

## PalArch's Journal of Archaeology of Egypt / Egyptology

### THE TRADITION OF POETIC CREDENTIAL (اسناد شعری) AND FARHANG AASFIA

*Shamim Akhtar<sup>1</sup>, Dr.Saima Shams<sup>2</sup>*

<sup>1</sup>Ph.D. Scholar, Lahore College for Women University

<sup>2</sup>Associate.Professor Urdu, Govt.Graduate College for Women, Gulberg Lahore.

Email: [dr.shamimakhtar1977@gmail.com](mailto:dr.shamimakhtar1977@gmail.com), [saimashams1970@gmail.com](mailto:saimashams1970@gmail.com)

**Shamim Akhtar, Dr. Saima Shams. The Tradition Of Poetic Credential (اسناد شعری) And Farhang Aasia-- Palarch's Journal Of Archaeology Of Egypt/Egyptology 19(4), 1212-1218. ISSN 1567-214x**

#### INTRODUCTION

Urdu lexicography is one of the treasures of literature through which one gets to know the meanings of words. Dictionary writing is also a literary necessity under which ancient and modern words are grasped. Where other dictionaries have blessed Urdu literature with vocabulary. Farhang Asafia's status cannot be denied under any circumstances. This is the first complete dictionary of Urdu language and literature, which is the result of the hard work of a single person. According to Jaber Ali Syed, Farhang Asafia is a great and honorable linguistic achievement. It is not an easy task to find errors in it and to prove them correct. (1)

Before the editing of Farhang Asafia, Urdu lexicography had set its course. This dictionary was edited during the mature period of Urdu lexicography. Lexicographer had seven years of experience working with the expert lexicographer Mr. Phelan (1873-1879). Apart from this, he also edited dictionary magazines. In 1878, he published the first part of Farhang under the name "Armaghan-e-Delhi" in its initial form till Alf Mamdud. "Farhang Asifiya" (1868 AD - 1892 AD) was compiled almost two hundred years after the beginning of the compilation of Urdu dictionaries. Its year of composition is (1912 AD to 1918 AD). Before this there was no more comprehensive and complete and authentic dictionary. Before "Farhang Asifiya" there were dictionaries of Urdu language which were interpreted in Persian or English language. These dictionaries did not cover all the words of Urdu Maaulah. Also, the eloquent and non-eloquent words of Urdu language were collected in these dictionaries.

"Farhang Asafia was compiled almost two hundred years after the beginning of the compilation of Lughaat e Urdu, but before that more than a thick, complete and authentic Urdu dictionary did not exist." 2

"Farhang Asafia" (1898 AD to 1918 AD) published in Lahore, consists of four thick volumes. The number of pages of which is 5352. This dictionary represents Dabestan Delhi which contains one and a half lac entries. In this glossary, documents are also organized for documenting or explaining most of the meanings. Apart from occasional prose examples, there are poetical sources. Maulvi Syed Ahmad Dehlavi was the first to compile the largest and most comprehensive dictionary. It has collected more than a thousand words from different languages like Arabic, Persian, Turkish, Hindi, Sanskrit and English etc. which are widely used in Urdu writing and daily speech. Then it also mentions Begmati language, historical facts, well-known personalities, zilla Jaggat, do sukhne, sayings and riddles of Qila Maali. Although after the publication of this dictionary, many more voluminous dictionaries such as "Noor al-Laghat", "Jami al-Laghat" and "Mahzb al-Laghat" were compiled and the importance of these dictionaries is also certain, but:

"His publication did not change the usefulness of "Farhang Asafia" and it is still included in the basic source of Urdu language."3

