportedly asked if there was anything he wanted, to which he replied: 'Nothing but Kashmir.' Shah Jahan, his son who succeeded him in 1627 C.E., also loved Kashmir and the valley became a popular place of refuge for the Mughal nobility away from the plains of India during the hot summers. The last great Mughal ruler Aurangzeb, who came to the throne in 1658 C.E., was the last of the Mughal Emperors to make any impact on Kashmir's history. When he made his first visit to Kashmir in 1665 C.E., the French doctor, François Bernier, whose enthusiasm for Kashmir undoubtedly influenced future travelers, accompanied him. He was charmed with Kashmir. The kingdom surpasses in beauty all that his warm imagination had anticipated. Unlike Akbar, Aurangzeb was intolerant of other religions and the memory of his reign is tarnished by his persecution of Hindus and Shias Muslims. Brahmins however, retained within the administration and opportunities existed for both Muslims and Hindus to prosper on merit and learning. The end of Aurangzeb's rule and the war of succession between his three sons after his death in 1707 C.E., led to a steady decline of Mughal rule in Kashmir[33].

Afghans 1753-1819

The period of Afghan rule over Kashmir is a short one was sixty-seven years from 1752-1819 C.E. Ahmad Shah Durrani, the ruler of Afghanistan, the Kabul replaced Delhi as the center of authority for Kashmir. Ahmad Shah was brutal ruler, who had responsible for

the murder of his own master, set the character of brutality unrelieved by any humanitarian feeling or interest in culture that is maintained during these sixty-seven[34]. The Afghan rule is allegedly the darkest period in the history of the state. Kashmir Once again fell from the frying pan into the fire and became subject to the tyrannical rule. Lawrence said, "that time was brutal dictatorship; unrelieved by good work of loyalty or honour". The whole period was a period of cruel reign and flagrant tyranny was common everywhere. Kashmir remained under the rule of five Afghan kings, Ahmad Shah Abadli (1753-72), Timur Shah (1772-93), Zaman Shah (1793-1800), and Shah Shuja and Mahmud Shah (1801-19). They sent their governors to rule Kashmir, twenty governors and deputy governors, directly rule over Kashmir. The curse of this period was that the governors were not faithful to their masters. They remained on the look out to seize an opportunity when they would declare themselves independent[35]. The result was few constructive measures were contemplated and fewer still carried out. According to Dr. Sufi, Mughals and Afghans discountenanced military service for Kashmiris, and Brahmins, Shias were not treated properly. Kashmiris experienced the cruel oppression of Afghan rule, the short but evil period of the Durani. Governors from Kabul plundered and tortured the people of Kashmir[36].

Sikhs 1819-1846

The ruler of the Sikhs at the time of Kashmir's annexation was Ranjit Singh, known by the Lion of Punjab. Ranjit had an ardent desire to visit his new

province and wrote a letter: "Would that only once in his life he could enjoy the delight of wandering through the gardens of Kashmir fragrant with almond blossoms, and of sitting on the fresh green turf"[37]. However, for various reasons his visit was postponed, and he died without having seen the almond blossoms he had longed to see or the green turf on which he had desired to sit. The beginning of eighteen century, Sikh power had risen in the Punjab and a people exploited and harassed by Pathan Governors looked forward to a Sikh invasion for relief. Actually, a noble of the valley, Birbal Dar, stealthily reached the Sikh court at Lahore to press upon Ranjit Singh the possibility of invading Kashmir. Earlier the Sikhs had corporate with the Afghan forces in crushing a revolt by the Afghan governor of Kashmir. In 1814, Ranjit Singh led his troops into the valley but retreated hastily based on unfounded information that his troops in one sector had been routed. By 1819, the troops finally occupied Kashmir[38]. Lawrence wrote, "It must have been an intense relief to all classes in Kashmir to see the downfall of the evil rule of the Pathans and to none was the relief greater than to the peasants who had been cruelly fleeced by the rapacious Sirdars of Kabul. Lawrence does not mean to suggest that the Sikh rule was benign or good, but it was at any rate better than that of Pathans[39]." The Sikh ruler did practically nothing to better the deplorable condition of the people. On the other hand, the Sikh soldiers and Kutwals perpetrated untold persecution on the poor Kashmiris. The Sikhs continued the ancient practice of *Begar* more harshly. The Sikhs were not so barbarically cruel, but they were hard and rough masters[40].

The chief aim of the Governors who were deputed from Lahore was to amass as much wealth as was possible, and with the money, they bought their immunity from the wrath of the Sikh ruler Mahraja Hari Singh, who manifested his concern on more than one occasion over the sufferings of a Kashmiri people. After the conquest of the country by the Sikhs, Dewan Chand remained in charge of the countries administration[41]. The important Governors during the Sikh rule were Moti Ram, Kirpa Ram, Bhim Singh, Sher Singh, Mian Singh, Ghulam Mohudin and Imamudin were not all respected in Kashmir. Kirpa ram was a man of little virtue; Moti Ram was oppressive to the Muslims. Sher Singh "abandoned himself to enjoyment" and a terrible famine reduced the population twenty-five percent during his time. Man Singh was strong, well meaning and wanted to control the Sikh army services. The last two governors actually ruled after the death of Ranjit Singh but were too weak to assert against the descendent Sikh power. In 1845, Lord Herdinage declared war against the Sikhs, and some of their general's betrayed Sikh army, because of which was defeated in 1846. The English occupied Lahore on 20th Febuary 1846, and the treaty of Lahore was signed[42].

The ascendancy of Dogras, Rajputs of Jammu, was as devious as interesting. Dogras were an Indo-Aryan ethnic tribe. The Dogras migrated many centuries ago from Rajputana (Rajesthan) to the hilly areas of Jammu. They lived permanently in the Jammu region of Jammu and Kashmir State and in adjoining areas of Punjab, Himachal Pradesh, and northern Pakistan. They spoke their own language, Dogri, which was recognized as one

of the national languages of India in 2003. Most Dogras are Hindus, but some are also Muslims and Sikhs[43]. Dogras had joined Sikh army in the wake of annexation of Jammu and Kashmir by Maharaja Ranjit Singh of Lahore. Gulab Singh was recognized as Raja of Jammu in 1820, and in 1832, Gulab Singh took the conquest of Ladakh. After the death of Maharaja Ranjit Singh in 1839, the Sikh kingdom fell prey to a war of succession. The Britishers was on the look out to annex territories of Ranjit Singh. At last, the defeat of Sikh army at the hands of the British in a fierce battle of Subraon on 10th February, 1846. Under the Treaty of Lahore signed on March 9, 1846, the Sikhs ceded the whole country situated between the river Beas and Indus, including Hazara to the British[44]. Another treaty, after the treaty of Lahore, was signed on 16, March 1846, by which the British who had by then became undisputed masters of India, transferred and made independent position to the Maharaja Gulab Singh, all the hilly and mountainous country situated to the east of Indus and west of Ravi river(*i.e.* the valley of Kashmir). In consideration of this transfer, Maharaja Gulab Singh paid to the British government the sum of 75 lakhs of rupees. Therefore, Maharaja Gulab Singh laid the foundation of Jammu and Kashmir State in 1846 and Kashmir came under the control of Dogras[45]. The Dogras ruled the Kashmir from 1846-1947.

From 1846-1947 four Dogras rulers are ruled in Jammu and Kashmir. Maharaja Gulab Singh was the first Dogra ruler of Kashmir who ruled from 1846-1857 only for 11 years and was succeeded by his son Ranbir Singh in 1857 and ruled up to 1885. In 1885, Maharaja Sir

Pratap Singh ascended the throne and he ruled for a period of 40 years. He carried out the real modernization of the state and several progressive reforms. Sir Walter Lawrence brought the first assessment of land revenue system in the state on scientific lines. The two mountain roads, Jhelum valley road, and Banihal Cart were built by linking the state with the rest of India[46]. There was development in the means of communication and telegraphs. Telephones and post offices were opened in many places. Two first grade colleges were founded at Jammu and Srinagar with a network of schools spread all over the country to fight ignorance and illiteracy. Two up-to-date hospitals were also opened one at Jammu and second at Srinagar[47].

The last Dogra ruler of Kashmir was Maharaja Hari Singh the nephew of Maharaja Pratap Singh whose rule ended in 1947, when India got independence from the British yolk and Jammu and Kashmir State acceded to newly independent Indian union[48]. Although the valley of Kashmir had been added to the Dogras possessions, the Kashmiris always felt that the Dogras considered Jammu as their home and the valley as a conquered territory. During the period of Dogra rule, the people of Kashmir remained a sage of poverty and oppression. Everything and everybody was taxed. Production of silk, saffron, paper, tobacco, wine, and salt as well as the sale of grain was in the hands of the state. The state police ruled mercilessly. For minor offenses, people were thrown in jail, often without trial. It was a capital offense for a Muslim to kill a cow, and was imprisonment for 10 years[49].

In August 1947, the British left the Indian subcontinent after partitioning the Indian subcontinent into two independent nation states, India and Pakistan on religious and communal lines. There were more than 562[50] princely states in British Indian Empire, which were ruled by Maharajas, Nawabs, and Rajas under the sovereignty of the British crown. On the lapse of British paramountancy, these rulers were legally free to decide whether, either to join of the two new states or to remain independent, according to Indian Independence Act 1947[51].

On 12th August, 1947 meanwhile, the Maharaja's regime had concluded a so called "standstill agreement" with India and Pakistan, under this agreement the Pakistan government assumed charge of Jammu and Kashmir's post and telegraph system and undertook to supply the state with food stuffs and other essential commodities. The Pakistan signed the agreement on 15th August 1947, but India asked the state to send representatives to Delhi for negotiations[52], but no standstill agreement was ever signed. The Maharaja continued to dither, violence brooks in the Jammu and Poonch where sections of local Muslims wanted to merge with Pakistan. There was a similar revolt in the northern hill territory of Gilgit. In violating the standstill agreement, Pakistan stopped the passage of food and other essential commodities to Jammu and Kashmir through her territory. Therefore, the standstill agreements, which the state was trying simultaneously to conclude with the two countries, were interrupted[53].

The tribal invasion from Pakistan caused by raiders made the Maharaja feel insecure, sent an urgent request to New Delhi for military assistance to repulse the raiders[54] . After a quick assessment of the crises, the top Indian leaders were made to oblige, however Nehru, Patel and others were advised by Lord Mountbatten, governor general of the Indian dominion not to send in troops without first securing the accession of Jammu and Kashmir to India. Accordingly, the beleaguered Maharaja signed the formal "instrument of accession" to India-ceding to federal government as per normal practice, jurisdiction over defence, foreign affairs, and communications – and handed it over to an emissary of the Indian government in Jammu city, who flew back to Delhi with all important documents. The following day 27th October, Mountbatten replied to the Maharaja accepting accession, but noted that once law and order had been restored and the invaders expelled the accession should be ratified by "a reference of people"[55]. The Letter of Instrument of Accession to India, which stands controversial ever since, and with that Instrument of Accession, the Kashmir dispute has started into the faces of the two neighbours for nearly about seven decades now.

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CHAPTER II

Mughal Governance in Kashmir

The Mughals or Mongols, inhabitants of the vast steppe-land of the central Asia, were a race of war like nomads. Their chequered history is dominated by the exploits of the conqueror, Genghis Khan, who brought under his banner the various Mongol tribes and clans and established vast empire extending almost all over northern Asia. The neighboring peoples and countries stood in constant awe and dread of his hunting Mongol hordes. It was in the 13th century C.E., that the rich plains of northern India felt the severity of Genghis's scourge when he carried fire and sword to its towns and villages. After Genghis Khan, the branches of the tree spread different directions. He had four sons among whom the territories of the empire were distributed. Mirza haider Dughlat in his Tarikh-i-Rashidi writes, "In assigning his dominions to his four sons, Genghis Khan appears to have followed an ancient Mughal custom. The sons of a chief usually ruled, as their father's deputies, over certain nations or clans, and at his death, each received, as an appanage, the section of the population, which had been under his care. Thus the distribution was tribal than territorial, and the tribes, which were in most case nomadic, shifted their abode, or were driven by enemies to migrate from one district to another…."

In this way, various branches of the Mughal dynasty shot forth. The Mughals who established their famous empire in India belong to the "Chagatai branch

of Mughal dynasty," after the name of Genghis's second son, Chaghatai khan. In reality they descendants of Timur, the central Asian Turkish king who claimed the Central Asian Mongols lost the purity of blood through inter- marriages with other tribes and this holds true of the 'Mughals of India'. Ney Elias and Edward Denision Ross in his translation of the Tarikh-i-Rashidi: "it will hardly be disputed that not alone Babar himself, but some of his more immediate ancestors, were to all intent and purposes Turks. This was the case not in the acquisition of language and manners, but by intermixture of blood; while his successors whose portraits, painted in India, are extant at the present day, shows no trace in their features of descent from a mongoloid race. It is said that Babar's grandfather (sultan Abu Said of Khorasan, 1452-67 C.E.) was described by a Khiwan contemporary, who visited him as a very handsome man with a full beard and unlike a Mughal."

Political history of the nation of the world during various periods affords interesting comparison in the events taking shape at some stage or the other of their socio-political evolution. India on the eve of the Mughal rule is unmistakably compared by observes with England on the eve of the rise of the Tudors. The people of both countries were smarting under the oppression of feudal lords who were heading for supremacy over one another and the king at the centre was but a puppet in their hands. India of those days was just a conglomeration of independent states with a normal head at the centre whose jurisdiction was circumscribed within the four walls of his headquarters. for example in Northern India, areas like Bengal,

Bihar, jaunpur, Kashmir, multan, Sindh, Malwa, Gujarat, and Mewar were independent while in the Deccan there were two independent states of Bahamni and Vijaynagar. This era of medieval aristocracy of Afghans, as it is called, lasted over three centuries in India commencing from Qutb-ud-din Aibak in 1206 C.E., and culminating in 1526 C.E., when Babar the Mughal defeated the last of the Afghan rulers, Ibrahim Lodi, in the battle of panipat. Ibrahim Lodi is cruel and inefficient king was unable to govern the country and subdue the warring feudal lords. He could not undo the wrongs committed and administrative blunders made by his predecessors from time to time. The government was theocratic and the religious heads were in the forefront of all the administrative activities. Religious persecution on the part of rulers was one of rulers was one of the main reasons for the their losing the sympathies of the suffering people who joined hands with other disgruntled elements and rose in revolt against the existing cruelties inflicted on them. Ibrahim adopted high-handed measures to put down their risings. This further aggravated the trouble resulting in widespread discontent and unrest.

One of the most vicious legacies of this time was the *jagirdari* system that continued even long after the end of the Mughal rule in India. These *jagidars*, like the barons of the pre-Tudor period were a source of constant menace to the ruler whom they could give a united front and dethrone and oust any moment. India at that time needed a strong central government, which would put down all these warring elements and consolidate afresh the shattered fabric of a united India politically and economically.

A change of the rule was thus the demand of the day. Mughal on the soil of India, an era of peace and plenty was ushered in. it was during the rule of the first five Mughal emperors that India saw again a political unity from north to the south, brought about no doubt by reconciling the different element in society. With this movement for the consolidation of small kingdoms and principalities into vast empire, Kashmir could not for retain its isolated position, its natural beauty and strategic position attracted early the attention of Babar, the founder of the Mughal Empire in India.

Kashmir was formally annexed to the Mughal Empire in 1586 C.E., but the process of occupation had started much earlier. With the decline of the Shahmir dynasty, the refractory nobles and claimants to the throne solicited the help of the Mughals to strengthen their own claims[1]. However, the final blow was struck by the conquest of Mirza Haidar Duglat in 1540 C.E., as the subversive activities of the nobles and the chieftains had already set in motion the process of the decay of the Shah Mir power. The internal disturbances exposed the kingdom to foreign aggression. The chaos and confusion resulted in the breakdown of the administration. The tributary states with held payment of tribute and in due course of time broke away from the kingdom. The successors of Sultan Zain-ul-Abidin were not able to administer the kingdom efficiently. This situation sopped the vitality and strength of opposition to foreign aggression.

The conquest of Kashmir by Mirza Haidar Duglat was an event of great significance and he invaded Kashmir twice, in 1533 C.E., he was acting as a commander of Sultan Sayid of Kashmir. Pursuing an expansionist policy Sultan Said directed a campaign against Ladakh, after the conquest of Ladakh, the Mirza marched against Kashmir, and he took the guards of Zojilla pass surprisingly. They were defeated but Mirza left Kashmir in the same year[2], leaving behind a demoralized army and a sultan whose pride was badly hurt.

During the next decade, the Mughal Empire suffered a terrible reverse when Sher shah defeated Humuayn. The former decided to proceed to Kashmir. Meanwhile, Abdal Magray and Regi Chak approached Mirza Haidar for help against Kaji Chak. The Mirza also suggested to Humayun to march to Kashmir, but he declined to accept their proposal on various grounds[3]. Mirza Haidar then Proceed to Kashmir in 1540 C.E., and defeated the disarrayed forces of Kashmir. The khutba was recited and coins struck in the name of Humayun, and the Mirza allowed the Nuzuk Shah to continue as Sultan. Mirza Haidar divided the entire of Kashmir among himself, Malik Abdal Magray and Malik Regi Chak[4]. The *khalisa* land shrank and the nobles were deprived of their property. In order to strengthen his position, Mirza Haidar put down the Shiites with a heavy hand. He sent a copy of *Figan Ahuat* to the Ulema of India who repudiated it and wrote a decree of remonstrance against its author and his followers who were mainly the Chaks[5], as the Chak nobility had a strong position in the kingdom. In 1550 C.E., Mirza Haidar was killed in an encounter, when the contumacious nobles join hands with the opponents[6].

Verily his death caused a vacuum in the administrative set up of the Subah, which was not filled until the administration of the Subah was reorganized on a sound footing.

Ismail Shah in 1555 C.E. succeeded Nuzuk Shah, for the second time. He was just a titular head and Ghazi Chak virtually ruled the kingdom. He did nothing to heal up the wounds of the nobles caused by the Mirza's tough rule but laid hands on the crush then further. He assassinated Malik Daulat Chak and himself became the Wazir[7]. Malik Shamsi Raina escaped to India to seek the help of Emperor Huyamun, but during his stay at the Court, Huyamun died. Shamsi Raina leaving disgusted, met Shah Abul Maali. He did not cultivate good relations with Akbar, so he was imprisoned in 1556 C.E., at Lahore. He escaped and collected a contingent of three to four hundred men at Delhi and Lahore[8]. However, Ghazi Shah forestalled the invading forces by inflicting a defeat at Hanjiera in 1558 C.E., Shah Abdul Maali had a narrow escape. This success puffed him up with inflated pride and he adopted a ruthless policy towards the suspected nobles. Meanwhile Ismail Shah died in 1557 C.E., Ghazi Shah proclaimed his nephew, Habib Shah as king. In 1561 C.E., on account of Irfan Habib's incompetence he himself ascended the throne and laid the foundation of the Chak dynasty[9]. During his regency, the refractory nobles approached Akbar. There upon Akbar dispatched Qara Bahadur with a force of 7000 soldiers against Ghazi Shah in 1564 C.E. Kashmir nobles did not back Qara Bahadur and marched towards Rajouri. Ghazi Shah also marched also against him and Mughal forces were routed with a large number

wounded and killed[10]. Qara Bahadur was made to retreat. The result of this defeat was that Akbar did not launch any attack for about twenty-six years. Gazi Shah was a strong ruler, and had oppressed the refractory elements and garrisoned the passes.

In the forthcoming years, Akbar kept a vigilant eye on the developments in Kashmir. He accredited four missions to Kashmir in order to get up-to-date information about the internal conditions. Meanwhile Ghazi Shah died of leprosy and Husain Shah in 1567 C.E succeeded him[11].

The policy of repression by Mirza Haidar towards Shai Muslims, and Shia nobals were suppressed with an iron hand, the Chak Sultans attempted to avenge the wrong committed by the Mirza. As such, the communal frenzy had the upper hand during this period. In 1568-69 C.E., Yousf Aindar, an ordinary soldier abused Qazi Habib who was hastening on horseback to lead the prayer. The Qazi punished him with worshiping and Yousf Aindar injured him with his sword[12]. The incident aroused the fooling of the Sunnis. The Ulama convened a meeting under Qazi Musa, Mulla Salih Ganai and Mulla Yousf. A decree for the execution of Yousf Aindar was issued. Hussain Shah had no alternative but to yield under their pressure. Since Qazi Habib was injured, the Shiet's considered the execution of the culprit unjustified. In the same year, Akbar had sent Mirza Muqim and Mir Yaqoob to the Court of Sultan Husain Shah. Sultan Husain Shah entrusted the case to Mirza Muqim. The envoy had a soft corner for the Shias for their belonging to the same sect. Mirza Muqim suggested

the prosecution of the defaulting Qazis. Husain Shah acted upon his advice, executed Qazi Musa and Mulla Yousf. Their bodies were dragged around the city, which caused a terror to the Sunnies[13]. This act alienated the Sunnies thoroughly and a section of them under the leadership of Mulla Abdullah, Ali Koka and Doni Koka, proceeded to the Court of Akbar to appeal to him to intervene with a view to redressing their grievances, Akbar was eagerly awaited such an opportunity. He got Mirza Muqim and Mir Yaqoob executed. Mula Abdullah, Ali Koka and Doni Koka were also imprisoned[14]. However, he sent back a daughter of Husain Shah together with the presents. A majority of the people thereafter looked Akbar for vindication of the wrongs. Soon Akbar deputed another delegation to Kashmir comprising Mulla Ashqi and Qazi Sadruddin on 1573 C.E., to ask Ali Shah to accept the Mughal suzerainty. The envoys succeeded in their mission and on their return submitted a detailed report to Akbar on the assessment of the internal condition, which was the real motive of this mission[15].

Yousf Shah in 1580 C.E. succeeded Ali Shah, but Mubarak Khan Baihaqi ousted him. The latter was on his turn deposed after a brief occupation of three months and Yousf Shah was again proclaimed as Sultan. However, on account of the mutual dissensions he was again dethroned and Lohar Chak was declared the Sultan. Disgusted and disappointed at the turn of affairs Yousf Shah Chak let for Lahore via Jammu to invoke the help of Akbar through the instrumentality of Sayyid Yousf Khan[16]. From Lahore Yousf Shah Chak was accompanied by Yousf Khan and Raja Man Singh, governor of Lahore to Fetehpur. Haidar Chak was sent back to Kashmir to keep

an eye on the developments in the kingdom, but Yousf Shah remained at the Court for about one year. A contingent was sent along with Yousf Shah Chak under the command of Raja Man Singh, Yousf Khan Mashhadi and Yousf Khan Rizvi. At advance of the Mughal army and its pressing hard, the Kashmiri nobles were alarmed. They approached Yousf Shah Chak through Abdal Bhat who convinced Yousf Shah about the futility of such conquest[17]. Leaving the Mughal forces at Sailkot Yousf Shah proceeded towards Lahore. Mohammad Bhat was awaiting Yousf Shahat Bahlolpur with an army of one thousand soldiers. He marched to Lahore post-haste and with their efforts, a contingent of 4000 men was raised to march on Kashirvia Rajouri-without any Mughal assistance. Because of the favorable conditions, Yousf Shah was able to regain his throne in 1580[18]. This act of Yousf Shah roused the jealousy and anger of the Mughal nobles who were to restore him to the monarchy of Kashmir. Akbar too was learnt of this sudden development, and the Mughal Emperor was now too enthusiastic and precipitates to bring Kashmir under his suzerainty. However, his hands were tied elsewhere to allow him to prosecute his design in right earnest.

In 1581 C.E., Akbar sent, Mirza Tahir and Mirza Salih Aqil with a *farman* demanding personal homage on the part of Yousf Shah, who was reluctant to attend the court in person because had been overwhelmed by the grandeur of Akbar's Court. He sent his son, Haider, along with envoys and some rich presents. Mirza Salih had reported to Akbar about the demoralized state of Yousf Shah[19]. Akbar sent back Shiekh Yaqoobi Sarfi and Haidar who was in the Court as a hostage with a

conciliatory letter, directing him to persuade Yousf Shah to attend the Court in person. Yousf Shah was alarmed and he sent another of his sons and successor Yaqoob with an enormous presents. Yaqoob remained at the Court for one year, and during his period, he kept Yousf Shah informed about the intentions of Akbar. Despite these ominous developments, Yousf Shah neglected administration, and failed to make vigorous efforts to meet the Mughal menace. Akbar on his part was alert, vigilant and fully determined to undertake an offensive in the north. He mobilized his army with intent to gain control across the Northern Frontier to achieve the annexation of Kashmir[20]. On the other hand Yousf Shah was slick, vacillating and unprepared and led a life of ease and comfort ignoring the portraits of the events to come and the imploring his nobles. Since Yousf Shah did not heed the imperial demand of personal homage to Akbar. The latter decided to move in person if Yousf Shah failed to come to the Court of Lahore. Yaqoob Chak learnt of all this and stole his escape from the Mughal camp advancing to Lahore and reached Kashmir to apprise Yousf Shah of the new developments[21].

Meanwhile Akbar had deputed two envoys, Hakim Ali and Bahaud Din to persuade the Sultan to attend the Court in person. Yousf Shah went to receive the envoys as for as Thana, because he was alarmed at the truancy of Yaqoob Shah[22]. The Sultan then escorted the envoys to Srinagar. He received them with great respect, but was still hesitant to agree to attend the Court in person. Some Kashmiri nobles, Baba Khalil, Baba Mahdi, and Shamas Doni threatened Yousf Shah with dire

consequences should he leaves for the Mughal Court. They also decided to depose him and install his son on the throne. The envoy left for the Court and reported to the Emperor about the state of affairs prevailing in the Suba[23].

Akbar wanted to expand his Empire in the South, which was not possible without secure Northern Frontier[24]. The growing power of Uzbek Empire, situation in Kabul, Roushnai menace and refractory attitude in the north could have easily entrapped Akbar in the South.

Above all the enthusiasm, which was roused among the nobility in Kashmir because of constant interference from Akbar, might have also cautioned Akbar. The Chak nobles decided to defend the kingdom at the cost of their lives[25]. Akbar did not allow them to consolidate their position. In spite of the onset of winter Akbar deputed a considerable force under the guidance and command of Mirza Ali Akbar Shahi and Haidar Khan in December 1585 C.E. Yousf Shah Chak moved towards Baramulla under the pressure of the nobles to meet the invading forces. The Mughal forces encamped at the narrow defile of paragana Dachan Khauura. After arraying the army, Yousf Shah marched towards the peak of Kuarmast, and the battle had already started near Beleasa[26]. The rigorous climate and the enthusiasm shown by the Kashmiri forces proved a hazard to the Mughal advance. Bhagwan Das sent a message, sued for peace, to the Yousf Shah to his camp. In the morning, Yousf Shah come down pretending to inspect his advance guard and slipped to the imperial camp along with Mirza Qasim, son of Khawaja Mahdi Koka and Latif Najar[27]. Meanwhile Sheikh Yaqoob Sarfi persuaded the zamindars of Karna to cooperate with the

Mughal forces. On the other hand, Chak nobles approached Hassan Beg to accept the command in the absence of Yaqoob. Meanwhile Yaqub escaped from the Mughal Court and was proclaimed as Sultan. He did not approve of the role of his father. Fighting continued fiercely around Beleasa[28]. Owing to the adverse climatic conditions, and the shortage and food and fodder, the Mughal forces were disheartened. Meanwhile alarming news came from Kabul as to Shamsuddins reverse. Under these circumstances, Raja Bhawan Das sued for peace, and a treaty was concluded partly setting out terms with Yousf Shah and partly with the new Sultan, Yaqoob Shah. Yousf Shah was promised safety of life and restoration of kingdom of Kashmir[29]. Akbar did not ratify the treaty and Yousf Shah was handed over to Todar Mal as an ordinary prisoner. However, on the departure of Mughal forces, Yaqoob Shah asserted his position as independent Sultan under the title of Shah Ismail. Since Akbar could not tolerate such a state of affairs, he was so much annoyed with Raja Bhawan Das that he was not granted audience for a long time[30]. In 1586 C.E., Akbar asked Shah Rukh Mirza to attack Kashmir, but he was reluctant to comply with because of his experiences. On the other hand Shah Ismail over estimated his successes. He did not try to bring closer together with the two Muslim sects. Being a Shai of extreme views, he asked Qazi Musa to include the name of Ali in the prayer call, on his refusal Qazi Musa was assassinated[31]. His religious fanaticism and extremism alienated the Sunnies from Ismail Shah. The Shahmiri nobility was also active from the very begining to over throw the Chak rule[32].

It is already mentioned above Shaikh Yaqoobi Sarfi had led the first expedition and persuaded the Kashmiris for submission played a vital role against Yaqoob Shah. He had considerable influence over the Kashmiris, therefore, he was deputed along with Mohammad Qasim Khan Mir Bahar to the expedition while he was in the Court Baba Dawood Khaki also met him and informed him about the developments[33]. Meanwhile the victorious Mughal army crossed into Kashmir and after a few skirmishes Mohammad Qasim Khan entered the capital on 16th October, 1586 C.E. Kashmiri forces were demoralized and disintegrated, but they restored to guerilla warfare. Mohammad Qasim Khan was so much demoralized by the continued pressure and harassment from the Kashmiris that he sent in his resignation to Akbar[34], but he was not spared. On both sides, there was considerably loss of life and property, and each of them tried to overpower the other and regain the control over their strategic points. However, the arrival of fresh contingent under the command of Yousf Khan Rizvi infused new blood in the Mughal army. Kashmiri forces gave way under the pressure of Mughals, and Yaqoob Chak fled to Kashtawar[35]. In order to weed out refractory nobles both humans and deceitful means were to consolidate their newly acquired territory. The demoralized nobles were persuaded to trust the Mughals, while on the other hand the hostile nobles were crushed. The policy of pacification began to bear fruit and on the instigation of Mohammad Bhat, Lauhar Chak, son of Ibrahim Chak and Ismail Naik surrendered before Yousf Khan Rizvi[36]. However, Yaqoob Shah, Mohammad Bhat, Shams Duni, Shams Chak and Malli, son of Mubarak Khan

Baihaqi continued the confrontation, which in fact, did not serve any useful purpose. When Yaqoob Khan failed to overcome the Mughals, his associates surrendered to the Mughals along with Abdul Malli, Shams Chak and Shams Doni, they sued for peace through Sayyid Bahauddin to Akbar, and he granted them favorable mansabs, but they were not allowed to return Kashmir[37].

Yousf Khan Rizvi after defeated the Kashmiri forces, and turned towards Bahram Naik, Saif Khan Baihaqi, All Khan and Iba Khan brother of Haidar Chak. Bahraim Naik was poisoned along with his family members; Saif Khan Baihaqi, Ali Khian, and Ibrahim Chak were blinded, but Yaqoob Chak escaped to Kashtawar again in 1587 C.E[38]. Meanwhile Yousf Khan Rizvi was directed to leave for Kabul. He left Kashmir under the charge of Shah Baqir and on the persuasion of Latif Najar imprisoned Sayyid Shah Abul Mali, Alam Sher Khan Lauhar Chak. Because of the deteriorating situation in the Kashmir Yousf Khan Rizvi was sent back. Sayyid Abul Maali was released from the prison and sent to serve Raja Man Singh. In 1589 C.E., Akbar decided to visit Kashmir[39], on his arrival common people thronged to see the Emperor but the belligerent chieftains were alarmed. However, Akbar had come to heal their wounds, patch up with the opponents, and disarm them through persuasion. The opponents were handsomely rewarded and the Emperor tried his best to elevate them. Yaqoob Shah also paid homage to Akbar at Shahabud-Din Pura[40]. He was warmly welcomed and sent to Lahore to serve under Raja Man Singh. Subsequently letters were sent to Abdullah Uzbek making out a case in favour of the Mughals and the circumstances lead up to the whole incident of the

annexation of Kashmir. Then Kabul campaign was launched and envoys ware sent to the rulers of both the Tibets to accept the over lordship of Akbar[41]. In pursuance of his expansionist policy Akbar wanted to overawe the Uzbek Emperor to keep his hands off from Kabul. The rulers of Tibet had been providing shelter to the Chaks, so they too were reprimanded and cautioned lest.

Owing to prolonged warfare and constant mobilization of armies, the economy of the kingdom was badly affected. The atrocities of the occupation army had created chaos and confusion throughout the Kashmir. Agriculture and trade both were in a deteriorating condition. Administrative setup was in a mess and the downfall of the local ruling clan had badly affected the morale of the people. Akbar immediately diverted his attention towards streamlining the administration and redresses the grievances of the people. He introduced a number of reforms in order to bring the administrative and economic set up in tune with that of the Empire[42].

In spite of all checks and restraints, rewards and appeasement a heroic but unsuccessful struggle continued against the Mughals upto 1622 C.E., and even later whenever the Kashmiris had a chance to rebel against the imperial rule. During Such an opportunity was afforded to them in the winter of 1590 C.E., when the Subahdar, Yousf Khan Rizvi, was absent from Kashmir. Akbar had sent Qazi Nurullah and Qazi Ali to reassess the revenue of Kashmir on a complaint lodged by Pandith Tota Ram and Latif Najar[43], charging the governor with misappropriation of funds. The complaint

proved to be correct and based on facts. The Revenue was enhanced, but Yousf Khan Rizvi objected of this enhancement as the Subah constituted his jagir. So the land was attached to Khalisa and the soldiers were paid in cash. Meanwhile Yousf Khan Rizvi had gone to attend the Court leaving behind Mirza Yadgar in-charge of the Subah[44]. In this period Husain Beg's servent molested the wife of a servant of Yousf Khan Rizvi. The disaffected group raided the house of Husain Beg but on account of the interference of Baba Wali and Qazi Ali the dispute was resolved, but Husain Beg invited some of his opponents and put them to death[45]. This incident ignited the fire and a mass uprising took place to overthrow the Mughal rule. Darvesh Ali, Adil Beg, Yaqoob Beg and Imam Quli with other servants attacked Husain Beg and Qazi Ali, They took shelter in the Nagar Nagar fort, meanwhile the rebels approached Mirza Yadgar; he readily accept the offer and declared himself King in July 1592 C.E., Qazi Ali was killed and Husain Beg escaped to Rajouri[46]. On hearing this, Akbar directed Sheikh Farid Bakhari, Mir Murad, Khawaja Fathulla and others to proceed on Kashmir. Sadiq Khan was despatched via poonch. The zamindars of Poonch and Punjab, peasants of surrounding areas and a contingent under Ali Akbar were directed to march against Mirza Yadgar. He had left the passes unguarded and the Mughal forces entered the territory without any resistance. When Mirza Yadgar learnt of the approach of the army, he marched towards Herapura[47]. Shaikh Farid Bakhari posted himself at Herapura Shahbaz Afghan and Sard Beg Turkaman attacked Mirza Yadgar in his compound and beheaded him immediately. When the incident was related

to Adil Beg, who was holding charge of the city, he escaped silently to the Deccan. Mohammad Quli Beg showed the severed head of Yadgar Mirza to Akbar at Bhimber. The hand of the local zamindars in the Mirza Yadgar rising was discernible, therefore, Akbar thought of some stratagem to befriend them. Therefore, with a view to attacking them to the imperial Court through matrimonial relations the daughter of Shamsi Chak a powerful zamindar was married to Akbar and the daughters of Mubarak Khan and Husain Chak were wedded to Prince Saleem[48]. Some of the nobles also followed suit in marrying girls of Kashmiri nobility, which did a lot in cementing bonds of affinity. In spite of these efforts minor rebellions still continued. In 1596-97 C.E., an old person appeared in Shahabad pargana pretending to be Umar Shaikh Mirza, son of Mirza Sulaiman. A large number of Kashmiris and about a thousand Badakhshis followed him, but Mohd Quli Khan, the then governor of the Subah arrested him and sent him to the Court[49]. Shamas Chak in 1600 C.E., which was foiled immediately, made another attempt.

