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## **A GLIMPS OF ZUBDAT- UL - AZKAR: AN UNKNOWN KASHMIRI MANUSCRIPT.**

Every hand written document or book by human beings in times before printing was invented is script. Either it would be carved on stones, clay tablets, on the bark of trees or leaves or it would be written on paper. The use of spiky, sharp pin headed tools or the pen for the purpose of writing with the aid of ink or any colour; all these constitute what is known as "manuscript". The basic requirement for writing any manuscript is plain surface. Following smooth surfaces were used for writing the manuscripts in the past. Those things that were rough and were not capable of being used for writing manuscripts were polished to plain surfaces. So that they can be used for writing manuscripts, via

1. Stones
2. Clay -Tablets
3. Parchment
4. Bones
5. Birch- Bark
6. Palm leaves
7. Egyptian Papyrus
8. Wood
9. Metal
10. Cloth
- and 11. paper.

The writings on all the above mentioned things are referred as "Manuscripts" but inspite of this accordingly they are called by

another particular name too. Example, the writings which are carved on stone are known as "Lithography". The writings on particular type of bark of plant or on clothe is referred as "hieroglyphic Script (بهوج پُتر)". The orders and bye-laws of kings to their kingdom are known as "Farmaan (فرمان)". The scripts which were written for the sake of selling and buying objects were referred as "Bye-nama (بيع نامہ)". The samples of beautiful writings were called "Wasli (وصلی)". The well designed script adorned was known as "Muraqa (مرقع)". In short all these writings are called "scripts".

Ibn-Muqla, in his 56 year age, worked for three kings. He visited Iran three times, was nominated for the post of Prime Minister thrice and suspended three times from his post. He wrote three scripts of the Quran Sherief and was also buried thrice at three separate places. Ibn-Muqla discovered six methods of letter writings from the Kofi script which are described as:

- 1.Sulus Script
- 2.Naskh Script
- 3.tawqee Script
- 4.Reqa Script
- 5.Mohqeeq Script
- 6.Rehaan Script.

### 1.Sulus Script (خط ثُلث)

It is known as Sulus Script, because it is the third script after the Heeri Script. Heeri script inscribe the name of Holy Prophet of Islam Muhammad s.a.w JALI SCRIPT Referred to "SULUS" and KHAFI SCRIPT is referred as "NASKH"

## 2.Naskh script (خط نسخ)

Naskh script is popularly known as Arabic script. It was discovered by Ibni Muqla the chief minister of caliph Muqtadir -bi-Allah in 9th century/310 Hijra with the help of Nabti script".The above mentioned script has been extracted from this type of script , So it is referred as Naskh script.

Sulus Script gave birth to Rehan Script, Reqa Script, Tawqeh Script and Tugra Script" Rehan script was quite different from the rest, Now a days it has lost its popularity while Tugra script is alike to Rehan script and is used to decorate buildings. It is also used to prepare stamps and signs etc. All the Arabian writers had Authored their books in Naskh script.

## 3.Broken Script (خط شکسته)

Murtaza Quli Khan of Safvi dynasty, the King, ruled Herat for long time was a great able Artist and knowledge loving in 1100 Hijri. He found that Nastaliq Script lacks rithim of writing, then he extracted Taleeq Script from Nastaleeq. In Addition to this during his reign he discovered a new type of Script which was based on Taleeq Style and Named Broken Script". Broken Script is also known as " Deewani Script". Due to its simplicity and flow of words, this script arrived for the courts and postal uses from Iran to India within no time.



#### 4. Shafia Script (خط شفیعه)

Mirza Shafi Heerati, the clergyman during the reign of Murtaza Quli Khan was a prolific writer, who manged and introduced new changes in Broken Script which gave birth to a new Script known as Shafia Script". Mirza Shafia was also an expert decoratist ,due to which his Scripts looked peculiar. It expertise helped him to develop the Shafiya Script. This script was also used for posting latters.

#### 5. Tawqee Script (خط توقيعی)

This Script is discovered by Ibrahim Shajree while some people believe that this Script was discovered by Ibni Muqla". Khalifa-bin-Abbas, during his reign used to write his massages /orders in Tawqee Script . Jalli Script [visible] is known as Taqwee" while Khafi Script [invisible] is known as Riqah".

Taleeq Script This seventh type of script was discovered by Hassan Farsi". Ibni Muqla combined all these seven types and named them Aqlami Sitta" means Seven pens".

By the combination of Naskh Script and Taleeq Script, a new script came into existence which was named Nastaliq Script". It was written in circular styles. This script was discovered in the last decade of 8th century and in the beginning of 9th century Hijra Iranese carved their scripts in Kofi script and Naskh Script " upto 8th century Hijra. Nastaliq Script" was popular during Mughal period. The

Manuscript written in Nastaliq Script during the period of Akbars reign are still available the manuscript found in both Arabic and Non-Arabic countries. Though, other countries have taken many steps to preserve these manuscripts, India is also in this run. Approximately there are 50 lakh manuscripts existing in India and in Kashmir valley there are numerous manuscripts found. As a research Scholar, I am too working on manuscript namely Zubdat-ul -Azkar" authored by Baba Khazir Shah muqbil Kashmiri".