Syed Ahmad Dehlavi started writing the above-mentioned dictionary at the Arab Sarai in Delhi and when he was appointed as a madrasa in Shimla, the draft of the dictionary was with him. Where he met Prime Minister Hyderabad Deccan. When Maulvi Sahib's draft dictionary was shown to him, he was very impressed and took it with him to Hyderabad Deccan. Where, after the opinion and recommendation of Maulvi Syed Ali Bilgrami, a reward was also promised. When the work of editing the dictionary was completed, the government of Asafia gave five thousand rupees as reward and fifty rupees monthly stipend. After this encouragement, Maulvi Sahib was worried about printing this dictionary completely. So he reached Lahore where he got it written by various scribes and started printing it in several printing houses. On January 8, 1911, a fire broke out in his house in Delhi, and many collections of literature were burnt to ashes. The first edition of this book was published with the financial support of Nizam Deccan and personal efforts of the author. Thus, this dictionary was printed in Lahore between 1912 and 1918. In those days, Syed Ahmed Dehlavi was unwell, but even then his heart was not oblivious to his dictionary. When the news of Maulvi Sahib's death was received by his trusted worker Maulvi Manzoor Ahmad Abbasi. He completed the dictionary in two or three days and brought it to Delhi in sacks. After that, this dictionary was never reprinted, but Khursheed Ahmad Khan, the compiler of "Farhang Asafia", wrote in disagreement with Yusuf Bukhari Dehlavi:

"According to his research, the correct situation is that Volume III of Farhang only once published in 1898 AD in Islamia Press Lahore. Volume IV was printed only once in 1901 in Rafah-e-Aam Press, Lahore. The first and second volumes were also printed in the same press in 1908. The second volume could not be printed again, but the first volume after revision and additions, it

was printed for the second time in 1918 in Gulzar Muhammadi Press, Lahore. Apart from this, we do not know of any further printing of the dictionary." 4 According to Maulvi Manzoor Ahmad Abbasi, Khursheed Ahmad Khan in the preface of the dictionary says something like this:

"Syed Ahmed Sahib had completed the revision of the four volumes of Farhang, but only the first volume was printed. It was printed in Lahore. Abbasi was the supervisor. After completion of printing, a copy was sent to the author in Delhi. When he was returning after handing over the parcel of ten copies to the Railway Booking Agency to send the Nizam Government Hyderabad Deccan then he read the news of death of Syed Ahmed Sahib in the newspaper. From the statement of the said, it became clear that only the first volume was printed in 1918 and its printing was completed before the death of the author." 5

Arranging the vocabulary of any language in a particular order and explaining its meanings is called lexicography. Understanding lexicology and lexicography is actually understanding the factors that play an important role in the evolution and rise and fall of a language. It will not be wrong to attribute the formal beginning of Urdu literature to poetry. Reference to poetic examples is very important to document the use of words and idioms by an Urdu lexicographer. Due to the cultivation of Urdu language and literature in the poetic environment, the poetic dominance of Urdu lexicography also remained. More lyrical compositions are added along with the poetic evidence:

"The author of the dictionary cannot be blamed so much for limiting the Urdu dictionaries to the poetic capital as much as standard prose capital reduction. Because it was very difficult to determine the meaning and semantic value from metaphorical prose language." 6

The poetry of famous poets reaches the reader through Isnad Shairi. At the same time, the reader gets to know the unknown poets whose poetry and works are not accessible to the common people through the signature poems. If he likes the style and subject, he tries to get access to the Diwan. The importance of Isnad al-Shairi in Urdu dictionaries has not been given importance in the compilations and prefaces of the dictionaries and has generally been ignored. Isnad Shairi is a requirement of an excellent scholarly and literary dictionary. The Urdu sage Maulvi Abdul Haq mentions this:

"Another important thing that a lexicographer should keep in mind is to provide evidence for every word and phrase. Mere lexicographical definitions and interpretations are not enough, nor can they be authoritative. It is needed because no matter how hard the lexicographer tries to explain the definition and meaning of the word, the correct meaning of the word is known only from examples and usage. Especially since there are subtle differences in the different uses of the word. In any case, as far as possible, every document should quote the words of an authentic author or teacher. The document should be such that the meaning and usage of the word is known correctly and clearly." 7