On the other hand, the Mughals followed a ruthless policy in putting down the rebels. In 1594 C.E, Haji Mohammad and Yousf Dar were exiled to India. During the same period Mohib Ali, the Foujdar of Dechan Khawara, killed a large number of Kashmiris near Mattan[50].

Akbar's death did not put an end to the recalcitrant Kashmiri elements and the oppressive measures continued to weed out the anti-Mughal elements. Mirza Ali Akbar, the Governor, entraped Zaffar Khan and his followers through Qazi Salih by

promising them handsome rewards and mansabs. They attended the Court of Ali Akbar Shahi who got them imprisoned and ordered a general massacre of Chaks near Rainawari. This hunt continued for a few days. Zaffar Khan, Habib Khan, Ali Khan, son of Yousf Khan and Naurose Chak, were also murdered[51]. Their bodies were displayed for a couple of days and were at last disposed of by the residents when their rotten condition produced offensive smell. The final blow to the insurgents was struck by Itaqad Khan in 1622 C.E., who combed down the Chaks and freed himself for the remaining period from the rebels.

Kashmir under Akbar

Akbar reigned over Kashmir from 1586 to 1606 C.E., during his reign four of his subedars or governors were posted to look after his interest.

Mirza Qasim (1586-87 C.E.)

Mirza Qasim faced armed opposition from Yaqub Shah and Shams Chak. In spite of being an admirable commander, he could not handle the law and order situation in Kashmir. He became oppressive, suppressed Kashmiris ruthlessly and arrested nobles. Mirza Qasim in his reign of one year got tired of intrigues and troubles and being compelled with circumstances presented his resignation to Akbar[52].

Mirza Yousf Khan Rizvi (1587-93 C.E.)

He was the son of Mir Ahmad Rizvi. Who was a sayyid of Mashed, and was killed by Akbar. Akbar sent him to Kashmir in 1587 C.E., to succeed Qasim Khan. He engaged himself to establish peace in the valley by his

clever but liberal policy[53]. He became successful in winning the hearts of people and nobles. Then with the help of Kasmiris he inflicted a crushing defeat to Shams Chak, who rebelled after Yaqub Shah. The two rebels have been called two scoundrels[54].

During Yousf Khan Rizvi's governorship of Kashmir, the most important event that occurred was the submission of Yaqub Shah. He apologized and along with his father was sent to remain under the custody of Raja Man Singh, the governor of Bihar. Raja Man Singh guaranteed him *Jagir* of Behera in Bihar. Yaqub was poisoned and died on 5th October 1593 C.E[55].

Mohammad Qali Khan (1593-99 C.E.)

Akbar appointed Mohammad Qali Khan as a governor of Kashmir after return of Asif Khan to Lahore in 1593 C.E. The first architectural work of Mughal Kashmir was done during the governorship of Qali Khan. He supervised the construction of wall around Hari Parbat and the Mughal palace. More than two hundred skilled builders from all parts of the country were sent to Kashmir to construct the Nagar Nagar fort. The fort was completed at the cost of one crore and ten lakh rupees. High wages were given to men and women both. Married women received six *annas* while single women four *annas* per day[56]. The city inside the fort was named Nagar Nagar. The chief motive of the Emperor was to offer economic relief to the famine stricken Kashmiris by giving them employment[57]. He also took measures to save them from constant menace of the Mughal soldiery. The outer wall was started in 1597 A.D. while rests of the residential buildings inside the fort were completed.

Mohammad Quli Khan was recalled in 1601 C.E., after completing eleven years service as governor of Kashmir. In his governorship, Kashmir was entirely peaceful.

Mirza Ali Akbar (1601-1607)

Mirza Ali Akbar succeeded Mohammad Quli Khan. In his rule several unfortunate out breaks of epidemic, famine and floods occurred. He was the last governor of Kashmir under Akbar. He continued as governor further for a period of three years down to the period of Jahangir.

Rajouri comprised valley Munawwar, Tawi and its tributaries. It is situated to the south of Pir Panjal range dividing it from the valley of Kashmir. On the west, Poonch and Kotli bound it, on the south by Bhimber and in the east by the river Chinab. It remained throughout our period within the Subah of Kashmir[58]. Akbar built a fort during his first visit to Nowshahra, a principality of paraganah Rajouri.

Pakhli is lying between Kashmir in the east and the Indus in the west, including the lower valley of Kishanganga and those of its tributaries, on the south it is surrounded by the Gakhar territory[59].

During the Sultanate period, it was a tributary of Kashmir but after in 1586 C.E., it became a separate Sarkar of Subah of Kabul. Later on it was included in the Subah of Kashmir. In 1589 C.E., Akbar assigned Pakhli as watan jagir to Sultan Husain. He promised to pay a regular peshkash but on account of enhancement of revenue, he rebelled, but Akbar assigned Pakhli to Husain Beg Sheikh Umari in jagir[60].

Kashmir under Jahangir (1605-27 A.D.)

Jahangir ascended the throne after his father's death in 1606 C.E. He had abundant love for natural beauty of Kashmir, and had visited Kashmir with his father Akbar first time in 1589 C.E. He praised and declared "Kashmir as garden of eternal spring"[61]. He visited Kashmir several times with his queen Nur Jahan. In his time various gardens, *sarais*, palaces and mosques were erected in Kashmir. He governed Kashmir through his governors after Mirza Ali Akbar (1606-07 C.E.), Nawab Qili Khan (1607-12 C.E.), Safder Khan (1612-15 C.E.), Ahmad Beg (1615-18 C.E.), Dilawar Khan (1618-20 C.E.), Iradit Khan (1620-22 C.E.), and Itaqat Khan (1622-23 C.E.)[62].

Ahmad Beg (1615-18 C.E.)

Ahmad Beg Khan was appointed Subehdar of Kashmir on the condition that he would carry on the Kishtwar expedition, because of his failure he was transferred in 1619 C.E[63]. A horrible epidemic of plague broke out in 1615 C.E., causing heavy tools, It had occurred for the first time in the country. Another disaster succeeding the plague was the great fire in 1619 C.E., which completely gutted down the northeastern quarters of the city about three to twelve thousand houses were burnt[64]. Jamia Masjid Srinagar was also brunt completely, and Jahangir ordered Haider Malik to rebuild the mosque with his own expenses.

Dilawar Khan (1618-20 C.E.)

He was appointed as the governor of Kashmir by Jahangir in 1618 C.E. to conquer Kishtwar. His army invaded Kishtwar from two sides taking different

routes. He divided his army into two divisions, his son Jalal dispatched through Dasu and him in person lead the other division and marched by the way of Srinagar headed one side. The raja of Kishtwar was defeated by Dilawar Khan and was made captive. He was brought before the emperor at Srinagar. The emperor was highly pleased with the success of Dilawar Khan granting him one year's revenue from Kishtwar as a reward.

The Poonch territory comprised the valleys of river Tohi and its tributaries. It was known as Lohra. It had always been a dependency of Kashmir. During the Chak rule Lohra, became independent[65].

It appears that during the first Mughal expedition in 1584 C.E., Poonch accepted the overlordship of the Mughals. In 1618-19 C.E., there was a revolt in Poonch, which was suppressed by Malik Ali and Malik Haidar along with the Subehdar of Kashmir in 1620 C.E[66]. There were some other minor principalities near the mountainous regions, which were reduced to submission and annexed to the Subah of Kashmir. During the Mughal, rule the boundaries of the Subah of Kashmir extended in all directions.

Iradit Khan (1620-22 C.E.)

He was the next governor who had great passion for natural beauty. He spent most of his time in designing and laying out beautiful gardens in Kashmir. He built a beautiful building of wood in *Soventy Baton Yar* in Natipora[67]. The Emperor laid out the famous Shalimar garden in the year 1619 C.E., and Nurjahan's brother, Asif Khan, laid out another beautiful garden known as Nisht Bagh. The Mughals who gave fine artistic shape of

these natural spots dressed up the famous spring of Verinag and Achabal with their lovely waterfalls. In 1620 C.E., Jahangir constructed an octagonal tank of carved stones made round the Vernag spring. Nurjahan did the same at another spring Achabal situated at a distance of nine kilometers from Anantnag. She also laid out a garden near it and named Bagh-i-Bagmabad or Bagh-i-Sahibabad.

Itaqad Khan (1622-27 C.E.)

He remained on the chair of governor for about eleven years. His tenure is known to be marked with cruelty and harsh treatment throughout the province. The Jamia Masjid of Poonch was constructed under the supervision of Haider Malik[68]. Consequent upon the departure of the Mughal forces the Kishtwaris revolted in 1623 C.E., on account of the harsh and oppressive attitude of Nasrullah Arab and his men. Jahangir appointed Jallal to put down the insurrection, but he did not succeed in his attempt and Iradat Khan was directed to subdue the uprising. Raja Sangram Singh was also ordered to help Iradat Khan[69].

The revolt was put down and *Thanas* were established with large garrisons adequately provisioned. Meanwhile Gunwar San Was released from the Gwalior fort in 1624 C.E., and Kishtawar was assigned to him as Watan Jagir[70].

Kashmir under Shahjahan (1627-58 C.E.)

After the death of his father, he took over the reign of Kashmir in 1627 C.E. He manifested a great interest in the development and welfare of Kashmir left by his father. He visited Kashmir several times and the beauty of Kashmir fascinated him.

As a great builder, he built a number of gardens, *saraies*, and mosques under his direction. Shahjahan governed Kashmir through his following subedars.

Itaqad Khan (1627-33 C.E.)

He was the last governor of Jahangir who continued to hold the office for a further six years after the accession of Shah Jahan to the throne. He was relative of Nurjahan Begum. In his tyrant rule people preferred to cut down their fruit trees and gardens, preferring to keep the land uncultivated rather than yielding its fruit to the unscrupulous governor[71]. Zaffar Khan Ahsan replaced him.

Zaffar Khan Ahsan (1633-42 C.E.)

He succeeded Itaqad Khan, was a brave soldier and in a very short time he developed a soft corner for the people. Zaffar Khan went on improving the living conditions of Kashmiris.

Zaffar Khan laid out several gardens in Kashmir, the most famous of them a *Gulshan* at Butta Kadal Srinagar and Hassanabad on the bank of the Dal canal and Bagh-i- Zaffarabad[72]. The reconstruction of Jamia Masjid was taken over by him, which took seventeen years to complete after its great damage by fire during Jahangir's period. In 1642 C.E., Prince Murad who very soon was replaced by Ali Murdan Khan replaced Zaffar Khan[73].

Ali Murdan Khan (1642-45 C.E.)

Ali Murdan Khan was appointed as Governor of Kashmir in 1642 C.E., and was sober, wise, and experienced man. He raised a number of serais, and also

repaired the Hirapor road. Notwithstanding his tendency to a life of ease, he generally solicitous of the welfare of the country. The emperor shah Jahan was no less keenly interested in the material advancement and well being of the people of Kashmir. During Ali Mardan kahan's period, he made his people happy by his rule of justice[74]. He was appointed as Governor of Kashmir for second time in 1651-1657 C.E.

Tarbeyat Khan (1646-49 C.E.) and Lashkar Khan (1658-59 C.E.) were the other governors of Kashmir under Shahjahan. During Tarbiat Khan's governorship, a famine struck causing a substantial loss of the lives of human beings and animals. The last governor of during the time was Lashkar khan. In his period of governorship people of Kashmir, enjoyed prosperity and happiness returned to the valley. Besides, he also has to his credit construction of many other constructed canals, fountains and springs of Kashmir[75].

Kashmir under Aurangzeb (1658-1707 C.E.)

Aurangzeb achieved the throne in the year 1658 C.E. after getting over the bloody war of succession against his brothers. During his reign of forty-nine years, Aurangzeb reigned over Kashmir through more than twelve governors and most of them professed Shia faith.

Itmad Khan (1659-62 C.E.)

He was succeeded Lashkar Khan the last governor of Kashmir in 1659 C.E. He also laid out beautiful gardens in Kashmir. As a Shahjahan's administrator, he established a beneficial government[76].

Ibrahim Khan (1662-64 C.E.)

He was replaced by Itmad Khan, was son of Ali Murad Khan, the famous diplomat and builder architect of the reign of Shahjahan. Being Shia, he took possession of some holy places of Sunnis and unnecessary offended them. Aurangzeb in 1664 C.E. dismissed him, after the judgment was given against him.

Islam Khan (1665-65 C.E.)

He was a great poet and well mannered administrator was succeeded by Ibrahim Khan. He was also a builder but being religious, he devoted most of his energy and time to spread Islam. He built the Ali Masjid at Idgah where a sixteen-century mosque was already in ruins. He also got planted the Chinar trees while beautifying and extending the mosque[77].

Saif Khan (1665-68 C.E.)

Saif Khan was succeeded by Islam Khan, was a man of strong will and efficient administrative capacity. He strongly abolished all sorts of corrupt practices prevailing in the valley and strong punishment was given to the persons found guilty of not behaving accordingly. One of the examples was the lashing to death of Khawaja Mohammed Sadiq, a revenue collector, who was found guilty of submitting false accounts. He also tried to spread Islam in western Tibet, where he built a Jamia Masjid in Tibet he recited Khutba and coins were struct in the name of Emperor Aurangzeb[78]. Saif Khan, sent an official to collect the annual *peshkash* from Raja Mahan Singh, he was reluctant to pay

the tribute. When Aurangzeb came to know the intention of the Raja, he directed Mohammad Amin Khan, Subehdar of Lahor, to caution the Raja of the dire consequences of his rebellious attitude[79]. It appears that the Raja had submitted to the imperial behest and his son had joined the imperial service and served in the Decan in 1682-83 C.E.

Jaya Singh succeeded Maha Singh. He bore a hostile attitude towards the Muslim, because of the activities of Shah Farid-ud-din Qadiri. Meanwhile, Raja Jaya Singh came under the influence of the saint and accepted Islam under the name of Bakhtiyar Khan[80]. Because of his earlier attitude towards Muslims and his enemosity with his brother, Sardar Singh, the Emperor Aurangzeb was not happy with him. In order to neutralize the efforts of Sardar Singh, he sent his son, Kirat Singh as his *vakil* (Advocate) to the Court. He succeeded Bakhtiyar Khan in 1681[81]. Ram Singh, uncle of Kirat Singh, had no cordial relations with him. He complained against his atrocities done to the Muslims. On this complaint, Aurangzeb appointed Qazi Abul Qasim as Qazi of Kishtawar. He was directed to pursue Raja Kirat Singh to attend the Court or face the imperial wrath. Kirat Singh bowed before the imperial will and entered into an agreement promising the safety of Muslims and help to develop a congenial atmosphere for the propagation of Islam[82]. Soon after the departure of Qazi, there was a revolt against the imperial rule, a large number of Muslims were killed and many more expelled from Kishtwar. Innayi-tullah Khan took shelter in the khanqah of Shah Farid. When these reports reached Kashmir, an army was dispatched to put down the

rebellion. Raja Kirat Singh promised to concede the Mughal demands. Subsequently entered the Islam under the influence of Shah Farid and assumed the name of Saadat Yar Khan[83]. Henceforth, Kishtwar remained under the control as a part of Subah of Kashmir. Saif Khan was also a great builder. His contribution in this sphere was the construction of a garden at Saifabad on the bank of Dal Lake.

Mubaraz Khan (1668-69 C.E.)

He was the next governor of Kashmir after Saif Khan. He was of conservative disposition and tortured the erring people. He used to offer prayers in Jamia Masjid of Srinagar.

Saif Khan (1669-72 C.E.)

He became governor of Kashmir second time in 1669 C.E., during his tenure some important events occurred. One of them was a devastating earthquake, which dismantled a large number of houses in Kashmir[84]. He implemented his grow more food scheme on large scale. He built a bridge over Jhelum in Srinagar in 1670 C.E., which was later on knows as Safa Kadal. He also founded the new town of Mahmudabad and assigned land to the tillers.

Iftikhar Khan (1672-75 C.E.)

He replaced Saif Khan in 1672 C.E., during his time in 1673 C.E., a great fire destroyed about 12,000 houses along with Jamia Masjd in Srinagar. The Jamia Masjd, which was rebuilt by Haider Malik and his father in Jahangir's reign after a great fire in 1618-19 C.E., was again renovated and restored. This time Aurangzeb rebuilt the mosque stronger than before[85].

Qamamuddin Khan (1675-78 C.E.)

He succeeded Iftikhar Khan in 1675 C.E., was an Iranian. He showed no mercy to the lawbreakers. His contribution in architectural field was the construction of Idgah and gardens.

Ibrahim Khan (1678-1685 C.E.)

In 1678 C.E., Ibrahim Khan was appointed for second time. It was during his second tenure that in 1683 C.E. the continuous rain flooded the River Jhelum and destroyed a lot of houses and crops. In 1684 C.E., a severe earthquake caused heavy tolls. He also had to face Shai Sunni conflicts in 1685 C.E.

Hafiz Ullah Khan (1686-1690 C.E)

He was son of Said Ullah Khan appointed governor of Kashmir in 1686 C.E., he was so strict and harsh in maintaining law and order that all miscreants were silenced. In his period, a serve famine occurred due to this damage of crops and people have faced difficulties and hardship.

Muzzafar Khan (1690- 1692 C.E.)

He was appointed the governor of Kashmir in 1690 C.E., he oppressed and suppressed people. After two years of rule he was dethroned.

Abu Nasir Khan (1692-98 C.E.)

He had a greedy nature and tried to coerce even the last coin from people.

Fazil Khan (1698-1701 C.E.)

He engaged himself in maintaining law and order and abolished the heavy taxes, which were being lavyed during the period of Mubariz Khan. He is known to have

also introduced *mansabdari* system in Kashmir. He was a great builder and architect. The most important of his reign was the arrival of Prophet's Hair (*Mui-Mubarak*) in 1699 C.E. Khawaja Nuruddin Ishebari, who was a Kashmiri merchant bought the Holy relic from Bijapur. The hair was brought to Srinagar, and lodged at the Mosque of Hazrat Bal.

Ibrahim Khan (1701-06 C.E.)

He was appointed as a governor of Kashmir for the third time in 1701 C.E., for his better ways of maintaining peace. The Emperor gave him the title of Sulah Kul.

Nawazish Khan Rumi (1706-07 C.E.)

He was the last governor of Kashmir under Aurangzeb.

Kashmir under later Mughals (1707-52 C.E.)

After the death of Emperor Aurangzeb at Ahmednagar on March 3rd 1707 C.E., his three sons Muzzam, Azam and Kam Bakash fought the battle of succession to the throne. After the bloody war of succession the eldest son of them Muzzam, succeeded in proclaiming himself the Emperor[86] with the title of Bahadur Shah in 1707 C.E., at the age of 69. He breathed his last in 1712 C.E., during his reign the governors ruled over Kashmir.

Nawazish Khan Rumi (1707-07 C.E.)

He was a poet and was interested in calligraphy and poetry more.

Jafar Khan (1707-09 C.E.)

He was addicting to drinking. His reign caused much distress to the people of Kashmir.

Ibrahim Khan (1709-09 C.E.)

He achieved the title of his father as Ali Murdan Khan. He took the governorship in 1709 C.E., and ruled only three months. He laid gardens and planted trees.

Nawazish Khan Rumi (1709-11 C.E.)

Bahadur Shah appointed him as governor of Kashmir for the second time. His deputy Asif Khan established peace and prosperity in province. In his time, heavy rainfall destroyed the crops, and a great fire in Safakadal in Srinagar destroyed about 40,000 houses[87].

Inayat Ullah Khan (1711-12 C.E.)

In his time, the deputy governor Aamanat Khan died while in the year 1712 C.E., emperor Bahadur Shah himself died.

Jahander Shah

He proclaimed himself the Emperor after the usual war of succession. He was the eldest son of Bahdur Shah. Zulfikar Khan who was his father's minister murdered his after the reign of eleven months. Under his reign Inayat Ullah Khan was the governor of Kashmir. It was his second term as governor.

Furrakh Siyyar

Furrakh Siyyar proclaimed himself the Emperor in 1713 C.E., after a long conflict with Sayid brothers, he was blinded and killed by them in 1719 C.E. During his reign of seven years, two governors, Sadat Khan and Inayat Ullah Khan, governed Kashmir. It was the third term for Inayat Ullah Khan as governor of Kashmir.

Sadat Khan (1713-17 C.E.)

In his time, Abdur Razak Khan the rebel chief of Gujjars of Poonch was forced to pay indemnity for causing unrest.

Inayat Ullah Khan (1717-20 C.E.)

He was chosen as governor for the third time. He continuously remained occupied in maintaining the law and order in Kashmir[88].

Mohammad Shah

He became Emperor in 1719 C.E., and kept the crown until his death in 1748 C.E. During his reign, Nadir Shah invaded Delhi in 1738-39 C.E. Under his reign, a number of governors governed Kashmir.

Inayat Ullah Khan continuously held the governorship till 1720 C.E. in the year 1720 C.E., serious Hindu-Shia-Sunni conflict were caused by Mulla Abdunabi.

Abdul Samad Khan (1721-23 C.E.)

He cleverly suppressed the communal conflict of Shai-Sunni and Hindus in the year 1722 C.E., and restored order in Kashmir[89], and he was dismissed in 1723 C.E.

Azam Khan (1723-24 C.E.)

The notable event of his tenure as governor was the severe famine of 1723 C.E., which ravaged a considerable area.

Inayat Ullah Khan (1724-25 C.E.)

It was his last term as governor of Kashmir, but after only a few some months, he died in 1725 C.E.

Aqidat Khan (1725-27 C.E.)

His rule is remembered for deterioration of administration and prevailing of disorder.

Aghar Khan (1727-29 C.E.)

Under his tyrant, rule every one suffered[90].

Amir Khan (1729-36 C.E.)

In 1731 C.E., people of Kashmir saw a severe famine. Under his governorship, Khanqah-i-Mulla Mosque was rebuilt in 1733 C.E. In 1735 C.E., a great flood destroyed the dwellings and crops.

Dil Dileer Khan (1736-37 C.E.)

The Gujjars of Poonch once again rose and created disorder and chaos in 1737 C.E.

Fakhrul-Doula (1737-38 C.E.)

Mir Jafar's rebellion against the governors was a notable event. He was deposed in the year 1738 C.E.[91]

Inayat Ullah Khan II (1738-40 C.E.)

Nadir Shah sent in with a mandate on rule over Kashmir. His deputy Abu Barkat Khan murdered him in 1740 C.E.

Asad Ullah Khan (1740-444 C.E.)

His rule faced the rebellion of Basar Ullah Khan.

Abu Mansur Khan (1745-48 C.E.)

Kashmiris suffered because of a wide spread famine during his governship. Afrasiyab Khan the deputy of Abu Mansur Khan ruled over Kashmir ruthlessly. The rule of the former was known to be the darkest period in the valley.

Ahmad Shah Abdali became emperor in 1747 C.E. He ruled over Kashmir appointing his two governors and five deputies. When Afrasiyab Khan was assassinated in 1751 C.E., Mir Muqim Khan was appointed deputy governor. He was the first leading Kashmiri noble who along with Khawaja Zahiruddin requested Ahmad Shah Abdali to annex Kashmir. The poverty, chaos, disorder, civil war etc., encouraged Ahmad Shah Abdali to annex Kashmir to the kingdom of Afghan in 1752 C.E.

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CHAPTER III

TOURISM POTENTIALITIES IN KASHMIR

Kashmir is one of the popular tourist destinations in Asia. The tourism in Kashmir valley offers a wide array of places to see. The delighting backwaters, hill stations and landscape make Kashmir a beautiful tourist destination. Historical monuments, forts, places of religious importance, hill resorts, etc., add to the grandeur of the valley. Thus, they attract tourists from all over the world. Kashmir valley offers various categories of tourism. These include adventure tourism viz water rafting, skiing and religious tourism. Tourism industry employs thousands of boatmen, porters, housemen and artisans. It provides live hood to more than two lakh people directly and thousands of indirectly. It also has vast potential to contribute to the state's economy[1].

The vast and beautiful valleys of Kashmir, its rich and colourful attraction deserve a substantially greater tourist inflow. Kashmir has more attractions than other regions in variety of tourist centers. The tourist resorts include-Srinagar, Gulmarg, Pahalgam, Sonamarg, Yusmarg, Daskum, Kokernag etc. The historical gardens such as Shalimar, Nishat, Chashma shahi, Naseem Bagh, Nahru Park, Achabal gardens etc. The historical shrines mosques and temples include, Shankarachary temple, Harzabatal shrine, Martand, Jamia masjid Amaranth etc. The sport tourism include, skiing, mountaineering, water Skiing, Fishing, Golf, Horse-pony riding etc. are the tourist attraction of Kashmir valley[2].

Tourism has emerged as an important multidisciplinary subject, embracing various aspects of human activities, ecology, economy and society. It comprises complete system of nature which in includes the man and his activities, wildlife, mountains, valleys, rivers, water, forests, trees, social and cultural system, flora and fauna, weather, climate, sun and the sea. Tourism is an organized industry, its dimensions are wide, its location varies and its benefits spread over large segments of the population. The tourists both foreign and domestic all contribute to the development of economy of the area provide employment to the people and afford opportunities to them[3].

Development of Tourism in Kashmir

The international tourist traffic has increased incredible over the years, particularly after the world war second. India has contributed in lot to international tourism. After independence, the country adopted a policy of development through planning, in 1952, when the first year plan was formulated. India has so many tourist attraction places like Delhi, Chennai, Shimla, Goa, and Kashmir. Kashmir among them is one of the most beautiful tourist attraction places. Kashmir, the northern part of the state is known as the 'paradise on earth', and beautiful 'Switzerland of the east'. It is bounded by two mountain ranges, with Its scenic splendor, meandering streams, serene lakes, gushing brooks, snow-clad mountains and green pastures have all along attracted tourists from all over the world.

Ancient Period

From the ancient times, the state has long traditions of tourism. King Ashoka conquered Kashmir in about 250 B.C.E., his own conversion from Hinduism to Buddhism laid the Kashmir's gateway open for Chinese, and various other travellers who wanted to quench the thrust of Buddhist and Sanskrit knowledge. The first Chinese traveller Chemong probably in 404 C.E., entered the valley Kashmir. Chinese traveler Fa-hein, in 420 C.E., left for India along with 25 Buddhist monks. The great Chinese traveler Hiuen Tsang's visited India in 631 C.E., was corroborated with this historical event. Other great Chinese scholars who visited Kashmir are Yuan Chwang and Ou-kong. This advent of foreign students and scholars influenced the art and culture of the Kashmiri's under the rule of king Lalitaditya. Kashmir became the synagogue of foreign scholars and erudite, and many cultural mission from other countries were received with respect[4].

Medieval Period

Tourism in the Kashmir traversed its course from the time of Mughal monarchy till its present day. Mughal kings and princes laid the beautiful gardens, utilized springs, erected forests, enriched the land with a variety of vegetation and flowers, planted tempting fruit trees, changed tastes and recipes with their "Wazwan"(special dishes), revolutionized handicrafts and skills and left behind them, the dignity of Mughal architecture in their monuments. Kashmir is an attraction to be cherished, as a land to be explored, and a subject to be written about, became

famous in the world since Bernier, told the world cachemire (Kashmir), the paradise of the Indies. François Bernier, the French Physician at the court of Aurangzeb, the first European to enter the valley of Kashmir in 1665 C.E., says, "It is not without reason that Mughals called it the Terrestrial Paradise of the India, that Akbar tried so hard to conquer and that his son Jahangir fell so much in love with it[5]."

In the medieval period, the travel period was widened when diplomats from overseas kingdom started to pour into the state. Mughal emperors initially developed it as a "summer health resort." Akbar himself visited the valley in 1589 C.E., and it was on his directions that boats in the dal lake were transformed into residential one. Mughal kings showed lot of interest towards the valley. After Akbar, Jahangir spent lot of time in the Kashmir, and says that "Agar Firdous bar rue Zaminast, Haminast-o, Haminast-o-Haminast" (If, there is a paradise on earth, it is this, it is this, it is this, and verily it is this). He laid out numerous gardens and built up many health resorts. Shalimar and Nishat gardens, Achabal and Verinag Springs, these places are still the assets of tourism production of the state[6].

Pre Independence Period

During the British rule in India, the rulers of the state showed great hospitality to European visitors especially to the Britishers. Who paid frequent visit to the state as visitors, but the main purpose of these visits was to exert their influence on the people of the state. It was only after 1920 when motorcars became

a popular mode of transport, the influx of tourists in Kashmir increased many folds. In 1922 when Banihal cart road was thrown open to public use, many former paths in state were converted into roads for carrying traffic and other requirements. The state that had remained in isolation for centuries had now come into close in direct contact with the rest of the country. All possible efforts were made by both the state and the British Government to make Kashmir a lovely place in terms of the comforts and luxuries. As a result, the number of tourists visiting the state was recorded 8404 in 1931[7].

Tourism in the modern sense developed in the state after Second World War. When the American soldiers who had plenty of money and who were stationed in West Asia and South East Asia started visiting the state in large number. The Americans carried the news of the state's beauty to different parts of Asia, Europe and to the U.S.A. As a result, a good number of tourists from different lands began to come to the state. That is why 28,937 tourists paved into the state in 1940. During the war, Kashmir became famous as the "Switzerland of Asia". Hence, people of large number of nationalities made their way towards the state. The number of tourists went up from 29,326 in 1941[8] to 27,478 in 1943. Winter sports at Gulmarg grew in popularity also raising the number of tourists to 33,676 in 1944.

Britishers developed regions like Gulmarg, which had and still has a special charm for the foreigners. Pahalgam was also developed by the orders of Maharaja Hari Singh, the nephew of Maharaj Partap Singh who

succeeded him. The increased influx of tourists had its own impact on the various aspects of life of the Kashmiris and every Kashmiri connected with the tourist trade directly or indirectly began to become prosperous[9].

Post Independence Period

Compared to any other industry, tourism trade has witnessed a phenomenal growth in the state since independence. The number of tourists visiting the valley has increased manifold.

A turning point in the history of Kashmir tourism is marked by the construction of Srinagar-Jammu national Highway in 1948 (the old Banihal cart road), and the introduction of catering facilities in Dak Bunglows constructed along the road at different points as resting place for pony rides, who used to carry 'Dak'(mail) for Kashmir. Both international and domestic tourism received a boost with the valley figuring on the air map of the country. Many things have changed since India got freedom in 1947, when total tourist flow to Kashmir was 14,568 and when it touched a margin of 6, 62,097 in, 1988. Kashmiri generally believed that their land is much explored seen and enjoyed by foreigners than Kashmiri themselves. If one goes through the written accounts of foreigners, it will become obvious that they really love the valley, with utmost. It can be said that they are somewhat really in love with this part of the landmass[10]. In the beginning of 2004, the Jammu and Kashmir has been selected for a special national tourism award for its outstanding performance in tourism promotion in 2003. This is the first time that the state has received the coveted prize.

All attempts to boost the tourist traffic have continued and a large number of schemes have taken up to improve the tourist facilities, 111 such schemes spilled over to the 6th five-year plan. More than 68 schemes were taken place during the first three years plan and after completing 45 schemes 116 old schemes spilled over to 1983-84. The schemes include the prestigious projects, such as the convention complex at Srinagar, the recreation complexes at Srinagar and Jammu, the Nagin club, and the Jajjar Kotli complex. Special efforts have been made to make the standard residential accommodation available to tourists. The total accommodation available in the two sectors has gone up from 1400 in 1982-83. In addition to accommodation, facilities of transport and sports, Water supply, electrification and entertainment are being developed in all the tourist spots[11].

The tourists have been visiting the state since times immemorial but commercial tourism in the state as a new phenomenon dates to 1951. When the planning process in the state, made the planners realize the importance of the potential of the tourism, earmarked of funds for the expansion of tourism infrastructure, identification of new resorts and reorganization of the industry. In second year plan the potential demand, for developing tourism in the state, an amount of Rs 96 lakhs was allocated for development and promotion of tourism. In second year plan the state Government took several aspects, connected with the development of tourism industry, for consideration while formulating the plan. There were improvements of roads for better transport facilities, opening of new tourist resorts and increasing accommodation facilities[12].

The third five-year plan had an out lay of Rs 77.08 lakhs, for the promotion and development of tourism industry. The new scheme undertaken during this period, were the development of Chinar Bagh Srinagar ,construction of parks at Pahalgam, tourist reception center at Pahalgam, Nehru park restaurant, and yatra campus at Pahalgam. In fourth year plan the major scheme that was undertaken are the construction of Lala – Rukh Hotel, Pahalgam Golf Course and construction of huts at Pahalgam[13]. The approach in tourism during fifth year plan was to provide integrated growth of the important tourism centers and dispersal of facilities. The major schemes undertaken during this period included the construction of international complex in Srinagar, construction of circulatory roads around the Mansabal Lake, international golf course at Gulmarg and construction of tourist's bungalow at Aharbal[14].

Sixth five-year plan was prepared after break of two years an account of the change in the central government. In the sixth year plan, late Sheikh Mohammad Abdullah prepared a draft with minute details and direction for development of tourism. Seventh five-year plan earmarked an amount of Rs 2,250 lakhs. The development programme which were undertaken in this period consisted of operation of helicopter service for tourists, Gulmarg cable car project, international Golf course at Cheshmashahi, improvement of aquatic sports, operation of ski-lifts, development of mountaineering, promotion of adventure tourism and winter spots at large scale, creation of Deer Parks and Bird Sanctuaries[15].

Eighth five-year plan became effective from April 1992. The plan envisaged to develop new resorts at Sonamarg, Bungus phase 1, Daksun phase 1, Wular lake phase, Aharbal phase1, two tourist villages in the east and west of Nigen banks. The plan further laid emphasis on adventure tourism at a cost of Rs265 lakhs for providing attraction to the non-conventional tourists[16]. All these plans were undertaken for the development and promotion of tourism in the state. The development efforts made by the government for promoting travel trade enabled the industry to get the increased number of tourists.