Baba Khazir Mohd was famous by Muqbil Kashmiri". He lived in Bijbihara Islamabad. Hasam-ud -din Rashidi " mentioned in his book Tazkerah Shorae Kasmir", in vol.3rd, that Muqbil Kashmiri was alive in 13th century [1233hijra](1) After one year that is in 1234 hijra he jot down a mathnavi known as Zubdatul Azkar". Amongst his contemporaries he was famous, eminent and prolific writer, poet and sufi Saint. His contribution in Persian literature reflects that he has born in a literate family.

His contribution popularly known as Zubdatul Azkar which was written in 1234 hijra defines the life style of prophet Muhammad [S.A.W] and his deciples. The date of Zubdotal Azkar" is quite reflected from the following verses.

چشمه فیضش اگر گویم نکوست

ز آنکه عین فیض جاری سال اوست (۲)

The contribution Baba Khazir mohd , the Zubdatul Azkar was

written during Afghan period is an important mathnavi on Suifism. This mathnavi is very important related to civilization, literature and suifism, this gives picture of life of Prophet Mohammad [s.a.w] and his deciples. The text of Zubdat-ul- Azkar is based on both prose and poetry which is almost composed of 4500 poetic verses including following sub- chapter's.

**1.The chapter describing funeral procession [write describing].**

**2.Chapter describing with miracles of prophet Mohammad [s.a.w].**

**3.Chapter describing with phrases of holy prophet Mohammad[s.a.w]**

**4.Chapter describing with poetic phrases of Abubakar Sadieq [RA]**

**5.Chapter describing with Hazrat Usman(RA).**

**6.Chapter describing with Hazrat Ali (RA).**

**7.Chapter describing the life story of Hazrat Imam Husain (RA) and so on.**

As per my research is concerned I fetched nine manuscripts of Zubdat-ul-Azkar among which five(5) manuscripts are preserved in research and publication centre of Allma Iqbal library University of Kashmir while one(1) manuscript is at Cultural Academy Ial Mandi Srinagar ,another two(2) manuscripts are protected at personal library of professor Gulam Mohd.Shad



resident of Bijbihara Islamabad and one(1) more Manuscript is presently at the Residence of Director of Archeology and Architecture **Peerzada Mohd. Ashraf** resident of Tawheed Colony, Bemina Srinagar hoese no. 24.

### 1.First Copy of Zubdat-ul- Azkar:-

This manuscript of Zubdat-ul- Azkar is protected under Accession no.2133 in centre of research and publication Allama Iqbal library University of Kashmir which opens by following verses-

حمد بيحد خالق افلاك را

نور بخش ديده ادراك را (۳)

And wind up by following verses-

باد نازل رحمت حق صبح و شام

ناظم قارى و سامع را مدام (۴)

This manuscript is written in both in Arabic and Persian languages. In it kashmiri paper is used and it is written in Nastaliq script.the KATIB Mohammad Baba copied this manuscript from original text of Author.he wrote this script in 23 safar ul muzafar 1234 Hijra.it has 176 folios i.e. 352 pages and is complete.the KATIB wind up this text by his own following verse-

نوشته بماند سياه بر سفيد

نويسنده را فردا اميد (۵)

### 2.Second Copy of Zubdat-ul- Azkar:-

This copy of manuscript under Accession no. 420 is preserved in Cultural Academy Lal Mandi Srinagar. Its text is both in Arabic and

Persian languages. This script was copied by Shah Mohd Ashraf Khaki in 19 Mohram-ul-Harram in 1267 Hijra, according to 27 jully 1861 of Christen Era. This copy is pened down on kashmiri paper and is written in Nataliq Script. Every page bears 15 poetic verses. This script is complete in text and opens with the following verses-

حمد بيحد خالق افلاك را

نور بخش ديده ادراك را (۶)

And closes by the following verses-

باد نازل رحمت حق صبح و شام

ناتم قارى و سامع را مدام (۷)

### 3. Third Copy of Zubdat-ul- Azkar:-

This copy of Zubdat-ul-Azkar is protected under Accession no.2169 in centre of research and publication Allama Iqbal library University of Kashmir. Its situation is not quite well and is incomplete. Its text is written both in prose and poetic form. Kashmiri paper is used but the date and name of KATIB is not available. The maximum portion of this copy of Zubdat-ul-Azkar is torn/chewed by siliver fish. it bears 135 folios i,e.270 pages. it opens as-

حمد بيحد خالق افلاك را

نور بخش ديده ادراك را (۸)



And closes as-

گر چه میباشد صدف بی اعتبار  
هست آخر جای در شاهپوار (۹)

#### 4. Forth Copy of Zubdat-ul- Azkar:-

This copy of Zubdat-ul-Azkar is protected under Accession no.1109 in centre of research and publication Allama Iqbal library University of Kashmir. This copy of Zubdat-ul-Azkar is also written in Persian and Arabic language and KATIB(copier) wrote the text of this copy in Nastaliq Script. For this script kashmiri paper is used. This copy is written in 1270Hijra and the copiers of this copy is not available as it is incomplete in text. it has 167 folios i.e. 334 pages and begins with-

