

A CRITICAL STUDY OF RESALEH QAWAED-UL QURAN

Dr. Mohammad Sidiq Niazmand*

A rich collection of valuable Persian, Arabic and Kashmiri manuscripts is preserved in the central library-the Iqbal Library, Kashmir University, Srinagar. Although the MSS have been collected long before but no catalogue has so far been prepared of this valuable collection.¹ Perhaps this may be the fact that very little is known about these MSS. The MSS on different subjects like biography, lexicography, Jurisprudence, religions analogies, logic, syntax, ethics, prosody and rhetoric, physics, astronomy, geography, history, mathematics Persian/Arabic prose and poetry, are preserved in this Library. Some manuscripts are very rare, some written in elegant calligraphy and some bear important seals. Most of these manuscripts have been transcribed or calligraphed in the Central Asia. These manuscripts have their own importance for they throw substantial light on Central Asia and are invaluable for those who are interested in the glorious heritage of Central Asia in particular and for the Research Scholars in general. One of these important manuscripts preserved in the Iqbal Library is Resaleh-Qawaid-ul-Quran which has been written and transcribed in the Central Asia. The MSS bears the Accession No.6103.

Qawaid-ul-Quran is a short treatise on the correct recitation of Quran written in Persian by Yar Mohammad bin Khudaidad us-Samarghandi² who presented and dedicated his work to one of the Shaibani Princes³ namely Ubaid Ullah Bahadur Khan⁴ (940-946/1533-1539 AD).

*Reader & Head, P.G. Deptt. of Persian, The University of Kashmir, Srinagar.

Beginning of the MSS:

(حمد بی) حد و تنای بی سے عدد، حضرت قاری را کہ قرآن مجید و فرقانے امید
بر ما فرستاد و شکر آن منعمی کے کہ ۵.....

Ending of the MSS

سورة الہمزة وما ادريک موصدة فی عمد سورة الکافرون، دلچسپے دینے،
سورة الاخلاص کفو ۶.....

Calligraphed in Nastaliq hand by Mohammad Ashraf in
Kabul- the capital of Afganistan in the year 1091
Hijra/1680AD⁷.

The MSS consists of 34 folios (78 Pgs.) of 21 cm x
14 cm size. Folio No.15 B and 16 B are blank. Brownish
Samarghadi Paper. Condition good. 11 folios of Hashia
Mulla Khatib Rumi Bar Tafser Bezavi in Arabic has been
attached to this MS just after the first folio which breaks
the sequence of the MS. At the end of the MS one page
versified MS namely "طریق ختم اجزاب" is also attached.

The MS bears two seals in the beginning. One can
be read as

"دین محمد معتقد فاروق ۱۰۹۱ھ
(۶)

from another seal only the name ^{علی} is legible.

The author has divided this work into following
twelve chapters:

- ۱- باب اول در بیان استعاده و بسمله
- ۲- باب دوم در بیان مخارج حروف
- ۳- باب سوم در بیان رعایت کردن مخارج حروف
- ۴- باب چہارم در بیان صفات حروف
- ۵- باب پنجم در بیان احکام نون ساکن و تنوین سے
- ۶- باب ششم در بیان متفتحات ادغام

- ۷- باب ہفتم در بیان مد و قصر
 ۸- باب ہشتم در بیان صحاء کنایہ
 ۹- باب نہم در بیان تلفحیم و ترقیق
 ۱۰- باب دہم در بیان وقف در اخیر کلمہ
 ۱۱- باب یازدہم در بیان رسم الخط و طریقہ وقف ۱۲- باب دوازدهم در بیان اختلافات
 راویان امام عامم یعنی ابو بکر و حفصہ رحمہما اللہ

Nothing is known about the life and other works of Yar Mohammad the author of Rasalah Qawaid-ul-Quran. Even this work does not throw much light on the life and other works of the author. However, it appears that the author belonged to Samarghand- one of the famous centres of the learning and knowledge of the central Asia in the medieval times. The author says that he travelled through the length and the breadth of Mawara-un-Nahr and Belad-i-Khurasan to acquire the knowledge of Tajwêd (Recitation) and Tafsêr (Commentary on Quran) and spent a considerable time on travelling. He acquired knowledge from famous scholars of his time and got certificate from them in the field of Tajwêd. He also obtained permission from them to practice the same.

