

**XXIII. Appendix, containing a passage from the *History of Kashmir in Persian* by Maulavī Hasan-Shāh, copied from a history by Maulavī Haidar Malik of Chodra**

‘Historians describe the time of rule of the Rajahs up to the reign of Renchan as 4,445 solar years, and till then the Hindu religion prevailed. But no one was firm in his convictions and there was great variety and antagonism of sects. Therefore, according to the saying (Arabic) that “people follow the religion of their kings” Buddhism was the predominant religion, besides various sects of Khattris, Vaish, Kaisth, Parsi, Nāg-worshippers, etc., who lived here. When in the battle of Zalchu many people were killed, and a few remained in different faiths, and when Renchan, who was a Buddhist, sat on the throne and saw that the real faith was in danger owing to the great variety in religion, he wished to have only one religion in the country under his rule. But, as entrance into the religion of Shiwah was impossible and he was undecided as regards the others, he thought that, whomsoever he should see first the next morning, his religion he would adopt. In the morning he saw Sayyid Sharaf-ud-Dīn Bulbul-shāh in the act of saying his prayers on the opposite bank of the River Bhat. He took a fancy for his form of devotions, and together with his own family he embraced his religion, and became a good Muhammadan, with the name of King Sadr-ud-Dīn. On the following day Rāwan-Chandar, the son of Rām-Chandar, the officers of state and the common people in large groups embraced Islām at the hands of the holy Sayyid. The date of this event is contained in the chronogram “the sunrise of the Muhammadan religion” [denoting 726 A.H.—1325 A.D.] .

‘The following verses have been inscribed on a stone in the Bulbul-langar mosque:—

“My friend has become the ornament of assemblies, the observed of all observers. His face claims Islām, and his hair adorns paganism. He holds both paganism and Islām in his fist, and his fist too is the cynosure of beholders.”

‘Renchan-Shāh, after becoming Muhammadan, built a great Khāngāh for his religious guide on the banks of the River Bhat, and it was the first of its kind built in Kashmir. He arranged for food to be distributed to the needy and wayfaring, and endowed some villages in the Nāgām *pargana* for the upkeep of the establishment. This institution lasted till the time of the Jught kings, and poor people were fed there. On that account the quarter was called Bulbul-langar. Renchan-Shāh built for himself a royal palace, which is now occupied by the tomb of Sayyid Muhammad Amīn Waisī. Contiguous to the same he built a very large mosque, and used to read his Friday prayers in it. After some time this mosque was burnt down, and he rebuilt a small mosque with dressed stones; it still exists under the name of Renṭan-masjid. Altogether Renchan-Shāh ruled for two years and seven months, and he died near the Bulbul-Shāh convent.’