



FARHANG-E QAWWĀS

FARHANG-E QAWWĀS, a Persian dictionary compiled probably no later than 716/1315 by the founder of Persian lexicography in India, the poet and writer Faḡr-al-Dīn Mobārakšāh Qawwās Ġaznavī, or Faḡr-e Qawwās, known also as Kamāngar. In his brief preface, Faḡr-e Qawwās writes that he compiled this dictionary to facilitate reading the *Šāh-nāma*. However, the examples he cites from some sixty other poets (including Adīb Šāber, Šaraf Šafarva, Neẓāmī, Kāqānī, and the Indian poets Tāj Rīza, Šehāb Mahmara, and Nāṣerī) exceed his quotations from the *Šāh-nāma* itself. The dictionary of Qawwās, sometimes referred to as *Farhang-e Šāh-nāma*, *Farhang-nāma*, or *Farhang-e panj baḡšī*, is notable for its arrangement of words according to themes. This distinguishes it from most other Persian dictionaries, which are arranged alphabetically, and may have been derived from the example of the 6th/12th-century Arabic dictionary *Moqaddemat al-adab* by Zamaḡsarī. It is divided into five large parts (*baḡš*) which are subdivided into chapters (*gūna*). Some chapters are further divided into sections (*bahra*), again on thematic principles. The five major thematic parts of the dictionary are: 1. The phenomena of the upper world—the names of God; the angels, the prophets, the religions and their books; the heavens, stars, and months; fire, wind, and earth; the phenomena that occur between heaven and earth. 2. Minerals and inanimate objects—earth, mountains, stone, and clay. 3. The vegetable kingdom—plants, grasses, and trees; flowers and flower gardens; crops and grains. 4. Animals—large and small birds; aquatic animals; quadrupeds; humans—human body parts, and human qualities. 5. Things people produce and use—dwellings; dishes, vessels, and other household items; food; clothes;



illnesses; war, warriors, and weapons; tools, equipment, and occupations; miscellaneous nouns. *Farhang-e Qawwās* contains 1,341 entries. It includes nouns and simple Persian words (no compounds). Explanations are brief; pronunciation is not indicated. The author never mentions his sources, but it is evident that a considerable number of entries were taken from *Loġat-e fors* by Asadī Ṭūsī (q.v.), the earliest extant Persian dictionary. *Farhang-e Qawwās* in turn became a notable source for other lexicographers and for a number of Persian dictionaries subsequently compiled in India: *Dastūr al-afāzel* (q.v.) by Ḥājeḥ Kayrāt Rafīʿ, *Adāt al-fożalāʾ* by Qāzī Kān Badr Moḥammad Dehlavī, 822/1419; *Farhang-e zafāngūyā wa jahānpūyā* by Bad- al-Dīn Ebrāhīm (q.v.); *Baḥr al-fazāʾel* by Moḥammad b. Qawām b. Rostam b. Aḥmad Balkī, 837/1433; *Farhang-e ebrāhīmī* by Ebrāhīm Qawām Fārūqī 878/1473; *Moʾayyed al-fożalāʾ* by Moḥammad b. Lād Dehlavī, 925/1519; and *Farhang-e jahāngīrī* (q.v.) by Jamāl-al-Dīn Ḥosayn Enjū, 1017/1608. *Farhang-e Qawwās* often provides more accurate explanations of words and their usage than other Persian dictionaries. It played an important role in the development of Persian lexicography in India. There is only known manuscript of the work, written in the early 10th/16th century, and preserved in the library of the Asiatic Society of Bengal (Ivanow, no. 516; 68 folios, eighteen lines to a page, in *naskò*).

Bibliography (for cited works not given in detail, see “Short References”):

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Idem, *Rannaya persidskaya lexikografiya XI-XV vv.* (Early Persian lexicography, 11th-15th cents.), Moscow, 1989, pp. 50-55.

Fakr-al-Dīn Mobārakšāh Qawwās Ġaznavī, *Farhang-e Qawwās*, ed. N. Aḥmad, Tehran, 1353 Š./1974.

Ivanow, *Catalogue*. Storey, III/1, pp. 4-5.