Places of Tourist Interest in Kashmir

Valley of Kashmir known as paradise on the earth is nestled securely at an average height of about 6000 feet above the sea level, in the mighty Himalayan ranges, with some covered lofty peaks. The oval shaped valley spreading approximately eighty-four miles in length and twenty to twenty five miles in breadth is filled with magnificent scenery at every inch.

The small piece of land is an exquisite fair land. There is scenery for the artists, mountains for the mountaineer, flower for the botanist, and a vast field for geologist and magnificent ruins for the archaeologist. In simple terms, the valley has everything, which attracts everyone towards it. Kashmir valley is one of the loveliest spot of the world. Against the background of lush field, forest clad mountains, network of crystalline streams and babbling brooks, and the village picturesque shows every inch of Kashmir looks beautiful. There is scenic beauty,

salubrious climate, sacred shrine which fascinates people of the whole world. Hospitality nature of the people has truly made it more fascinating, which cannot be explained in words, for that should be experienced, at least once in lifetime. Kashmir is a beautiful region blessed with such a good climate, grand mountains, fine rivers, and lakes, so rich for agricultural purpose and garnished with such lovely wild flowers and fruits. Surely, the tales of fair Kashmir can be only fair tales of good kings and happy prosperous people[17].

A tourist finds plenty and varied splendor to feast his eyes. One is fascinated by the musical roar of Lidder at Pahalgam, the calm and cool environment at Gulmarg, the thick pine forests of Yousmarg, the hanging Glaciers of Sonamarg, the transparent water of Dal Lake, the deep waters of Wular Lake, the moon rock of Ladakh and the monumental structures of the state. Kashmir offers everything to every tourist according to his taste and choice. A common tourist is delighted to see the beauty of its mountains, plateaus, plains, and lakes[18].

Srinagar, the summer capital of the state Jammu and Kashmir occupies the centre of the valley and is Kashmir's major attraction other than its bazaars (market) and gardens.

Mughal Gardens

Down the Boulevard in the Srinagar Mughals lay out the royal pleasant gardens of Kashmir at the pinnacle of their glory, and they are Chashma shahi, Nishat and Shalimar gardens. These gardens are ideal for day

picnics and sightseeing. The beauty of these gardens is at their best during spring, but Mughal structure of these gardens lends them a unique sense of beauty even when the flowers are not blossoming.

Chashma Shahi is the smallest of the three Mughal gardens of Kashmir. Chashma Shahi means Royal spring. Nishat Bagh is situated on the bank of the picturesque Dal Lake, also known as 'the garden of bliss'. Shalimar Bagh, which was laid out nearly 400 year ago by the Mughal emperor Jahangir, lies 18kms to the east of Srinagar. Emperor Jahangir got the Shalimar Bagh built for his wife Nurjahan in 1616[19].

Lakes of Kashmir

Dal Lake

The world famous lake, also know City Lake, is at a distance of 1km from the tourist reception centre. The attractive lake lies to the west of the city of Srinagar at the foot of the shidhara (zabarwan) mountains. On its south stands the Shankaracharya hill (Takht-i-sulaiman), and on its west Hariparbat. The lake has an area of about 11sq.kms and is divided by causeways into four parts, Gagribal, *Lokut-Dal, Bod-Dal* and Nagin. Two islands 'Rup-lank' and 'Sona-lank' are two islands of 'lokut-dal' and 'bod-dal' respectively. Four chinar trees stand on the 'Rup-lank' adding to the beauty of the lake and earning the name '*char chenari*' to the island. Besides, the Dal Lake is famous for its floating gardens, lotus and birds. The Boulevard, running alongside Dal Lake is quite attractive for the tourists. The Shikara Ghats provide access to the houseboats, hotels, restaurant and shops along the way[20].

Nagin Lake

The "jewel in the ring" the smallest but the loveliest part of Dal lake is Nagin lake. It is 8kms from tourist reception centre, separated by a cause way and only a short distance from Harratbal, its deep blue water encircled by a ring of green trees add to its beauty. There is also a club to entertain tourists; Shikara ride in the good natured lake is an interesting and fascinating[21].

Mansabal Lake

The Manasbal Lake is 61kms from Srinagar near the town of Safapora. It is the deepest lake in Kashmir. Manasbal Lake is panoramic lake laden with lotus during summer and a bird watcher's paradise. Manasbal is classified as "warm lake" and circulates once in a year for a short time.

Wular Lake

The great fresh water lake, the largest in India, is an important feature of the hydrographic, system of Kashmir. At an altitude of 1580 meters, this lake is at distance of about 60kms from the tourist reception centre Srinagar. Acting as a flood reservoir, its dimension varies at different times of the year. Normally it is 19kms by 10kms and is spread over an area of about 125 sq.kms, Wular has a picturesque setting, abounds in fish and is surrounded by mountains[22].

Harwan Lake

Harwan Lake is situated at a distance of 21kms from Srinagar. Harwan is 278 meters long, 137 meters wide and 18 meters deep. This lake is main source of water supply to Srinagar city. Scenic beauty of this lake attracts visitors in large number.

Hokarsar Lake

Hokarsar Lake is located on the Baramulla road, at about 13kms from Srinagar. Willow trees grown in abundance on its bank surround Hokarsar Lake. The willow trees enrich the beauty in all seasons. Spreading about 5kms in length and 1.5 kms in width this lake is worth visiting for its scenic beauty.

Springs

Recognized as a great sanctity for its water cold in summer and warm in winter, springs are useful auxiliaries to the mountain steam for irrigation and in some places act source of dirking water to the people. Anantnag is well known place for countless springs. The Malaknag spring in this area is known for its sulphurous content and its water is widely used for garden cultivation.

Achabal

Gushing out of the sasanwar hill, Achabal is the most beautiful among the all springs sight from olden days. Achabal is surrounded with running water and completely over shadowed by massive Chinar trees. Achabal is 58kms away from tourist reception centre Srinagar via Anantnag at an altitude of 1667 meters. Once the pleasure retreat of empress Nurjehan, it has a fine garden water cascades, fine camping ground and a trout hatchery[23].

Verinag

The spring here is reported to be the chief source of the rive Jhelum. Verinag is spring of deep blue water, which lies at the foot of the PirPanjal

Mountains, densely covered with green pines. Verinag situated at an elevation of 1858 meters is about 80kms from Srinagar, near the Jawahar tunnel. The spring has an octagonal basin, with an arcade built by the Mughul emperor Jehangir in 1630 C.E[24].

Kokernag

Kokernag is famous for the curative properties of this spring. It also had a Botanical garden with a variety of roses. It is an altitude of 2020 meters and at a distance of 70 kms from the Srinagar. Kokernag has been mentioned in a book Ain -Akabari, when it has been mentioned that the water of kokernag satisfies both hunger and thirst, and it is a remedy for indigestion. The sweet breeze make the poplar and fir trees to sing melodious song for tourists[25].

Noorabad Valley

Noorabad is situated on the upper reaches of river Vishen that has its source in Kounsarnag. It has flourished on the left bank of the river. *Damal hajipura, Khul, Ahmadabad, Dani Khandi Marg, Nadiimarg, Nagam Watto, Manzgam and Khur Batapora* are the major villages of the valley which nowdays flourish as small towns. Noorabad is one such valley, which despite its rich tourism and heritage potential has been ignored altogether. The land of snow covered mountains, green meadow, thick forests, mountain springs, waterfalls and flouring streams has also served as an abode of Kashmiri Sufi saints. Many great Sufi's saints arrived here and found this glorious valley suitable for meditation[26].

Margs

Margs is simply open grassland, such marges prompting viewers to compare it with the "Alps of Switzerland." These Margs attracts lot of tourists towards Kashmir valley in large number due to its mesmerizing beauty, famous Margs of Kashmir valley are as follows.

Nagmarg

The prettiest of the Margs in Kashmir is "Nagmarg", located at head of Wular Lake this picturesque grassy meadowland, with glassy water of lake, attracts tourist in large number. These grassy lands are the favorite grazing pastures for cattle, sheep and ponies.

Tangmarg

Tangmarg is located at the foot of the Pir Panjal range. Tangmarg is gifted with natural beauty, which attracts tourists from all over the world. The tourist spots like Feropore Nallah and Ziyarat (shrine) of Baba Reshi are in the vicinity[27].

Sonamarg

Sonamarg is situating in the Sindh valley along the Srinagar-Leh. Sonamarg is an excellent base for trekking. Sonamarg mean 'meadow of gold', which could derive from the spring flowers the strategic position it once enjoyed. Sonamarg is situated at the terminal moraines of Thajwas Glacier. It is at an altitude of 2,740m above the sea level, at a distance of 83kms from Srinagar. The small village of baltal is the last settlement in Kashmir[28].

Sonamarg has a string of Shimmering waterfalls, and Thajwas Glacier. *Gadsar* and *Satsar* lakes are the periphery of Sonamarg. The sindh river menders across the valley, and abounds in troat and mahaseer-an angler's delight. The other recreational activities here include horse riding, mountaineering and fishing.

Yusmarg

Yusmarg situated at an altitude of about 2,377m is about 40kms from the tourist reception centre Srinagar. It is small open vale in the pirpanjal range. Gaint pines, fires and deodar cover the mountain slopes on either side of the valley. Pony riding is the other recreational activity of this silent 'marg', trips to the nearby Nil-Nag Lake, can be made from here. Boarding and lodging facilities are available in the state tourism department[29].

Gulmarg

Gulmarg literally means "the meadow of flower". It is considered as one of the unparalleled hill resorts in the world. Gulmarg is a wide, green, undulating valley, characterized by eskers and terminal moraines, and is surrounding by dense fir forests. Situated in the lap of pirpanjal range it is a unique place intersected by the fresh water channels, dotted over with wood village. On a clear day Nanga Parbat is visible to the north and Harmukh and sunset peak are visible to the south-east. Indeed, the scenery of Gulmarg compares favorably with that of the loveliest region of the Switzerland. Moonlight Gulmarg is a glorious sight, the mist rising in the early hours of the morning giving the marg of an appearance of mystic, lake and filing the soul with poetical idea and inspirations[30].

Gulmarg, a green valley is fringed by gigantic fir and pine forests, with crisp mountain air and snow capped peaks. The heart of Gulmarg is its Golf course. During winters, Gulmarg is covered with thick sheets of snow, and becomes a vast stadium for winter sports.

Ferozpur Valley

Ferozpur valley better known as Drang valley is situated near the world famous Gulamrg tourist resort. This glorious valley is on the bank of Nallah Ferozpur. Drang valley and it mountains presents a fantastic view and are famous throughout the world. This potential of Drang has been exploited to some extent as a result of tourist trade has got a boost. While in terms of tourism has been exploited. The valley emerges from the foot hills of Apharwath and spreads below the township of Kunzer. Drang, Gulmarg, Tangmarg, Baba Reshi and Kunzer are the historical towns of the valley[31].

Pahalgam

Renowned for its natural beauty, ideally situated at the confluence of the Lidder and Shehnag stream. Pahalgam is set amidst fir and pine covered mountains. Originally a Shepherd's village, it has become a world's famous resort. Tourists and locals in huge number, for gradual lowering of temperature and river Lidder, which is flowing at an approachable distance, visit "Shepherd's village", Pahalgam. Pahalgam is situated at the bank of Lidder river, considered as one of the most beautiful tourist sites in the world. It is about 95kms from Srinagar, and at 2,130m above the sea level. There are many short walks from Pahalgam and it is an ideal base for long treks to Kolahoi Glacier and Amarnath cave.

In the vicinity of Palagham, there are the places of tourist interest like Mamaleswara, Baisaran, Aru and Chandanwari. Pahalgam also serves as a base camp for the famous Amarnath yatra. The palagham valley presents glamorous look, due to its pine forests, snow clad mountains, healthy climate and vast meadow and pastures. Baisaran, a glen in the pine and fir forests commanding a charming view of the valley. Baisaran is at a distance of 2kms from Pahalgam, it is about 152 meters upon the mountainside. Shikarga, Pahalgam famous picnic sport, is a wild life reserve. Tulain Lake, most captivating lake at on altitude of 400 meter, surrounded by the snow capped mountains, and is a full day trek. Mamal temple, mamalika one of the ancient temples in Pahalgam built in 11th century by king Jayasimha, is situated on the right bank of Lider. The temple has a pedestal and a Shivalinga. A pure water spring rises at the site, covered by a basin[32].

Aru, it is resort village 11kms from Pahalgam, with a motorable road. Famous trek via lidderwat leads to the Kolohoi Glaciers (36km), at an altitude of 340 meters. Another trek from lidderwat leads to the most desired twin lakes *Tarsar* and *Marsar*.

Arpath Valley

The spring is situating glorious sub valley of Arpat in south Kashmir region of the state. It is also known as Kothar Valley; it is situated in between the Brang and Lidder Valleys to the east of the Anantnag. It is flourished on the bank of *Arpat* stream, which has its source in *Brariangan* hills. The valley is very rich in terms of its scenic beauty and archeological wealth.

Although the valley has already been explored, scope for further exploration remains there. The valley has a lot of potential for heritage tourism. The place is said to be the land of great archeological wonders and mysterious springs. The most famous places of the valley are *Achabal, Shangus, Nowgam, Utrosoo, Kothair, Indoo, Chittergul, Poshnari, Cherpamarg, Herdatur Telwani and Kotbal*[33].

Aharbal

Arahbal is known for its waterfall, Aharbal Falls, where the *Veshu* falls nosily 25 meters and 7 meters through a narrow gorge of granite builders. Aharbal Falls are also referred to as the Niagara Falls of Kashmir, owing to the volume of the water that falls. According to a report, the water volume would be sufficient to generate 100 MW of hydro electricity[34]. Aharbal is a base for adventure tourism. The activities including horse ridding, photography and skiing during winter. The Aharbal Development Authority, a government agency responsible for development in Aharbal, has build tourist infrastructure including huts and a cafeteria, and other lodging and bording facilities have been made available[35].

Kund Valley

One of the glorious valleys of Kashmir, which has almost remained unexplored, is the valley of Kund. It is situated below the mountain peaks of PirPanjal to the north east of Kulgam, about 30 kms from the township. The valley is more significant in terms of its mysterious springs. It is because of these interesting springs and the shrine of Noor-ud-din

Baghdadi[RA] that Kund valley has been attracting domestic tourists from distant corners of Jammu and Kashmir. Vaishak Nag and Rozulii Nag are the most curious springs of Kund Valley[36].

Daksun

Daksun is situated in the district of Anantnag. It is an enchanting resort griddled by mountains. It is about 2,438m above the sea level, at a distance of about 85kms from Srinagar. This resort is more peaceful and less spoilt, and from Daksun one can cross to Kistwar town of the Doda district through the sinthan pass.

Watlab

Watlab in Kashmir is famous for its hilltop Muslim shrine. The shrine was built in the memory of Baba Shurkurddin[RA] a Muslim mystic. This place offers beautiful view of the Wular Lake, stretching out as far as the eye can see. The picturesque villages edging around the lake further enhance the scenery.

Doodhpathri

Doodhpathri (valley of milk) is tourist destination and hill station in the Kashmir valley. It is located in Budgam district of Jammu and Kashmir. It is situated at an altitude of 8,957 feet from the sea level, and located at a distance of 42 km from the Srinagar and 22 km from district headquarter Budgam. The origin of the name Doodhpathri is not completely known, some say that the milky water that flows in its river gives this place name. The water flows very fast when it strikes against the stones, it forms a milky-white appearance. Some says that famous Kashmiri saint

Sheikh-ul-Aalam Sheikh Noor dun Noorani[RA] has prayed here when he was in search of water in the meadows to offer prayers, he picked his stick to search of water and milk came out. He asked the milk that you can only be used for drinking and not for ablution. The milk at once changed its state to water and the meadow got the name Doodpathri.

Doodhpathri is combination of twin pastures namely Parchacemaidan and Doodhpathri. These two bowl-like pastures present a sight of an earthly paradise. The lush green grasses over the vast meadow and sliver shining streams running over large stones further increase its beauty. Its natural beauty is not the only attraction, geographical, geological and botanical significance too. It is important from a religious point of view as well. An antique shrine mosque of Harazat Sheikh Noor din Wali[RA] is located here[37].

Sind Valley

Sind valley is the most famous side valley of Kashmir. It is spread on the bank of Nallah Sind, which flows, from the heart of the valley. It is guarded by rocky heights of Harmukh and Zojila hills. Sind valley offers great entertainment to tourists. Besides wonderful scenic beauty, the valley is more famous for its adventure tourism, water sports and mountaineering. *Ganderbal, Manigam, Wiisan, Kangan, Wangat, Gagangir, Gund sonmarg* and *Baltal* are the most famous spots of the Sind valley[38].

Kashmir has rich heritage, with its wondrous form of art, architecture and archaeology. Cultural tourism relates to the "doing of man", that render the

landscape attractive. These cultural expressions constitute, potential recreation resources like people, life styles, manners belief and faith. Which often find expression in the local regional fair and festivals, art from and architecture. The various cultural places of Kashmir are as follows:

Takht-I-Sulaiman.

A hill called Takht-i-sulaiman is exactly a thousand feet above the valley plain. It is the most conspicuous object in the locales of Srinagar; an ancient Hindu temple Shankaracharya surrounds the hill. The temple is of the typical Hindu plan of a square, with redressed corners, and is built like all the ancient Kashmir temples, of massive blocks of stones. A handsome flight of steps is made of limestone, leads from the ground to the door of the temple. Pilgrims from all over India visit the old temple of Shankaracharya[39].

Hari Parbat Fort

Hariparbat fort is located like a crown at the peak of Hariparbat hill. This fort, though lost its earlier glory, still stands impressive in attracting visitors towards in ancient buildings. Mughal emperor Akbar in 1592-98 C.E. built the wall around the hill, in the nighttime, it looks wonderful because of its illumination or lighting.

The Pari Mahal

Mainly used as a school of astrology, was built by Prince Dara Shikoh for his tutor Mullah Shah. Though ruined with the passage of time, it was renovated and reconstructed by the state government, and beautiful gardens were laid around it.

Harwan

Harwan is at a distance of 15kms from Srinagar. This huge garden has a beautiful canal running in the middle surrounded by flowerbeds and tall Chinar trees. In order to maintain the natural beauty of the garden, artificial fountains are not developed. It looks like a vast green carpet spread on the floor.

Pandrathan

Pandranthan lies on the Srinagar-Anantnag road, which is the original city of Srinagar, founded by Ashoka. The name of pandranthan now giving to the village is identified with the "puranadhisthana" or "ancient capital" of the records and this has been presumed to be the same as the Srinagar founded by Ashoka.

Awantipora

Modern Awantipora lies on the right bank of the Jhelum at a distance of 18kms from Srinagar. It was a capital of Raja Awantivarman, who reined Kashmir from 854 to 883 C.E. The Two temples, which he got built, one before accession to the throne and the other one later. Both these temples were dedicated to Mahadeva. The first temple was under the title of Awantiswami and second one under that Awantiswa[40].

Martand

Martand also known as "the wounder of Kashmir" it is usually called the house of the Pandus by the Brahmins, and by the other people "Martand" or the sun, to which the temple was dedicated. Martand ruins are both the remarkable and the most characteristic of all

the ruins of Kashmir. The temple of Martand built by king Lalitaditya, who reigned from 693 to 729 C.E., is the finest example of what is known as the Kashmir style of architecture[41].

Parihaspora

It is the ancient city, like Martand. King Lalitaditya built it in 18th century, who gave it a location of two and a half mile south-west of Shadipur. Parihaspora has been laid keeping in view the advantage of natural scenery. In the time of Lalitaditya the Sind and Jehlum river were not meet at Shadipura as now, but at the edge of the karewas which the king selected, for builting a city[42].

Pattan

Pattan lies on the Srinagar- Baramulla road about 30km from Srinagar, and it is easily accessible. According to Kalhan Sakaravarma, the successor of Awantivarmaan who reigned from 833 to 901 C.E., in conjunction with his queen Sugandha. Two temples of his new capital, Sankarapura were dedicated to Mahadeva. Sankarapura is identified with modern pattan where two stately temples still exist. Both the temples have similar architecture as at Martand, and both are equally excellent.

Kashmir valley is known for its cultural uniqueness right from the olden days. Numerous pilgrimage centers are located all over the valley. Some of the important places that attract tourist are as follows:

Hazratbal

Hazratbal is situated majestically on the site of one of the early Mughal garden known as Sadia-abad, built in Shanjahan's reign. Harzatbal is on one of the western shore of the beautiful Dal Lake, opposite Nishat Bagh, commanding a grand view of the lake and the mountains unfolding as a backdrop behind it. The special sanctity of Hazratbal is due to the presence of the Holy Relic of the Prophet Mohammad (P.B.U.H), which was brought to Kashmir in 1699 C.E., and exhibited in Srinagar by Khawaja Nur-ud-din Ishbar.

Charari Sharief

Chararisharief is to honour the wisdom of Sheikh Nur-ud-din[RA]. Chararisharief is 30kms from Srinagar is the best known shrine of Kashmir. The shrine has been built on the burial of the great saint Sheikh Nur-ud-din[RA], popularly known as Alamdar-i-kashmir. This three tiered roof shrine supported by wooden pillars was built. People of all faith visit this shrine.

Shankaracharya

Shankaracharya is located at southeast of Srinagar, built on a high octagonal plinth with sidewalls and steps. The main shrine is circular in shape. The antiquity of shankarcharay is dedicated to lord Shiva dates back to 200 B.C.E., this temple attracts tourist from all over the country[43].

Shri Amarnath Cave

Holiest of all Hindu shrines, Amaranth cave is located at a distance of 141kms from Srinagar, and is about 45kms from Pahalgam. Trekking, ponies, horses and

helicopter service are the option to reach this pilgrimage centre. Amaranth yatra is generally undertaken in July-august every year, thousands of devotes visit this pilgrimage every year. The pilgrimages call on Shiva to appear and if the god is propitious, pigeons flutter out from cave. The shrine of amaranth is believed to be the abode of lord Shiva.

Zirarat Baba Reshi

The ziarat or tomb of the noted Muslim saint Baba Payam-u-Din[RA] is 5kms from the middle gap on the east of the Gulmarg valley. He was buried in 1480 C.E., before renouncing worldly ways he was a courtier of the Kashmir king Zain-ul-Abidine. The path leads down through thick forests Baba payam-u-Din[RA] who was khalif of sheikh Nur-ud-din's[RA] Khalifa of Zain-ud-din[RA] lived here during Mughal rule. The shrine receives pilgrims irrespective of caste, creed and religion, who make offerings here, international tourists enrooted to Gulmarg visit this place before Gulmarg.

Jami Masjid

The impressive wooden mosque is notable for the 300 pillars supporting the roof, each made pillar of single deodar tree trunk. The present mosque, with its green and peaceful inner courtyard was built similar to the original design, after a fire in 1674 C.E., destroyed the original one. As per verse an door of the Jama Masjid the mosque was originally built by Sultan Sikandar in 801 1398 C.E., and completed in 804 1401 C.E[44].

Pather (Stone) Masjid

Almost directly, opposite to the Shah-i-Hamadan mosque, on the other bank of Jhelum, the stone or pather masjd is fine stone mosque, built by Nur Jahan in 1623 C.E. It is also known as "Naushahi masjid" (new royal masjid)[45].

Khir Bhawani

The Kashmiri pundits are chiefly followers of Shiva, the lord of the mountains and the god of the hill people. The temple of Ragnia Devi, Khir Bhawani at Tulamulla is the most important sacred place of Kashmiri pandits. The water of the spring of Khir bhawani at the mouth of the Sind valley is believed that it changes colour. A festival is held annually at the temple[46].

The simplicity of life in Kashmir has advantages but it has also its drawbacks. In times of yore (old age) before the development of modern communication, even getting into Kashmir was an adventure. Kashmir offers another fact of itself, the challenge of adventure sports. Following are the sports, which are played in Kashmir:

Trekking

Trekking is one of the highlight of tourism in Kashmir valley. Some of popular and famous routes for trekking in Kashmir valley are Amarnath yatra, Gulmarg, Sonamarg, Kolahi Glacier, Wangat, Gangabal, Kausarnag, Daksum and Panikhar.

Mountaineering

The relief and terrain of Kashmir offers exciting opportunities for mountaineering in Kashmir. The High peaks of Himalayas attract thousands of adventure sports lovers to the state.

These mountains can be categorized as Apline and Himalaya. The four important mountaineering zone in the state are Kashmir, zanaskar, kishtwar and Ladakh. With the mighty ranges of the Himalayas towering 10,000 to 28,000 feet above the sea level. Mountaineering options in Kashmir valley are almost unlimited[47].

Skiing

Snow skiing in Kashmir is like a dream come true to only adventure sports enthusiast. The snow capped mountains in Kashmir offers great opportunities for snow skiing. The best places for skiing in Kashmir are Gulmarg. It is the cheapest resort in the world to ski. Gulmarg was also host to the winter game in year 1998.

Fishing

One of the major attractions for tourists in Kashmir valley is fishing. With the ending of water season starts the season of fishing. Kashmir valley has a number of lakes, rivers, streams etc, were fishing can be done. There are two main fishing resources in Kashmir, rivers and lakes. Rivers like Jhelum, Sindh, Lidder, Wangatetc, lakes Dal, Krishanshar, Vishanshar, Ganabal and Numkol are famous for fishing.

Golf

Golf tourism is one of the main attractions of the Kashmir valley in summer. The peak season for golf in Kashmir is from April to November. One advantage that the game of golf in Kashmir has over other golf courses, that the weather here is quite refreshing, and the shade of the bordering Chinar and pine trees enables the play to go on longer. Gulmarg and Pahalgam are the two venues for golfing in Kashmir valley[48].

Water Rafting

Kashmir is quite famous for number of picturesque lakes and rivers. The water bodies of Kashmir not only serve as delight to eyes, but also a hub of number of activities oriented leisure sports. A Shikara boat ride is done in the Dal Lake and Nigin lake of Srinagar. The best season for river rafting in Kashmir is from August to September. Pahalgam is also famous for water rafting[49].

Horse-Pony Riding

The unconventional mode of transport in some Kashmir tourist sport remains what it has been for decades-Ponies and horses. There are registered ponies in Gulmarg, Pahalgam and yusmarg. Besides ponies and horses there are efficient load carriers for trekkers and pilgrims.

Tulip Garden

Indra Gandhi Memorial Tulip Garden previously Model Floriculture Centre, is a Tulip Garden in Srinagar. It is the largest Tulip garden in Asia spread over an area about 30 hectares[50]. It is situated on the

foothills of Zabarwan Range with an overview of Dal Lake. The garden was opened in 2007 with the aim to boost floriculture and tourism in Kashmir valley[51]. The garden is built on a sloping ground in a terraced fashion consisting of seven terraces. Apart from tulips, many other spices hyacinths, daffodils and ranunculus have been added as well.

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CHAPTER IV

BENEFICATIONS OF AKBAR

Akbar the contemporary of Queen Elizabeth was born on fourth day of Rajab 949 Hijri corresponding to 15th October 1542 C.E. at Amarkot (present day Sindh Pakistan). He was born in such an unstable time that his father Humayun could not arrange his education[1]. He almost considered his birth as a calamity and he left the baby with his paternal uncle Mirza Kamran, and went to Iran along with his queen Hamida Banu Begum. However, with his birth the luck of Humayun began to change for the better. Within a short span of time, he conquered his enemies and captured the throne of India permanently. When Akbar grew a little, Behrum khan was appointed as his tutor. The premature death of Humayun caused Akbar, who was only 13 years and nine months old to bear the heavy burden of the rule of India on 2nd of Rabi-us-Sani 963 Hijri, i.e 14th February 1556 C.E., but divine help was with him[2]. Behrum khan appointed distinguished Iranian literary scholar, Abdul Latif, as Akbar's tutor, but like previous teachers, he too was not able to arouse Akbar's interest in reading and writing[3]. His natural ability and intelligence he ruled India so efficiently that there is no to that parallel in the whole history. The diligence of Behrum khan and shrewdness of Akbar crushed all the enemies and cleansed the administration of the country.

However, Jalal-ud-Mohammad was illiterate king but in intelligence, politics, strata, gem, justice and equity he had no match. In a country like India with diverse religious identities, he had adopted non-

communal strategies that made everyone to praised him. Jalal-ud-Mohammad breaks all religious restrictions for marital. Raja Bihara Mal's daughter was his favorite queen. He established a good relationship with the Hindu kings and brought them under his control[4]. He honored and respected the learned ones and scholars. Jalal-ud-Mohammad's court was always full of literary persons, who were having discussions in regular basis. Under his supervision, may books were translated into Persian from different languages like Arabic, Sanskrit and Turkish. Nowratans (nine gems) was the famous and highest body of scholars of Akbar's court, which involved famous personalities like Abul Fazl, Birbal, Abul Faizi, Nawab Khan-Khanan, Mirza Kokiltash, Abul Fateh, Todermal, Raja Man Singh, and Hakim Hamam, all the personalities were great scholars with their particular fields. Akbar ran the administration with their advice and consultation. When Akbar ascended the throne, his empire was limited to the city of Delhi and a few miles around it, but he expanded his domain very quickly. He almost captured the whole India by conquering the places like Malwa, Gujrat, Orissa, Thatha, Bhakhar, Begala, Khan Des, Brar Ahmad nagar, Khandhar, Burhanpur and Kashmir. In short Akbar was such a great king that it is difficult to find anyone who can be compared with him not only India but also the whole world. Akbar's biography is full of strange happenings[5].

On 16th ziqad 994 Hijri, corresponding to 29th October 1586 C.E., was the day when Akbar's admiral Mirza Qasim Khan brought a great revolution in the history of Kashmir that started this day from Hirapora.

It reduced Kashmir into a province of India from the status of an independent country. The sovereignty was wrested from the Chaks and came into the hands of kings of Delhi[6]. Akbar stayed in India the whole of his life and visited Kashmir only thrice. He appointed very efficient administrators as Subedars to run the government in Kashmir. Akbar ruled Kashmir for nineteen years[7]. In 1605 C.E., his health began to deteriorate due to an old age and he died on 13th of Jamdi-us-Sani 1014 Hijri corresponding to 26th October 1605 C.E. Maulana Mazhaari a Kashmiri poet has written the following verses on his death:

Akbar ruled for fifty-two years

He dispelled the darkness of cruelty by his justice

To whatever direction he pulled his horse pearls fell there

The kings carried his umbrella and followed him like shadow all is now gone

Abruptly the wind of death blew out his candle

This bringing to an end meeting and get together

This court of king, the place of kindness

The sky shouted; leave that place is burning.

The date of his death Mazhar. He said the pain has burnt chugtai is heart[8].

Akbar's first visit to Kashmir

After the annexation of Kashmir, Akbar visited Kashmir in the year 1589 C.E., it was the thirty-two year of coronation. Akbar decided to go Kashmir

personally, for his visit two thousand diggers and three thousand stonecutters were sent under the guidance of Qasim Khan to construct plain road. Prince Saleem, prince Sultan Murad, Sheikh farid Bakhshi , Mirza Khan Khanan, Zain Khan Koka, Azad-ud- Daola, Hakim Abul Fateh, Jagan Nath, Mir Sharif Aali, Qazi Hussain Noor Qalbih, Ram Das, Abul Fazal, Mirza Kalikobad, khalaf Mirza Hakim, Sheikh Faizi, Sultan Khusro and other famous personalities accompanied the king[9]. Qasim Khan was appointed to proceed in advance of the army and equipage for clearing the road. They reached Thanamandi via Bhimar and Rajouri. Thanamandi is a very cold township situated at the plateau of Ratan Panjal, from this place Kashmiri dress and Kashmiri language starts.

The emperor said that mountains, rivers, forests, and language from that place (Rajouri) starts real Kashmir country and separates it from India. When the emperor crossed Behram Gala, Mirza Yousuf Khan came personally to receive him who was accompanied by some of the nobles of Kashmir. It was the month of February, the winter season in Kashmir. It was too much rain and snow, but was an easy march to Behram Gala, on the way towards Kashmir valley there were many brooks and streams on which bridges were built in advance of the royal entourage. After crossing Behram Gale, it was too difficult for the companions of the emperor, because of severe snow fall however the Kashmiri people would easily cross it by wearing a special footwear of grass sandals (footwear made up of straw is helpful in walking on snow). A special grass sandal was also made for Emperor Akbar to wear on and to cross the paths of

snow easily. The snowfall was severe, rain and hailstorms began on declivities and acclivities of path[10]. Those who crossed the snow path were saved and those who lagged behind were cramped to snow. Ladies of the Harem were also with the companions of king and he warned that they should not experience any kind of trouble.

Emperor Akbar reached Hirapora, where tents had already pitched. The blossoming flowers and cool air refreshed them and the tiredness was a thing of the past. They saw waterfalls and other things and felt that they had come into other world. The godly people, the wise ones, the artists, and artisan of Kashmir were granted audience with the emperor there. The women's of *Harem* was still behind, Prince Saleem went to receive them but could not accompany then due to difficult terrain. Akbar was angry at the prince saleem and did not allow him to meet, in range he went personally to fetch them but was not allowed then khani-Khanan was ordered to receive them, who fetched them successfully[11].

Akbar paid his first visit to Kashmir on 5th June, 1589 reaching the city of Srinagar after travelling for forty days[12]. Emperor Akbar stayed one month in Kashmir valley and left the valley on 11th July 1589 C.E[13]. Akbar stayed at the residence of Governor of Kashmir Mirza yousuf. He was the governor at that time when Mughal emperor Akbar visited Kashmir valley first time after annexation of Kashmir to Mughal Empire of India[14]. A journey of pleasure such as Akbar was making, there could have been no attractive place than Kashmir. The incomparably valley that has ever been reputed and

earthly paradise. Poets of old and new era, eastern and western, have vied in its praise and as of Damascus so of Kashmir it may said, "See it, and die."[15]. Emperor Akbar wants to visit Kamraz area (three historical divisions Kamraz means North Kashmir, Yamraz means Central Kashmir and Maraz means South Kashmir). There were more than thirty thousand boats in Kashmir those days, but the king liked none. In a few days, more than one thousand houseboats were built and a city founded on the banks of the river. The banks of the river became attractive and delightful. After travel of many days three thousand *Bighas* (the *bigha* is a traditional unite in serval parts of south Asia) full of greenery and verdure, was seen at Nandi Marg[16].

It cannot be imagined that this was merely a pleasure trip to the happy valley. Emperor Akbar respected the feelings of his subjects proclaiming that no solider should molest any citizen. He fixed the camp of his army at shihab-ud-dinpora or Shadipor about nine kilometers from Srinagar, and he stayed in Bagh-e-Hassan Shah Chak, Khwaja Bazaar, Nauhatta, and Srinagar. On the representation of the king of the Subadar, Sayyid Yusuf Khan Rizivi Mashhadi, that the assessment was excessive Qazi Nurullah and Tota Ram had been directed by the emperor to submit a report on land produce, and to make the tax there on uniform. However, as the intended measure jeopardized the interests of both officials and landholders, the authorities deputed by the Emperor were considerable hampered in their task. Qazi Nurullah reported the matter to the emperor, who dispatched Hasan Beg and Shaikh Umar to help him[17]. It is believed in Kashmir that Akbar caused a change

effected in the dress of the people, and the effeminate *Pheran* (from the Persian *pairahan*, the long, loose shirt) was thus introduced together with the kangri (kangar the chafing vessel)[18].

