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**TEXT CORRECTION, SUSPENSION, ANALYTICAL INTRODUCTION OF ARABIC  
DICTIONARY MANUSCRIPTS IN PERSIAN TOHFAT AL ALFAZ**

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**ABSTRACT**

Valuable works of ancient ancestors which have remained in hand written manuscripts are among the works representing the culture of Iran. The hand written manuscript of Tohfat al Alfaz is one of the Arabic to Persian dictionaries which are limited in number and can be considered as our cultural asset, and in effect they are very important. The presence of a variety of nations and different languages on the one hand and the importance of communicating with communities and tribes on the other hand made people seek to expand their vocabulary . In addition, the borrowing process provided the scope for greater attention to the context of the dictionary coding. Among these dictionaries, those relating to the religious language of a tribe are in priority; Since Arabic language can be regarded as a religious Islamic language, Iranians paid it attention since its arrival to their land. The present dictionary is one of the ancient Arabic to Farsi dictionaries which has been written in the tenth and eleventh A.D. centuries. The name of this dictionary is Tohfat al Alfaz, the vocabulary of which is about 6000, but unfortunately there is no sign of the book's author in the book or its manuscripts.

**Keywords: Tohfat al Alfaz , Persian, dictionary, Arabic**

**INTRODUCTION**

Tohfat al Alfaz and the description of the correction of its editor:

The present dictionary is one of the ancient Arabic to Farsi dictionaries which has been written in the tenth and eleventh A.D. centuries. This dictionary has several copies

relating to the Safavid period thereafter; in the references of Persian manuscript professor Monzavi volume 3, p. 1967 has been introduced, however the date of its writing was gained by the list of Molk library, volume 5, p. 32, following the introduction of one of the two versions of Molk library.

This dictionary called *Tohfah al Alfaz* is in thirty-four chapters including approximately 5500 to 6000 words. Some of these words are: *Asma'allah* and some Quran words and phrases, some as singular and combined, synonym and similar, subjective noun, object noun, and time and place nouns. In some cases and chapters, the author has referred to the past, present, and future infinitive forms and in most cases, to the singular and plural words.

Chapters are generally divided upon the order of Arabic alphabets but the first chapter concerns with the *Asma'allah* and introducing and meaning of the nouns and *sefat al-Hosna*; the second chapter concerns with the doors, weights, and clarifying the Arabic rules. The meaning of some words of this dictionary, like many published dictionaries is sometimes in Arabic and sometimes there are three or four Persian equivalents for an Arabic word. The prologue of this dictionary is very short.

The author has explained the reason of his compiling as: "... in order to make it easy for the owners of speech to say Arabic words and in order for their language to be refined by Arabic terminology". The style of this dictionary is like other dictionaries; however, the only differentiated part refers to: noting syntax in one of its first chapters or in its content. The number of obsolete and old words such as Persian and Arabic whether in main words or the meaning part is another stylistic feature of this dictionary.

In many cases, the meaning of the word is its Arabic synonymous word; the sphere of Arabic words is in a high frequency in the meaning section. In general the prose of the book is like a translation work so it has a smooth and simple style and as it was noted, except some old words certainly applied at the time of the author, it has no other difficulty.

In the list of Persian manuscripts, four versions of the *Tohfah al Alfaz* dictionary were introduced:

1. The version of *Astan Quds Razavi*, the National Molk library: Numbered as 1766 and unfortunately the name of the author is not mentioned. It has written in the ninth of Rajab, 1055 AH and has 92 sheets of 12 lines'; in total it has 183 pages

and 25 articles in which the features of old manuscript is evident. The Arabic words and phrases of this version has no punctuation, but every word is distinct from the next word by a red line above it; the words are written together and are not separated, the edge of some of the pages has been destroyed due to tear and puncture and some others under binding patch is invisible.