Mir Taqi Mir, Mirza Rafi Souda, Mir Hasan, Attish, Nasakh and Khawaja Mir Dard gave prestige to the Urdu language in the era of Urdu poetry. Because of this, the standard of eloquence and expressiveness of the language became the words of these poets who were connoisseurs of the language and its literary tradition. This is the reason that even after such a long time, the mood of poetry has changed a lot. There was no shortage of recognition for his teaching. The justification for presenting the words of the poet as evidence in dictionaries is that the evidence of poetry is more accurate and determinant than that of prose. In this context, it is necessary to review the tradition of Isnad Shairi in "Farhang Asifiya" so as to evaluate its reach to the reader and the understanding of the demands. In the history of Urdu dictionary, before "Farhang Asafia" we find references to Isnad Shairi in the following dictionaries.

Maulvi Abdul Haq has referred to Joseph Taylor's dictionary. Which was published in 1820 and in which there were poetical documents. which Mr. Smith later removed from the text and added to the appendix while compiling the original book. Fallon's dictionary which was published in 1883. In which the evidence of the use of words and idioms is copied from the songs of the people, proverbs and phrases and the poems of the teachers. "Urdu-English Dictionary" by Issinga Ghee Rao, which was published in 1899. It also has verses written somewhere for proof. 1896 A.D. Ohad-ud-Din Bilgrami has certified Arabic and Persian poems in his dictionary "Nafais Al-Lugad". Urdu poems are not certified. In "Makhzan al-Mawarat" (1886 AD), poems of teachers are also given for proof of idioms. In the year 8881, "Bahar Hind" written by Mirza Muhammad Murtaza Ashiq Lucknowi, only the words comprising of letter Alif were printed. In this too, the poems of the teachers are given as evidence. In the dictionary of Qadr Bilgrami, the words are poetic. Although this dictionary was not published. "Khazain-ul-Imsal" by Shamsuddin Faiz also has poetic references in the dictionary. Even this dictionary could not be printed. Only the first letter was published in Amir Menai's dictionary "Amir Al-Lughat". Many poems have been quoted for one word or phrase. In "Farhang Shafaq" (1919 AD), the poems of Atash, Ghalib and Zouk are given as authentic poetry. "Aasif al-Lugha" is Persian but it has references to Urdu poetry with Urdu synonyms, for example two couplets have been provided to define and expand the meaning of one Persian word. This dictionary is written in 1920 AD and printed in 1921. From some poetic texts of "Farhang Asafia" we can see how poetic texts are helpful in understanding the meanings of words and phrases.

### Example No. 1.

مثال نمبر ۱:  
 ”آتے آتے (محلورہ):  
 اثنائے راہ میں آنے کا ارادہ ہی رہا۔ جیسے آتے آتے اتنی دیر لگ گئی۔ آتے آتے  
 رک گئے بتدریج۔  
 نہیں کھیل اے داغ یاروں سے کہہ دو  
 کہ آتی ہے اردو زباں آتے آتے (داغ)“ ۸

Despite the poetic explanation of the idiom "Atty Atty" if Dagh Dehlvi's poem did not come as evidence, the idiom would not have been fully understood.

### Example No. 2.

مثال نمبر ۲:  
 ”اٹک اٹک کر (تابع فعل):  
 رک رک کر۔ رہ رہ کر۔ ٹھہر ٹھہر کر جیسے اٹک اٹک کر پڑھنا۔  
 اٹک اٹک کے بڑی مشکلوں سے دم نکلا  
 گلا بھی خشک تھا، خنجر بھی آبدار نہ تھا

(بے خود)“ ۹

Without the poem with this beautiful idea, the word would not have reached the mind of the reader so easily.

### Example No. 3.

مثال نمبر ۳:  
 ”پردہ لگنا (فعل لازم):  
 باہر پھرتے پھرتے اخیر پردہ نشیں ہو جانا۔  
 اب سات پردے ان کو لگے ہے خدا کی شان  
 آٹھوں پہر جو پھرتے تھے یوں بے نقاب ہو

(نامعلوم)“ ۱۰

Together, the two stanzas of the poem are explaining the meaning of this "pardah nasheen".

