The Comparison of Asadi Toosi's Dictionary (Faras) with Khali Ibn Ahmad Farahidi's One (Alein)

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Abstract

Basically lexicography is the preparation and presentation of a set of words and this job is performed based on linguistic principals or utilizing cognitive words. A dictionary is a set of unit words containing information about semantic, pragmatic, grammatical, and phonetic nature of these units.

A dictionary is a book that organizes the words in an orderly fashion and presents information about each one. Comparative comparison of AsadiToosi's dictionary in Farsi with Alein dictionary of khalil-ebne-Ahmad Farahidi in Arabic regarding common cultural, social, political, and religious background of these two languages indicates nearness and mixture of them and their influences on each other.

Keywords: Dictionary, AsadiToosi, khalil-ebne-Ahmad Farahidi, the term Faras, Alein

Introduction:

Language as the most important means of communication among people enjoys some characteristics which are reflected in all components of language, i.e. phones, grammatical structures, and words. One of the characteristics of a language is its order and sytematicity. In fact, language is a system which inside itself is divided into subsystems and word is one of them that on its own, like other subsystems in language, at first it is a whole which consists of components and has characteristics beyond the sum of the components.

Second, its components are systematic and interdependent and from the form-related and semantic have a lot in common. Third, the components determine the constraints and shortage of each other and consequently their value. Fourth, the whole system will be developed and each addition or subtraction in the number of components of word system has effects on other components and in turn the whole language will be developed. That is, language is a dynamic phenomenon and this dynamism and development in it is one of its characteristics.

And the dynamism and development are two important characteristics of language which are evident in all levels of a language. Any language even the most conservative languages in their lifetime will experience changes and developments. That is why the history of any languages is divided into eras. Likewise for Persian language there are three eras: ancient, middle and modern one. And in Arabic they consider five eras: pre-Islamic, Omavie, Abasi, obsoleteness, and Hadis. The whole system of Persian language and any of its secondary systems that is phonic system, syntactic system and lexical one has undergone some changes in those eras. This change has been dramatic particularly in the lexicon since the lexicon system of a language is an open one compared with phonic and syntactic system which are the closed ones and as a result more prone to changes, and they undergo the changes and development more easily.

One the whole, the characteristic of systematicty and dynamism of language is a metaphor for the order and sytematicity of the world and instability, development and change of the factory of the cosmos and consequently has always been a source of wonder, praise and eulogy of human about creation system and absolute excellence as Sa'di said:

 It is not the face I am capable of describing its beauty

Ask someone else about it since I am mesmerized!

The fate of lexicon in the society of lexicon is more similar to that of human in societies. In the group of lexicon of language over time, some words will be born and take the new identity, form, and meaning and consequently become either popular or obsolete. The lexicon shouldn't shy away from changes and developments and indeed should mirror it. Like a historian who writes or should write the fate and situation of various human societies in a specific period of time as it is, alexicographer also writes or should write the fate and situation of the lexicon in a specific period of time as he or she witnesses:

In this paper we want to alongside the acquaintance with the first lexicographers of Persian and Arabic dictionary and their comparative analysis become familiar with their style, similarities and differences.

Getting to know Abunasr Ali ibn Ahmad Toosi and Abuabdolrahmankhalilibn Ahmad Farahidi:

Abunasr Ali ibn Ahmad Toosi, a well-known poet, lexicographer and calligrapher(Toosi:1356 hijra:1). He is regarded as one of the renowned Iranian epic writers. Dolatshah in his work (Tazkaratololia) maintains that he was Ferdowsy's mentor and recount a story indicating that he was the mentor of poets in Khorasan and encouraged Ferdowsi to write the Shahname (Safa, 1384 jigra,p.230).