2. The version of Tehran University: Numbered as 2/7553 and is available at the central library of Tehran University. It has written in 1065 AH. and is very reliable regarding the soundness of word recording and oldness. The version is detected with the abbreviated name of "Don".
3. The version of Astan Quds Razavi, the National Molk Tehran Library: Numbered as 437, the name of the author of the versions of Tehran is not mentioned too. It has written in the 12th century and the name of its scribe is not mentioned. It has 207 pages and 104 sheets; each sheet has 11 to 12 lines and 29 topics; The Arabic words and phrases of this version have not been punctuated. Contrary to the original and university manuscript, the words are not marked

and distinguished with red line; some words are written together and some separated, but the accuracy of recording words is worthy of attention. This version is also introduced with the abbreviated sign of "Mol".

4. The version of Islamic parliament library: Numbered as 208 423 and 17258 as the number of its shelf. This version is very like the version 3 (Mol) with regard to word recording with the difference that the introduction has been lost because of water-corrosion and in effect the words are not legible; This version with the height of 13 cm and width of 18 cm has about 200 pages and thirty-four topics which has been written about the 12th century that we can again see no sign of its scribe. The abbreviated sign of this version during the correction would be "Maj". The first version (version of Astan Quds Razavi, the National Molk library: No. 1766) due to its oldness and soundness of writing in the present context has been the basic version.

#### **THE BOOK CALLIGRAPHY:**

In the calligraphy of the scripts, the letter "g" is never used and instead the letter "k" is used.

In most cases, words are attached to the main word: Bellah.

Punctuation like the other manuscripts is sometimes missing.

In the versions "h" (Ta' for the femininity) has a high frequency: Elleh

"Hemi (-ing)" can be seen in using the continuous form of a verb, however, "Hemi" is not always used instead of "me" in all continuous verbs.

In some sections of the versions, the distinctive feature of potential present and future has been separated from the main verb and written in terms of word: to see; but this is a rare case in the basic version.

The pagination of the pages was modern for the ease of use.

In some cases, the Persian meanings are used less that have obsolete and archaic especially today: arrogant: magnifier.

Broken irregular plurals of words have been put next to the singular form of word without observing the alphabetical order of words.

Spelling errors, words and letters of near organ of pronunciation, and phrases and words that were mistakenly become idiom are other features of these manuscripts.

## **CORRECTION METHOD**

In correcting this dictionary, we have put the version of Molk library written in 1055 and being the oldest version as our basis that has been compared to the three versions of Tehran University, Molk, and Parliament.

The university version with the abbreviated statement of "Don", the Molk version: "Mol" and the Parliament version "maj" were distinguished.

During the correction, it was attempted to preserve the full integrity of the original manuscript, but sometimes, the problems and shortcomings compelled the corrector to have so little manipulation of other versions that are listed in the footnotes; Except for the calligraphy that were the basis of the academy rules.

In the calligraphy of the book the letter "g" is not used at all and some other letters are not detectable for the punctuation problem so the common form has been cited and the other features - to the extent that the writing possibilities allow— are preserved in the text.

The section of suspension includes: verses and allusions. The mistakes of the basis version are: vowel pointing, spelling, and writing. The plural of words. Rules: that examines the second issue of the basis version that is the issue of weights and we

mentioned some mistakes and some syntactic tips in this section.

Words used less: in which part of the words used in the version and which are not so common in the Persian language are mentioned. Meaning: To better clarify the meaning of a word or the meanings in which some mistakes have been recorded; for compiling this section, we have used

Moin Persian dictionary, Arabic to Persian dictionary of Al-Mojam Al-Vasit translated by

Mohammad Bandar Rigie and Al-monjed Mostafa Rahimi and Arabic to Arabic dictionary of Mohit al-Mohit.