One can fancy the feelings with which Akbar, a man so susceptible to beauty, visited the garden which Haidar Mirza had made at sufa and there ascended an eminence which commanded a view far over his new domains. It is easy to understand that he should have been inspired with the right royal thought, of sending in advance the chief poet Faizi and Mir Sharif with vast sums in gold to distribute among the poor and devotees of the capital[19]. The emperor does not left his new territory without trace of his great genius. He had displayed great activities during his brief visit. Irrigation channels were cleaned, many orchards laid out. From his day data the avenues of spire-like poplars and the groups of giant planes, in shadow of which, even now, the traveler resting at Anantnag and Srinagar, sees in their leafy glories a memorial of Akbar's sense of beauty and love of well doing. He left another memorial in the lordly fort of Kohimaran which to this day forms a picturesque item in the landscape where it crowns a lofty rock called Hari-Parbat that rises to north-east of Srinagar. This fortress like Allahbad and Attak proclaimed its builders supremacy. The emperor delayed in Kashmir until the beginning of the rains and then took his way Pakhli and the Barahmullah to Hisdustan, while prince Murad was ordered to move from Rohtas and join him for going to Kabul. The months spent amongst the mountains would have a time of pure pleasure and filled with the proud consciousness of using confirmed power for beneficent ends, if they had note held some dark hours of loss…[20].

Akbar did much to rehabilitate Kashmir and bring peace and prosperity to the poor and harassed people. The country was insulated from foreign invasions. Akbar proclaimed religious tolerance and abolished *Jazia* and *Begar*[21]. Akbar's first visit to Kashmir produced some notable result. It was for instance, at his suggestion that some of the boats in the valley were transformed into residential boats very nearly resembling the modern houseboat. He gave a fillip to several industries, particularly to Shawl manufacture. After spending six weeks in the valley, and left by the Baramula route. Mirza Yusuf Khan, the then governor of Kashmir accompanied the Emperor to Agra and, his cousin, Mirza Yadgar, was kept in charge of the new province[22].

Akbar's second journey to Kashmir

The king proposed to visit Kashmir once again, many people created hindrance for this long journey. However, the king decided to go personally on the excuse of sub during rebellion in Kashmir, he was associated with his Harem. Emperor Akbar left for Kashmir via PirPanjal and reached Srinagar in October 1592 C.E[23]. Abul fazal consulted Diwan-e-Hafiz, which gave the following two couplets: *where is the messenger who brought this good news? I would lay my life at his feet for his gold and silver on. Wherever he goes, again the enemies die on his feet.*

It was the time when Miraz Yadgar had issued his currency and sermon. Soon after the currency and sermon, he fell ill of malaria, which was considered a bad omen. In addition, his stamp engrave was hit by a

particle of stamp in the eye and he was rendered useless for work. People believed that his downfall was near. Mirza Yadgar was weaving plausible dreams of governance, unmindful of the result of his rebellion, however he lost all his equilibrium on hearing the arrival of Emperor Akbar. Mirza Yadgar sent Khan Jehan Darvesh Ali with large army to confront Akbar at Rajour. Darvesh Ali constructed a temporary fort near Pirpanjal and waited for arrival of the king and his attack[24].

Sheikh Farid Baskhi and other faithful companions welcomed the king and were honored in return. Some outlaws were arrested and killed were others went underground in mountain passes. Darvesh Ali went for a confrontation but he had no match for great and mighty king like Akbar. He lost courage after only a couple of battles and left the battleground. The royal army crossed the plateau and reached Hirapra, where Mirza yadgar was waiting for battle with the king. On seeing the invasion of the royal army, Mirza sent Adil khan to Srinagar along with a group so that they could protect the city. He sent a part of his army and a large sum of money via Hirapora to buy the loyalties of the people with the money. The courtiers of the Mirza got the in liking of his imminent fall and they began to save their own skin[25].

From the king's side Shahbaz Khan Niyazi, Ibrahir Khan Kakroo, Saro Beig Shami, Hussain Khan Waslu, Ibrahir Khan Miana, Yarlang Uzbek and Milk Mohammad bought few employees of Yousuf to their side. They began to plan to enter his camp at midnight when he

will be at rest. Yadgar Khan came out nervous only one servant yousuf by name was with him at that time. After going some distance he asked his companion to fetch horse, the kings men were hunting for him suddenly Saro beig Shami spotted Yousuf and arrested him at once. Saro Beig wanted to take him alive to the king but Shahbaz Khan came forward and beheaded him[26]. The uproar of Yadgar Khan continued for fifty-one days, and Mathura Dass, an employee of the king, tied the head of Yadgar the hoof of the king's house. Emperor Akbar was very pleased on this and he thanked God. The king reached Srinagar via Shopian.

Emperor Akbar was a very farsighted king. He married daughters of Hindu Rajput kings and made them supporters. He follows the same in Kashmir, and married with the daughter of Shamsi Chak, one of the powerful *zamindar* of Kashmir[27]. The Chak rule had ended, but there were many families that held great influence. They could create much trouble if they wanted to do so. At the end of Diwali celebrations, the daughter of Shams-ud-Din Chak was brought to the Heram, and the daughter of Hussain Chak was married to prince Saleem[28]. In this way, the king brought mighty Chaks of Kashmir to his side. The people of Kashmir had been in a flight ever since the rule of the Chaks. To help them and express his dignity the king ordered the construction of a royal palace and fort on the Kohmaran (Hari Parbat)[29]. Khwaja Hussain Kabli was appointed the chief architect.

Raja Todarmal completed the revenue settlement in Kashmir. He included saffron, silk worms and raising of cattle in the crown revenue, and abolished stamp duty

and tribute forever. The king liked the climate of this place and decided to spent winter here, but when his soldiers told him that they could not bear the severity of winter as they hailed from warmer places. He left for India on the boat on 5th of May 1594 C.E.[30], it is recorded in *Tabqat-i-Akbari* that the king visited Zaina Lank also on his return journey. Zain-ul-Abidin had constructed it (Zaina Lank) along with other constructions with strange skills. The king reached Rohtas through Phagli and reached Lahore on 25th November 1594 C.E[31].

Yousuf Khan continued as Subedar of Kashmir for three years and five months. After him, the king entrusted the charge of the administration of Kashmir temporarily to Khaja Samas-ud-Din accompanied by three thousand cavalry. Akbar appointed Quli Khan as the governor of Kashmir and continued his office for six years[32].

Akbar's third and the last visit to Kashmir

In 1596 C.E., Emperor Akbar began preparations for another visit to Kashmir. In that time in Kashmir region, a cunning person native of *Ghor (place in Afganistan)* called himself the son of Mirza Suliman of Taimur dynasty, and secretly raised a large group of several thousand Badakhshsis and Kashmiris against the Mughals. however when the arrival of the king was announced his own men caught him and presented him to Mohammad Quli Khan, and he presented him to the king, who got him killed. The king reached Kashmir in the middle of summer after visiting places through Haripora, Devsar, Anantnag and Machhibhavan[33]. The king

came to know that his employees oppressed the people. He addressed their grievances by pushing the cruel officers and the embezzlers of public money. He remitted the revenue of poor *zamindars*.

Kashmir has always experienced famines, and excess of rain and lack of it, both ruin Kashmir. That year Kashmir had witnessed a severe famine due to lack of rains, oppression of revenue collectors and disturbances by the zamindars. Meanwhile the royal army also arrived, which added to the severity of famine. The generosity of the king eased the situation to some extent. However, it was impossible for the king to normalize the situation, which was caused by the famine. Eighty thousand starving people were fed in the grounds of *Eidgah* every Sunday. Huge public works by way of buildings, forts and canals were undertaken to provide employment to the starving population. Fortunately the crop that year was abundant and the famine condition abated[34].

The former Governor of Kashmir, Mirza Yousuf Khan, had built many charming palaces in Nagar Nagar Fort. At one of the places there is a ladder having three thousand steps. The king visited this palace, and visited Shuhab-ud-Din-Pora and Zaina Lank. In the same year, on 4th of September 1596 C.E., Akbar also had a trip in a pleasure boat in river Jhelum and participated in the birthday celebration of river Jhelum, and ordered that both banks of the river, plateaus and boats were illuminated with lilting of thousands of tiny clay lamps. He built a special palace made of wood and held his *darbar* there, and celebrated

the festival. In autumn, he saw apple, peach and *Chinar* trees. About the autumn of Kashmir Akbar said:

If death were not in mind

Autumn were more beautiful than spring[35]

The revenue Produce was continued in *Kharwars* in Kashmir. One *Kharwar* counted as three mounds and seven *sers* of the crown. During Rabi (harvest) season two *traks* of produce had to be given to the king levy for one *patta* (in Kashmir two and a half *patta* is called *bigha*)[36]. This produce included wheat, barley mustard etc (One *traks* is equal to eight sers)[37]. From the autumn produce two *traks* for every *Kharwar* of paddy, pulses and mash was king's share. The king did not want to burden the newly conquered country, so he added only two lakh *kharwars* of paddy to it. That is in place of twenty lakh, it became twenty-two lakh *kharwars* which slowly reached to twenty one lakh[38].

Before Akbar's rule, only three flowers would blossom from one seed of saffron but it reached eight flowers during his reign. The revenue of saffron was between seven thousand and twenty thousand *traks* earlier. During Mirza Haider's, rule it once reached 28 thousands *traks*. When saffron became the crown production and more land was brought under its cultivation, the revenue went up to 90 thousand *traks*[39].

The king abolished 55 usages (types of payments) which were afflicting the *zamindars* and public. Two of them are described here: First, *zamindars* used to cleanse the saffron for revenue purposes it was divided into many parts and half of it was usurped by the

revenue officers and Secondly, forced labour was abolished for all the people. Before the reign of Akbar, it was a custom that poor and general people were caught forcibly and engaged in government work without any wages. Especially, they were engaged in cutting wood from the jungles. Those who would not like to go for forced labour would pay bribes and save their skin. Akbar strictly stopped all this[40].

Mohammad Quli Khan completed 11 years of his governorship, when the king recalled him and was replaced by Mirza Ali Akbar. Mohammad Quli Khan had established complete peace in Kashmir, and his successors had not to devote much of time towards this. During Akbar's reign, the people of valley had to face a few floods and a severe famine. The people were put to great trouble and looses. The emperor did all what was possible to mitigate the sufferings of the people. Akbar sends large quantities of food grains from Lahore and Sialkot, which lessened the severity of famine[41]. Meanwhile Akbar died in the fourth year of rule of Mirza Ali Akbar. His son prince Saleem ascended the throne.

Contributions of Akbar

The earliest remains are the citadel on the hill of Hari Parbat and the retaining wall around it with gateways. Akbar built both on his third visit to the valley[42]. The original Akbari citadel at summit of the hill is more recent replacement but the retaining walls with two gates, the *Kathi Darwaza* and *Sangin Darwaza* are standing and dignified specimens of the Mughal period[43]. On earlier occasion, again the construction of the fort on the hill of *Kohi-Maran* (Hariarbat) was

attributed to Akbar[44]. There is practically nothing left of the original fortress erected on the hill by Akbar[45]. Contemporary literary reference did not mention that Akbar ordered that fort should be made of stone instead of an earthen wall, the foundation of which was laid some year's earlier[46]. Akbar and his two successors always adopted themselves to the climate and selected their sites for lying out gardens or construction of buildings befitting the environment of the area concerned[47]. Akbar never have overlooked the importance of the hillock firstly in respect of the security of the royal establishment and secondly, from the strategic point of view. This hill is situated more or less in the midst of the valley, this isolated hill is endowed with very attractive natural scenery. It overlooks the city down below and the glittering waters of the Dal Lake to its east. The hill was already a centre of communal harmony. The Hindus visited it for worshipping of Shri chakresvari a mystic symbol along with other goddesses and Muslim came to pay their homage to the ziarat of a popular saint Makhdum Shaikh Hamaza[RA] on the southern slope of the hill[48]. Akbar's broad views and sighted leadership, therefore, would never have allowed him to ignore here the erection of a citadel or a building of secular architectural so dear to him. A scrutiny of the architectural niceties has revealed that some of the structural components of the fort are essentially similar to other monuments in India especially the fort at Ajmer built by him in 1570 C.E., the fort too was mainly designed for Akbar's accommodation when visiting the valley[49]. The foundation of raw rubbles, the interior composition of the cells at the ground floor to the battlemented rampart on the

interior side and the open courtyard are some of the earlier elements of Mughal architecture, which still contain the former glory. Even the gallery and the chambers leading to upper storey of cell facing the common courtyard in the centre and traces of vaulted roofs with stone ribs are also some of the salient features of the pre-Afghan buildings.

The fort follows the irregular plan of the summit of the hill. The hasty construction must have been conceived by the emperor firstly to commemorate the conquest of the valley and secondly, to check the frequent uprising of Chaks and other feudal lords or disgruntled nobles. The expansion or development had to be abandoned after the emperor proposed the building of the new capital of Nagar Nagar around the periphery of the hill and to enclose it with a fortification wall. A number of additions were made to the original citadel at summit in later days, which included a long flight of steps leading to the interior of the fort through paneled wooden doors studded with pointed iron spikes, loopholed outer fortification boundary wall with bigger bastions as intervals, and such other enlarged and altered items. It is, therefore, unlikely that both the structures on the summit of the hill around this new capital city were built simultaneously[50]. A deep tank in the outer premises of the fort serves as a water reservoir and its probing is likely to indicate the various phases of fort construction.

It was closely connected with Akbar's township, land of fort was made secure from outside attacks. In the construction of fort Hari Parbat Akbar used 200 master builders[51] who were selected from different parts

of India. The work was undertaken in the supervision of Mohammad Quli Khan, the governor of Kashmir, it was started in 1597 A.D., and was ordered to dismantle the mud wall and construct a stone fortress[52]. It is quite likely that Akbar wanted to provide work for the people who faced a grave situation because of devastating famine in the same year. The other purpose of building the rampart was to house the soldiers who had started to tease the people at large and molest their women folk. Akbar maintained strict privacy of the people by providing accommodation within the fort premises. Akbar was man of exceptional brilliance, some say, he built this fort to suppress the war-like Kashmiris and thus breaks their independent spirit. Akbar inaugurated the city when the construction of the fort was on[53]. He did not feel tired in conducting many activities at the same time, which shows his versatile genius character.

The earliest Mughal building in Kashmir is the citadel on the hill of Koh-i-Miran or Hari Parbat. The fort has got a palace a small garden and other buildings, which were used by Akbar and his successors for transaction of day-to-day state businesses. The hill is crowned with lush trees, which makes the whole area look very pleasant and green, because of this greenery, it is called Hari Parbat. The retaining walls around its gate way command the entire city[54]. The fortress occupies an elevated position, which is very visible in the city of Srinagar. The fort is 250 feet on the summit of hill and is surrounded by two lakes Dal Lake and *Anchar* Lake. It is enclosed by stall, which is about 3 miles long, 28 feet in height and 13 feet thick. Large columns and block of stones form many

ruined ancient monuments of Kashmir have been used in its construction[55]. The *Kathi Darwaza* and *Sangeen Danvaza* is the standing lofty and dignified specimen of Mughal period[56], but there is originally nothing left on the hill's summit on which Akbar built the fortress[57]. Akbar during his first visit to Kashmir in 1589 C.E., conceived the idea of raising a protective fortress around the Koh-i-Maran. He ordered Yusuf Khan Rizvi to build the residential quarters for the soldiers of his army. They were not allowed to occupy the private houses[58]. He obeyed his order and 1597 C.E., completed all the quarters for soldiers.

The foundation of the Nagar Nagar fort was laid in 1597 C.E., and Jahangir completed it at the cost of 1,10, 00.000 rupees in around 1606 C.E[59]. In Kashmir, the skill of handling the art of stone building was forgotten over the centuries. Akbar was the first, who introduced this art into Kashmir region, which was flourishing in all over India at that time. There are three stone buildings, which were built by Mughals in Kashmir, the Pathar Masjid or new mosque (stone mosque), Mosque of Akhun Mullah Shah and Fort of Hari Parbat[60]. In 1810 C.E., Atta Mohammed Khan an Afghan governor enlarged the walls of this fort. Akbar as well as his son and grandson (Jahangir and Shah Jahan) always selected the sites themselves for buildings and gardens keeping in view the environmental condition along with aesthetics. The hill (Hari Parbat) has always been a center of communal harmony[61]. Dara Shikoh and Jahanara Begum erected two gardens namely Chashma-i-Shahi and Chashma-i-qulta. They were of religious Inclination[62], and built a *Khanqah* for their spiritual

preceptor Akhun Mullah Shah. Mullah Shah held the opinion that these buildings which are superior to all other building in Kashmir[63]. The fort resembles with other contemporary forts of the country with only few exceptions.

The circumference of the rampart is five kms[64], and three arched gates are provided to the fortress for entrance. The main entrance is *Kathi Darwaza*[65], which opens towards southeast, and was used by nobles[66]. It is about 30 feet high roofed structure and the interior sides of the gate is provided either with raised chambers (or with watchtowers) which are about eight feet high. The roofed chambers are meant for the guards who were supposed to keep constant vigil. The facade of the gate is adorned with dressed grey limestone. On the top of the arched entrance, a stone slab is inscribed in Persian language, which gives the date of construction of fort along with other valuable information. The most important information is about the abolition of *beggar* system, which was prevailing in Kashmir before Akbar. A series of stairs has been attached to reach the roof. The other entrance is on the same side of hill but on the western end of the fortress. The *Sangeen Darwaza* is more expensive and ornate[67], it presents significant skill of handling the art of stone building. There are two small windows on either sides of the arched gate. The guards used two small rooms on both the sides. The flights of steps from *Sangeen Darwaza* and *Kathi Darwaza* reach up to the *Ziarat* of Sheikh Makhdoom Hamza[RA] and Mosque of Akhun Mulla Shah. From these two places, they further reach up to the summit of Hari Parbat where the strong buildings are standing. The fort has a pathway, which

is decorated with strong battlements running along the interior side of the wall. Each corner has strong lofty watchtowers overlooking the city of Srinagar. There are also three masonry tanks, which are connected with Dal Lake through a canal. Government has taken various steps after 1975 to restore and renovate the Mughal rampart. The *Kathi Darwaza* and *Sangeen Darwaza* were restored to their original condition. The flights of steps arc reconstructed with dressed gray limestone[68].

The two inscriptions, which are found on the Nagar Nagar fort, are translated below;

Akbar's inscription runs as follows:

The foundation of the fort of Nagar Nagar was laid in reign of the just sovereign, the king of kings, Akbar, unparallel among the kings of the world, past or future. He sends one crore and ten lakh (of rupees) from his treasury and two hundred Indian master-builders, all his servants. No one was forced to work without remuneration. All obtain their wages from his treasury. In the forty-two year after the accession of the Emperor (and) 1006 after the prophet.

The second inscription was erected by the officer in charge of the works and runs as follows:

The foundation of the fort of Nagar Nagar was completed, by favour of the Almighty, under orders of the king of the world, Shadow of God, Emperor Akbar, and through the instrumentality of Mir Mohammad Hussain, the least among the servants of the king Akbar. May the prosperity of this king endure forever, through the grace of the martyrs of the faith. There is no God but God.

Naseem Bagh

Naseem Bagh, the garden of the Breezes, with its eastern aspect and broad shallow terraces from the lake, must always have been a place of coolness and refreshment[69]. Naseem Bagh is situated opposite to the Shalimar Bagh, contains a splendid park of shady old chinars[70]. The Naseem Bagh, Akbar's garden, stands in a fine open position well raised above the lake; and takes its name from the cool breezes that blow all day long under its trees. The walls, canals, and fountains have disappeared; and the avenues of magnificent *Chinars* with which it is closely planted must have been added long after the garden was laid out, Ali Mardan Khan was the first to introduce these trees into the country. Fully grown they resemble heavy foliaged sycamores with serrated leaves and smooth, silvery boles and branches. They were, and are, greatly prized for their size and beauty, and more especially for their dense shade. Apart from the garden avenues, *Chinars* are often to be seen in the villages and by the sides of the old caravan roads. They are usually planted at the four points of a square to shade a plot of ground all day long and thus formed a series of halting-places between one camp and the next[71]. Mr. V. C. Scott O'Connor about the Naseem Bagh in his book "the charm of Kashmir". A Persian poet Kalim Kashani has said:

> *"When in this land, by order of shah Jahan.*
>
> *Afresh groove came into existence out of magnificence;*
>
> *When shah Jahan roamed there in.*
>
> *A bulbul (nightingale) spoke from a blossomed branch, (and) said the date of the Royal Groove.*
>
> *From the paradise of Eden a breeze has come"* [72].

In Kashmir, they remain royal trees; they are Government property, not to be cut down without a special permit from the Maharaja. Green turf covers the ruined masonry terraces of the Naseem *Bagh*, which rise grandly from the water; but the trees are in their prime, and the view from under their boughs across the blue expanse of the lake, crowned by the snow-streaked Mahadev, remains as enchanting as when Akbar chose this site for the first Mughal garden in Kashmir[73].

In between the Naseem Bagh and the Fort there is a smaller lake, at the far end of which are the remains of a picturesque garden called the Nageen Bagh. What is left shows another lakeside garden, smaller, but in character much like that of *LallaRookh* on the Manasbal. It is built on a narrow point of land, its terraces rising on three sides out of the water, which forms large canals on either hand. A pavilion shaded by great Chinars stands close down by the edge of the lake. All round the sides of the Dal Lake there are broken walls and terraces, the remains of early Mughal gardens. Times newspaper correspondent, E.F Knight, travelled through Kashmir and was invited by British resident to a picnic in Naseem Bagh. He said, "I was entranced: *No more delicious spots can be found for open-air revelry than the fair gardens that surround the capital of Kashmir…indeed, the genius of picnic seems to rule the whole shore of the Dal… I should not be surprised, by the way, if the very word picnic, whose origin I believe is unknown, were some old Kashmir name for pleasant pastime of which this happy valley was the birth-place[74]".* Hazrat Bal, the village close to the

Naseem Bagh, stands on the site of one of these. The large mosque, where the relic of the Prophet Mohammad (P.B.U.H) is preserved and specially venerated once a year at a great *mela* (a public event that organized to celebrate a special occasion) is built round the principal garden-house. The narrow stone watercourse runs beneath it, and through the village square, in the midst of which a beautifully carved stone *chabutra* figures conspicuously and still forms a convenient praying platform. The old entrance can be seen in the long line of stone steps leading down to the water, but the most interesting feature at *Hazrat Bal* is the carved stone fountains[75].

In the early northern gardens, before the canals were enlarged sufficiently to admit the line of fountain jets which afterwards became such a characteristic, these shallow fountain basins were used as much in the open garden as they were in rooms or verandahs. Sometimes they were introduced in the centre of a raised stone *chabutra*; or placed at intervals along the narrow watercourses like those at HazratBal, the finest of which was found hidden away under the wooden platform of the mosque. It is a large oval basin cut in eight deep flutes radiating from the centre; each division having a fish or wild duck carved in relief, represented as about to swim away over the edge of the fountain. A crane or stork is carved at each end where the basin is cut away to meet the swirl of the water as it rushed in and out from the narrow canal. The second fountain is similar, but smaller[76].

Charming as they are from a purely decorative point of view, these fountains are more noticeable because of the birds and living creatures used in their ornamentation. These points to their early origin, when under the wise, art-loving Akbar the old Hindu temple carvers and crafts- 21 men were encouraged to work again in stone for their new Moslem masters, and even these two forgotten carvings show that wonderful Indian sense of rhythm, which still remains a living national trait.

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CHAPTER V

Endowments OF EMPEROR JAHANGIR AND EMPRESS NUR JAHAN

Prince Saleem ascended the Mughal throne at Agra on 24 October 1605 C.E. His actual name was Mirza Nur-ud-din Beig Mohammad khan Saleem, known by his imperial name Jahangir (a Persian word means Conqueror of the world). He was born on Wednesday noon, August 30 1569 C.E., throughout his life he adhered to Akbar's ideals of the coexistence of all religious communities[1]. He was Social in his habits, polite and engaging in his manners, lively in his conversations, frank and cheerful by his temper. He loved delicious food and used to wear costly dresses. He was very fond of friendly parties and loved songs and music[2]. Jahangir built on his father's foundations an excellent administration, and his reign was characterized by political stability, economic prosperity, and impressive cultural achievements. The imperial frontiers continued to move forward in Bengal, Mewar, Ahmadnagar and Deccan. The only major reversal to the expansion came in 1622 C.E., when Shahanshah Abbas, the Safavid emperor of Persia captured Kandhar while Jahangir was battling his rebellious son, Khurram (Shah Jahan) in Hindustan. The rebellion of Khurram (Shah Jahan) diverted Jahangir's attention and made him unable to defend Kandhar from being capturing by Abbas. However, he negotiated with his son in the spring of 1623 C.E., and the conflict between them was ended with a diplomatic end.

Jahangir was fascinated with art, science, and architecture. From a young age, he showed a leaning towards painting and had an atelier of his own. His interest in portraiture led to much development in the art form. The art of Mughal painting reached great heights under Jahangir's reign[3].

The political achievements of Jahangir and his role in consolidating polity bequeathed to him by Akbar. This truth is generally underestimated by most of the historians. Jahangir's political flexibility enabled him end the long drawn out war with Mewar. Furthermore, his generosity in dealing with the Afghan and *zamindar* rebels of Bengal enabled India to embark upon a long process of renewed development and growth. Emperor Jahangir's policy of consolidating the gains of Akbar in the Deccan yielded result as it leads to a growing Mughal alliance with Bijapur. In the sphere of religion, which shall be reviewed separately, Jahangir more of less continued Akbar's liberal policy. However, this policy of Akbar and Jahangir had disappointment the orthodox Muslims, because they wanted the restoration of Islam to a position of hegemony. Jahangir was an aesthete, and all his works, whether in the field of architecture, painting or gardening showed the highest standards. Jahangir thus made the Mughal court in particular and the emperor in general the arbiter of standards. Nur Jahan, who had herself a very refined cultural taste ably, assisted him in this field. The cultural role of the Mughal emperor was another device, which linked the ruling elites more closely than ever to the throne. The concept of justice to which a great deal of popularity became attached by

use of the bells, also brought the monarchy closer to the masses. However, the failures of Jahangir started after 1621 C.E., when his health had begun to fail[4].

Mehrunnisa was the daughter of Itimad-ud-daula who was appointed as joint *diwan* long before the wedding of her daughter with Emperor Jahangir and later was promoted as wazir. Mihrunnisa stayed four years at Agra, attending Saleema Sultana Begum. She married in 1611 C.E., when Emperor Jahangir chanced to meet her at Meena bazar, and fell in love with her[5]. Mehrunnisa was widow of Sher Afghan, who was killed while fighting the governor of Bengal. After her marriage with Jahangir, Mehrunnisa was given the title Nur Mahal (light of Palace) and later Nur Jahan (Light of the World). Merhrunnisa at the time of marriage was thirty-five years old. Her beauty, charm, intelligence, and creative ability made her to dominate her husband[6]. Some modern historians are of the opinion that along with her father Itimad-ud-daula, her brother Asaf Khan, and prince Khurram she formed a group or "*junta*" which "managed" Jahangir. He was unable to make an independent decision out of this group or without consulting this group. This led to the spilt of court into two factions one the adherent of Nur jahan's "*junta*" and the rival party, whose candidate for the thorn was prince Khurram. It is further argued that Nurjahan's political ambitions ultimately resulted in a breach between her and Shah Jahan, and this drove Shah Jahan into rebellion against his father in 1622 C.E., and furthermore prince Khurram (Shah Jahan) felt that his father Jahangir was completely under Nur jahan's influence[7] that reinforced his rebellion against him.

Nur Jahan became a channel for seeking royal favour it does not seem that during 1611 to 1622 C.E., she entered into active politics. However, the modern historian Dr. Beni Prasad argues that all the principles of Jahangir's foreign and domestic policy and all other institutions of government were maintained by Nur Jahan. Though Jahangir continued to take, keen interest in affairs of state, as is evident from his memories[8] but it was Nur Jahan who dictated orders and issued *farmans* even the coins were struck in her name. In addition, after 1622 C.E., Jahangir's declined health reduced him completely to a figurehead and made Nur Jahan to control the all affairs of the state[9].

Jahangir had fallen in love with the natural beauty of Kashmir since the day he paid his first visit to the valley in the company of his father Akbar in 1589 C.E. A great Mughal par excellence, he was at the same time a man of scholarly habits and a lover of natural beauty. A spirit of scientific enquiry, though cramped by the empirical knowledge of the middle ages characterized his principal pastime, namely observation and collection of flora and fauna. Jahangir had number of sojourns (visits) in Kashmir. The primary object was undoubtedly that of health or as the Irish poet, Thomas Moore puts it in the *LallaRookh,* to fly "from power and pomp, and the trophies of war." However, this also enabled the monarch to indulge in his love of nature, and to feast his eyes and to quench his thirst for knowledge. Some of the florid passages in his memoirs *Tuzki-I-Jehangiri*, records the beauty of the valley of Kashmir, For instance, "If one were to take to praise Kashmir, whole books would have to be written.

Accordingly a mere summary will be recorded." "Kashmir is a garden of eternal spring, or an iron fort to a place of kings--- a delightful flower bed and heart expanding heritage for dervishes. Its pleasant meads and enchanting cascades are beyond count. Wherever the reaches, there are verdure and running water. The red rose, the violet. In addition, the narcissuses grow of themselves: in the fields, there are all kinds of flowers and all sorts of sweet-scented herbs more than can be calculated. In soul enchanting spring the hills and plains are filled with blossoms, the gates, the walls, the torches of banquet adorning light up the courts, the roofs[10]."

Jahangir was essentially a lover of nature and Kashmir that is why appealed to him mostly. He paid eight visits to Kashmir two of which were in the company of his father emperor Akbar and six during his own reign. His beautiful wife Nur Jahan whose romantic spirit appears to have led her lord emperor into most secluded and picturesque recesses of the valley accompanied all the time Jahangir. Many of these pleasant retreats are to this day pointed out as the spots where the royal pair was wont to disport themselves in those days of regal abandon[11]. The royal pair must have passed their time in festivities of every kind. In summer nights, the Dal Lake must reflected brilliant illumination and fantastic fireworks, and the air must have "re-echoed to the sound of song and dance." Mrs. Stuart, said, Akbar, Jahangir, and Nur Jahan, were far more vivid personalities in India than Elizabeth[12]. Jahangir's account of the journey and his impressions of the

country, its people, their costumes and modes of life, the variety of its picturesque scenery, his comments on men, women, and other things are all vividly recorded in his own inimitable style in his memoires. Baron Schonberg gives a moving picture, of Kashmir, when he writes: "Kashmir, the reputed cradle of the human race, that spot to which the sages of the eastern nations have lent a religious veneration, and which the imagining of the western poets have robed in all beauties of an earthly Elysium. Kashmir around which is flung all the voluptuousness of Asiatic fiction, and so much of the splendor of Asiatic history where European who hears Kashmir mentioned, and does not think of the glory of Akbar, the pomp of Jahangir and beauty of Nur Jahan"[13].

In 1619 C.E., Emperor Jahangir again visited first time to Kashmir after ascending the Mughal throne. He visited two times before throne with his father emperor Akbar. Kashmir having been surveyed and reduced to order in the time of emperor Akbar, having also been beautified valley with palaces and gardens, titles else remained for his son Jahangir. In 1621 C.E., in summer the emperor honored the valley with a visit for the second time. During his visit, he appointed Iradut khan as a governor of Kashmir in place of Dilwar khan. it is said that Iradut khan have built a beautiful palace for the emperor at Naopoora, and afterwards chopped off the master mason's hand to prevent him from building the same in future, however he gave him great wealth as compensation for his loss. Emperor Jahangir paid another visit to Kashmir in summer of 1624 C.E., and built many palaces and summerhouses, more especially Jahangir completes the construction of most celebrated

Shalimar garden, immortalized by poet and travelers during this period. The Nishat Bagh was the fancy of Nur Jahan, to whose taste many other beautiful retreats also owed their origin[14].

In 1627 C.E., was last summer of Emperor Jahangir and Nur Jahan in Kashmir. They should not have gone there at all, for Jahangir's son, the future Shah Jahan, was in open rebellion against his father and the emperor's sovereignty was not entirely secure. However, Jahangir's health had been failing for some time, and the royal couple must have believed that a holiday in Kashmir's cooler climate would make him better. Jahangir survived the summer in the valley but the court had not travelled much of the long road back to Lahore when he became seriously ill and died at a village called Behramgala in the mountains. The same place where Jahangir died was very much loved by him. There was a waterfall and he had during his previous journey ordered that a terrace should be built on a rock overlooking it, and a stone put up to commemorate the date of that visit. It is said that when Jahangir laid on his deathbed his anxious courtiers asked him that if there was anything that he wanted and "Only Kashmir", was the answer he replied in a whisper. However, even Mughal emperor's wish was not always granted, and it was thought more political to carry his body back to India. Jahangir's body was eventually laid rest in Lahore where Nur Jahan spent some of the eighteen remaining years of her life and planning to construct his tomb.

Shalimar Bagh

The famous Shalimar Bagh lies at the far of the famous Dal Lake. According to Pravarsena II, the founder of the city of Srinagar, who reigned in Kashmir from 79 to 139 B.C.E, had built a cottage on the edge of the lake at its northeastern corner and he called it Shalimar, which in Sanskrit means "The Abode or Hall of love." The king often visited a saint named Sukarma Swami, living near Harwan, and had rested in this cottage on his way. In course of time, the royal garden vanished, but the village that had sprung up in its neighborhood was called Shalimar after its name[16]. In 1619 C.E., the Mughal emperor Jahangir laid out a garden at this village and called it "Farah-Bakhsh" meaning "Delightful"[17]. A canal, about a mile in length and twelve yards broad, runs through the marshy swamps, the willow groves, and the rice-field that fringe the lower end of the lake connecting the garden with the deep open water. On each side there are broad green paths overshadowed by large Chinars, and at the entrance to the canal blocks of masonry indicate the site of an old gateway. There are also fragments of stone embankment, which formerly lined the watercourse[18].