حمد بیحد خالق افلاک را  
نور بخش دیدنه ادراک را (۱۰)

And closes with-

میکنم ختمش بذکر معجزات  
وز درود و نعت و تفضیل صلوات (۱۱)

#### 5. Fifth Copy of Zubdat-ul- Azkar:-

This copy of Zubdat-ul-Azkar is protected under Accession no.1079 in centre of research and publication Allama Iqbal library University of Kashmir. The text of this copy is written in Nastaliq Script and is copied by Abdullah Ahmad and Ahsan - ul -Allah in 7 zilhaj 1280 Hijra. In this copy of Zubdat-ul-Azkar also kashmiri

paper is used and is complete in text.it has 137 folios i.e. 372 pages.It opens by following verses-

حمد بيحد خالق افلاك را  
نور بخش ديده ادراك را (۱۲)

And closes by the following verses-

باد نازل رحمت حق صبح و شام  
ناظم قارى و سامع را مدام (۱۳)

#### 6.Sixth Copy of Zubdat-ul- Azkar:-

This copy of Zubdat-ul Azkar is protected under Accession no.1160 in centre of research and publication Allama Iqbal library University of Kashmir.The text of this copy is written in Nastaliq Script and is copied by Rahmat-ul-Allah 1266 Hijra.In this copy of Zubdat-ul-Azkar also kashmiri paper is used and is complete in text. It has 150 folios i.e. 300 pages.It opens by following verses-

حمد بيحد خالق افلاك را  
نور بخش ديده ادراك را (۱۴)

And closes by the following verses-

باد نازل رحمت حق صبح و شام  
ناظم قارى و سامع را مدام (۱۵)

#### 7.Seventh & Eighth Copy of Zubdat-ul- Azkar:-

These are present in the personal library of Islamabad. Both the scripts are written in Persian and Arabic languages . In these manuscripts prose section is written in Arabic language and prose section is in Persian language.Both the copies are written

in Nastalq script and the kashmiri paper is used. The seventh copy is complete while 8th is found incomplete. Both the copies begins by following verses-

حمد بيحد خالق افلاك را  
نور بخش ديده ادراك را

The 7th copy is quite well and complete in text while as 8th copy had been scratched and chewed by silver fishs.

The 7th copy closes by following verses

باد نازل رحمت حق صبح و شام  
ناظم قارى و سامع را مدام

#### 8.Ninth copy of Zubdat-ul-Azkar:-

This copy is preserved by Director of Archeology and Archetecture namely **Peerzada Mohd. Ashraf** lives at Tawheed Colony, Bemina Srinagar house no.24. The whole copy is written in good text but last few pages are so finelly written that they are unable to judge .Despite use of kashmiri paper and complete text but it misses the name of copier. This cpy opens by the same verse as

حمد بيحد خالق افلاك را  
نور بخش ديده ادراك را (۱۲)

And ends as under-

باد نازل رحمت حق صبح و شام  
ناظم قارى و سامع را مدام (۱۷)





## REFERENCES

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2. Zubdat-ul- Azkar by Baba Khazir Mohd. Muqbil Kashmir  
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3. Zubdat-ul- Azkar by Baba Khazir Mohd. Muqbil Kashmir  
Accession no.2133 folio no.4.
4. Zubdat-ul- Azkar by Baba Khazir Mohd. Muqbil Kashmir  
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5. Zubdat-ul- Azkar by Baba Khazir Mohd. Muqbil Kashmir  
Accession no.2133 folio no.176
6. Zubdat-ul- Azkar by Baba Khazir Mohd. Muqbil Kashmir  
Accession no.420 folio no.1
7. Zubdat-ul- Azkar by Baba Khazir Mohd. Muqbil Kashmir  
Accession no.420 folio no.167
8. Zubdat-ul- Azkar by Baba Khazir Mohd. Muqbil Kashmir  
Accession no.2169 folio no.1
9. Zubdat-ul- Azkar by Baba Khazir Mohd. Muqbil Kashmir  
Accession no.2169 folio no.96
10. Zubdat-ul- Azkar by Baba Khazir Mohd. Muqbil Kashmir  
Accession no. folio no.1

11. Zubdat-ul- Azkar by Baba Khazir Mohd. Muqbil Kashmir  
Accession no. folio no. 178
12. Zubdat-ul- Azkar by Baba Khazir Mohd. Muqbil Kashmir  
Accession no. 1079 folio no. 1
13. Zubdat-ul- Azkar by Baba Khazir Mohd. Muqbil Kashmir  
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14. Zubdat-ul- Azkar by Baba Khazir Mohd. Muqbil Kashmir  
Accession no. 1160 folio no. 1
15. Zubdat-ul- Azkar by Baba Khazir Mohd. Muqbil Kashmir  
Accession no. 1160 folio no. 151
16. Zubdat-ul- Azkar by Baba Khazir Mohd. Muqbil Kashmir  
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17. Zubdat-ul- Azkar by Baba Khazir Mohd. Muqbil Kashmir  
Accession no. page no. 240