In the process of correction, the phrases and words not in the original manuscript have been cited with the sign + and noting the acronym of "comparable version" in the footnote. If a word or phrase in other versions has been the same as its original form, we have marked it with the sign \_ in the footnote. In the following, an example of the correction of the author has been brought for knowing the correction style of this valuable collection:

In chapters and weights:

An Arabic sentence is no more than noun, verb, and word. But all verbs<sup>1</sup> are proper,

<sup>1</sup> Don: verb

moatal (verbs with a weak letter), ajvaf, naghes (incomplete), lafif (triliteral verbs containing two of the weak letters), Maghroon<sup>2</sup> (connected), Moszaaf (doubled), and Mahmooz (having a hamzah for one of its radical letters); all words are Elleh<sup>3</sup> consisting of "Alef", "vav", and "yaa" the combination of which is "vay"<sup>4</sup>; the noun was a name, the verb an action "kard", and the word the one that comes at the beginning or end of a word; proper verb is the one in which there is no Elleh word, moatal verb is the one whose first letter is Elleh, ajvaf is the one which has an Elleh in between, naghes is the one whose last letter is Elleh, Lafif Maghroon is the one that has two continuous Elleh, subtrahend Lafif is the one that has two separated Elleh, Mosaaf is the one that has two homogeneous aggravating trill words, and mahmooz is the one with a hamzah having "alef" with vowel point in order to compose a word<sup>5</sup> because:

Faala: did

Yafalo: is doing

Feale: doing

Fael<sup>6</sup>: the doer

Mafool: has been done<sup>7</sup>

<sup>2</sup> Don Mol and Maj: + subtrahend Lafif

<sup>3</sup> Don: +three

<sup>4</sup> Don and Mol and Maj: does not have until here

<sup>5</sup> Mol and Maj: basis

<sup>6</sup> Mol and Maj: + and he: that...

Efal: do (you)<sup>8</sup>

La tafal: do not do (you)

In a case that "faal"<sup>9</sup> is the past form of a verb<sup>10</sup>; "Yafalo" is the future form<sup>11</sup>, "foala" is the infinitive, subject is the noun of subject, object is the noun of object, "Efal" is the imperative<sup>12</sup>, "la Tafal" is the negative imperative; All verbs have such a grammar rule. In order to conjugate a verb, the first letter of the verb is called "fa al-fael", the second letter "ayn al-fel", and the third letter as "lam al-fel". The past form of the verb is conjugated as the following:

Nasara: helped an absent man

Nasara: helped two absent men<sup>13</sup>

Nasaru: helped the congregation<sup>14</sup> of absent men

Nazareth: helped an absent<sup>15</sup> woman

Nazareth: helped two absent<sup>16</sup> women

Nazarene: helped the congregation<sup>17</sup> of absent<sup>18</sup> women

<sup>7</sup> Mol and Maj: -been

<sup>8</sup> Don and Mol and Maj: \_you

<sup>9</sup> Don and Mol and Maj: is

<sup>10</sup> Don and Mol and Maj: +verb

<sup>11</sup> Don: +is

<sup>12</sup> Don: + and

<sup>13</sup> Maj: man

<sup>14</sup> Don: full. Mol: many

<sup>15</sup> Don and Mol: absent

<sup>16</sup> Don and Mol: absent

<sup>17</sup> Don and Mol: many. Maj: collective

<sup>18</sup> Don and Mol: absent

Nasarta: helped you the present<sup>19</sup> man

Nasartoma: helped you two present<sup>20</sup> men

Nasartom: helped you the congregation<sup>21</sup> of present<sup>22</sup> men

Nasarte: helped you the present<sup>23</sup> woman

Nasartoma: helped you two present<sup>24</sup> women

Nasartonna: helped you the congregation<sup>25</sup> of present<sup>26</sup> women

Nasarto: helped me a man

Nazarene: helped we the congregation of men<sup>27</sup>

Future verb<sup>28</sup>:

Yansoruna: help the congregation<sup>29</sup> of absent men

Tansoro: helps an absent<sup>30</sup> woman

Tansorane: help two absent women<sup>31</sup>

<sup>19</sup> Maj: helped a present man

<sup>20</sup> Maj: helped two present men

<sup>21</sup> Don and Mol: full

<sup>22</sup> Maj: helped a collective of present men

<sup>23</sup> Don and Mol: present. Maj: helped a present

woman

<sup>24</sup> Don and Mol: present. Maj: helped two present

women

<sup>25</sup> Don and Mol: full

<sup>26</sup> Don and Mol: present. Maj: helped a collective of present women

<sup>27</sup> Don and Mol: we the full men helped. Maj: helped me with another

<sup>28</sup> Don and Mol and Maj: + yansoro : helps an absent man, yansoran : help two absent men