The Shalimar garden is five-hundred ninety yards long and its width at the lower end is two hundred seven yards, while that of the upper end is two hundred sixty seven yards. It is surrounded by a brick and stone wall about ten feet high and is arranged in four terraces lying one above another and of nearly equal dimensions. There is a line of tanks or reservoirs along the middle of the whole length of the garden. A

leading feature of every Mughal garden is that they are connected by a canal eighteen inches deep and from nine to fourteen yards wide. The tanks and the canal are lined with polished limestone, resembling black marble, and they are provided with fountains. The water is obtained from Harwan stream that is behind the garden. It enters the upper end and flow down each successive terrace, in beautiful stone chutes, carved in many ingenious patterns of shell and fish. It leads to the reservoir below containing numerous fountains and after leaving the garden falls into the outer canal by which it is connected to the lake[19]. The fourth terrace was the private portion of the garden where women's of the *Harem* resided and where they stayed in the palmy days of Mughal emperors. It contains, in its centre, a magnificent back stone pavilion "a romance in stone" that raised upon a platform a little more than three feet high and sixty-five feet square. Its sloping roof is about twenty feet high and is supported on each side by a row of six elaborately carved black marble pillars, which are of polygonal shape and fluted. It was used as a banqueting hall a favorite place for entertainment of various kinds. The effect must have been exceeding pretty, when at night the fountains were playing and the canal and its cascades were merrily running, the pavilion and the garden were lit up with various coloured lamps, shed their light upon throng a gaudily dressed and jewel bedecked guests[20].

The design at the head of the garden is simple; the small river from fields is diverted into a broad shallow canal leading to the wide rectangular basin in which the main black marble pavilion is set, surrounded

on all sides by fountains and water. Changes of level are in general slight, and must have been to great extent deliberately contrived to give a sense of containment and repose. Canal, building, and plane trees are splendidly related to one another in scale. In the *zenana,* garden this great pavilion provides the climax at Shalimar and seems like a magnet, which draws the whole of the garden to its heart. The central point is that from which four vistas open. The impact is through breadth and simplicity, together with an unerring sense of proportion, rather than from any high drama of construction[21]. The outer or public garden, starting with the grand canal leading from the Lake, terminates at the first large pavilion, the *Diwan-i-Am*. The small black marble throne still stands over waterfall in the centre of the canal, which flows through the building into tank below. From time to time this garden was thrown open to people so that they might see the emperor enthroned in the Hall of Public Audience. The second garden is slightly broader, consisting of two shallow terraces with the *Diwan-i-Khas* (the hall of Private Audience) in the centre. However, building has been destroyed, but their carved stone bases as well as a fine platform surrounded by fountains are still there. On the northwest boundary of this enclosure are the royal bathrooms[22].

The pavilion is surrounded by a fine reservoir, which are fifty-two yards square and about three feet deep. It is lined with stone and contains one hundred forty large fountains upon each side of the terrace, built against the wall, there is also a lodge. These formed the private dwellings of the royal family. On

the edge of each of the three lower terraces there is a small pavilion, which overlooks the fountains in the tank below. Each of these consists of two apartments on each side of the canal, 16 black stone pillars that are fluted and polygonal shape support over which is a covered archway uniting the two, and that of the lowest[23]. Bernier, who visited Kashmir with Aurangzeb, gives an interesting account of this in his travels and says that doors and pillars made of stone used in the garden were found in some of the idol temples demolished by Shah Jahan, and that was impossible to estimate their value. These stones are very much polished, and are called *sang-i-musa*, of which there is a quarry at the village of Mandakhpal near Khrew Pampore.

It was in this garden that emperor Jahangir enjoys the intense delight of making up the quarrel he had with his wife Nur Mahal "the light of Herem". The poet Moore has *immortalized the scene, which he closes thus:*

And well do vanished frowns enhance,

The charms of ever-brightened glance,

And dear seems each dawning smile,

For having lost its light awhile;

And happier now for all her sights

As on his arm her head reposes

She whispers him with laughing eyes

"Remember, love, the feast of roses."

The changes that have occurred since the time when Jahangir and Nur Jahan cast aside the cares of state are tremendous. However, they roamed through this

garden and have planted trees but never lived long enough to see the full perfection of those stately Chinar trees. Maharaja Hari Singh has had electric lights extended to it, which illuminate to it in the evening on joyful events, imparting a brilliant fairy like tone everywhere. A Persian poet Talib Amoli has described this garden as:

I heard Jahangir of splendid genius,

When he for pleasure visited Kashmir,

When he made an excursion by the border of the lake,

He found his way towards Shalimar.

He found here scenery like the faces of brides,

Fit for buildings and flower gardens.

The delightful breeze made an impression upon his mind;

The deep awakened his brain;

He said: "this elegant land is the face of the virgin of paradise.

A dwelling of ours is necessary here."

In those days the monarch of seven continents,

Who had got a crown of the sun on his head, who is the head of princes,

In that princedom being the monarch of the world.

Was determined to complete this place,

Set a task before himself.

The task became so grand that such a monarch became its mason.

By canal and cascades and reservoirs and fountains.

By wall and buildings, trees and flowers a paradise was on the earth.

Such a garden has never been witnessed by the sky.

Now came- through the beauty of its earth and water,

Farah- baksh its name from the monarch of the world.

When Farah-bakhsh its Bagh (garden) was prepared,

By order of the Shelter of God, Jahangir, the Emperor,

Who is famous, the moon the fish, for the year of this flourishing garden, wisdom suggested "the royal delightful resort."

The chronogram of the laying out of the garden is given in the words

"Farhat-gah-i-shahi" in the last line of the poem, viz. 1031 Hijra.

In 1630 C.E., Zafar Khan, a Mughal Governor of Kashmir made an extension to this garden towards the north by order of Shah Jahan. Khan was also a poet and he considered this garden as: *if the high heaven be in*

a state of mirth and joy, it is the Faiz-bakhsh and the Farah-bakhsh on the face of the earth. This new portion of the garden was called 'Faiz bakhsh" meaning "Bountiful." Faiz-bin-Khisali, a Persian poet has written:

When Faiz- bakhash, by the imperial order,

Became the pride of the garden of Eden,

Farah- bakhsh, with pride,

Placed it like a flower upon its head.

Kashmir is the pride of the world, because,

Within it is the garden of Shah Jahan.

For its years one morning.

Intellect suggested "a royal pleasure resort."

The words masarratgah-i-shahi

In the last line gives the chronogram of the lying out of this garden viz.,1633 C.E[24].

The two inscriptions, which are found in the Shalimar Bagh, are translated below;

When the garden of Farah Baksh was, decorated by the order of Zill-i-ilahi, king Jahangir it got famous from earth to heavens. In addition, for the date of its foundation, logic answered, "It is the joy of the king." It is one part of the Shalimar garden. It is the uppermost beautiful terrace with Diwan-e-khas which is surrounded by water tank and beautifully carved fountains.

When the "Faiz Bakhsh" became the moon of the garden of 'irm' (paradise) by the order of king, the garden of Faiz Bakhsh laid its flowers as mats. In addition, for the date of its foundation, logic answered, "It is the pleasure of the king." Farah Baksh and Faiz Baksh are the Parts of Shalimar Bagh.

Nishat Bagh

Nishat Bagh, the garden of Gladness, one of the non-royal gardens on Dal Lake. It is also one of the largest and spectacular gardens of valley. Its attribution is something of a puzzle, since it is generally credited to Asaf Khan. The probable owner was Abu-i-Hasan, the elder brother of Nur Jahan, to whom Jahangir had given the title of Asaf Khan IV, a kind of Grand Wazier. Alternatively, he may have been the pervious holder of the title, Asaf Khan III, a former governor of Kashmir and a great horticulturist. It is, however, tempting to suppose him to have been Nur Jahan's brother, and to imagine a relationship between herself, her brother, and emperor. Yet Nishat Bagh lacks the refinement and sureness of touch, which is associated with Nur Jahan. It is on a monumental scale, a set piece designed to be seen from water level and mounting in an almost overwhelming progression of terraces to the final dramatic backcloth of the mountains behind[25].

The Nishat Bagh, true to its name, is the gayest of all Mughal gardens. Its twelve terraces, one for each sign of the zodiac, rise dramatically higher and higher up the mountain side from the eastern shore of the lake. The stream tears foaming down the carved

cascades, fountains play in every tank and watercourse, filling the garden with their jolly life and movement[26]. Sir Mohammad Iqbal has truly said: *"High paradise, as if the Almighty, has placed at the foot of a Hill"*[27].

The flower beds on these sunny terraces blaze with colour roses, lilies, geraniums, asters, elegant tall growing zinnias, and soft space, pink and white. When autumn lights up the poplars in clear gold and big Chinar burn red against the ark blue rocky background, there are few more brilliant breathlessly entrancing sights than this first view of Asaf Khan's garden of gladness[28]. A Persian poet thus sings its praise:

When Nishat Bagh was inn blossom.

With fresh jasmine, sweet-basil and other flowers,

The sun of the world, Asaf,

Spread the carpet and took wine,

In the ear of the breeze, it whispered its year

"The garden of Nishat and the delight of hearts[29]*."*

The Nishat Bagh is five hundred ninety-five yards long and three hundred sixty-nine yards wide, and it is surrounded by stone and brick wall, which on the front side is thirteen feet high. It is arranged in ten terraces, three of which are much higher than the other terraces, being from sixteen to eighteen feet one above the other. There is a line of tanks along the centre of the whole garden and a canal about thirteen feet wide and eight inches deep connects these. The tank and the canal are lined with polished stones. The beauty of

flowerbeds with the pleasing lines of their design is livened by numerous fountain jets. The stream which feds it enters the garden at the upper end and flows down the successive terraces in cascades, which are formed by inclined walls of masonry covered with stone slabs beautifully scalloped to vary the appearance of the water. Some of the cascades are very fine, being from twelve to eighteen feet high and are surmounted by polished stone seats[30]. The upper pavilion is situated upon the end of the highest terrace from which the sight of the whole layout of the garden emerges into view. It consists of a single storied building on each side of the canal that is crossed by a verandah uniting the two. The verandah between them is supported on each side of the canal by wooden pillars painted red and it is forty-three feet long, twenty feet wide and about thirty feet high. The fine reservoir which is one hundred two feet wide, one hundred twenty-three feet long and three feet deep, containing twenty-five large fountains. There are two principal pavilions, one at the upper end and other lower end of the garden. The upper story has a lofty corridor on its eastern and western sides. On its northern side, there is an apartment, which is twenty-five feet long and fourteen feet wide. This apartment is enclosed by latticework, and on the south side, there is similar apartment. An opening in the middle of the floor about twenty-seven feet square commands a view of the fountain in the reservoir below. In front of this pavilion and terrace below it there is a large reservoir filled with fountains. The lower pavilion is doubled storeyed and built of wood and plaster upon a foundation of stones.

Its lower floor is fifty-nine feet long and forty-eight feet wide and enclosed on two sides by beautiful lattice windows made up of wood. In the middle, a reservoir about fourteen feet square and three feet deep is full of fountains[31].

The lowest terrace has unfortunately been cut off by the modern road, which has likewise shorn Shalimar of part of its length. The two wooden doorways as well as the gaudily painted *barahdari* on the third terrace are innovation, which dated back to Wazir Pannu's governorship of Kashmir in the reign of the Maharaja Ranbir Singh. The Mughal gardens of Kashmir owe a heavy debt of gratitude to this gentleman, if he did not restoring them to their original grandeur, however for arresting their further decay. Pannu also repaired them thoroughly according to his lights; and if his *barahdar is* and porticoes do not bear comparison with similar structure of the Mughals, are not he but the time to which he belonged are responsible. The brightest and most fragrant spot in the Nishat garden is undoubtedly the second terrace, with its thick groves of Persian lilacs, its high, broad, and vertical cascade of sparkling water, and its beds of brilliant pansies. The twenty-three small niches in the arched recess immediately behind the cascade were originally intended to contain rows of lamps, whose flickering light, reflected multiplied in the transparent sheet of water behind which they lay, must have presented a singularly pleasing spectacle at night[32].

The colour of astonishing walls, brown tree trunks, great tree which change throughout the seasons, solid against the shadowy blues and grays of the

mountain above. The pavilion, with its echoing pink triangles of roof, has certain sugar plum charm from the lake. From within the garden, its placement is not accurate. From this place is however the finest outward view of the all; though less romantic than that from Chashma Shahi. It has the pureness and inevitability of a drawing wash. The lake has a quality of transparency; the bridge and bund are sharp, yet somehow imaginary, with Hari Parbat and distant snow mountains is receding planes behind, into this clumsily, at every level, encroaches the pavilion. Once the ground floor contained fountains, and was open back and front, so that water design flowed almost uninterrupted to the lake. With the openings walled up, it presents a solid obstacle, blocking the very prospect that would lift the garden into greatness. Only when the topmost *zenana* terrace is reached does the completely lovely scene come into view unhindered. Since Nishat Bagh was not a royal garden, with all the need for protocol and ceremonial that this involved, there are two divisions only, one the pleasure garden and other one *zenana* terrace. The main feature of Nishat Bagh is the great central watercourse some 13 feet wide. It is treated as the series of canals, each dropping by cascade to the terrace below[33].

The spaciousness of the garden and the buildings of great dignity successfully achieved by the strenuous efforts of Asaf Khan who were greatly admired by Shah Jahan when he paid a visit to the valley in 1633 C.E. Shah Jahan expected that the garden would be offered to him for the royal acceptance, which was refused by the builder. In repulsion, shah Jahan diverted the stream,

which was feeding the garden towards his royal garden at Shalimar and thus left Asaf Khan unhappy. However, the devotion of his faithful servant who risked his life and restored himself for his master's garden against his own wishes brought upon him the moments of admiration instead of punishment by Shah Jahan. Afterward, the builder of the garden was given full rights to draw the water from the Shalimar stream[34]. On the other hand, this left the garden poorer from the architectural side. Shah Jahan would have enriched the garden in an architectural style of exceptional splendor. He evinced a very keen personal interest in the art of architecture. Asif Khan's buildings in stone and bricks would have been replaced by white marble. He utilized this material in almost all the buildings raised by his predecessors in India and it is for this purpose that his building art known as the age of marble.

Huge plane trees (Chinars) shade the walks, which are bordered by lines of cypresses, and all around there is soft a green turf studded with flowerbeds lofty peaks rise for thousands of feet swiftly above the garden, while in the opposite direction a white soft expanse of lake and village dotted plain attract the eye. The water runs through the garden for irrigation purposes, but when picnics or pleasure parties are held, the water is turned into the lime stone channels and fountains play; and when garden is lighted up with a string of electric lamps to fill length in the evening, the effect is extremely pretty. The best time to spend in this lovely garden is morning when the radiance of early drawn kisses the slivery

with the whole area is bathed, dews and it is shady and the lake far below is glittering the light of the sun. The poet has truly said: *"Morning at Nishat Bagh and evening at Naseem Bagh, Shalimar and tulif fields these are the places of excursion in Kashmir, and none else*[35]*."*

Achabal Bagh

The ancient name of Achabal was Akshavala from the king Aksha (571-631 C.E). The beauty of Achabal lies in its spring, or rather stream it is situated over six miles southeast of Anantnag. Achabal was formerly a country house of the kings of Kashmir and then of Mughals[36]. The ancient Hindu text of NilmatPurana mentions the existence of a spring by the name of Achapal Nag at the site. Empress Nur Jahan (Light of the world) laid the foundation of present garden in 1620 C.E., and finding here the most splendid opportunity afforded for man's hand to lend help to nature, calling it *Begumabad* after her name. It was also called Shaibabad after *Begam Sahiba,* the title of Shah Jahan's daughter Jahanara.It is four hundred sixty-seven feet long and forty-five feet broad and it is surrounded by stone wall which is divided into portions. It contains many fruit trees and Chinar trees, and the ruins of a *hamman* (Turkish bath) and other buildings. The water of the spring flows through the garden, which is traversed by three aqueducts, the central one being about sixteen feet wide, and those on each side about are six feet wide. Along the central canal, two large tanks the upper one is one hundred eighty-eight feet long and seventy-four feet broad, and contains in its centre a wooden pavilion, which is about eighteen feet square and rests upon a platform of masonry while the lower

tank is about eighty feet square. There are also three waterfalls outside the lower end of the garden, one on each canal, and the largest is the middle one, which is eight feet high and about six feet wide. The tanks and watercourses are lined with stone and abound with fishes, and a large number of fountains have been erected in them[37]. Abul Fazl speaks of it in the Ain-i-Akbari, "a fountain which shoots up the height of a cubit, and is scarce equaled for its coldness, transparent, and refreshing qualities. The sick that drink of it and persevere in a course of its waters, recover their health. Bernier who visited Achabal in 1665 C.E., speaks of its beauties as "what principally constitutes the beauty of this place is a fountain whose water disperse themselves into a hundred canals round the house, which is by no means unseemly, and throughout the garden. It comes out the earth as if it re-mounted and returned from the bottom of the well with violence and boiling and in such abundance, it may rather be called a river than fountain. Its water is admirably good and is so cold that to hold the hand within it could scarcely be borne. The garden is very handsome, laid out in regular walks, and full of fruit trees, apple, pear, plum, apricot, and cherry; jet d'eau (large fountain in Geneva, Switzerland) in various forms and fish- ponds are in great number. There is a lofty cascade which in its fall takes the form and colour of a large sheet, thirty or forty paces in length, producing the finest effect imaginable, especially at night, which innumerable lamps, fixed in parts of the wall adapted for the purpose, are lighted under this sheet of water[38]."

Kashmiri poet has in own native tongue, poured forth very sweet and melodious idyll in praise of this garden and the buildings therein, some lines which are quoted below:

> *"O beloved! I lurk for thee at the gachh-plastered balcony of Achabal,*
>
> *Whatever (flower) thou chooseth, I shall offer thee.*
>
> *That beloved killed me and did injustice,*
>
> *I shall call him out from the gachh-plastered balcony of Achabal.*
>
> *Plaintively shall I call him on the gachh-plastered balcony of Achabal,*
>
> *Having searched for him in hills, would that he could meet me as Farhad did Shirin!*[39]*"*

It is however an irony that the highway destroys the lowest terrace of Achabal Bagh. Today it is much smaller than it was in Mughal days. Nevertheless, nothing can spoil the natural loveliness of this river, gushing out of the honeycombed limestone cliff, just at the point where the mountains intrude farthest on the plains. It is an ideal site. The garden, which had fallen into decay, was re-enclosed on a smaller scale by Gulab Singh, opening out of the south wall there is a large harem building, with a Mughal *hammam* and a swimming tank for the women in the centre of the square[40]. An aquatint doorway built in the time of the Maharaja Ranbir Singh gives admittance to the second terrace of the garden. Most of the *barahdaris* and pavilion belong to the repairs executed in the reign of

the Maharaja Rabin Singh. Only the ruins of the pavilion over the fountain itself, standing solitary yet strong in defiance of the rushing waters and of the destructive vegetation, belong to Mughal times. This garden does not possess any sloping cascades all the falls are vertical, and to the west of the garden royal quarters are present. The present buildings of garden are modern and contemporaneous with the pavilions. The *hammam* of Jahangir however is in excellent preservation. The objects which are especially noteworthy here are a piece of a timber conduit lying in the compound and said to be belong to Mughal times, and the system of earthen pipes which conveyed water to the royal bathrooms from the subterranean channel in the upper most terrace of the garden[41].

Old histories and stories hunt the garden of Jahangir and his wife Nur Jahan, Majnun and Laila claim this paradise again. He in his hopeful cypress shape and she on her rose bush mound. For Moslem garden craft, like Mughal painting, is full of symbolism, and rich with all the sensuous charm and dreaminess of the Old Persian tales and the story of Laila and majnum, the faithful lovers who only saw each other twice on earth is most frequently memorialized in the garden. Green, white, and brown are June colours at Achabal, for the garden itself has few flowers, though some of the old orchard trees have spared. In autumn, the quince trees weave a spell of their own when the gnarled bought drop over the water with burden of pale yellow balls. To plant fruits trees close up to the edge of the reservoirs was favorite custom and was very pretty one[42]. Today, the fruit trees have largely

disappeared and it is a garden of open space for the people and water canals is running middle of it. Light and shade have the fullest play, for cascades are tilted so that they may catch the sun and the fast moving water sparkles in the canals. Overhead, the light is filtered through the great plains, and only in the pavilions are there occasional deep shadows[43].

Verinag

The spring of Verinag is the reputed source of the river Vitasta (Jhelum River). In Hindu times, it was known as the Nila-naga, and was sacred to the snake-deity. The Nilamatapurana tells that when Parvati had obtained the agreement of her partner Siva to incarnate in Kashmir as the river Vitasta in order to purify the country which had been defiled by the touch of Pisachas, who appear to have been some outlandish barbarians. He struck the earth at the site of the spring with his trident, and thus cleared the way for the issue of waters of the Parvati-Vitasta from the nether world. Hence, the *tirtha* also bore the alternative name of *Sulaghata,* "trident stroke." It seems to have retained considerable importance among Hindu places of pilgrimage even as late as Akbar's time, Abul Fazal has mentioned the existence, to the east of it, a number of stone temples. In his time, it had already taken its present name of verinag, borrowing it probably from district of Ver, the name at that time of the modern Shahabad Pargana. Abul Fazl adds: "It is a pool measuring a *Jarib,* which tosses in foam with an astonishing roar, and its depth is immeasurable, and is surrounded by a stone embankment[44]."

The construction of the octagonal basin and the arcade, which now surrounds it was began by Jahangir and completed in the time of Shah Jahan. Jahangir in his book tuzuk-i- jahangiri writes that, "It is an octagonal reservoir about twenty yards by twenty. Near it are the remains of worship for recluses cells cut out of the rock and numerous caves. The water is exceedingly pure. Although Jahangir could not guess its depth, a grain of poppy-seed is visible until it touches the bottom. There are different kinds of fishes in it that could be easily seen. As he had heard that it was unfathomable, he ordered his men to throw in a rope with a stone attached, and when this rope was measured in *gaz,* it became evident that the depth was not more than one and a half the height of a man. After his accession he ordered them to build the side of the spring with stone, and they made a garden round it with a canal; and built halls and houses about it, and made a place such that travelers from all over the world can point out few likes about it[45]." This information from the pen of the emperor himself probably accounts for complete disappearance of the stone temple and caves, whose materials would afford the persons in charge of building operations too tempting a quarry to be lightly set aside. The buildings, which Jahangir ordered to be constructed there, only the range of twenty-four arches round the spring remains intact. The arches were originally built of stone, the walls being surmounted by row of beautifully carved brackets, which supported the eaves. A number of these are still in existence. On two side of the octagon are large chambers, each containing a staircase leading to the upper story, no

trace is left. The brick facing of the majority of the arches, as well as of the second story over the entrance chamber belong to the repairs done by Wazir Punnu in the reign of the Maharaja Ranbir Singh. Two inscribed stone tablets, one belonging to the time of Jahangir and other to that of Shah Jahan, are built into the wall of the arcade. The inscription of Shah Jahan was originally fixed in the wall of the entrance chamber, but was for some unknown reason removed few years ago by the Public Works Department contractor who was commissioned to raise the floor of the promenade round the spring, presumably for irrigation purposes. The raising of the level of the promenade accounts for the markedly stunted appearance of the arcade. Jahangir's inscription, which is dated the fifth year of his reign, translated as follows:

The king of the seven dominions, the Dispenser of justice, the Victorious Lord, Nur-ud-Din Jahangir, son of Akbar Shah Ghazi, bestowed grace upon this bounteous spring (by his presence) in the fifth year of his reign: the date:... Through Jahangir Shah, the son of Akbar shah, this foundation raised its head to the high heavens. The source of wisdom (i.e., the author) discovered its date: May the palace and the spring of Verinag endure (forever). The last line gives the date 1029 A.H. or 1620 C.E.

Shah Jahan's inscription is translated as follows:

Praise for the Lord that Haider, by the order of Shah Jahan, the monarch of the universe constructed such a cascade and such a watercourse. This watercourse is reminiscent of the stream that flows in heaven; and

the cascade (is such) that (even) Kashmir derives from it. The invisible angle whispered the date (of construction) of the watercourse in my ear. "This stream has sprung from the fountain of heaven." The last lines gives the date 1030 A.H. or 1626-27 C.E.

The palace is built on a succession of small arches extending across the width of the first terrace. Only the lower story is left, a fire has destroyed the rest of the building few years ago. A road and an ugly rubble wall shut out the terrace and turfed wooden bridges across the channels, has spoiled the whole atmosphere, which must have been most impressive when the palace wall formed the southern boundary, backed by the dark pines on the cliff behind the spring. The main canal is about twelve feet wide, and is crossed by a second watercourse running immediately under building. At present, the first terrace is alone enclosed, but a broken water chute leads to lower level, and a big *hammam (Turkish* bath*)* with stone edge platforms and other buildings can be traced on the east side[46].

Jahangir and Nur Jahan reputedly loved Verinag above all other places. It is not hard to understand their reasons. It has a remoteness, which makes the very act of arrival something to be treasured. Akbar himself had encountered difficulties in making this place a memorable. it was after visiting Achabal, Akbar went on to hunt, and his idea was that 'he would proceed on to the fountain here of Verinag, but rain and the slipperiness of the passes restrained him from this plan.' The importance of the place could be further estimate or judged by Jahangir's last wish who

actually wished to be buried at Verinag. However his wish could not be fulfilled because he dead near Rajouri when he Travelling towards Lahore and it was for because of the difficulties of journey that it would have proven even more worse to take him back to Verinag than to take him to Lahore[47].

Pather Masjid

The genius for the monumental architecture during the reign of Jahangir is exemplified by Pather Masjid or the stone Mosque built by empress Nur Jahan in 1623 C.E. situated in the heart of Srinagar city, on the left bank of river Jhelum opposite to Shah-i-Humdan[RA] mosque near Zainkadal. The Pather Masjid also known as Shahi Mosque, is the only surviving example of the Mughal mosque built in stone instead of indigenous wooden material. Architecturally its style is practically the same as that of Masjid of Agra, Delhi, and Lahore and such it has been emphasized that it has no outstanding architectural merit[48]. However, in Kashmir it has its own importance since it is first religious buildings raised in stone without being affected by the local architecture in wood. In its construction uniform design, material, and technique has been employed, and at the same time, undue severity has been avoided[49]. It was the first attempt aiming at a form of architecture in which in course of time, much more dignified and powerful structure could have been raised. Even in the present structure, the use of white marble was avoided only because of the difficulties of transport for bringing the same from the plains. Nur Jahan therefore emphasized in raising the structure in

the local material available in stone or grey limestone. The latter material is exceptionally good for molding, carving and for receiving the high polish[50].

The chief beauty of the mosque lies in its external architectural effect represent by pleasing distribution arches forming its frontage. The prayer chamber of the mosque is approached through the porch in the centre with four arched openings on either side of its sides. The insertion of grey limestone in these arches of the façade gives this monument a very graceful look. The felicitous proportions of these arches including the porch and with their foliated curves represent the magnificent architecture scheme executed under the personal direction of Nur Jahan. In fact, the foliated arch is the hallmark of Mughal architecture. It has played a long and significant role in the history of Indian architecture[51].

The front consists of nine arches, including the large arched portico in the centre. The arched openings are enclosed in rectangular frames. The horizontal construction of these arches is remarkable. The entries have recently been closed up with rubble stone masonry. The half-attached "bedpost" columns in the two outer angles of the jambs of the entrance are noteworthy. The plinth, which is now mostly underground is surmounted by a lotus-leaf coping. The frieze between the projecting cornice and the eaves is decorated with a series of large lotus leaves, carved in relief some of which have pierced and thus made to serve the purpose of ventilation apertures. A flight of steps in each jamb of the entrance gives access to the roof which is

usual in Kashmir, sloping except in the centre, where there was originally a dome which was later dismantled by Sikhs[52].

The roof consists of twenty-seven domes, the central one of which is the largest. The domes are mostly ribbed inside, though there are some which flat or wagon-vaulted. The roof is supported internally on eighteen extraordinarily massive square columns, which are having projections on two sides. The lower portion of the columns is built of stones and the upper portion with bricks, which is covered by a thick coat of buff-coloured lime plaster. The enclosure wall is built of brick masonry, with a coat of lime plaster, adorned by a range of shallow arched niches[53].

Overall, the mosque though simple in its design is a notable illustration of the Mughal art and is ranked as a production of high order. The mosque was not used as a place for prayers must probably it was only after its completion when Nur Jahan was questioned about its cost and she compared it with that of her jeweled slipper[54]. Obviously, this was brazenly insensitive to Muslim feelings and was declared unworthy for any religion act. For this reason, the Pather Masjid has never been used as a place for worship.

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CHAPTER VI

BEQUESTS OF SHAHJAHAN AND OTHER MUGHAL RULERS

The original name was Shahab-ud-din Muhammad Khurram, but he was titled Shah Jahan, which meant the king of the world. He was chosen as successor to the Mughal throne after the death of Emperor Jahangir. He succeeded to the throne upon his father's death in 1626 C.E., and is considered one of the greatest Mughal. His reign has been called the Golden Age of the Mughals and one of the most prosperous ages of Indian civilization, like Akbar, he was eager to expand his vast empire. In 1658 C.E., he fell ill and was confined by his son Emperor Aurangzeb in Agra Fort until his death in 1666 C.E[1].

Prince Khuram has been more fortunate than his unhappy brother Khusrau. He commanded his father's armies with skill and success and whilst still a prince. Like Akbar, Jahangir took his son travelling with him to Kashmir, and both made their contributions to the gardens of Shalimar and Verinag[2].

His son Shah Jahan, who ruled from 1627 to 1658 C.E., superseded Jahangir. The emperor took a greater interest in the welfare Kashmir than his father did. He paid several visits to the valley and the beauty of Kashmir's lakes and rivers, its mountain meadows and springs fascinated him. He developed a soft corner in his heart for the inhabitants of happy valley and looked after them with loving care. A great builder as he was, he has left his memory in the several gardens, mosques and *serais*, which were built, under his direction in Kashmir[3].

Shah Jahan did not share his father's passion for Kashmir, possibly because he was more Indian than Jahangir (both his mother and grandmother had been princess from Rajasthan). He did not have that fierce nostalgia for the mountains that drove Jahangir to Kashmir so often. Shah Jahan was content to build his architectural master pieces, the Taj and the Red Forts of Delhi and Agra, against the backdrop of dusty plains. Nonetheless, though he visited Kashmir many times after his accession. Shah Jahan did not neglect the valley and was responsible for one of the prettiest of the gardens around the Dal Lake, the Chashma Shahi[4].

Under Shah Jahan Kashmir was ruled by nine governors in succession. Some of them are still remembered as embodiments of justice and good government. The services rendered by the Subhedars like Zafar Khan, Ali Khan and Lashkar khan to their master, for the emperor, and to the people of Kashmir have been appreciatively recorded by contemporary historians. Itqad Khan, the last governor of Jahangir continued to hold office for a further period of six years after the accession of Shah Jahan to the throne. A near relation of Nur Jahan, he had, during the time of Jahangir, indulged with impunity in tyrannical rule and levied iniquitous taxes on several commodities and particular communities. The people were harassing by him. *Begar* system was levied for the collection of saffron. Nor could he calm down the disgruntled elements among the Chacks who raised a rebellion. It was put down with a strong hand and some of the rebels who escaped death flew to Baltistan where they were giving protection by the ruler of the principality[5].

Shah Jahan's first visit to Kashmir

Shah Jahan had visited Kashmir when he was the heir apparent. After becoming the king, he had yet not come to Kashmir and Lahore. In the seventh year of coronation 1634 C.E., he came to Lahore. From Lahore, there on 21th of May 1644 C.E., he left for Kashmir via Bhimbar. Minister Asif Khan and his *harem* accompanied him. On 14th of June 1634 C.E., the king entered the capital of Kashmir[6]. The author of *History of Shah Jahan of Dihli, Banarsl Prasad Saksena* writes, "The enchanting beauty of this province hypnotized Shah Jahan. However, he had no state of painters with him to reproduce its natural beauty, but he had a number excellent writer at court who have described Kashmir in glowingly picturesque language, which is poetic in sprit though prose in form"[7]. The king enjoyed the view of tulips, rivers, trees laden with flowers, colourful fruit, brooks and springs. He held the Milad congregation on 4th of September 1634 C.E., at his residence, it was open for all. He obliged scholars, recites of the Quran and recites of encomiums with royal robes. He granted stipends to some, monthly allowances to others and estate to yet others. He ordered that the nativity of the Holy Prophet (PBHM) should be held at the expenses of the king annually, and for this, he sanctioned twelve thousands rupees. He held grand banquets in honour of the Kashmiri people. After staying three months, he left for Lahore on 6th of September 1634 C.E. In Islam Khan's estate, there was a temple in a sub-division. The king demolished it and named the village "Islamabad" (Anantnag). He ordered the construction of buildings there[8].

The king celebrated his forty-fifth birthday in Bhimbar. He gave four thousand and five hundred rupees to a virtuoso, Jagan Nath, who sang '*Dohas*' before the king. In Bhimber, the king came to know that the Muslims of this place were ignorant of Islamic constitution, and appointed Qazis and teachers for them. Emperor then came to know that there were Muslim women's in Hindu homes and he ordered the Hindu families convert to Islam and marry the same women anew under Islamic *Nikah* rules otherwise free the Muslim women's. The noble of Bhimbar who was Hindu converted to Islam, and the king gave him the appellations of 'Raja Dawalatmand'[9]. Sheikh Mohammad Gujrati was appointed for make a survey to find out were Muslim women's are in Hindu homes and the temples were built on the mosques. It wops found that Hindus committed atrocities on Muslims and burn the holy Quran and desecrated it. The people who are found guilty were murdered by the order of the king. He dealt harshly with the cruel ones[10].

Second journey of the king to Kashmir

On 17th February 1640 C.E., Shah Jahan went to Kashmir via Poonch. During the same period, the ambassador of Sultan Murad of Rome arrived in his court. Since the king was in Kashmir the ambassador visit several places in Kashmir. On 31th March 1640 C.E., the king visited the Dal Lake, and sweet melodies were sung all around the king's camp. The rivers were laden with flowers. Nawab Ali Mardan Khan illuminated the banks of the Dal Lake and the city dazzled with lights. The Roman ambassador and the ambassadors of

other countries were also invited. The road was difficult and uneven, because it rains for all the twelve months in Kashmir and the king arrived with necessary equipments. The air was so cold and the rain so incessant that the horses and their riders shivered with cold. It rained so hard for three to four days that it looked like cloud burst. Roads were disappeared under mud and rain[11]. After facing acute difficulties, the king returned to Delhi. It took him eighteen hours to travel for four leagues (mile) even then many horses and their riders perished. Floods were harsher that year at least eight thousand, four hundred and eighty seven households were washed away in Kashmir and its suburbs. The whole autumn produces perished, numerous buildings collapsed and markets remained closed for several days. The granaries were destroyed with this great famine followed in Kashmir, and the king left Kashmir in dream of famine. A large number of affected people (some put the number at thirty thousand) and those who were aged or poverty-stricken went to Shah Jahanabad in Delhi and petitioned the king. The king granted one lack rupees in aid. He also ordered opening of concrete and crude public kitchens, and sent thirty thousand rupees for the deserving people in Kashmir. Some people who stayed in Delhi stayed there forever and others returned to their native land[12]. Another visit is recorded in 1645 C.E., and the last visit, which took place in 1651 C.E., which however was cut short because of, floods and storms and Shah Jahan returned to Lahore.