He was born in late 4 or 5 century and his evolution in poetry and poem writing coincided with revolution in Khorasan and the victory of Saljiqian and consequently the termination of Qaznavian. Since for the atmosphere to write poem was not appropriate, Asadi left Khorasan and he moved from the east of Iran to the west of Iran and stayed in Azarbaijan. Then by writing Farasdicionary which aimed at explaining some problems of Dari lexicon and promoting this accent among Azarbaijanipoets. One can mention ode of Mofakhere among his poetries in which AsadiToosi imagined the debate between two people and points out each side arguing their superiority. Also the other petry by AsadiToosi is Garshspnameh which is a story in poem that each volume contains 7 to 10 thousand verses. He also one version of the book Alabnie En HaqayeqeAladamie written by AbomansoorMovafaqIbn Ali Alharvi revised in 447 and during his stay in Nakhjavan near the ruler of that land, Amir Abodalf, and on his order and suggestion and due to his rewarding money and kindness finished the writing of Garshaspnameh .Hedayat mentioned Asadi's death occurred in 465 coincided with death of Qatvan and taking this point into consideration the dictionary might have been written between 458 and 465.

Abu Abdolrahman Khalil Ibn Ahmad IbnTasmimFarahidiAzadi who is Abdolah Ibn NazarIbn Azadi's descendant (Zebidi;Bita, 1st vol. p.47) was born in 100 Hijra and moved to Basra when he was a small boy and grew up there, and was taught by the eminent literary men there. Then he started teaching there and wrote many books which demonstrate his high status in science.

All the scholars and biographers regarded him as a religious and pious person who regardless of his destitution was generous and apathetic to mundane world and said that until his final years made Hajj biennial (Zaidi; vol 1: 558).

It has never been mentioned in any sources that he has received money from somewhere to make ends meet and his motivation was approaching God and heavenly gift. He depended on his wisdom and knowledge and was highly intelligent and apart from knowing syntax and vocabulary was sogifted in mathematics that one can see the signs of his knowledge about mathematics in writing the book ":Alein" and its phonetic method. And also was skilled at theology, music and prosodywell enough.

Khalil Ibn Ahmad was a prolific writer in theology and different sciences but most of them was ruined due to the invasion of Moqol to Iraq or with the passage of time and consequently there is just the vestige of that which includes in philology: Alein, Mani Alharf(ie. the meaning of words). Alnaqt and Altashkil, in word: Almajmal, Alshavahed,in prosody : Alarooz (i.e. prosody) Alfarsh and Almasader, and in music :Alayqa and Alnaqam, music (Siyuti, Bita, vol. 1:pp.80-81).

Khali passed away between 170 and 175 in Basra (Siyuti: Bita, vol.1: p.83). About the reason of his death, it was said that one day he was going to mosque but on the way he ran into someone and fell .down then died of the concussion.

The first dictionaries:

The book Faras has been considered as the oldest dictionary in Persian. Asadi compiled this book . based utilizing the examples of Persian poets, but probably this dictionary was abridged and few examples of poems and limited Dari Persian words used by poet in Balkh dialect and Mavaralnahr and Khorasan were used. According to late EqbalAshtiani if this book is not considered the first organized Persian dictionary, it is the first dictionary reliant on peom examples which has withstood the events (toosi, 1356 hijra: p.4)

But it is probable some modified the dictionary after Asadi and added some poems to it and it is unlikely that Asadi himself included his poems (Dehkhoda, 1325, vol.1: p. 179). In spite of the fact that in each period, there has been something added to this dictionary on the evolution ground, the book is still interesting and beneficial in that it became the basis and foundation of the work of lexicographers after him. It is built on a strong buildingblock that is either as an independent and comprehensive work by a known writer or it is Faras dictionary that the number of words and examples were changed.

The examples of first group of such dictionaries are Jahangiri and MajmaAlfaras by Sarvari and SahahAlfaras by Mohammad IbnHendooshah, and Ibrahim Mirza Dictionary, and BorhanJame'(i.e. comprehensive reasoning) and the representative of the second group are the various old versions of the book Alfaras or the dictionaries like Jamali'sMe'yar (i.e. criterion) whose approach is dependent on Faras dictionary.