<sup>29</sup> Don and Mol: full

<sup>30</sup> Don and Mol: absent

<sup>31</sup> Don and Mol: absent

Yansorna: help the congregation<sup>32</sup> of absent<sup>33</sup> woman

Tansoro: help you a present man

Tansorane: help you the present two men<sup>34</sup>

Tansoroona: help you<sup>35</sup> the congregation<sup>36</sup> of present<sup>37</sup> men

Tansorina: help<sup>38</sup> you a present<sup>39</sup> woman

Tansorane: help<sup>40</sup> you two present<sup>41</sup> woman

Tansorna: help<sup>42</sup> you the congregation<sup>43</sup> of present<sup>44</sup> women

Onsoro: help me a man

Nansoro: help we the congregation of present men<sup>45</sup>

The imperatives are as the following:

Ansor: help you the present man

Ansera: help you two present men

Anseru : help you the congregation<sup>46</sup> of present men

Ansery: help you a present woman

Ansera: help you two present women

Ansorna (!: help<sup>47</sup> the congregation<sup>48</sup> of present women

The absent are as<sup>49</sup> the following:

Le yansora: should help an absent man

Le yansora : should help two absent men

Le yansoru: should help the congregation<sup>50</sup> of absent men

Le tansora: should help an absent woman

Le yansora : should help two absent women

Le yansorna : should help the congregation<sup>51</sup> of absent women

The negative imperatives are as the following:

La tansor: do not help you a present man

La tansora: do not help you two present men

<sup>32</sup> Don and Mol: full

<sup>33</sup> Don and Mol: absent

<sup>34</sup> Mol and Maj: help two present men

<sup>35</sup> Don and Mol: \_ you

<sup>36</sup> Don and Mol: full

<sup>37</sup> Mol Maj: help two present men

<sup>38</sup> Mol and Maj: do

<sup>39</sup> Don and Mol: present

<sup>40</sup> Mol and Maj: do

<sup>41</sup> Don and Mol: present

<sup>42</sup> Mol and Mol and Maj: do ((!

<sup>43</sup> Don and Mol: full

<sup>44</sup> Don and Mol: present

<sup>45</sup> Don and Mol: we the full men help. Maj: help me with another

<sup>46</sup> Don and Mol: full

<sup>47</sup> Don and Mol: + you

<sup>48</sup> Don and Mol: full

<sup>49</sup> Don: and

<sup>50</sup> Don and Mol: full

<sup>51</sup> Don and Mol: full

La tansoru : do not help you the congregation<sup>52</sup> of present men

La tansorie : do not help you a present woman<sup>53</sup>

La tansora : do not help you two present women<sup>54</sup>

La tansorna : do not help the congregation<sup>55</sup> of present women<sup>56</sup>

The absent negative imperatives are as the following:

La yansor : do not help you a absent man<sup>57</sup>

La yansora : do not help you two absent men<sup>58</sup>

La yansoru : do not help you the congregation of absent men<sup>59</sup>

La yansorie : do not help you an absent woman<sup>60</sup>

La yansora : do not help you two absent women<sup>61</sup>

La yansorna : do not help the congregation of absent women<sup>62</sup>

<sup>52</sup> Don and Mol: full. Maj: collective

<sup>53</sup> Mol: present

<sup>54</sup> Mol: present

<sup>55</sup> Don and Mol: full. Maj: collective

<sup>56</sup> Don: present

<sup>57</sup> Don and Mol and Maj: do not help an absent man

<sup>58</sup> Don and Mol and Maj: do not help two absent men

<sup>59</sup> Don and Mol and Maj: do not help the full absent men

<sup>60</sup> Don and Mol and Maj: do not help an absent woman

<sup>61</sup> Don and Mol and Maj: do not help two absent women

The subjective nouns are as the following<sup>63</sup>:

Naser : is a helper a man<sup>64</sup>

Naseran : are helpers the two men,

Naserun : are helpers many<sup>65</sup> men

Nasereh<sup>66</sup>: is a helper a woman<sup>67</sup>

Naseratan : are helpers two women<sup>68</sup>

Naserat : are helpers many<sup>69</sup> women

The objective nouns (past participle) are as the following<sup>70</sup>:

Mansour : has been<sup>71</sup> helped a man

Mansouran : have been helped the two men<sup>72</sup>

Mnsourun : have been helped many men<sup>73</sup>

Mnsoureh<sup>74</sup>: has been helped a woman<sup>75</sup>

Mnsouratan : have been helped<sup>76</sup> the two women

<sup>62</sup> Don and Mol and Maj: do not help the full absent women

<sup>63</sup> Don and Mol and Maj: \_ to be this

<sup>64</sup> Don and Mol and Maj: a man

<sup>65</sup> Don and Mol: full. Maj: collective

<sup>66</sup> Don: Naserat

<sup>67</sup> Don and Mol: a woman

<sup>68</sup> Maj: woman

<sup>69</sup> Don and Mol: full. Maj: collective

<sup>70</sup> Don and Mol and Maj: \_ to be this

<sup>71</sup> Don and Mol and Maj: \_ to be

<sup>72</sup> Don and Mol: helped two men. Have helped two men

<sup>73</sup> Don and Mol and Maj: have helped the full men

<sup>74</sup> Don: Mansurat

<sup>75</sup> Don and Mol and Maj: has helped a woman

Mansourat<sup>77</sup>: have been helped the congregation of women<sup>78</sup>

Every "set"<sup>79</sup> word in the verbs are referred to as this and all<sup>80</sup> these are not the case including unit, Deuteronomy, plural, masculine<sup>81</sup>, femineity, subjective noun, objective noun, addressee, absent, the news of self and the news of others, imperative, negative imperative, verification<sup>82</sup>, active, passive, past, and future<sup>83</sup>. The meaning of a unit is a person<sup>84</sup>, male masculinity the men, femineity the women, Deuteronomy the two people, plural the many persons, imperative to do and negative imperative not to do. The distinction of the paradigms of the verbs is with regard to the weights, words, and vowels such as: faala yafalo , faela yafelo , faola yafelo , faela yafalo<sup>85</sup>, efaal, tafiel<sup>86</sup>, tafaol, enfaal, efaal , estefaal, efielal , efenlal , efevval , efenlal , efan and set forth. Therefore, we need to know the

sentence and to measure the verbs using these masculine<sup>87</sup> weights.

## CONCLUSIONS:

The corrector has endured many problems in order to correct this valuable but obsolete book, however, thanks to God and with the help of learned professors he could deal with this important issue to a large extent. Unfortunately, due to a lack of familiarity of the literary men and students of the related fields, such issues are not on the agenda. Most often, they prefer to trace common and obvious subjects and in effect most subjects are repeated among the academics. Although those are very valuable and practical issues, we can trace such new and innovative subjects which can at the same time identify a person and book on the culture of this land being unfamiliar to many people and can make many obscure points clear in the history of our civilization.

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<sup>76</sup> Don and Mol and Maj: have done

<sup>77</sup> Don and Mol: Mansurat

<sup>78</sup> Don and Mol and Maj: have helped the full women

<sup>79</sup> Don and Mol and Maj: the conjugation of set

<sup>80</sup> Don and Mol and Maj: sentence

<sup>81</sup> Don and Mol and Maj: masculinity

<sup>82</sup> Mol and Maj: verification

<sup>83</sup> Don: is not

<sup>84</sup> Don and Maj: \_ b, a person

<sup>85</sup> Don: does not have until here

<sup>86</sup> Don: + Mafaiel, Tafaala , and Efelal

<sup>87</sup> Don: + knew and ....

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