Shah Jahan appointed nine Governors to rule over Kashmir, of whom two namely Zafar Khan and Ali Mardan Khan were re-appointed. Itiqad Khan, who had been

appointed by Jahangir continued in office until his high handedness and oppressive rule brought about his removal. Prince Murad visited Kashmir in 1640 C.E., and remained as governor for a year, being followed by Ali Mardan Khan. During his stay prince, Murad married a daughter of the Maliks of Shahabad. According to Hassan Shah, Shahabad was formerly called the *Verinng paragana,* and was remained Shahabad for Shah Jahan[13]. When prince Murad became the administrator, he patronized his relatives and their dependents with power and authority. They took advantage of the opportunity and began to loot the public and to oppress them. The complaint against him reached to the king. He recalled him and sent Ali Mardan Khan as governor of Kashmir[14].

Ali Mardan Khan, originally an Iranian, is said to have come by a huge treasure when he was governor of Kandhar and not willing to surrender it to the Shah of Iran, came to India and sought services and protection at Shah Jahan's court. He built network of roads in the valley with long rows of poplars planted on either side. He was tolerant and appointed Pandit Mahadev as his chief advisor[15].

Shah Jahan stands out as an eminent builder among the Mughal emperors. The period of his reign was the golden age of Mughal architecture. Shah Jahan erected many splendid monuments, the most famous of which is the Taj Mahal at Agra, built in 1632-1653 C.E., as a tomb for his beloved wife, Mumtaz Mahal. The Moti Masjid Agra and many other buildings in Agra, the Red Fort and Jamia Masjid in Delhi, mosques in Lahore,

extensions to Lahore Fort and a mosque in Thatta also commemorate to him. The famous *Takht-i-Taus* or the Peacock throne said to be worth millions of dollars by modern estimates also dates from his reign. He was also the founder of new imperial capital Shah Jahanabad now known as old Delhi. Other important buildings of the Shah Jahan's rule were the *Diwan-i-Am* and *Diwan-i-Khas* in the Red Fort Complex in Delhi and the Moti Masjid in Lahore Fort[16]. The calm and refreshing atmosphere about the place and the view of the lake and the valley it commands, testify to the highly developed aesthetic sense of the Mughals[17].

Under the impetus of Mughal building activities of Kashmiri workmen developed remarkable skill in the building art and he found several workmen from Kashmir engaged on the construction of Taj Mahal and laying out of Mughal gardens in the rest of India. Shah Jahan is also believed to have had the most refined of the tastes in the arts and architecture and is credited with having commissioned about gardens in Kashmir, his favorite summer residence. A few of the gardens exist, and attracting thousands of tourists every year[18].

He also demonstrated a precocious talent for building, impressing his father Jahangir at the age of 16 when he built his quarters within his great grandfather the Mughal Emperor Babur's Kabul fort and redesigned buildings within the Agra fort. He also carries universally famous titles such as "the builder of marvels". Shah Jahan was also chosen by his father Jahangir to acknowledge the statesmanship and administration in the Mughal Empire[19].

Shah Jahan's reign in India is especially known for the unique development in the art and architecture. Magnificent architectural schemes were introduced and he raised numerous buildings, which still prove the glory and the splendor of the emperor. In Kashmir, he took his resort at the royal garden of Shalimar and did not take keen interest in raising any significant structures as he did at Lahore, Delhi or Agra. However, he patronized the projects undertaken by his noted engineer-cum builder, architect, comptroller, statesman and sometimes governor in Kashmir, Ali Mardan Khan and his own son Dara Shikoh and daughter Jahanara[20].

Chasma Shahi

Chasma Shahi, the famous spring of pure, sparking and cool water[21] attracts people from every corner of the world. It is situated on the slope of the Zebwan hill commands a superb view of the lotus on the Dal below, and of the verdant vale across. The spot could not escape from the eye of Mughals[22].

Chasma Shahi means the Royal Spring. The royal spring of Kashmir built in 1632 C.E., an early inscription at the gateway attributes this garden to Shah Jahan himself. It seems more likely that the actual builder was Ali Mardan Khan, working to the emperor's instructions[23]. In its present form, the garden combines the work of many rulers of various periods.

The garden is about one hundred eighteen yards long and forty-two yards wide, is enclosed by a wall about seven feet high. There are three terraces, and a central canal, tanks, waterfalls and fountains are fed by the sparkling waters gushing out of the spring at

the south end of garden. The main canal passes through the ground floor of a central pavilion and after feeding a small round reservoir, falls to the lower terrace in a fine cascade about sixteen feet high[24].

This three terraced garden spread out on the slopes of the hill commands a magnificent look of Dal Lake and the two islands of Sunalank and the Rupalank with hills and snowy ranges of mountains at the background. The garden is provided with its usual avenues, pathways, and long series of staircases leading to the first two terraces, tanks, fountains, cascades, channels and other water devices. It is famous for the cool and pure water, which bubbles up through a lotus basin built in the centre of the second terrace. Visitors to the garden do not miss a glass of water from the spring[25].

The original garden was small, strongly axial and closely moulded to the contours of the mountain. The design derived from a powerful spring at the top of the garden, renowned for the excellence of its water, which bubbled up through a marble lotus basin, now vanished, set in the floor of the upper pavilion. From upper pavilion, the flow was led down, by way of a little cascade and a canal, to fill a wide rectangular tank, with a single jet. The second and principal pavilion, standing on a magnificent retaining wall some twenty feet high. Below, a second pavilion chute dropped sharply down the centre of the wall to feed another water garden at the lower level.

The composition is miniature one, yet tremendously effective in its bold use of level. The main pavilion in particular has an enchanting site. On the side the

outlook is cloistered, intimate, the pool, canal and upper pavilion are part of a private world. On the other there is the drop of the retaining wall and a spectacular view over Dal Lake[26].

The garden as a whole has been much extended and restored today, with dramatic changes of level, rich planting and an unusual measure of asymmetry. It is strongly evocative of both Italian Renaissance and English Tudor gardens. The Mughal work is to be seen in the cascades, the plinths of two pavilions, and the complex of canals, tanks and foundations. The upper pavilion of the garden has been widened into board terrace, while at the lower level an extensive flower garden has been developed. The approach is by way of a steep flight of steps, culminating in an arch, which is the present entrance to the lowest water garden. It is probably that these two were not original, but they have a force and character which contribute greatly to the whole design[27].

It is easily accessible from Srinagar, Chasma Shahi is always full of visitors. Typically, in the pleasure gardens of Kashmir, the garden site is at the lower elevation of a hill, between the hill and the lake. It is not accidental that this particular location is the perfect place from which spectacular views of the regional space of the valley are revealed: to one side the mountain at the back, on the other, the lake view. Towards the lake, the visual link between garden and valley is marked by the flow of water in that direction and the progression of terraces downwards with the grand *Chinars* on either side. These

direct the eye away from the details of the garden to the extended lake panorama and hills beyond. The garden celebrates the beauty of the valley. It transcends its visible physical limits, and the internal space engages dramatically with the larger setting[28]. The following Persian inscription is found on the wall of the spring is translated as follows:

"I enquired of him regarding the date of the spring, 'he replied, 'say Kausar-i-shahi' (the royal spring)."

The Islands of the four Chinars

The two islands in the Dal Lake, the Rup-Lank and the Sona-Lank (the silver and golden Lanka) are of considerable antiquity. Entirely artificial, their early names derive from a tradition that silver was buried upon the one and gold on the other. The northern island (the Sona-Lank) in particular has been for centuries an irresistible attraction to travelers. Lying midway across the lake, it is mere half-acre in size, with carefully squared boundaries. It lies just above the water level, so that the trees seem to be floating in the water. It is also known by the name Char Chinar, dates from the Shah Jahan's visit, when he planted a plane tree symmetrically in each corner[29].

Char Chinar, or the garden the square piece of land with four Chinars growing at its four corners, is situated on the southern bank of Dal Lake[30]. This garden was laid out by prince Murad who was then the governor of Kashmir in 1641 C.E. during summer, groups of people gather here to enjoy picnic parties. They stay here as to refresh themselves under the cool and better shades of Chinar trees. This place is of fun to others as it

provides happiness through dance and laughter, which are physical means of enjoyment. Furthermore, it was a peaceful spot too for religious people. They come here for meditation with prayers on their lips and fingers in meditation[31].

The Mughals extended the plantation of Chinars. Jahangir systematically planted the Chinar at each of the cardinal points, so that at whichever point the sun might be, one recline in the shades of a Chinar in the grove. They planted Chinar gardens on the shore of lakes, on the roadside and in the fields. Truly, it was called the "Royal Tree" it could not be cut without the permission of the authorities. It was in fact the property of the state and the amount realized from the sale of its timber used to go in to the state treasury.

Even Aurangzeb with his austere and puritanic habits had developed a love for the Chinar. When the news of the devastating fire at Srinagar in 1674 C.E., in which the Jamia Masjid was burnt down, when the news conveyed to him, he anxiously enquired whether the Chinars in compound were safe and said, "The mosque can be re-built in a short time, but a fully grown Chinar could not be quickly replaced"[32].

Maharaja Hari Singh had recently constructed a boulevard, planted with a wrong row of horse chestnut trees, along the bank of the Dal Lake, joining this place of "the Char Chinars" with the Chinar Bagh below the Dal gate. This boulevard road is divided into three divisions and called after names of Raja Amar Singh, Maharaja Hari Singh and the heir apparent Raj Kumar Karan Singh respectively. This has immensely enhanced the beauty of this side of the lake[33].

Dara Shikoh, Shah Jahan's eldest son was clearly intended by his father to succeed him, for he held all the privileges of the heir apparent. He had good looks, intelligence, charm and courage in ample measure, but when the struggle for the succession with its brother Aurangzeb began, he proved fatally incompetent, both as a military commander and in political maneuver.

Dara Shikoh was a gentle, studious man who likes his grandfather Jahangir, loved nature and art. He clearly shared Jahangir's love for Kashmir too, and it is tantalizing to speculate on what he might have achieved in the valley as its governor, in his youth all went well, and he playing a leading part in court ceremonial. He married his cousin, Princess Nadira, with the support of her he presented the superb collection of Mughal miniatures knows as Dara Shikoh's Album. He had inherited his father's gift for splendor, his grandfather's love of nature, and he is remembered by these two gardens in Kashmir[34].

Bijbehara Bagh

The garden was built on both sides of the Jhelum river[35]. It is twenty-nine miles from Srinagar to the south, lies the town of Bijbehara. The remains of which now form the favorite campaign ground of Bijbehara, at the bottom of Lidder valley, is by far the most remarkable of the river side ruins[36]. Here on both sides of the river is the garden of Dara Shikoh, in which there are magnificent Chinars. One Chinar is so thick that its trunk measures 54 feet in circumference at ground level. A stone bridge, the ruins of which are still to be found, once united the two portions of the

garden. The garden consisted of a number of cross avenues, and along the centre was a line of tanks connected by a canal. The remains of a brick palace of lodge are visible even now[37]. Traces have been found the parterres and canals, but the garden fell in to ruin, and was marked only by the great Chinars. However, the garden is now handed over to Jammu and Kashmir Bank by the government for maintenance and development. It is now became tourist place from last few years. However, the design was on the grand scale, reminiscent of the gardens of Delhi rather than those of Kashmir[38].

This garden was also known as Wazir Bagh, but now is called as Dara Shikoh's garden. The banks of river are steep. The river looks charming and beautiful when it flows through the town of Chinars (Bijbehara). The high balconied houses, and the massive forms of the Chinars over hanging the stream, stand out grandly against the pilled-up mountain background; and once, when the stone-edged terraces steeped delicately down on either hand, and the water from the canals fell clear over the carved cascades to join the swift broad Jhelum. Dara's garden has a better setting than of those built by his father Shah Jahan[39]

Archeological experts here recovered a stone inscription in Persian. This relates with a foundation of a building; the inscription was deciphered which reads.

By the grace of God, Dara Shikoh, on 22nd day of Ramzan in the year of the Hijra 1060 (corresponding to AD 1656) in the reign of Shah Jahan Badshah Ghazi completed this building which was erected under the superintendence of Daroga.

Pari Mahal

Pari Mahal the *Fairies* Palace, is on the hill immediately southeast of Dal Lake. It is about a 9 mile from the margin of the lake[40]. It is held to have been built the reign of Shah Jahan for astronomical observations[41]. There is a suggestion of a Greek temple in its sitting, for its lies across a spur of rock, thrown onto relief against the darker, higher mountains behind[42].

The facade, with a central building and flanking pavilions is set upon a podium. Behind it stepped terraces mount up the slope to a central climax, possibly once a dome[43]. Pari Mahal differs from other Kashmir gardens is that it does not possess any cascades or water chutes, though it seems probable, that there were fountains in the tanks. Water was mainly conducted by underground earthen pipe, though a few traces of open water courses have also been found. The garden consists of six terraces, with a total length about four hundred feet. The width of the terraces varies from one hundred seventy-nine feet to two hundred five feet. Six terraces can be seen, and terraces of a number of fountains and tanks[44].

In the uppermost terrace are the ruins of two structures, a *barahdari* facing the lake, and the water reservoir built against the mountain side. The reservoir was fed from above by a spring, which has since gone dry, and of which the only extent remains are the fragmentary stone conduit and the retaining wall against the hill side. It is a simple chamber, built of rubble stones in lime, with a facade of two

small arches. Internally it measures eleven feet three inches by five feet, and has a recess in each of its walls. Water flowed through an arched drain pierced in the front wall which is now partially blocked up. At each corner of the terrace wall is a flight of steps leading to the lower terrace, measuring twenty-two feet three inches by four feet three inches [45].

In the middle of the second terrace exactly in front of the *barahdari* is a large tank with brick sides measuring thirty-nine feet six inches by twenty-six feet six inches. The facade of the retaining wall is ornamented with a series of twenty-one arches, including two of the side-stairs. The arches are built in descending order of height from the centre. Each of them is surrounded by a niche, the height of which increases in proportion to decrease in the height of the arch. The centre arch is covered with a coat of the fine painted plaster, which seems to have always served as a favorite board of scribbling notices in pen and pencil. Various people have recorded on this the date of their visit to the garden. Among them was the Azad Khan, a Pathan Governor. This terrace seems to have been screened off from the lower court by a parapet wall, which is still extant in parts[46].

The third terrace is architecturally the most interesting portion of the garden. The entrance, which is of the usual Mughal Type, arched in front and behind with a central domed chamber, is in the middle of the east wall, and is covered with a coat of fine painted plaster. On either side of it are a series of spacious rooms: the one to its north seems to have been the

hammam. Fragments of the water pipe are still to be seen projecting from a corner of its domed ceiling. Its interior is the most highly decorated of all the rooms in Pari Mahal. On the south side of entrance are two other chambers, but it is difficult to say to what use they were put. Both of them have pipes inserted into their ceilings, the one nearest the gateway having only one, but the other two; possibly the latter chamber was used as a kitchen. The western half of the retaining wall has recently fallen; doubtless it also contained chambers similar to those on the other side[47].

In the central recess of the arcade is visible the originality hidden earthen pipe which conveyed water from the terrace above. From it, water flowed through an open channel and an underground pipe, which ran side by side, and entered the *barahdari* at the middle of the broad end of the terrace. In all probability, the channel formed a tank in the centre of the principle chamber and then emptied itself in to the pipe that ran underground, of which terraces are still visible on the floor of the *barahdari.* It is probable that these three terraces were reserved solely for the prince's private use[48].

The fourth terrace has nothing remarkable in it except the ruins of the tank-perhaps it was a tank within a *barahdari*-whose plinth projects far beyond the line of the wall. About the middle of its north wall is the earthen pipe, which conducts water to the terrace below.

In the fifth terrace curious feature of the plinth of the *barahdari,* or the tank, of the upper terrace is the numerous square holes with which the upper half of its surface is perforated. They were probably intended

to harbor flocks of pigeons. The retaining wall is arcaded. The arcaded is a double one, the upper row of the arches faced a corridor which ran on both sides of the plinth of the *barahdari.*

The sixth and the last terrace have a rectangular tank in the middle and octagonal bastions at the ends. The lower end is not supported by any retaining wall. The ruined structure a few yards below seems to have been intended for a kind of a guard house[49].

Now in ruins remote and overgrown Pari Mahal has the special magic of inaccessibility. The foreground is dramatic: white stemmed poplars rise from the level lakeshore, and behind and above them, and Fairies Palaces seems to appear and disappear as the light strikes or leaves the walls[50].

Despite its dilapidated condition, it is easy to determine its principal features; for the garden has probably owing to its difficulty of access, escaped the restoration to which the other Mughal gardens in Kashmir have been subjected. Pari Mahal differs from other Kashmir gardens in that it does not possess any cascades or water chutes, though it seems probable that there were fountains in the tanks. Underground earthen pipes mainly conducted water, though a few traces of open watercourses have also been found[51].

It was built supposedly as a school of astrology for Dara Shikoh's tutor Akhund Mullah Shah. Astronomy and astrology have been linked for centuries, and astrologers had always held important and responsible positions in the Mughal courts. Babur described the observatories of Samarkand in detail, while Humayun of

all the emperors, as perhaps the most deeply influenced; he was even said to have dressed in a colours appropriate to the planets. Akbar's astrologers consulted on his campaign in Kashmir, had justified his faith in them, while Jahangir too often refers to the success of his own Jotik Ray in forecasting the future. Throughout Asia, Francios Bernier wrote, astrologers are consulted on every particular, in the belief that the stars predestine every action in life. This belief is not without its follower's today[52].

The Pari Mahal is terraced up the hillside, the face of each terrace having deep niches. There is a spring nearby, the water of which used to irrigate the garden. This place is also called Kuntilun, because it was to be a copy of a castle named Tilun in India. But when ready, it was not found to equal it. Hence, Dara Shikoh declared it disgust that is what comparison it could bear with Tilun. Then henceforth it was called by the phrase uttered by the Prince, which has since been corrupted into Kuntilun. It has now fallen into disappear[53].

Mosque of Akhun Mulla

The Mosque of Akhun Mulla Shah was raised was raised on the slope of Hariparbat hill below the shrine of Makhdum Sahib. The area so selected was in tune with its godly environs. Situated within a courtyard, the mosque is a two storied building predominantly built of grey lime stone over a core of brick work. The exterior of the mosque is of an excellent workmanship, its facade on either sides of the gateway are rectangular panels enclosing cusped arches carved on highly

polished grey limestone lending an impression of austere dignity to the monument. Another admirable conception is the middle of the back wall, where the projection on the external front has produced a well planned recessed *mehrab* in the interior. The arches engrailed or pointed had divided the interior into bays, thus providing sufficient space on the other side of the prayer chamber as well. The windows provided on the external wall on the southern side where meant for clean vision of the natural setting and the gardened down below. While staying inside, they could also help the wings to remain airy and cool. Little probing in the courtyard of the mosque itself gave clue to a drain carved into its floor which points out that the saint apart from offering prayers used to reside here also, since most of the time he would spend in meditation[54].

For attendants and devotees in general, a range of cells were provided in the enclosure wall on the northern side and on the lower level of the structure on the eastern and southern sides as well, a little further off towards the east is the *hammam* (a Turkish bath). On the lintel of its doorway is the inscription, which gives the data of the complex as A.H 1059 corresponding to the year 1649 C.E[55]. It specifies the combination of an architectural creation influencing mainly by the religious fervor which had kindled a spiritual fire in the saint and the builder. The construction of mosque is also ascribed by tradition to Dara Shikoh who named it after his wife Nadira Begum also known as Pari Begum[56]. On the lintel of its doorway is the following inscription;

The date of the construction of the hammam and the mosque of Sultan Dara Shikoh. The hammam and the mosque; one affords warmth and the other adorns the congregation. The king tells the date of the foundation of both: the one is the place of ablution and the other the place of worship. The last line contains the chronogram giving the date, 1649 C.E.

Aurangzeb

Aurangzeb was one of the great and strong-minded king of India. He was the third son of Shah Jahan. From his child hood he was vain and fond of grandeur. When he grew up he imprisoned his father in Agra in Akbar Ahad Fort in 1658 C.E., for certain reasons and captured the throne. His brothers Dara Shikoh, the heir apparent Prince Murad Bakash and others opposed Aurangzeb for his usurpation of their right. They began to fight with him. The over powered all, killed them, and he began to rule without any fear in 1600 C.E., he was very shrewd and strong. He did not reveal the secrets of his mind and even his close advisors did not know his real intentions. For this reason, many of his actions were taken on his personal opinion and are counted as bigotry and malice[57].

During the forty-nine years of Aurangzeb rule, Kashmir witnessed the administration of at least fourteen Governors. Like his fore fathers, Aurangzeb visited Kashmir in 1665 C.E, for reasons of health[58], and his daughter Roshanara accompanied him. Bernier arrived in the valley early in 1665 C.E., and his travels give a graphic account of his royal visit[59]. Aurangzeb also carried out some public works in valley.

He got constructed Safakadal bridge over Jhelum in the city of Srinagar. Choudary Mahesh a wealthy person paid down a large garden near the Dal Lake[60].

Danishmand Khan, a noble of his court and paymaster of the army, was present on the journey, and being himself a person of consequences, and was accompanied by his own physician. The later happen to be a Frenchman, Francios Bernier, he published his memories in several parts. The description of Aurangzeb's journey to Kashmir is contained in a series of nine letters to M. deMareveilles Of Beriner's writings as a whole it is said that they are of the highest order[61].

Aurangzeb came to Kashmir under completing circumstances. All the same, like an honest king he considered emperors trip to the remote country of Kashmir as mere luxury entailing great hardship to the people of Kashmir. Aurangzeb was no doubt, a puritan by nature and conservative in outlook. In Kashmir, he prohibited the cultivation of the opium poppy to save people from the pernicious effect of the use of this intoxicant and narcotic[62].

All the Mughal rulers from Akbar to Aurangzeb frequently paid visits to the valley. The journey was long, hazardous and troublesome because of the limited means of communication[63]. Many persons and animals often perished in this journey. The royal routine which consisted of nobles, army officers, their families, soldiers and many thousands camp followers who had to provide the daily needs of the royal camp. At the every stage, a temporary city of tents had to be erected for the accommodation for the royal routine and its followers for a day or so. Although it was pleasure trip for the Mughal kings.

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CHAPTER VII

REVENUE THROUGH MUGHAL GARDENS IN KASHMIR

The Mughal court culture was essentially urban in nature and garden was an integral element of urban living in Mughal India where rulers, aristocrats, and elite class enjoyed comfortable, pleasant, and aesthetic surroundings. It was the Mughals, specifically Babur, the founder of the Mughal Empire, who started the tradition of well laid out garden, termed *chaharBagh,* which was copied, improved, and modified by his successors. The Persian littérateurs, especially in poetic form, used the term *'gulistan'* and *'bustan'* for flower garden. The Persian word *'gulistan'* is formed from *'gul'* for rose or flower, and *'bustan'* from 'bu' for smells or perfume. These words are used in the sense of garden. Besides, these words *'gulshan'* or *'chaman'* is also found in the sources. The Persian word *'gulshan'* (gul/flower) stands for rose or flower garden, while *'chaman'* denotes flowerbeds. In general, the Mughal chroniclers for orchard, grove, and garden have used Persian term 'Bagh'. Since the term also denotes cluster of trees or much plantation, it translates, in real sense, the Mughal garden. Even inscriptions invariably mention the term *'Bagh'* for gardens that attests to its official acceptance.

In India, garden culture goes back to ancient times in which plants and flowers have been cultivated. Indians laid out gardens from the small *'batika'* to large *'udyan'* but architecture was not related to gardens the way it was during the Mughal times. There

is multitude of references of gardens in early Buddhist and Sanskrit literature but apparently, they were simply a lush-green or sacred groves[1]. In medieval period, the Delhi Sultans maintained and constructed gardens in India. Sultan Firoz shah Tughlaq has been credited for maintaining the garden of Alauddin Khalji. He himself laid out innumerable gardens near Delhi and at other places[2]. The Mughal historians showed their contempt for the gardens of the Sultanate period since they were not well laid out or symmetrical gardens. Abu Fazl in Ain-i Akbari remarks that 'formerly peoples planted their gardens without any order but since Babur's arrival in India, more methodological arrangement of garden was done'[3].

Emperor Zaheeuddin Babur was the initiator of the Mughal gardens in India. Who had witnessed the beauty of Timurid gardens in central Asia during his early days[4]. Emperor Babur was much influenced by the picturesque description of gardens in Persian poetry of Firdausi, Saadi, Khayyaam and Nizami[5]. The Mughal gardens were not only intermingled with the sacred structure like tomb but were dotted also with mosques. Mosques in the gardens symbolize spirituality. One of the earliest depictions of such type came from the great Umayyad mosques in Damascus, which possessed a splendid mosaic garden[6]. In India emperor, Babur introduced *chaharBagh* concept of building in the garden. Emperor Babur for the first time built a mosque in large *chaharBagh*, *Bagh-i-Nilofar* at Panipat, on the pattern of the congregational mosque used by Timurids[7]. The later Mughals carried on this legacy too. Babur laid out the gardens more systematically; Mughal

gardens have edifices in a symmetrical arrangement within enclosed towns, provisions for water channels cascades, water tanks and fountains. The Mughals maintained the tradition of building fourfold (*chaharBagh*) symmetrical garden. Babur, however, applied the term *chaharBagh* in its widest sense, which includes terraced gardens on mountains slopes, and extravagant rock cut gardens[8]. After Babur, the tradition of building *chaharBagh* touched its zenith during the time of Shah Jahan. Unlike Timurid gardens, the *chaharBagh* element was not always followed with rigid cross intersected by the pathways but was made in less sharply built plots and in the axial channel and surrounding walls[9]. The Mughal emperors were much particular in selecting places of great natural beauty. They selected mountain slopes with gushing water to layout gardens, the finest examples being Bagh-i-Shalimar and *Bagh-i-Nishat* in Kashmir, Shalimar garden at Lahore. The Mughal gardens contained some very important buildings like residential places, forts, mausoleum and mosques. The gardens became an essential feature of almost each kind of Mughal monuments and were inter related to these monuments. Which can be categorized as (I) gardens attached with imperial palaces, forts and gardens, which beautified private residential buildings of nobles (ii) Religious, and sacred structures i.e. tombs and mosques erected in the gardens and (iii) Resort and public building in the pleasure gardens. The imperial palaces of Mughals at Agra, Delhi, and Lahore were built around the 'garden'[10].

The inspiration for the splendid garden- building tradition by great Mughals was drawn from their Turku-Mongol heritage, in Iran, the Persianate gardens (also

called Islamic or Paradise gardens) originate from the pairidaezas of Cyrus at Pasargadae and travelled through Achaemanian empire to Sassanian magnificence to Safavid's splendor down to central Asian Submission. On the other hand, it is also believed that the Persian gardens are essentially an earthly representation of paradise as mentioned in the Quran. So many symbolism of Quranic paradise are interpreted or related to gardens, such as four rivers of paradise in geometrically divided water channels, eight division of paradise in octagonal pools, fruits, and shady trees etc[11]. However, modern scholars have concluded that *chaharBagh* gardens existed in Persian since the Achaemanian period, much before the advent of Islam.

The pleasure gardens and their monuments were the most important feature of Mughal gardens. Inspired by nature, it was first developed by Babur in Fergana valley on the line of the Iranian tradition. These gardens were actually meant for the sloping sites to create terraced gardens with flowing water but Mughals started to build these types of gardens even in the plains of Agra by developing the suitable hydraulic system. The courtiers and other elites followed the same traditions and the city like Lahore ultimately became the 'city of gardens'[12]. There were innumerable pleasure gardens at the time of Mughals. After the annexation of Kashmir, it became a hub for such type of gardens and the tradition of this type of garden design reached its zenith with the construction of the Shalimar Garden at Lahore. The Mughal pleasure gardens became an extension of the royal palace. A large number of buildings were built, for instance, in the Shalimar

garden of Kashmir and Lahore that include *Diwan-i-Aam, Diwan-i-khas,* Baradari, Hamman, *Zanana* (women) and many more[13]. The construction of garden structure *Diwan-i-Aam* in the Shalimar garden of Kashmir and Lahore further corroborate that the lower portion was meant for common people. The absence of boundaries in some gardens, people managed their illegal access to the gardens[14]. There were three major motives, in view of Irfan Habib, behind the vide availability of the gardens to public. Firstly, the awareness that the garden is an instrument of public welfare; secondly, the desire to spread the status of the builder or own and thirdly; there was religious motive that if more people came them they could pray for the salvation of the entombed in case of the tomb gardens[15]. The upper terrace for royalty and nobility, uppermost terrace was for *Hamman* and *Zanana*. In pleasure gardens, important administrative, socio-cultural, political, and military activities were performed there. Therefore, the pleasure gardens served heterogeneous purposes.

In addition to aesthetic, architectural, and economic aspects, the gardens in Mughal India created a 'cultural zone' for the poets and scholars, on one hand, and for social function and recreational programs, on the other hand. The gardens under the Mughals provided space for social interaction and cultural manifestation. The modern scholars and researchers studying history of gardens have not explored the cultural aspects of the Mughal gardens in detail. Beyond discussing garden planning, hydraulic system, and urbanism, they have not ventured much on the cultural growth of the gardens during the time of the Mughals. The Timurids used to

hold, besides camping the marriage ceremonies, festivities and other functions in the gardens[16]. In India, the tradition of holding convivial parties by the Muslim rulers goes back to sultanate period. The emperors used to organize these convivial parties as symbol of their prosperous and just rule. Sometimes, festivals were also celebrated in the gardens. Babur himself mentions *Baburnama* that the holy month of Ramadan (1527 C.E.) was spent in the garden of *Hasht Bahisht* at Agra[17]. The Mughals, like their ancestors, continued the practices of entertaining their guests and holding ceremonies there. Therefore, gardens became the center of socio-cultural activities and often served as a place for feasts, wine and music party, and other entertainments like sports, and even for composing poetry. The gardens also provided congenial environments to refresh from the administrative stress, personal agony, and sadness. Gulbadan Begum in *Humayunama* notes that once Babur, to cheer his grieving wife Dildar Begum, on the death of their young son Alwar Mirza, took her and other females of the family to the lotus garden of Dholpur[18]. The reference clearly shows that the garden was a place to shed the grief and to be cheerful. During Jahangir's reign, imperial drinking and entertainment parties were also organized in the gardens. Jahangir in Tuzuk frequently mentions his special Thursday wine and entertainment party (*jashn-i-Mubarakshamba*)[19] in different garden of *Shahr-ara* at Kabul[20]. In his 15th regnal year, Jahangir organized a wine party *(Bazm-i-Pyala)* with his private attendants *(Bandaha-i-khas)* at the spring garden of Verinag Kashmir[21]. Moreover, pleasure parties, the

Mughal gardens had constantly been used for social ceremonies like, birth and weddings as well as political ceremonies, such as royal coronation etc. Other cultural events organized in the gardens were composing and reciting of poetry. Garden's blooming flowers and sound of rippling water created a soothing atmosphere for composing, reciting, and listening poetry. Emperor Babur composed his first ghazel under the chinar tree of the garden at Burak: "I have found no faithful friend in the world but my soul, expect my own heart I have no trusty confidant"[22]. Although the Iranian features influenced the social and cultural activities in the Mughal gardens, this was a common ground in between the French and Mughal garden to serve as the place of court ceremonies with marked difference that Mughal garden provided a separate space to seclusion and informal living while in French garden there were mixed gathering[23].

The role of gardens in urbanization and the importance of urban centers in the development of gardens shed light on economic and socio-cultural condition of the period. The urban elites and merchants laid out gardens that acted as stimulus in the development of urban centers. The co-relation of garden with the urbanization dates back to ancient period in India when the gardens formed a regular feature of the king's palace complex and the individual houses of the pre-eminent courtesans[24]. In medieval India, the Muslim rulers stressed much on urbanization that reflects their policy of the consolidation of power. Besides the imperial and official buildings, they constructed the additional buildings of public utility, such as tanks,

wells, *sarais, Madrasa,* hospitals, and gardens etc[25]. The new era of urbanization was started under the Mughals with more stable secure and prosperous environment for territorial expansion. Earlier works on Mughal cities through extensive, are lacking in adequate study of gardens[26]. The basic feature of 'city foundations' and 'garden setting' were almost same, such as proper means of communication, good climate, healthy environment and abundance of water. Wherever the basic components were not fulfilled, the Mughals created artificial environment. The Riverfront scheme was initiated by Emperor Babur at Agra, the adapted by his successors at Lahore, and finally with a great influence at Shaha jahanabad (Delhi)[27]. The gardens of princes, nobles, high raking *mansabdars* and other social elites like merchants were the representation of imperial garden in whole Mughal India. The suburbs of all major towns were studded, like the suburb of the capital cities of Agra, Delhi, and Lahore, by the gardens of nobles and social elites. Lahore has been known as the 'city of gardens' because besides imperial gardens, there were innumerable gardens built by the nobles on the bank of Ravi[28]. It is known as the city of gardens since within its environs there were many verdant *(sar-sabz)* flowery *(gulzar)* gardens[29].

In Kashmir, there were innumerable gardens. The author of tarikh-I hasan listed sixty one gardens of Mughal period with exclusive remarks that these were some famous gardens mentioned in the *masnavis* of the poets of Kashmir like Qudsi, Kalim, Saleem, Zafa Khan, Khasala, Mir Ilahi and Bahishti[30]. Thus, besides imperial gardens, such as the garden of Naseem,

Shalimar, Nishat, Chashma Shahi, Pari Mahal, Achabal, and Verinag, there were so many other gardens built by the nobles in Kashmir[31]. In fact, these gardens constitute only a tip of an iceberg of the numerous gardens built by the Mughals in Kashmir. By the time of the visit of Bernier, in most of the houses along the bank of river Jhelum and in the city Srinagar, there were gardens, which produced very pretty effects[32]. Climate and gushing of water enforced Mughals to shift the garden building activity from plains of Agra, Delhi, and Lahore to the mountainous terrain. This tradition of geographic shifting and making gardens reminds Babur's building of *charharBagh* in the new environs of Hindustan. Since gardens contributed in the process of urbanization, inevitably the gardens became the center of economic activities. Stephen Blake writes that the ring of gardens, tombs, and *bazaars* contained a good deal of economic and social activity of the city[33].

Mughal gardens- Tourist inflow and revenue generation

The gardens built by Mughal emperors in valley attract millions of tourists from the country and the other parts of the world. Tourism industry in the valley is second source of economy after agriculture based economy. These gardens are now part of the Kashmir tourism since 19th century. As such, these gardens act as backbone for the state tourism and generating huge revenue since 2004 onwards, which constitutes great share in state economy.