Khalil Ibn Ahmad also by applying a novel approach is regarded as the pioneer of dictionary-writing in Arabic. Although it has been said that his basis is the dictionary "Aljaym" written by Abu AmruSheibani, EbrahimAbyari, the commentator of Aljaym in the preface of it refuted this claim of pioneering and argued that : " three philologists; NazarIbnShamil, Abu AmruSheibani, andShemrIbnHamduye, named their dictionary " Aljaym" . Abu Amru imitated Nazar's work and Shomail followed Abu Amru's work and all know that Nazar was Khalil's student, on top of that, Abu

Amru wrote the book Aljaym in final days of his life (sheibani; Bita, vol.1. pp.39-40) . Thus, the book " Alein" is the first Arabic dictionary which has been I mitated by lexicographers like IbnDarid (321-323) in " JomharehAlloqat" And Abu Ali Qali in the dictionary " Albare') and…..

The purpose of the first dictionaries:

Lexicography for the present Persian language is roughly contemporary to lexicography for Arabic language by Iranians (Dehkhoda: 1325, vol.1 p.178). all Persian people spoke Pahlavi during Sassanid dynasty and those who longed for the city Ray spoke Dari. In Taherian's reign the literature tended to Dari language and during Safarian and then Sassanid this language expanded the literature which became widespread in the realm of Pahlavi language.

Once Dari language became widespread, the people of the Pahlavi language realm found it necessary that Dari language should be taught and this was the prelude to lexicography in Persian language which was one Asadi's motivation to write Faras dictionary.

In Alein, Farahidi's most important goal and motivation is to collect original words and identify foreign words. He categorized these words based on a specific class for the first time and in this system, regarding the number of alphabets, divided the words into 2 alphabet and 5 alphabet groups and through this, he attempted not to discard any words. However, some began to criticize this book and after reading it realized that it is perfect. Khalil Ibn Ahmad says: "this is the culmination of Arabic" (Siyuti, Bita, vol.1. p.64). That is the book approach is a style that can collect all Arabic words.

The most important characteristics of first Persian and Arabic dictionaries:

Asadi's dictionary or Faras dictionary is important for two reasons:

a. It is the oldest Persian dictionary which has remained for us.
b. It is the oldest and richest selection of old Iranian poets that some of poetries have been ruined and it is likely that AsadiToosi had Abu Hafaz's dictionary and benefited from other books, as well.

Charactristics of Farahisi'sAlein is not just due to the fact that it is the first book of its type and example for dictionaries. Its characteristics are in a way that some lexicographers were jealous of him. The most important characteristics of Alein are:

Arrangement method based on the letter phone

Collecting different spellings of the same word

Categorizing words according to the number of letters

Suggesting essential pointers to differentiate Arabic words from non-Arabic ones.

Method of the first Persian and Arabic lexicographer:

Asadi's method in the order of words is based on their last letter and considers both vowels and consonants, yet he doesn't follow a specific rule and regulation in this regard that {h} phone which is not articulated was not taken into consideration. For example, " Alfaqadeh or Varadeh" were

mentioned in Aldal. Also some words were mentioned in different Arabic prosody like the word "Abkhoost" or the word "chost" with 2 different meanings and different examples of poems.

Some time one word is repeated in same category like "changlook" with two close meanings: a person who has arm is not firm and the fingers are bulky as well, the second meaning: a person who has a crooked arm and leg following by two examples from Labibi and Onsori.

"Asadi was very keen on the science of language and at the beginning, describes his dictionary as followes: " Faras dictionary , is the language of people from Balkh, MavaraAlnahr, and Khorasan and…. "He also adds that how some of the words in some areas of Persian language realm are .pronounced9Toosi, 1356, p.36). Asadi uses some examples from different poetsfor each word.

According to Pawl Haren's study, Asadi named 67 poets in his dictionary and used their poems in it, he also used some poems without mentioning the poet's name. on the other hand we cannot see any poems of NaserKhosroQobadiani serving as examples which shows he didn't know him.

Thus, Asadi's method can be categorized as the following:

a. dividing the dictionary based on its prosody in a way that each part is allocated to one of the letters.

b. in this dictionary there is no phonetic for the words.

c. words are generally simple and complex word were not used as today's dictionaries.

d. some time alongside some words, synonyms are given, for example for the word "hormoz" the words "ormozd", "zavosh", and "berjis" are given. Meaning "Mercury" (ibid, p.63).

e. beside the word and its definition there is a verse as an example which belong to different poets and their names are mentioned like the word "kariz" which is defined : it is the water in the ground which is taken out by people and it is called " qanat" in Persian. Kasayi said:

It is worthy crying in hellish drainpipe a lot, since the drainpipe requires pouring drop after drop.

