



# DĀNEŠ-NĀMA-YE QADAR KHAN

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**DĀNEŠ-NĀMA-YE QADAR KHAN** (Book of knowledge [dedicated to] Qadar Khan), a Persian dictionary compiled by Ašrāf b. Šaraf Moḏakker Fārūgī primarily in Malwa, India, and completed on 21 Du'l-ḥejja 807/20 June 1405. It was dedicated to Qadar Khan, a son of Delāvar Khan Ġūrī, ruler of Malwa (794-809/1392-1405). Ašrāf came from the Chandiri district of the kingdom, but nothing is known about his life or other works.

Only one manuscript of the dictionary is known; it is in the Institute of Manuscripts at the Academy of Sciences of the former Azerbaidzhan S.S.R. and is complete and well preserved. It consists of 227 paper folios measuring 23 x 13.7 cm, with nine or ten lines per page, and is bound in codex form. The script is a large calligraphic *tolṭ* (see [calligraphy](#)) in black ink; the words defined and the names of poets cited are written in cinnabar. The colophon on fol. 227a includes the date when it was copied, 29 Du'l-qa'da 811/15 April 1409, and the name of the copyist, Ešhāq b. Ebrāhīm Boḳārā'ī.

The existence of this text became known only in the 20th century, and it remains unpublished. The work consists of a preface (fols. 1b-10b) and twenty-two chapters. In the preface the author claimed to have defined words from Ferdowsī's *Šāh-nāma*, Neẓāmī Ganjavī's *Eskandar-nāma*, and the works of other poets, but he also meant the dictionary to be useful to those reading scientific works: "I have made a key that will unlock the treasures of scholars



and poets” (fol. 4b). In particular, medical terms and the names of medicines are defined. Toward the end of the preface are lists of the old Persian names of months and days and of Persian calendar holidays (fols. 8b-10b).

The dictionary includes 2,419 definitions ranging over a broad general vocabulary, as well as names of flora and fauna. The chapters (*bābs*) are arranged according to the final letters of the words defined, and the sequence is that of the Arabic alphabet. There are no other structural divisions; within each chapter the entries are arranged without apparent order. The definitions are short, sometimes only synonyms. Pronunciation is not given, except for occasional intercalation of vowels. Arabic lexical elements and words of Greek and Syriac origin are included, though usually without indication of the original languages. Sometimes instead of Persian definitions the author offers only the Urdu equivalents. Like most medieval Persian dictionaries *Dāneš-nāma-ye Qadar Khan* usually does not include all the meanings of a defined word but rather only one.

One distinctive characteristic of this early example of the genre is, however, the abundance of corroborative citations. Many words are accompanied by two or three examples from poetry. More than seventy-five poets from Transoxania, Khorasan, and Azarbaijan in the 10th-14th centuries are cited, including Abū ‘Abd-Allāh Ja‘far Rūdakī, [Abū Šakūr \(or Šokūr\) Balkī](#), Šahīd Balkī, [Abū Mo‘ayyad Balkī](#), [Abū Maṣū‘ Moḥammad Daqīqī](#), Ferdowsī, [Asadī Ṭūsī](#), Abu‘l-Qāsem Ḥasan ‘Onsorī, Mas‘ūd-e Sa‘d-e Salmān Gorgānī, Nāser-e Kōsrow, [Awḥad-al-Dīn Moḥammad Anwarī](#), Zāhīr-al-Dīn Fāryābī, Kamāl-al-Dīn Esmā‘īl, Moḥammad b. ‘Alī Sūzanī Samarqandī, Neẓāmī, Abu‘l-Ḥasan ‘Alī Farrokī Sīstānī, [Abu‘l-‘Alā’ Šoštari](#), [Abu‘l-Maṭal Boḳārī](#), [Amīr Kōsrow Dehlavī](#), [Azraqī Heravī](#), and the female poet Doḳtar-e Kāḡad-māl. There are also many anonymous stanzas, introduced with the words *Bozorg-ī goft* “A great one said” or *Qā‘el gūyad* “The bard says.” An examination of the text reveals that the authors of these stanzas include Rūdakī, Sūzanī, Labībī, Afzal-al-Dīn Badīl Kāqānī Šīrvānī, Abu‘l-‘Abbās Ṭayān, Ormozdī, Abu‘l-Ḥasan ‘Alī Monjīk Termedī, [Abū Šo‘ayb Heravī](#), Abū Šakūr Balkī, Šahīd Balkī, and others.

Although the author mentioned in his preface that he used earlier Persian dictionaries, he did not name them, nor did he cite them in the definitions. It is possible, however, to discern the influence of the 11th-century *Loḡat-e fors* of Asadī Ṭūsī. Subsequent lexicographers did not mention *Dāneš-nāma-ye Qadar Khan*. The Persian lexicographical tradition, which can be traced back to the 11th century, began to be developed intensively in India at the end of the 13th



century. *Dāneš-nāma-ye Qadar Khan* belongs to this school, along with such authoritative works as *Farhang-nāma* of Fakr-e Qawwās (late 13th century), *Dastūr al-afāzel fi'l-loḡāt al-fazā'el* of Ḥajīb Kayrāt Rafī' Dehlavī (743/1342), *Ādāt al-fozalā'* of Qāzī Khan Badr Moḥammad Dehlavī Darvāl (822/1419), *Farhang-e zafāngūyā wa jahānpūyā* of Badr-al-Dīn Ebrāhīmī (before 837/1433), and *Baḥr al-fazā'el* of Moḥammad b. Qawwām Balkī Kar'ī (837/1433).

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(Solomon Bayevsky)