The tourist inflow to these gardens and the revenue generated by the gardens are shown in a tubular form from table 7.1 to table 7.6, and graphically represented in figures from figure 7.1 to 7.4.

Table 7.1

Tourist inflow and revenue generated by the Achabal Bagh from 2004-2017

S. No	Year	No of Visitors Arrived		Total Visitors	Tourists Visited Per Day	Total Revenue	Revenue Generated Per Day
		Adults	**Children**				
1.	2004 to 2005	6056 @ Rs 5	6488 @ Rs 2	12544	34.27	Rs 43256	118.18
2.	2005 to 2006	98431	210923	309354	847.54	Rs 914001	2504.11
3.	2006 to 2007	45569	39059	84628	231.86	Rs 650985	1783.52
4.	2007 to 2008	44819	38415	83234	228.04	Rs 640265	1754.15
5.	2008 to 2009	3436	2947	6383	17.43	Rs 49095	134.13
6.	2009 to 2010	42873	36748	79621	218.14	Rs 612470	1678
7.	2010 to 2011	5418	4646	10064	27.57	Rs 77410	212.08
8.	2011 to 2012	204030	17487	221517	606.89	Rs 2127735	5829.41
9.	2012 to 2013	112770	96660	209430	572.21	Rs 1611000	4401.63
10.	2013 to 2014	84492	72423	156915	429.90	Rs 1207035	3306.94
11.	2014 to 2015	44335 @ Rs 20	38002 @ Rs 10	82337	225.58	Rs 1266720	3470.46
12.	2015 to 2016	56506	48430	104936	287.49	Rs 1614420	4423.07
13.	2016 to 2017	47895	41051	88946	243.02	Rs 1368410	3738.82
14.	2017 TO SEP.2017	43883	37615	81498	298.56	Rs 1253810	4592.71
TOTAL		**840513**	**690894**	**1531407**		**13436612**	

Source Department of Floricultural Kashmir Valley

From the above table, it is evident that during the period 2004 to 2005, the total number of tourists visited the garden were 12544 (Adults 6056, Children 6488) and the revenue generated during this period was 43256. It is found that on an average number of tourists visited, the garden per day were 34.27 and the revenue generated per day was about 118.18.

During the period 2005 to 2006, the total number of tourists visited the garden were 309354 (Adults 98431, Children 210923) and the revenue generated during this period was 914001. It is found that on an average number of tourists visited the garden per day were 847.54 and the revenue generated per day was about 2504.11.

During the period 2006 to 2007, the total number of tourists visited the garden were 84628 (Adults 45569, Children 39059) and the revenue generated during this period was 650985. It is found that on an average number of tourists visited, the garden per day were 231.86 and the revenue generated per day was about 1783.52.

During the period 2007 to 2008, the total number of tourists visited the garden were 83234 (Adults 44819, Children 38415) and the revenue generated during this period was 640265. It is found that on an average number of tourists visited, the garden per day were 228.03 and the revenue generated per day was about 1754.15.

During the period 2008 to 2009, the total number of tourists visited the garden were 6383 (Adults 3436, Children 2947) and the revenue generated during this period was 49095. It is found that on an average number of tourists visited, the garden per day were 17.48 and

the revenue generated per day was about 134.14. As the valley witnessed political crises in 2008, this is the reason that the tourist inflow per day during this period was very low (17.48).

During the period 2009 to 2010, the total number of tourists visited the garden were 79621 (Adults 42873, Children 36748) and the revenue generated during this period was 612470. It is found that on an average number of tourists visited, the garden per day were 218.13 and the revenue generated per day was about 1678.

During the period 2010 to 2011, the total number of tourists visited the garden were 10064 (Adults 5418, Children 4646) and the revenue generated during this period was 77410. It is found that on an average number of tourists visited, the garden per day were 27.57 and the revenue generated per day was about 212.08. Because of mass upspring in 2010, garden witnessed low tourist inflow during this period (27.57 per day) as compared to other years.

During the period 2011 to 2012, the total number of tourists visited the garden were 221517 (Adults 204030, Children 17487) and the revenue generated during this period was 2127735. It is found that on an average number of tourists visited, the garden per day were 606.89 and the revenue generated per day was about 5829.41.

During the period 2012 to 2013, the total number of tourists visited the garden were 209430 (Adults 112770, Children 96660) and the revenue generated during this period was 1611000. It is found that on an average number of tourists visited, the garden per day were 572.21 and the revenue generated per day was about 4401.63.

During the period 2013 to 2014, the total number of tourists visited the garden were 156915 (Adults 84492, Children 72423) and the revenue generated during this period was 1207035. It is found that on an average number of tourists visited, the garden per day were 429.90 and the revenue generated per day was about 3306.94.

During the period 2014 to 2015, the total number of tourists visited the garden were 82337 (Adults 44335, Children 38002) and the revenue generated during this period was 1266720. It is found that on an average number of tourists visited the garden per day were 225.58 and the revenue generated per day was about 3470.46

During the period 2015 to 2016, the total number of tourists visited the garden were 104936 (Adults 56506, Children 48430) and the revenue generated during this period was 1614420. It is found that on an average number of tourists visited, the garden per day were 287.49 and the revenue generated per day was about 4423.07.

During the period 2016 to 2017, the total number of tourists visited the garden were 88946 (Adults 47895, Children 41051) and the revenue generated during this period was 1368410. It is found that on an average number of tourists visited, the garden per day were 243.02 and the revenue generated per day was about 3738.82.

During the period 2017 TO SEP.2017, the total number of tourists visited the garden were 81498 (Adults 43883, Children 37615) and the revenue generated during this period was 1253810. It is found that on an average number of tourists visited the garden per day were 298.56 and the revenue generated per day was about 4592.71.

Table 7.2

Tourist inflow and revenue generated by the Chashma Shahi Bagh from 2005-2017.

S. No	Year	No of Visitors Arrived		Total Visitors	Tourists Visited Per Day	Total Revenue	Revenue Generated Per Day
		Adults	Children				
1	01/04/2005 to 31/03/2006	88591	94920	183511	504.15	632795	1738.44
2	01/04/2006 to 31/03/2007	67764	72605	140369	385.62	484030	1329.75
3	01/04/2007 to 27/06/2007	72292	61965	134257	1543.18	1032745	11870.63
4	28/06/2007 to 27/06/2008	14870	127260	142130	389.39	785000	2150.68
	28/06/2008 to 07/08/2008	Remarks: Compensation 41 Days to Outsource					
5	08/08/2008 to 06/09/2009	163380	140040	303420	770.10	2334000	5923.85
6	07/09/2009 to 21/09/2009	5298	4541	9839	702.78	75685	5406.07
7	22/09/2009 to 21/09/2010	253400	217200	470600	1292.85	3620000	9945.05
8	22/09/2010 to 31/03/2011	32096	27511	59607	313.72	458515	2413.23
9	01/04/2011 to 31/03/2012	76020	65160	141180	386.79	1086000	2975.34
10	01/04/2012 to 31/03/2013	479920	411360	891280	2448.57	6856000	18835.16
	01/04/2013 to 26/04/2013	Remarks: Compensation 26 Days to Outsource					
11	27/04/2013 to 26/04/2014	651000	558000	1209000	3321.42	9300000	25549.45
12	26/04/2014 to 09/07/2014	32430	27797	60227	813.87	463285	6260.60
13	10/07/2014 to 09/07/2015	654607	561092	1215699	3339.83	9351530	25691.01
14	10/07/2015 to 31/07/2015	36551	31329	67880	3232.38	1044310	49729.04
	01/08/2015 to 30/01/2016	Remarks: Compensation 6 Months to Outsource					
15	31/01/2016 to 31/10/2016	220667	189111	409778	1495.54	6304450	23008.94
16	01/01/2017 to 30/09/2017	175253	150217	325470	1196.58	5007230	18408.93
	TOTAL	**3024139**	**2740108**	**5764247**		**48835575**	

Source Department of Floricultural Kashmir Valley

From the above table, it is evident that during the period 01/04/2005 to 31/03/2006, the total number of tourists visited the garden were 183511(Adults 88591, Children 94920) and the revenue generated during this period was 632795. It is found that on an average number of tourists visited, the garden per day were 504.15 and the revenue generated per day was about 1738.44.

During the period 01/04/2006 to 31/03/2007, the total number of tourists visited the garden were 140369 (Adults 67764, Children 72605) and the revenue generated during this period was 484030. It is found that on an average number of tourists visited, the garden per day were 385.62 and the revenue generated per day was about 1329.75.

During the period 01/04/2007 to 27/06/2007, the total number of tourists visited the garden were 134257 (Adults 72292, Children 61965) and the revenue generated during this period was 1032745. It is found that on an average number of tourists visited, the garden per day were 1543.18 and the revenue generated per day was about 11870.63.

During the period 28/06/2007 to 27/06/2008, the total number of tourists visited the garden were 142130(Adults 14870, Children 127260) and the revenue generated during this period was 785000. It is found that on an average number of tourists visited, the garden per day were 389.39 and the revenue generated per day was about 2150.68.

The period from 28/06/2008 to 07/08/2008, was Compensation of 41 Days to outsource (contractor).

During the period 08/08/2008 to 06/09/2009, the total number of tourists visited the garden were 303420 (Adults 163380, Children 140040) and the revenue generated during this period was 2334000. It is found that on an average number of tourists visited the garden per day were 770.10 and the revenue generated per day was about 5923.85

During the period 07/09/2009 to 21/09/2009, the total number of tourists visited the garden were 9839 (Adults 5298, Children 4541) and the revenue generated during this period was 75685. It is found that on an average number of tourists visited, the garden per day were 702.78 and the revenue generated per day was about 5406.07.

During the period 22/09/2009 to 21/09/2010, the total number of tourists visited the garden were 470600 s adults 253400, Children 217200) and the revenue generated during this period was 3620000. It is found that on an average number of tourists visited the garden per day were 1292.85 and the revenue generated per day was about 9945.05

During the period 22/09/2010 to 31/03/2011, the total number of tourists visited the garden were 59607 (Adults 32096, Children 27511) and the revenue generated during this period was 458515. It is found that on an average number of tourists visited the garden per day were 313.72 and the revenue generated per day was about 2413.23

During the period 01/04/2011 to 31/03/2012, the total number of tourists visited the garden were 141180 (Adults 76020, Children 65160) and the revenue

generated during this period was 1086000. It is found that on an average number of tourists visited the garden per day were 386.79 and the revenue generated per day was about 2975.34

During the period 01/04/2012 to 31/03/2013, the total number of tourists visited the garden were 891280 (Adults 47992, Children 411360) and the revenue generated during this period was 6856000. It is found that on an average number of tourists visited the garden per day were 2448.57 and the revenue generated per day was about 18835.16

The period from 01/04/2013 to 26/04/2013, was Compensation of 26 days to outsource (contractor).

During the period 27/04/2013 to 26/04/2014, the total number of tourists visited the garden were 1209000 (Adults 651000, Children 558000) and the revenue generated during this period was 9300000. It is found that on an average number of tourists visited the garden per day were 3321.42 and the revenue generated per day was about 25549.45

During the period 26/04/2014 to 09/07/2014, the total number of tourists visited the garden were 60227 (Adults 32430, Children 27797) and the revenue generated during this period was 463285. It is found that on an average number of tourists visited the garden per day were 813.87 and the revenue generated per day was about 6260.60

During the period 10/07/2014 to 09/07/2015, the total number of tourists visited the garden were 1215699 (Adults 654607, Children 561092) and the

revenue generated during this period was 9351530. It is found that on an average number of tourists visited the garden per day were 3339.83 and the revenue generated per day was about 25691.01

During the period 10/07/2015 to 31/07/2015, the total number of tourists visited the garden were 67880 (Adults 36551, Children 31329) and the revenue generated during this period was 1044310. It is found that on an average number of tourists visited the garden per day were 3232.38 and the revenue generated per day was about 49729.04

The period from 01/08/2015 to 30/01/2016, was Compensation of 6 Months to outsource (contractor).

During the period 31/01/2016 to 31/10/2016, the total number of tourists visited the garden were 409778 (Adults 220667, Children 189111) and the revenue generated during this period was 6304450. It is found that on an average number of tourists visited the garden per day were 1495.54 and the revenue generated per day was about 23008.94

During the period 01/01/2017 to 30/09/2017, the total number of tourists visited the garden were 325470 (Adults 175253, Children 150217) and the revenue generated during this period was 5007230. It is found that on an average number of tourists visited the garden per day were 1196.58 and the revenue generated per day was about 18408.93

As it is found through the data that in inflow of tourist per day was low as compared to other years. It is because mass upspring in 2010, witnessed low tourist inflow during this period that was only 313.72 per day.

Table 7.3

Tourist inflow and revenue generated by the Nishat Bagh from 2006-2017.

S. No	Year	No of Visitors Arrived		Total Visitors	Tourists Visited Per Day	Total Revenue	Revenue Generated Per Day
		Adults	Children				
1	01/01/2006 to 31/03/2007	302120	123885	426005	936.27	1758370	3864.54
2	01/04/2007 to 21/07/2007	200200	121619	321819	2873.38	1244238	11109.26
3	22/07/2007 to 31/08/2008	333800	225600	559400	1374.44	4466000	10972.97
4	01/09/2008 to 31/03/2009	60540	49009	109549	516.74	850445	4011.53
5	01/04/2009 to 30/05/2009	113418	41176	154594	2576.56	1340060	22334.33
6	31/05/2009 to 29/05/2010	371770	318660	690430	1896.78	5311000	14590.65
7	30/05/2010 to 31/03/2012	556101	476658	1032759	1536.84	7944300	11821.87
8	01/04/2012 to 19/04/2013	705133	604400	1309533	3410.24	10073330	26232.63
9	20/04/2013 to 21/04/2014	9038250	774707	9812957	26738.30	94256035	256828.43
10	22/04/2014 to 25/04/2014	11581	1551	13132	3283	123565	30891.25
	26/04/2014 to 18/05/2014	Extension of 24 Days to Contractor by High Court					
11	19/05/2014 to 31/03/2015	500590	191956	692546	2184.68	5965680	18819.17
12	01/04/2015 to 31/03/2016	900123	319372	1219495	3331.95	21196180	57913.06
13	01/04/2016 to 31/03/2017	314096	184044	498140	1364.76	8122360	22253.04
14	01/04/2017 to 10/10/2017	388214	110892	499106	2586.04	8873200	45975.12
	TOTAL	**13795936**	**3543529**	**17339465**		**171524763**	

Source Department of Floricultural Kashmir Valley

From the above table, it is evident that during the period 01/01/2006 to 31/03/2007, the total number of tourists visited the garden were 426005 (Adults 302120, Children 123885) and the revenue generated during this period was 1758370. It is found that on an average number of tourists visited, the garden per day were 936.27 and the revenue generated per day was about 3864.54.

During the period 01/04/2007 to 21/07/2007, the total number of tourists visited the garden were 321819 (Adults 200200, Children 121619) and the revenue generated during this period was 1244238. It is found that on an average number of tourists visited, the garden per day were 2873.38 and the revenue generated per day was about 11109.26.

During the period 22/07/2007 to 31/08/2008, the total number of tourists visited the garden were 559400 (Adults 333800, Children 225600) and the revenue generated during this period was 4466000. It is found that on an average number of tourists visited, the garden per day were 1374.44 and the revenue generated per day was about 10972.97.

During the period 01/09/2008 to 31/03/2009, the total number of tourists visited the garden were 109549 (Adults 60540, Children 49009) and the revenue generated during this period was 850445. It is found that on an average number of tourists visited, the garden per day were 516.74 and the revenue generated per day was about 4011.53.

During the period 01/04/2009 to 30/05/2009, the total number of tourists visited the garden were 154594 (Adults 154594, Children 41176) and the revenue generated during this period was 1340060. It is found that on an average number of tourists visited, the garden per day were 2576.56 and the revenue generated per day was about 22334.33.

During the period 31/05/2009 to 29/05/2010, the total number of tourists visited the garden were 690430 (Adults 371770, Children 318660) and the revenue generated during this period was 5311000. It is found that on an average number of tourists visited, the garden per day were 1896.78 and the revenue generated per day was about 14590.65.

During the period 30/05/2010 to 31/03/2012, the total number of tourists visited the garden were 1032759 (Adults 556101 Children 476658) and the revenue generated during this period was 7944300. It is found that on an average number of tourists visited, the garden per day were 1536.84 and the revenue generated per day was about 11821.87.

During the period 01/04/2012 to 19/04/2013, the total number of tourists visited the garden were 1309533 (Adults 705133, Children 604400) and the revenue generated during this period was 10073330. It is found that on an average number of tourists visited, the garden per day were 3410.24 and the revenue generated per day was about 26232.63.

During the period 20/04/2013 to 21/04/2014, the total number of tourists visited the garden were 9812957 (Adults 9038250, Children 774707) and the revenue generated during this period was 94256035. It is found that on an average number of tourists visited the garden per day were 26738.30 and the revenue generated per day was about 256828.43

During the period 22/04/2014 to 25/04/2014, the total number of tourists visited the garden were 13132 (Adults 11581, Children 1551) and the revenue generated during this period was 123565. It is found that on an average number of tourists visited, the garden per day were 3283 and the revenue generated per day was about 30891.25.

The period from 26/04/2014 to 18/05/2014, was Extension of 24 Days to outsource (Contractor) by the order of High Court Kashmir.

During the period 19/05/2014 to 31/03/2015, the total number of tourists visited the garden were 692546 (Adults 500590, Children 191956) and the revenue generated during this period was 5965680. It is found that on an average number of tourists visited, the garden per day were 2184.68 and the revenue generated per day was about 18819.17.

During the period 01/04/2015 to 31/03/2016, the total number of tourists visited the garden were 1219495 (Adults 900123, Children 319372) and the revenue generated during this period was 21196180. It is found that on an average number of tourists visited, the garden per day were 3331.95 and the revenue generated per day was about 57913.06.

During the period 01/04/2016 to 31/03/2017, the total number of tourists visited the garden were 498140 (Adults 314096, Children 184044) and the revenue generated during this period was 8122360. It is found that on an average number of tourists visited, the garden per day were 1364.76 and the revenue generated per day was about 22253.04.

During the period 01/04/2017 to 10/10/2017, the total number of tourists visited the garden were 499106 (Adults 388214, Children 110892) and the revenue generated during this period was 8873200. It is found that on an average number of tourists visited, the garden per day were 2586.04 and the revenue generated per day was about 45975.12.

Table 7.4

Tourist inflow and revenue generated by the Parimahal from 2011-2017.

S. No	Year	No of Visitors Arrived		Total Visitors	Tourists Visited Per Day	Total Revenue	Revenue Generated Per Day
		Adults	Children				
1	01/04/2011 to 31/03/2012	36330	31140	67470	184.84	519000	1421.91
2	01/04/2012 to 31/03/2013	134470	115261	249731	686.07	1921005	5277.48
3	01/04/2013 to 26/04/2013	Remarks: Compensation 26 Days to Outsource					
3	27/04/2013 to 26/04/2014	140070	120060	260130	714.64	2001000	5497.25
4	27/04/2014 to 07/07/2014	25774	22092	47866	674.16	368200	5185.91
5	08/07/2014 to 07/07/2015	141540	121320	262860	722.14	2022000	5554.94
6	08/07/2015 to 31/07/2015	14709	12608	27317	1187.69	420260	18272.17
	01/08/2015 to 30/01/2016	Remarks: Compensation 6 Months to Outsource					
7	31/01/2016 to 30/06/2016	53796	46111	99907	661.63	1537030	10179.00
8	01/07/2016 to 30/06/2017	167677	143723	311400	855.49	4790770	13161.45
	30/06/2017 to 31/12/2017	Remarks: Compensation 6 Months to Outsource					
	TOTAL	**714366**	**612315**	**1326681**		**13579265**	

Source Department of Floricultural Kashmir Valley

From the above table, it is evident that during the period 01/04/2011 to 31/03/2012, the total number of tourists visited, the garden were 67470 (Adults 36330, Children 31140) and the revenue generated during this period was 519000. It is found that on an average number of tourists visited, the garden per day were 184.84 and the revenue generated per day was about 1421.91.

During the period 01/04/2012 to 31/03/2013, the total number of tourists visited the garden were 249731 (Adults 134470, Children 115261) and the revenue generated during this period was 1921005. It is found that on an average number of tourists visited, the garden per day were 686.07 and the revenue generated per day was about 5277.48.

The period 01/04/2013 to 26/04/2013, was Compensation of 26 days to outsource (contractor).

During the period 27/04/2013 to 26/04/2014, the total number of tourists visited the garden were 260130 (Adults 140070, Children 120060) and the revenue generated during this period was 2001000. It is found that on an average number of tourists visited, the garden per day were 714.64 and the revenue generated per day was about 5497.25.

During the period 27/04/2014 to 07/07/2014, the total number of tourists visited, the garden were 47866 (Adults 25774, Children 22092) and the revenue generated during this period was 368200. It is found that on an average number of tourists visited, the garden per day were 674.16 and the revenue generated per day was about 5185.91.

During the period 08/07/2014 to 07/07/2015, the total number of tourists visited, the garden were 262860 (Adults 141540, Children 121320) and the revenue generated during this period was 2022000. It is found that on an average number of tourists visited, the garden per day were 722.14 and the revenue generated per day was about 5554.94.

During the period 08/07/2015 to 31/07/2015, the total number of tourists visited the garden were 27317 (Adults 14709, Children 12608) and the revenue generated during this period was 420260. It is found that on an average number of tourists visited, the garden per day were 1187.69 and the revenue generated per day was about 18272.17.

The period from 01/08/2015 to 30/01/2016, was Compensation 6 Months to outsource (contractor).

During the period 31/01/2016 to 30/06/2016, the total number of tourists visited the garden were 99907 (Adults 53796, Children 46111) and the revenue generated during this period was 1537030. It is found that on an average number of tourists visited, the garden per day were 661.63 and the revenue generated per day was about 10179.00.

During the period 01/07/2016 to 30/06/2017, the total number of tourists visited the garden were 311400 (Adults 167677, Children 143723) and the revenue generated during this period was 4790770. It is found that on an average number of tourists visited, the garden per day were 855.49 and the revenue generated per day was about 13161.45.

The period from 30/06/2017 to 31/12/2017, was Compensation 6 Months to outsource (contractor).

Table 7.5

Tourist inflow and revenue generated by the Shalimar Bagh from 2006-2017

S. No	Year	No Of Visitors Arrived		Total Visitors	Tourists Visited Per Day	Total Revenue	Revenue Generated Per Day
		Adults	Children				
1	01/01/2006 to 31/12/2006	270881	54374	325255	893.55	1463153	4019.65
2	01/07/2007 to 21/06/2007	130613	37271	167884	18653.77	727607	80845.22
3	22/06/2007 to 02/08/2008	190750	163500	354250	868.25	2725000	6678.92
4	03/08/2008 to 06/09/2009	294350	126150	420500	1051.25	3574250	8935.62
5	07/09/2009 to 19/09/2009	4594	332	4926	378.92	47600	3661.53
6	20/09/2009 to 19/09/2010	294350	252300	546650	1497.67	4205000	11520.54
7	20/09/2010 to 31/12/2010	25272	4071	29343	284.88	273075	2651.21
8	01/01/2011 to 31/03/2011	16580	2657	19237	213.74	179085	1989.83
	01/04/2011 to 31/03/2013	At the bid amount which was 30% of the previous year, bid amount in terms of the cabinet decision vide No: 65/7/2011 Dated 18/03/2011					
9	01/04/2012 to 19/04/2013	487130	417540	904670	2355.91	6959000	18122.39
10	20/04/2013 to 10/05/2013	57926	13440	71366	3398.38	646460	30783.80
11	11/05/2013 to 10/05/2014	529620	453960	983580	2694.73	7566000	20728.76
	11/05/2014 to 13/05/2014	3 Days Extension to Zubin Mehta to Outsource					
12	14/05/2014 to 17/05/2014	10091	931	11022	2755.5	105565	26391.25
	18/05/2014 to 11/06/2014	Extension of 23 Days to Contractor by Honorable High Court					
13	12/06/2014 to 21/06/2014	37237	1174	38411	3841.1	378240	37824
14	21/06/2014 to 20/06/2015	266412	228353	494765	1355.52	7611770	20854.16
15	21/06/2015 to 31/07/2015	68011	10602	78613	1917.39	1466240	35761.95
	31/07/2015 to 31/01/2016	Extension of 6 Months to Contractor on account of Flood Relief					
16	31/01/2016 to 31/03/2017	237491	34569	272060	638.63	5095510	11961.29
17	01/04/2017 to 20/10/2017	238454	79550	318004	1566.52	5564580	27411.72
	TOTAL	**3159762**	**1880774**	**5040536**		**48588135**	

Source Department of Floricultural Kashmir Valley

From the above table, it is evident that during the period 01/01/2006 to 31/12/2006, the total number of tourists visited the garden were 325255 (Adults 270881, Children 54374) and the revenue generated during this period was 1463153. It is found that on an average number of tourists visited, the garden per day were 893.55 and the revenue generated per day was about 4019.65.

During the period 01/07/2007 to 21/06/2007, the total number of tourists visited the garden were 167884 (Adults 130613, Children 37271) and the revenue generated during this period was 727607. It is found that on an average number of tourists visited, the garden per day were 18653.77 and the revenue generated per day was about 80845.22.

During the period 22/06/2007 to 02/08/2008, the total number of tourists visited the garden were 354250 (Adults 190750, Children 163500) and the revenue generated during this period was 2725000. It is found that on an average number of tourists visited, the garden per day were 868.25 and the revenue generated per day was about 6678.92.

During the period 03/08/2008 to 06/09/2009, the total number of tourists visited the garden were 420500 (Adults 294350, Children 126150) and the revenue generated during this period was 3574250. It is found that on an average number of tourists visited, the garden per day were 1051.25 and the revenue generated per day was about 8935.62.

During the period 07/09/2009 to 19/09/2009, the total number of tourists visited the garden were 4926 (Adults 4594, Children 332) and the revenue generated during this

period was 47600. It is found that on an average number of tourists visited the garden per day were 378.92 and the revenue generated per day was about 3661.53.

During the period 20/09/2009 to 19/09/2010, the total number of tourists visited the garden were 546650 (Adults 294350, Children 252300) and the revenue generated during this period was 4205000. It is found that on an average number of tourists visited, the garden per day were 1497.67 and the revenue generated per day was about 11520.54.

During the period 20/09/2010 to 31/12/2010, the total number of tourists visited the garden were 29343 (Adults 25272, Children 4071) and the revenue generated during this period was 273075. It is found that on an average number of tourists visited the garden per day were 284.88 and the revenue generated per day was about 2651.21.

During the period 01/01/2011 to 31/03/2011, the total number of tourists visited the garden were 19237 (Adults 16580, Children 2657) and the revenue generated during this period was 179085. It is found that on an average number of tourists visited, the garden per day were 213.74 and the revenue generated per day was about 1989.83.

The period from 01/04/2011 to 31/03/2013, At the bid amount which was 30 percent of the previous year, bid amount in terms of the cabinet decision vide No: 65/7/2011 Dated 18/03/2011.

During the period 01/04/2012 to 19/04/2013, the total number of tourists visited the garden were 904670 (Adults 487130, Children 417540) and the revenue generated during this period was 6959000. It is found

that on an average number of tourists visited, the garden per day were 2355.91 and the revenue generated per day was about 18122.39.

During the period 20/04/2013 to 10/05/2013, the total number of tourists visited the garden were 71366 (Adults 57926, Children 13440) and the revenue generated during this period was 71366. It is found that on an average number of tourists visited, the garden per day were 3398.38 and the revenue generated per day was about 30783.80.

During the period 11/05/2013 to 10/05/2014, the total number of tourists visited the garden were 983580 (Adults 529620, Children 453960) and the revenue generated during this period was 7566000. It is found that on an average number of tourists visited, the garden per day were 2694.73 and the revenue generated per day was about 20728.76.

The period from 11/05/2014 to 13/05/2014, was extension of 3 days to outsource (contractor) because music programme of Zubin Mehta was held in the garden.

During the period 14/05/2014 to 17/05/2014, the total number of tourists visited the garden were 11022 (Adults 10091, Children 931) and the revenue generated during this period was 105565. It is found that on an average number of tourists visited, the garden per day were 2755.5 and the revenue generated per day was about 26391.25.

The period from 18/05/2014 to 11/06/2015, was extension of 23 days to outsource (contractor) by High court of Kashmir wing.

During the period 12/06/2014 to 21/06/2014, the total number of tourists visited the garden were 38411 (Adults 37237, Children 1174) and the revenue generated during

this period was 378240. It is found that on an average number of tourists visited, the garden per day were 3841.1 and the revenue generated per day was about 37824.

During the period 21/06/2014 to 20/06/2015, the total number of tourists visited the garden were 494765 (Adults 266412, Children 228353) and the revenue generated during this period was 7611770. It is found that on an average number of tourists visited, the garden per day were 1355.52 and the revenue generated per day was about 20854.16.

During the period 21/06/2015 to 31/07/2015, the total number of tourists visited the garden were 78613 (Adults 68011, Children 10602) and the revenue generated during this period was 1466240. It is found that on an average number of tourists visited the garden per day were 1917.39 and the revenue generated per day was about 35761.95

The period from 31/07/2015 to 31/01/2016, was extension of 6 months to outsource (contractor) the on account of flood relief.

During the period 31/01/2016 to 31/03/2017, the total number of tourists visited the garden were 272060 (Adults 237491, Children 34569) and the revenue generated during this period was 5095510. It is found that on an average number of tourists visited, the garden per day were 638.63 and the revenue generated per day was about 11961.29.

During the period 01/04/2017 to 20/10/2017, the total number of tourists visited the garden were 318004 (Adults 238454, Children 79550) and the revenue generated during this period was 5564580. It is found that on an average number of tourists visited, the garden per day were 1566.52 and the revenue generated per day was about 27411.72.

Table 7.6

Tourist inflow and revenue generated by the Verinag Bagh from 2010-2017.

S. No	Year	No of Visitors Arrived		Total Visitors	Tourists Visited Per Day	Total Revenue	Revenue Generated Per Day
		Adults	Children				
1.	2010 – 2011	8000 @ Rs 10	4000 @ Rs 5	12000	32.87	Rs 1,00,000	273.97
2.	2011 – 2012	80,000	60000	140000	383.56	Rs 11,00,000	3013.69
3.	2012 – 2013	140000	100000	240000	655.74	Rs 19,00,000	5191.26
4.	2013 – 2014	125014	27335	152349	417.39	Rs 13,86,815	3799.49
5.	2014 - 2015	113967 @ Rs 20	40451 @ Rs 10	154418	423.06	Rs 26,83,850	7353.01
6.	2015 – 2016	42696	20502	63198	173.14	Rs 10,58,940	2901.20
7.	July 2016 To November 2017	105000	50000	155000	318.27	Rs 26,00,000	5338.81
TOTAL		**614677**	**302288**	**916965**		**10829605**	

Source Department of Floricultural Kashmir Valley

From the above table, it is evident that during the period 2010 – 2011, the total number of tourists visited the garden were 12000 (Adults 8000, Children 4000) and the revenue generated during this period was 1,00,000. It is found that on an average number of tourists visited the garden per day were 32.87 and the revenue generated per day was about 273.97. Because of mass upspring in 2010, garden witnessed low tourist inflow during this period (32.57 per day) as compared to other years.

During the period 2011 – 2012, the total number of tourists visited the garden were 140000 (Adults 80,000, Children 60000) and the revenue generated during this period was 11, 00,000. It is found that on an average number of tourists visited, the garden per day were 383.56 and the revenue generated per day was about 3013.69.

During the period 2012 – 2013, the total number of tourists visited the garden were 240000 (Adults 140000, Children 100000) and the revenue generated during this period was 19,00,000 It is found that on an average number of tourists visited the garden per day were 655.74 and the revenue generated per day was about 5191.26.

During the period 2013 – 2014, the total number of tourists visited the garden were 152349 (Adults 125014, Children 27,335) and the revenue generated during this period was 13, 86,815. It is found that on an average number of tourists visited, the garden per day were 417.39 and the revenue generated per day was about 3799.49.

During the period 2014 - 2015, the total number of tourists visited the garden were 154418 (Adults 113967, Children 40451) and the revenue generated during this period was 21, 47,500. It is found that on an average number of tourists visited, the garden per day were 423.06 and the revenue generated per day was about 7353.01.

During the period 2015 – 2016, the total number of tourists visited the garden were 63198 (Adults 42696, Children 20,502) and the revenue generated during this period was 10, 58,940. It is found that on an average number of tourists visited, the garden per day were 173.14 and the revenue generated per day was about 2901.20.

During the period July 2016 To November 2017, the total number of tourists visited the garden were 155000 (Adults 105000, Children 50,000) and the revenue generated during this period was 26, 00,000. It is found that on an average number of tourists visited, the garden per day were 318.27 and the revenue generated per day was about 5338.81.

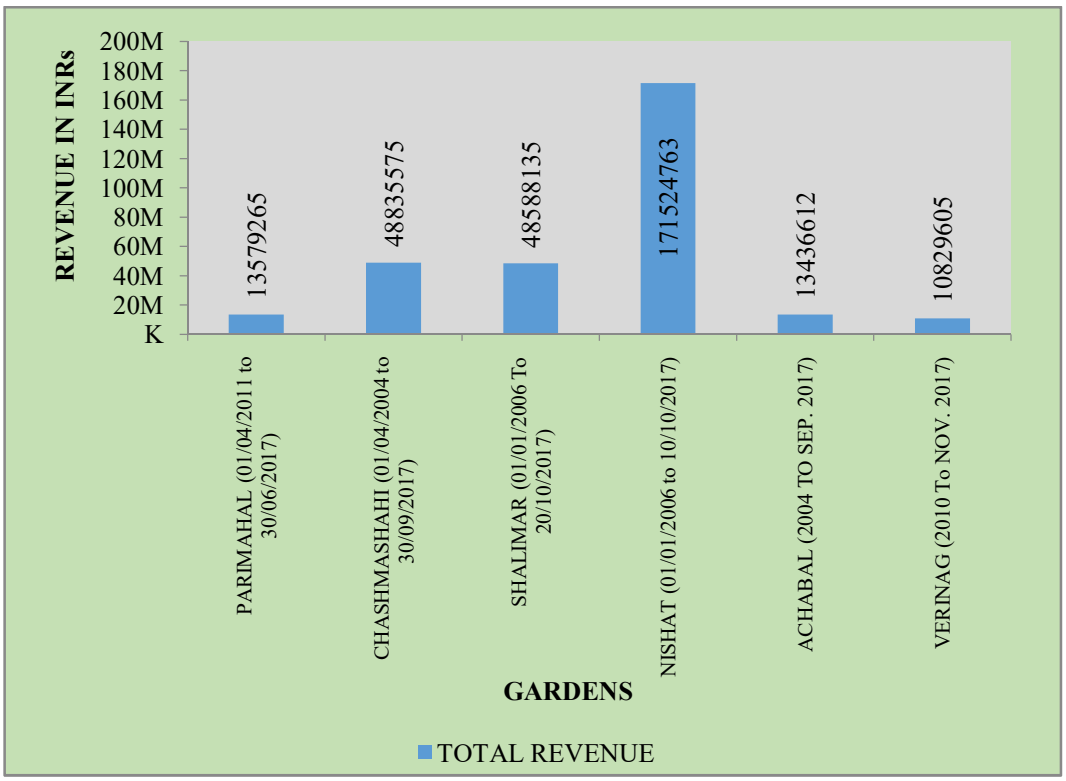


Fig. 7.1

It is evident from the figure 7.1 that the total revenue generated by the Pari Mahal garden during the period 01-04-2011 to 30-06-2017 was 13579265. Similarly, the total revenue generated by the Chashma Shahi (01-04-2011 to 30-06-2017), Shalimar (01-01-2006 to 20-10-2010), Nishat (10-01-2006 to 10-10-2017), Achabal (2004 t0 2017), and Verinag (2010- Nov.2017) was 48835575, 48588135, 171524763, 13436612, and 1082605 respectively.