As one can see the reference of the verse is not mentioned.

And the order of the book is according to the alphabetic letteres and the last letter as a result some letters due to lack of words were omitted such as "p", "ch", "j", "g", "k", "th", "h", "gh"…. Asadi says that he was seeking for the words ending with those letters but his attempt was in vain.

The number of the words is as below:

f. some words which have different meanings are differentiated for example, the word "payab" means "resilience" and another meaning is " pond"

g. It seems that the basis of Asadi's work in collecting words is using verses as examples.

Khalil Ibn Ahmad Fartahidi for collecting all Arabic words and grouping them utilized two methods, as well.

a. the method reliant on the phonetic aspect of a letter:

Khalil at first wanted to write a dictionary based on alphabetic letters, but because the letter "Hamzeh" some time turns into "a" or "v" or "y" and some time at the beginning of a word is silent and not pronounced, gave it up and by avoiding the alphabetic order turned to collecting the words according to phonetic aspect of a letter and began his dictionary with the letter "ein" im a way that the order of the alphabetic letter was grouped based on the place of articulation and in a way that from the lowest place of articulation begins and moves toward the closest one to lips. That is why the linguists named this kind of grouping, an "Alphabetic-phonetic" method:

ع ، ح ، ه ، خ ، غ / ق / ك/ ج ، ش ، ض / ص ، س ، ز / ط ، د ، ت / ظ ، ذ ، ت / ر ، ل ، ن ، ف ، ب ، م .

Among them "hamzeh" and the letters of "y, v,a" don't have a specific place of articulation(Khalil Ibn Ahmad, Bita, vol.1 p.45).

b. Mathematic method

Khalil in precise collecting of Arabic words took the number of letter in a word and grouping in Arabic into consideration. According to him the alphabet of this language consists of 28 letters and the words can be divided into four groups based on the number of their letters: 2 letter, 3 letter, 4letter, and 5 letter words.in this way if one can move the letters of a word, it will be mentioned in a new form, for example the word "man" after moving the letters we'll have another word "nam". Khalil's approach to collecting words is a novel method in a way that after him lexicographers applied his style to write dictionaries 9ibid,vol.1 p.25).

Khalil ibn Ahmad Farahid's approach is as followes:

a. dividing the dictionary into some parts named book and each letter cover one book so the dictionary becomes a book which includes 28 books.

b. dividing the dictionary into prosody: Khalil divided each book into a number of prosodies based on the number of letters of a word. For example, in the framework of the (" a, and n") he mentions the words "an" and "na" ''(ibid, vol.1 p.252)

c. Regarding the main letters and the root of a word: Khalil before inserting the words in his book put the words into their original roots.

d. considering the number of the letters of a word: grouping each words in each section (book) based on the number of the letters of a word as below:

1. two letter words

2. three letter words

3. Mo'tal three letter words

4. Lafif words whose two main letters are "y, v, or "a".

5. four or five letter words whose Sahih and Mo'tal type are mentioned.

e. being used or obsolete : Khalil didn't pay attention to the fact that if the word is obsolete or is commonly used and collected all the existed word and in front of each one said that if a word is obsolete or not.

f. Examples: in describing the root of the words , he benefited from Qoran's verses, Hadis, Arabic poems and pros as examples and in some cases noted the poet's name (Fakher, Bita: p.17).

How to use Alein:

After familiarity with the approach to regulating the words, we can easily look up any word by following the below pointers:

a. Putting a word into its origin from the following ways:

1. Omitting the redundant letters

2. Returning the " y, v, or a" letters into their origin

3. Returning the eliminated letters

4. Turning the singular words into plural ones

5. Changing the female word to male one.

6. Changing the diminutive words into the original ones

b. Familiarity with the place of articulation of a letter

c. Knowing the main number of the letter of a word

Example of using Alein

The word "as"

"As: asasatalsahabe: At night, the cloud approached the Earth and there was a lightening.