### Example No. 4.

مثال نمبر ۴:  
 ”آنکھیں بچھانا (فعل معتدی)

Waiting too long for a friend to come.  
 Calling someone with great respect and waiting for him.

آنکھوں کا فرش کرنا۔ کسی دوست کے آنے کا بہت انتظار کرنا۔  
 کمال تعظیم سے کسی کو بلانا اور اس کا انتظار کرنا۔  
 قدم وہ تو رکھتے نہیں ہیں زمیں پر  
 مجھے اپنی آنکھیں بچھانے سے حاصل

(نامعلوم)“ ۱۱

A poem attributed to Ahkkr which is not present in Diwan.

احقر سے منسوب کیا گیا وہ شعر جو دیوان میں موجود نہیں ہے۔  
 اب بلبلو چہک کر کیا گل کو دیکھتے ہو  
 آوارہ ہم جو ہیں تم آوازہ پھینکتے ہو

ص ۷۰۳

See the poems included in Madari Lal's Dewan and "Farhang Asafia":

ہرچند ہوس نے تو کیا اور ارادہ  
پر رہ گئی کچھ سوچ کے وہ مارے حیا کے

ص ۰۱۳

دیوان / کلیات

ہرچند ہوس نے تو کیا اور ارادہ  
پر رہ گئی کچھ سوچ کے مارے وہ حیا کے

ص ۳۱

See Wali's poems in Asal Diwan and "Farhang Asafia":

فرہنگ اصفیہ

مت آئینہ کو دکھا اپنا جمال روشن  
تجھ مکھ کی آپ دیکھے آئینہ آب ہو گا

ص ۲۸

اجھوں لگ مکھ دکھاتا نہیں ہے ایس کا  
سجن مجھ حال سوں کیا ہے خبر ہے

ص ۵۱۱

دیوان / کلیات

مت آئینہ کو دکھا اپنا جمال روشن  
تجھ مکھ کی آپ دیکھے آئینہ آب ہوئے گا

ص ۹۹

اجھوں لگ مکھ دکھایا نہیں ہے ایس کا  
سجن مجھ حال سوں کیا ہے خبر ہے

ص ۹۶۲

After this brief review of the tradition and importance of Isnad Shairi, we can see that providing Isnad Shairi in a dictionary is a difficult task. Searching for evidence of the desired word from the poet's literature is a difficult and research-intensive task. The work done by all the lexicographers for Isnad Shairi in their dictionaries is admirable in every way and is essential for future lexicographers. These efforts are even more commendable in that most of the Urdu lexicographers did the work of lexicography on their own and everyone did what the institutions were supposed to do. The efforts of these lexicographers played a major role in developing the basic structure of Urdu lexicography.

#### REFERENCES

- Jabir Ali Syed / Waris Sir Hindi, Research and Linguistic Review of Books and Dictionary, Volume I, Islamabad: Muqtadra Qaumi Language, 1984, p. 76
- Hamid Hasan Qadri, Urdu Dictionary: History, Issues, Debates, Islamabad: Muqtadra Qaumi Language, 2010, p. 604

- Altaf Hussain Hali, Urdu Dictionary, p. 63  
Preface to Farhang Asafia, Vol. I (Khursheed Ahmad Khan), p. 4  
Ibid  
Masood Hashmi, Urdu Lexicography: History, Issues and Debates, Islamabad:  
Muqtadra Qaumi Language, 2010, p. 907.  
Urdu Dictionaries and Lexicography (Maulvi Abdul Haq), Urdu  
Lexicography: History, Issues and Debates, p. 231  
Farhang Asafia, Volume I, Lahore: Sangmail Publications, 2011, p. 801  
Ibid, p. 901  
Ibid, p. 515  
Ibid, p. 782