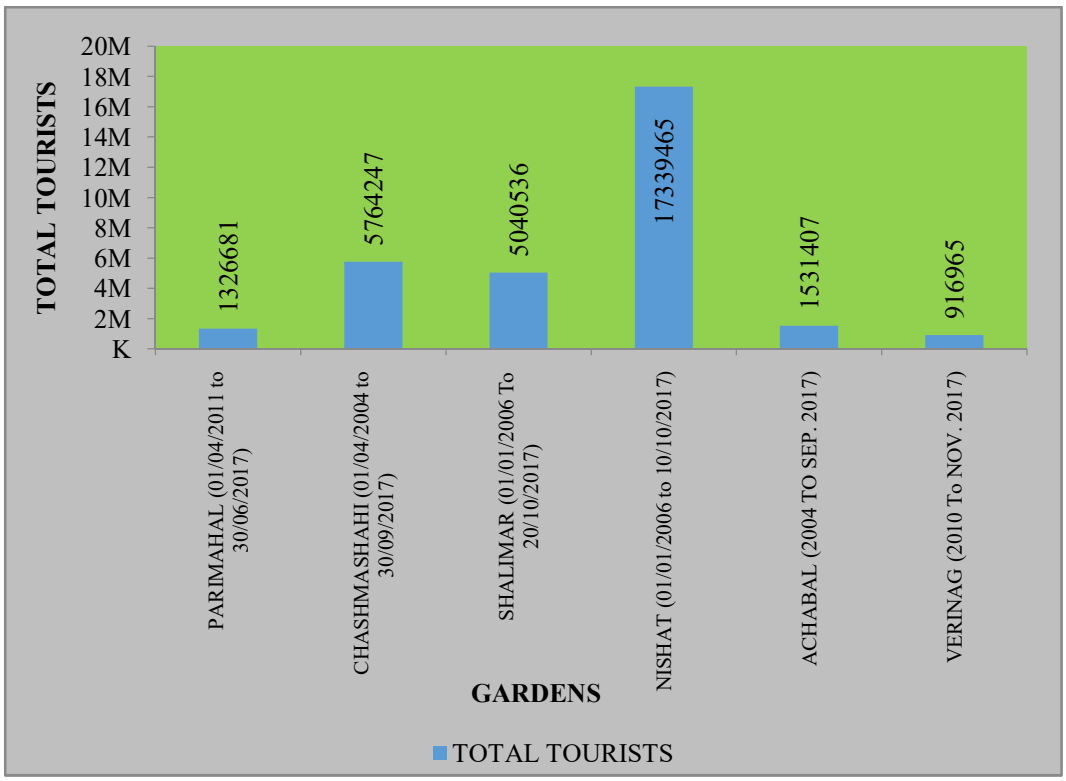


Fig. 7.2

It is evident from the figure 7.2 during the period 01-04-2011 to 30-06-2017 the total number of tourists visited the garden Parimahal were 1326681. Similarly, the total number of tourists visited Chashma Shahi (01-04-2011 to 30-06-2017), Shalimar (01-01-2006 to 20-10-2010), Nishat (10-01-2006 to 10-10-2017), Achabal (2004 t0 2017), and Verinag (2010- Nov.2017) were 5764247, 5040536, 17339465, 1531407, and 916965 respectively.

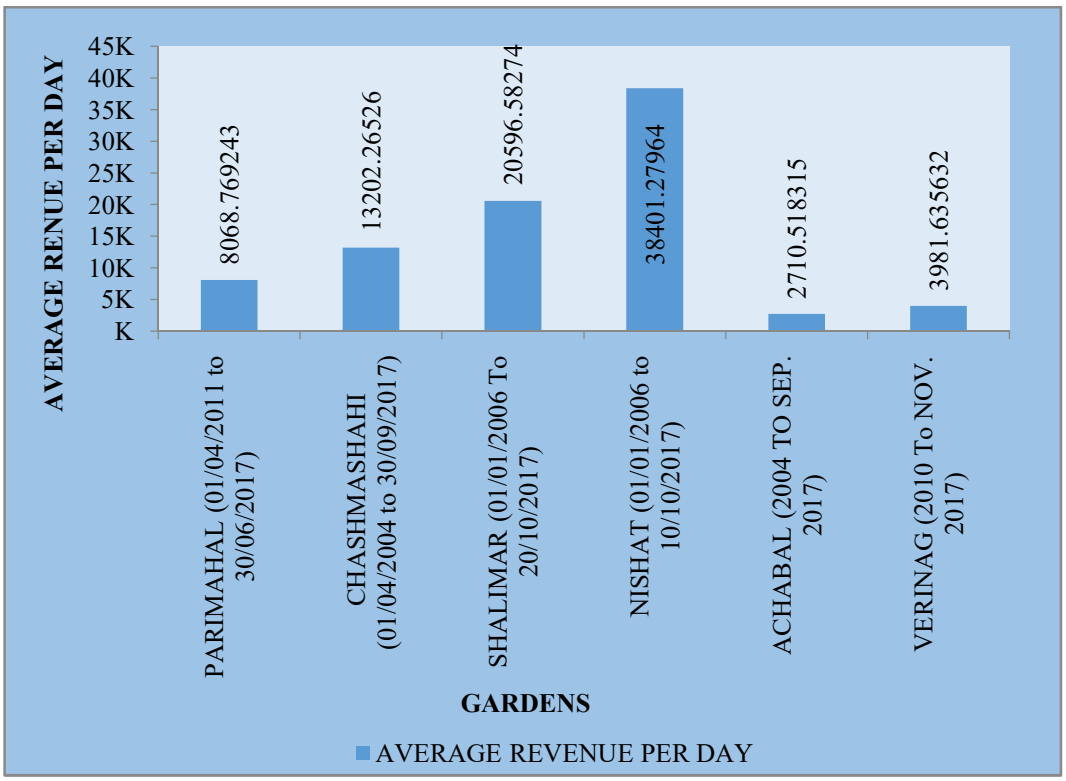


Fig.7.3

It is evident from the figure 7.3 the average revenue generated by Parimahal per day was 8068.77. Similarly, the average revenue generated by Chashma Shahi, Shalimar, Nishat, Achabal, and Verinag was 13202.26, 20596.58, 38401.28, 2710.52, and 3981.63 respectively.

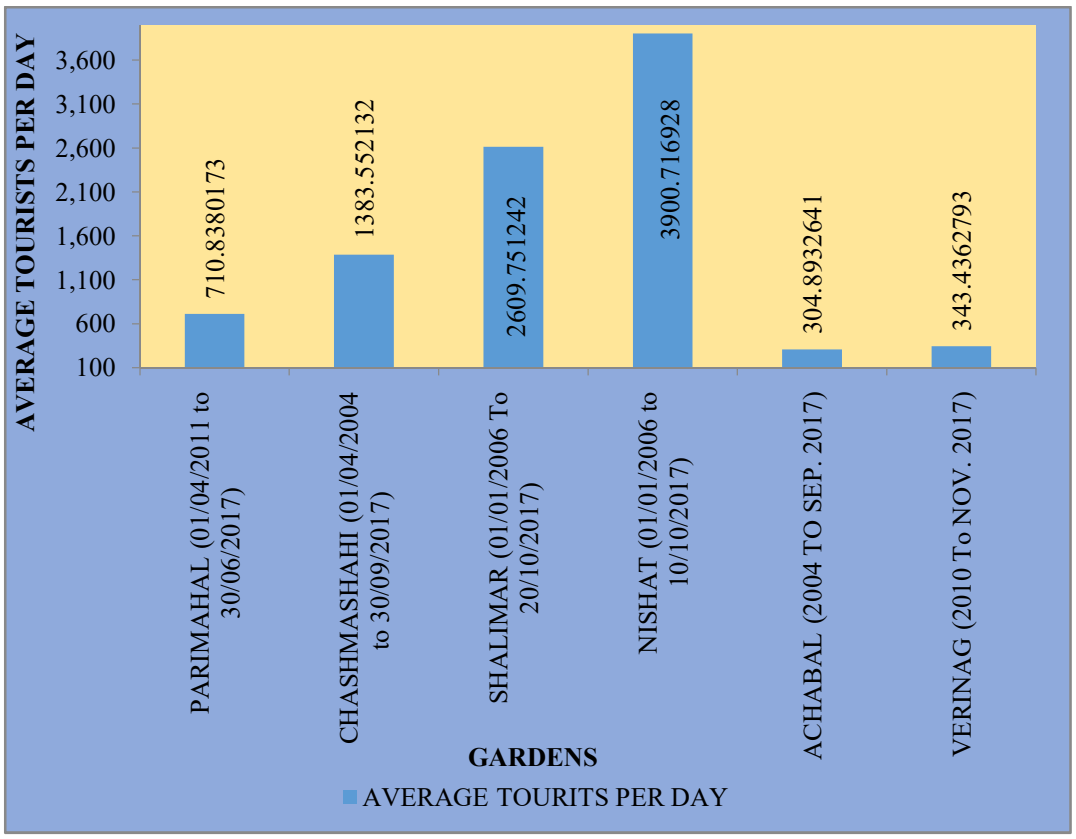


Fig. 7.4

It is evident from the figure 7.4 the average tourists visited Parimahal per day were 710.84. Similarly, the average tourists visited Chashma Shahi, Shalimar, Nishat, Achabal, and Verinag were 1383.55, 2609.75, 3900.77, 304.89, and 343.44 respectively.

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Conclusion

Kashmir is one of the popular tourist destinations in Asia. The tourism in Kashmir valley offers a wide array of places to see. The delighting backwaters, hill stations and landscape make Kashmir a beautiful tourist destination. Historical monuments, forts, places of religious importance, hill resorts, add to the grandeur of the valley. Thus, they attract tourists from all over the world. However, it is the domestic tourists, which managed to visit the valley in large number as compared to the foreign tourists. The flow of tourists to the valley has witnessed ups and down. This is because of the political instability, which has affected the Kashmir tourism. The small piece of land is an exquisite fair land. There is scenery for the artists, mountains for the mountaineer, flower for the botanist, and a vast field for geologist and magnificent ruins for the archaeologist. In simple terms, the valley has everything, which attracts everyone towards it.

A tourist finds plenty and varied splendor to feast his eyes. One is fascinated by the musical roar of Lidder at Pahalgam, the calm and cool environment at Gulmarg, the thick pine forests of Yousmarg, the hanging Glaciers of Sonamarg, the transparent water of Dal Lake, the deep waters of Wular Lake, the moon rock of Ladakh and the monumental structures of the state. Kashmir offers everything to every tourist according to his taste and choice. A common tourist is delighted to see the beauty of its mountains, plateaus, plains, and

lakes. The vast and beautiful valleys Kashmir, its rich and colourful attraction deserve a substantially greater tourist inflow. Kashmir has more attractions than other regions in variety of tourist centers. The tourist resorts include-Srinagar, Gulmarg, Pahalgam, Sonamarg, Yusmarg, Daskum, Kokernag. The historical gardens such as Shalimar, Nishat, Chashma shahi, Naseem Bagh, Nahru Park, Achabal gardens. The historical shrines mosques and temples include, Shankarachary temple, Harzabatal shrine, Martand, Jamia Masjid Amaranth. The sport tourism include, skiing, mountaineering, water Skiing, Fishing, Golf, Horse-pony riding etc. are the tourist attraction of Kashmir valley. Tourism is an organized industry, its dimensions are wide, its location varies and its benefits spread over large segments of the population. The tourists both foreign and domestic all contribute to the development of economy of the area provide employment to the people and afford opportunities to them.

Kashmir was formally annexed to the Mughal Empire in 1586 C.E., but the process of occupation had started much earlier. With the decline of the Shamir dynasty, the refractory nobles and claimants to the throne solicited the help of the Mughals to strengthen their own claims. Akbar's annexation of the region consequent upon the brushing aside of the feeble resistance offered by the Chak Sultanate to the aggressive forces of the Mughals in 1586 C.E. Emperor Akbar paid three consecutive visits to Kashmir and with each, one his love for the place grew more and henceforth Kashmir became the summer resort to successive Emperors. Akbar

proved to be a kind ruler. He established peace and prosperity by removing internal disorders. As he himself was a religious tolerant, he propounded the same for everyone. He abolished *Jizya* and *Bagar*. He forbade the Mughal army personals in Kashmir to stay in the private houses. Akbar's most important and real contribution to Kashmir was the revenue administration. He sent his officials to assess the land revenue on the lines of Todar Mal. He also built first monumental fort on hariparbat mountain and a garden in Kashmir namely Naseem Bagh.

Jahangir had fallen in love with the natural beauty of Kashmir since the day he paid his first visit to the valley in the company of his father Akbar in 1589 C.E. A great Mughal par excellence, he was at the same time a man of scholarly habits and a lover of natural beauty. Jahangir was essentially a lover of nature and Kashmir that is why appealed to him mostly. He paid eight visits to Kashmir two of which were in the company of his father emperor Akbar and six during his own reign. His beautiful wife Nur Jahan whose romantic spirit appears to have led her lord emperor into most secluded and picturesque recesses of the valley accompanied all the time Jahangir. Many of these pleasant retreats are to this day pointed out as the spots where the royal pair was wont to disport themselves in those days of regal abandon. He built many palaces and summerhouses, more especially Jahangir completes the construction of most celebrated Shalimar garden, immortalized by poet and travelers during this period. The Nishat Bagh was the fancy of Nur Jahan, to whose taste many other beautiful retreats also owed

their origin. For Jahangir, Kashmir seemed a paradise of which 'priests had prophesied and poets sung'. For nearly a century and a half these four great Emperors came, from far away Delhi and Agra, in stately progress across the Pir Panjal, with glittering retinues and splendid state, with escorts and audiences, tributes and labour, from the dusty glamour of an Indian court to the cool and quite of a Kashmiri summer.

Shah Jahan’s reign in India is especially known for the unique development in the art and architecture. Magnificent architectural schemes were introduced and he raised numerous buildings, which still prove the glory and the splendor of the emperor. Under Shah Jahan Kashmir was ruled by nine governors in succession. Some of them are still remembered as embodiments of justice and good government. He did not have that fierce nostalgia for the mountains that drove Jahangir to Kashmir so often. Shah Jahan was content to build his architectural master pieces, the Taj and the Red Forts of Delhi and Agra, against the backdrop of dusty plains. Nonetheless, though he visited Kashmir many times after his accession. Shah Jahan did not neglect the valley and was responsible for one of the prettiest of the gardens around the Dal Lake, the Chashma Shahi. He took his resort at the royal garden of Shalimar and did not take keen interest in raising any significant structures as he did at Lahore, Delhi or Agra. However, he patronized the projects undertaken by his noted engineer-cum builder, architect, comptroller, statesman and sometimes governor in Kashmir, Ali Mardan Khan and his own son Dara Shikoh and daughter Jahanara.

Dara Shikoh was a gentle, studious man who likes his grandfather Jahangir, loved nature and art. He clearly shared Jahangir's love for Kashmir too, and it is tantalizing to speculate on what he might have achieved in the valley as its governor.

It has been understood from this study and the data, which is analyzed in the chapter, VII that all the Mughal gardens of Kashmir contributes revenue to the state treasure. It is also crystal clear that these Mughal gardens are the legacy of Mughals towards Kashmir tourism. These gardens which were used for Royal resorts in Mughal period are now became the part of Kashmir tourism and a source of income to the state.

This political disorder unnerved the Kashmiri people at it involved the loss of independence and the forcing upon them a new political and social order. But in the long-run the change proved to be a mixed blessing as it ushered in an era of wider political and social relations, peace and tranquility, social and sectarian harmony, promotion of industry and trade, and opening up of new trade routes Mughal administration, Development of gardening with requisite irrigation works, architectural activity. Mughal rule in Kashmir may not have been impressionable politically however it will always be remembered for the eternal legacy they left behind, including the gardens, arts and crafts.

The Mughals had given unity to the region with the rest of the empire, following the uniformity of administrative set up, extension of agriculture, and horticulture, growth of trade and commerce, maintenance of trade routes, exports of shawls and textiles to

different parts of Indian and foreign countries. They built numerous beautiful gardens and monuments for beautification of scenic spots by Mughals has given a tremendous boost to the tourist industry of Kashmir. Its climate was refreshing and healthful which attracted the Mughal royalty, nobility and the social and intellectual elite for frequent visits to the enchanting valley with its lofty mountains, superb beauty and majestic view on, tine banks of its lakes and rivers. Therefore, it became a first rate tourist resort to which the rich people flocked to pass the summer days in happiness and revelry particularly because to the Mughals.

Art, architecture and garden culture entered into a new phase of development. It was the Mughal period, which opened the way for European travelers. Jerome Xavier, Bendiet De goes Pelsaert, Bernier, Desideri and Father Fryre came to the enchanting valley during the period. Through their accounts and writings, they introduced Kashmir with its novelty to the European world, which in the long run helped in the growth and development of modern tourist industry and foreign trade. It also helped in developing other contacts and arousing people's interest in the land.

Mughal gardens of Kashmir owe their grandeur primarily to Emperor Jahangir who had an undaunted love for Kashmir, and his son Shah Jahan. Jahangir was responsible for the careful selection of the site and maneuvering it to suit the requirements of the traditional paradise gardens. Although the Mughals never deviated drastically from the original form or

concept of the gardens, their biggest challenge in Kashmir was to exploit the chosen site and the abundance of water resource to its maximum potential. The sites selected were invariably at the foot of mountains, wherever there was a source of water either in the form of streams or springs. This feature eventually resulted in terraced garden layouts. Undaunted by the challenges offered by mountainous terrain, the Mughal engineering skills and aesthetics helped in exploiting the dominating natural landscape and the available water resources to their maximum potential and achieved an unparalleled height of perfection.

Almost all popular Mughal gardens in Kashmir except Verinag follow a similar pattern with a central water channel sourced at natural springs. Avenues of poplars or Chinar trees further enhanced the channel, which formed the central visual axis of the gardens. There are one or more *baradaris* or pavilions with a central open space '*dalan*' placed over these water channels. These water channels cascade down from one terrace to another in the form of *chadars* or falls, where they fill in the larger water tanks, *hauz*, square in form and having an array of fountains. Finally, the water from the central channel joins a water body, either a flowing stream nearby, as in case of Achabal, or a lake, as in case of Nishat Bagh and Shalimar Bagh.

Gardens in Mughal India synthesized the aesthetic, symbolic and functional needs of the society as well as of the State. The Mughal gardens have generally been considered as the symbolic representation of the

Quranic Paradise. Mughals have wanted to create a metaphor of Paradise, not the real paradise, just to place themselves supreme over their subjects. Thus, apart from its conceptual metaphysical aspect, the royal Mughal gardens may be viewed as a symbol of royalty, reflection of kingship and territorial control. The gardens also emerged as a symbol of efficiently administered territory, an emblem to show the triumph of the ruler by celebrating the ceremonies like coronation and victories, and as a halting place for rulers and officials, foreign envoys and dignitaries. Often gardens served as a political and administrative space for holding court and dispensing justice. In short, the gardens acted as a political arena where both ritual of powers and control of resources were at stake.

The promotion of Industry and trade through the securing roads and opening up of better routes connecting far-flung areas and throwing open the outside world to the merchants and traders. It offered unique opportunities for economic development of the region, which brings new social attitudes by brisk contacts with the people of other parts of Mughal India and the foreign countries that breaks the age-long isolation of Kashmir. The Mughals spent enormous amount on the construction of monuments, gardens and development of health resorts. Even the petty officials also follow the examples of their masters in this regard. Thus, the bulk of the revenue was spent over in the development of the Kashmir.

All the Mughal gardens are important tourist destinations in Kashmir valley. Mughal gardens are now considered as an integral part of architectural heritage of Kashmir. Tourism in Kashmir valley is on of the major income sources after the agriculture and these gardens generates revenue since 2004. Before the year, 2004 there was no entry fee to the tourists for visiting these gardens. However, the tourism sector developed the department of floriculture Kashmir for maintenance and development undertook these gardens. The state government through the floricultural department imposed the entry fees of these gardens. The researcher conclude that first foreign rule, Mughals presented the valley of Kashmir to the rest of world. Mughal emperors used Mughal this road, which is known by the name of Mughals, after conquering the valley. It is the first road of the valley that connects the Kashmir to other states of India. Mughal period was the glorious and sun rising which never sets even today, the light of that period shines the valley with its beautiful monuments.

From this study, it has been understood that the geographical and historical factors made Kashmir as one of the popular tourist centre's in Asia. The natural beauty and historical monuments are the wealth of its tourism. The geographical identity and cultural continuity determines the nature of its beauty. A beautiful tourist centre Kashmir is known as the Asian Switzerland. It must be accepted in all essential particulars that the historical monuments, the nature

and many-sided activities of Mughals had a tremendous impact on Kashmir tourism. The multifarious legacy of Mughals paved the wonderful growth of tourism in Kashmir.

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ACHABAL









CHAR CHINAR









CHASHMASHI









DARA SHIKOV GARDEN









HARI PARBAT









MULLAH AKHOON SHAH MASJID









NASEEM BAGH









NISHAT









PARIMAHAL





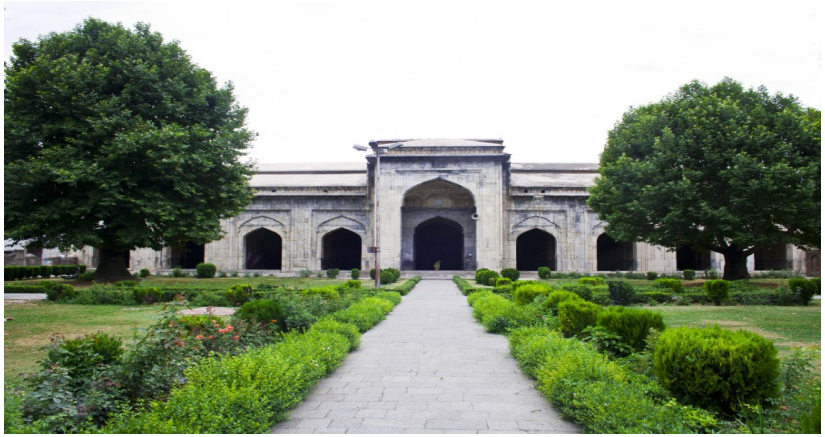




PATHAR MASJID







SHALIMAR






CHANNEL WATER
IS UNSAFE
FOR DRINKING
نہیں کا پانی صحت کے لئے مضر ہے
DEPARTMENT OF FLORICULTURE



VERINAG



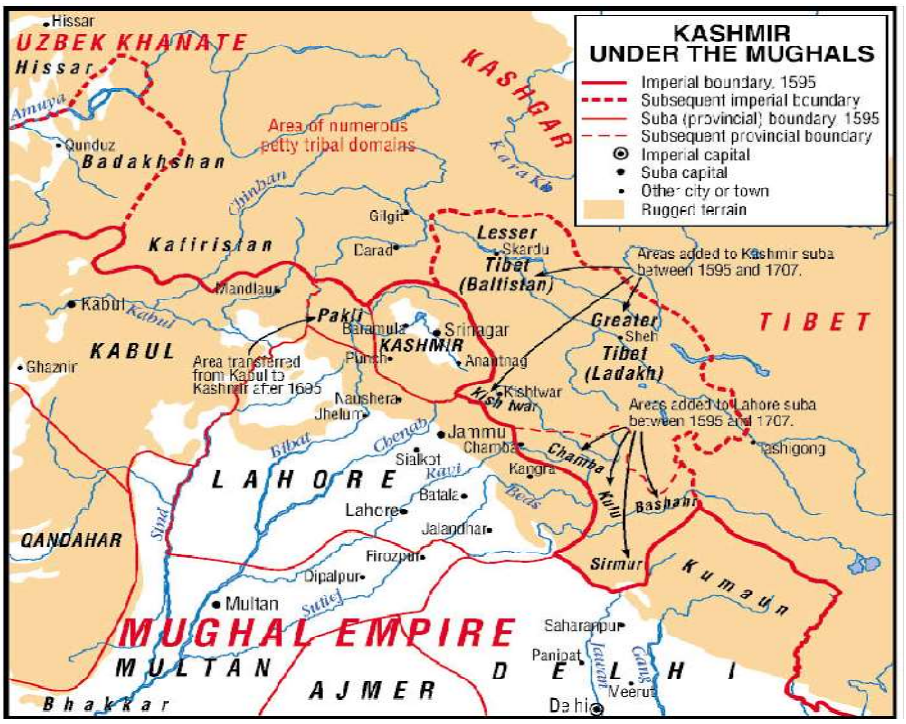




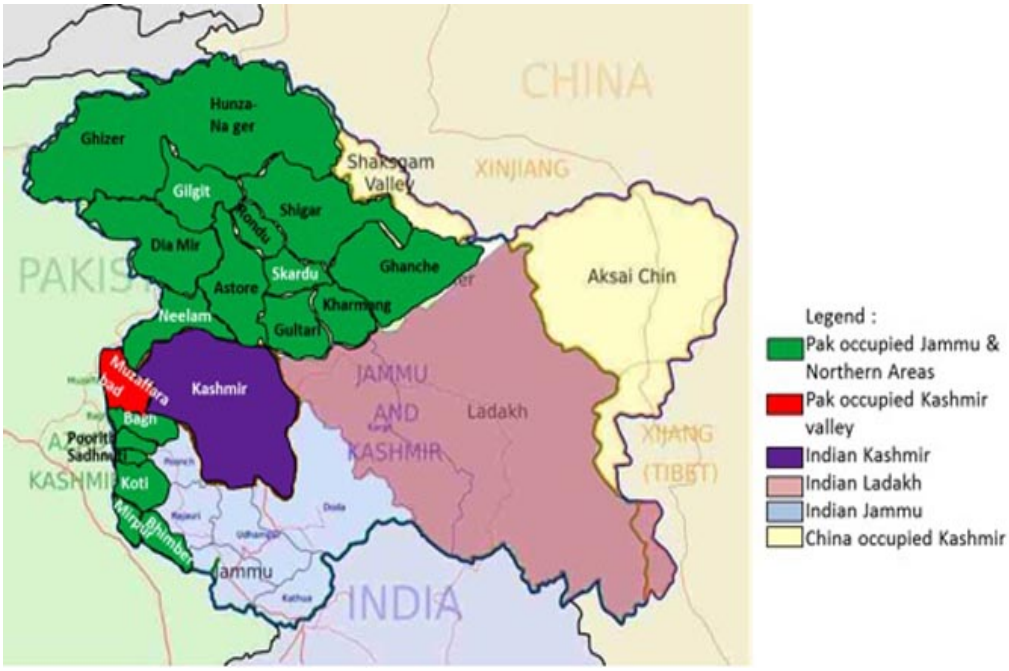


Maps of Jammu and Kashmir

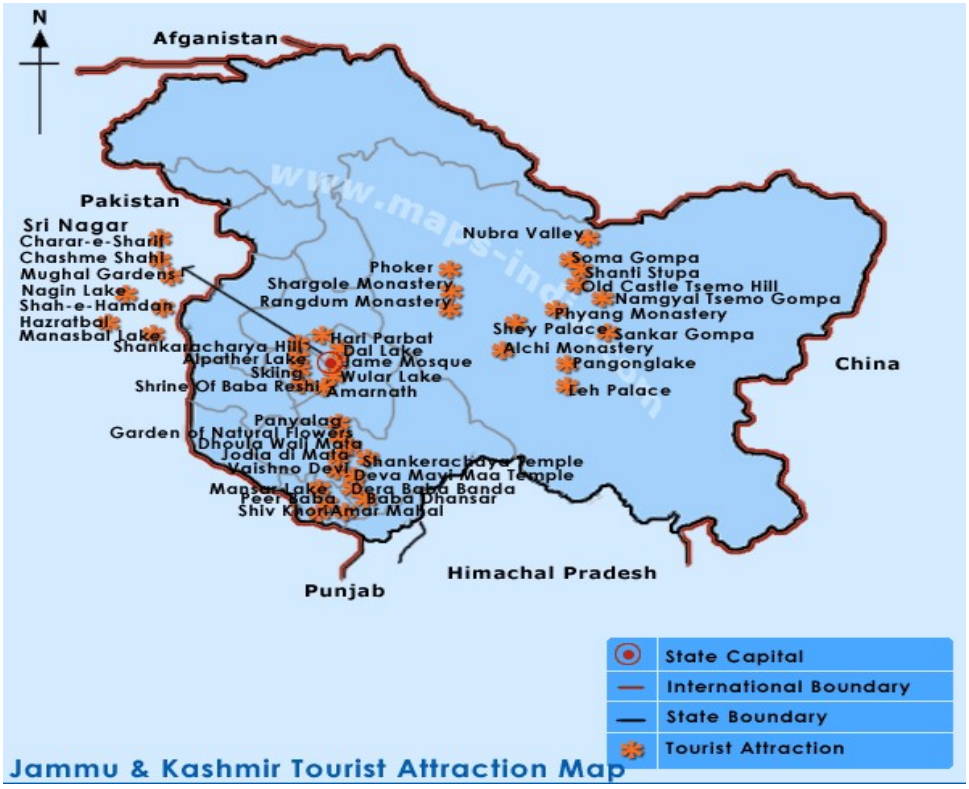
MEDIEVAL KASHMIR



MODERN JAMMU AND KASHMIR



TOURIST MAP


N
Afganistan
Pakistan
Sri Nagar
Charar-e-Sharif
Chashme Shahi
Mughal Gardens
Nagin Lake
Shah-e-Hamdan
Hazratbal
Manasbal Lake
Shankaracharya Hill
Alpather Lake
Skiing
Shrine Of Baba Reshi
Hari Parbat
Dal Lake
Jame Mosque
Wular Lake
Amarnath
Panyalag
Garden of Natural Flowers
Dhoula Wali Mata
Jodia di Mata
Vaishno Devi
Mansar Lake
Peer Baba
Shiv Khori
Shankeracharya Temple
Deva Mayi Maa Temple
Dera Baba Banda
Baba Dhansar
Amar Mahal
Punjab
Himachal Pradesh
Nubra Valley
Phoker
Shargole Monastery
Rangdum Monastery
Soma Gompa
Shanti Stupa
Old Castle Tsemo Hill
Namgyal Tsemo Gompa
Phyang Monastery
Shey Palace
Sankar Gompa
Alchi Monastery
Pangonglake
Leh Palace
China
State Capital
International Boundary
State Boundary
Tourist Attraction
Jammu & Kashmir Tourist Attraction Map


Tourist Map of
Jammu & Kashmir
AFGHANISTAN
N
PAKISTAN
Martand
Kolhoi Glacier
Kargil
Mulbekh
Dras
Lamayuru
LADAKH
Walar Lake
Harwar
Athwtoo
Amarnath (Cave)
Tangmarg
Srinagar
Aru
Leh
Dachhigam
Sheshnag
Khilanmarg
Pahalgam
Charar
i-sharif
Gulmarg
Awantipura
Vaishnodevi
Anantnag
Kokarnag
Achhabal
Vernag
Kud
Batot
Udhampur
Akhnur
Jammu
Bilaur
Basoli
HIMACHAL
PRADESH
PUNJAB
CHINA
(TIBET)
Map not to Scale
International Boundary
State Boundary
District Boundary
Tourist Place
State Capital

Tourist Arrival List in Jammu and Kashmir

Domestic Tourists		Foreign Tourists	Total
Year	No. of Arrivals	No. of Arrivals	No. of Arrivals
1940	20831	8106	28937
1941	21161	8165	29326
1942	8005	10666	18671
1943	14525	12953	27478
1944	15101	18575	33676
1945	18407	18890	37297
1946	20506	6652	27158
1951	9333	1246	10579
1952	11630	1470	13100
1953	19319	2062	21381
1954	32885	1760	34645
1955	48195	2830	51625
1956	57341	7012	64354
1957	37172	5846	43018
1958	54017	6540	60557
1959	60354	10866	71220
1960	63373	11187	74560
1961	79241	13214	92455
1962	80334	12681	93615
1963	72137	11551	83687
1964	48538	8182	56720
1965	37521	8020	45541
1966	112127	7149	119276
1967	135653	10428	146081
1968	129750	10945	140696
1969	93552	13007	106059
1970	105420	15737	121153
1971	79612	15240	94852
1972	108445	17841	125486
1973	175829	20017	195846
1974	14830	19299	167619
1975	162576	22214	184790
1976	286412	38078	324490
1977	387817	54223	44240
1978	443342	59323	582665

Domestic Tourists		Foreign Tourists	Total
Year	No. of Arrivals	No. of Arrivals	No. of Arrivals
1980	548591	46026	594517
1981	590555	43745	642300
1982	560987	42851	603834
1983	398428	41101	439529
1984	192684	36450	229142
1985	465599	38615	503614
1986	536598	53573	589716
1987	664681	57573	721654
1988	662093	59938	722035
1989	490215	67762	557977
1990	6095	4627	10722
1991	1400	4887	6287
1992	1175	9149	10324
1993	0	8026	8026
1994	500	9314	9814
1995	322	9198	8520
1996	375	9592	9967
1997	7027	9111	16138
1998	99636	10247	109883
1999	200162	17130	217292
2000	104337	7575	111912
2001	66732	5859	72591
2002	24670	2686	27356
2003	182205	8959	191164
2004	358095	18234	376329
2005	585702	19680	605382
2006	412879	20009	432888
2007	417260	24576	441836
2008	15000	7000	22000
2009	14000	6809	20809
2010	16376	8000	24376
2011	1087719	31929	1119648
2012	1186941	37194	1224135
2013	980388	30037	1010425
2014	1144844	27264	1172108
2015	898861	28954	927815
2016	1277596	24516	1302112
2017	1179560	30589	1210149

Source: Directorate of Tourism, Jammu & Kashmir Government