The poet about it wrote:

The poet writes:

<div dir="rtl">

فعسعس حتّى لو نشاءُ إذا دَنا

كان له تارةٌ تتقَبَّسُ

العس (عسّ يعُس فهو عاسٌّ) the guard

العس : مطلب العس : big cup ، عساس و عِسَسَه :plural forms

عَسعَسُ : name of a place

العسعس : name of wolf ، any predator which hunts animals

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a camel whose leg is knocked to milk : العسوس

., A camel which should walk before milking

shaking of the body of an old person: السَعسَعه : =سَعَ

the one who is old and weak : عَسعَسَعَ الانسان

Conclusion:

By examining these two dictionaries: Asadi'sFaras dictionary as the first Persian one and Khalil Ibn Ahmad Farahidi'sAlein we draw a conclusion that the time of writing Faras dictionary is 5 century Hijra, however Dehkhoda and Moeen indicated that before Faras there were some dictionaries (moeen,1362: p.17)

According to the allusion made by AsqarHekmat, Iranians has made a remarkable breakthrough in various sciences since 2nd century and were the pioneers in lexicography and literature, and their literary works directly penetrated into Arabic (Hekmat,1326. P.85)

The first Arabic dictionary i.e. Alein was written in second century which in this work in addition to the specific motivation one cannot neglect the influence of Iranians and their thoughts. Yet in comparing these two dictionaries the first and foremost point one can realize is that Faras is very succinct and details and innovation are associated with Alein. But both dictionaries were imitated by aother lexicographers after them.

AsadiToosi's approach is based on Persian alphabetic and the last letter of a word and applying the verses as examples. As it has been mentioned before KhslilIbn Ahmad divided words according to their phonetic approach, so his dictionary begind with the letter "ein".

In Faras dictionary the vowels of a word are not mentioned, moreover, we don't see anything indicating about the roots of a word and whether a word is a noun or a verb. The obsolete words are not identified and words are generally singular and the definitions are too short. In Alein besides allusion to the roots of words and their derivations in word definition mentioning the words " old-fashioned" and "obsolete" indicates if a word is useful or not. Also different types of plural words are mentioned. Besides the main meaning of a word the secondary meanings were included

Khalil used numerous verses of Qoran, Hadis, eloquent saying by Arabs as examples, although he didn't mentioned few times the poet and the writer's of eloquent sayings. While the basis of Faras dictionary is on the verses of poets and he utilized verses as examples in all words. And if he couldn't find any verses as examples he didn't insert the words. The number of words in Alein is more than the words in Faras dictionary but once both dictionaries are compared with the modern dictionaries we find out some important points. One of the problems of the both dictionaries is looking up a word in these two dictionaries. In Faras dictionary the words are organized based on their last letter, but there is no other criterion to look up a word. Thus, to look up a word one should spend a lot of time. There is a similar problem when it comes to Alein too and in addition to that it is necessary to know the phonetics and morphemes. IbnValad says that: "if someone wants to look up a word in Alein should know the syntax and differentiate the redundant letters

from the main ones, Mo'tal verb from the Sahih one, three letter words from the four letter ones and five letter ones and find out the place of articulation (Seyuti; Bita, vol.1 p.91).

The other problem in Faras dictionary is lack of the words ending with the letters like "s" , "z", and "a" and the lack of verses as examples makes the searchers not benefit enough from the dictionary. The order of the words in Alein also is based on the main letters in a way that two-word letters and the then three- letter words after that the four and five letter ones are mentioned and causes problem for those who use it. This problem made Farhadi'sAlein was revised and IbnDarid says: Khalil wrote a book that no one could make such a book easily. A just person confesses to its superiority and other lexicographer imitated his approach after him. However, he wrote his book in a complex way due to his meticulousness and intelligence and made it for people difficult to understand. So we revised his book according to letters and syllables (ibid; vol.1 p.92).

The point in both dictionaries is that they became the basis of next lexicographers and about Faras dictionary; a reader encounters numerous examples of poets' verses and their names and is a valuable source from this aspect.

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