While elucidating the importance of recitation of Quran, the author comments that it is necessary for all Muslims in common and for, Researchers in particular to have good knowledge of this branch of learning because no Muslim can offer prayers correctly without knowing recitation. It was due to this very fact that the author studied the Recitation and Tafseer under the supervision of prominent scholars.

The style of the work is research oriented. The author mostly depends on the ancient but eminent scholars of this field of learning- e.g Imam Asim and his narrators like Abu Bakr and Hafiz⁹. Besides, the author has made mention of the following works and authorities in his work:

Hassan-e-Basari (R.A.)¹⁰, Imam-e-Mâalik (R.A.)¹¹,
 Imam-e-Hanifa (R.A.)¹²,

Tafser-e-Mazi¹³, Hazrat Amir-ul-Muminen Umar (RA.)¹⁴ Shaikh Sajawandi (R.A.)¹⁵,

Hazrat Uthman (R.A.)¹⁶, Shaikh Shatibi¹⁷ etc.

Yar Mohammad the author of *رساله قواعد القرآن* has shown competence in describing the variations and difference of opinions among the narrators. With regard to this particular sort of Recitation which the author has adopted in his work, has been known in his native country and as such, he has epitomized his work. Considering the fact that this work is in a summarized shape, yet it has been written in an elegant and fascinating way and all necessary and needful information has been made available to the readers.

Two MSS of same *رساله قواعد القرآن* are also preserved in the Library of Salar-Jung Museum bearing Title *قواعد القرآن* with the Acc. No. 2403, Taj 10 and 2404, Taj 11, transcribed in the 12th and 13th centuries respectively.¹⁸

Foot Notes:

1. It gives me pleasure to inform that I have made an effort to prepare the comprehensive and descriptive catalogue of the MSS preserved in the Iqbal Library- the University of Kashmir. One hundred and forty five MSS have already been catalogued and would be published soon.
2. *يار محمد بن خدای داد السمرقندی* MS Pg.2.
3. Catalogue of Persian Manuscripts Salar-Jung Museum and Library by Mohammad Ashraf Vol.VIII Pg. 7- 1982.
4. Mr. Mohammad Ashraf writes his name as Ubaidu-llah See Catalogue of Persian MSS Pg.7. But the Text is:

این راجعہ سلطان زادہ عالمیان و ملجاء آدمیان عجمیہ اللہ بہادر خان خلد اللہ تعالیٰ

Pg-3.

ملکہ و سلطانہ نامیدیم

5. Pg.1

6. Pg. 78

7. The calligraphist's note at the end of the MSS is as under on pg.78

تمت الرسالہ الشریفہ الحمد للہ علی الاتمام والصلوٰۃ والسلام علی سید الانام علی

حضرت رسالت علیہ الصلوٰۃ والسلام عبد الضعیف محمد شریف کتبہ فی شہر الکابلہ ۱۰۹۱ھ

8. Pg. 3,4

9. Imam Asim and his narrators Abu Bakr and Hafs have been referred to several times in Resalah Qawaid-ul-Quran see Pg. 26, 28, 63, 64, 75 etc.

10. Pg. 26

11. Pg. 27

12. Pg. 27

13. Pg. 27

14. Pg. 29

15. Pg. 59

16. Pg. 63

17. Pg. 65 - 75

18. Catalogue of Persian MSS
Salar Jung Museum
By M.Ashraf Vol.VII
Pg. 7,8 - 1980.