Colonel Peart has commented on this in no uncertain terms in his introduction to the official text book edited under his supervision.

I remember thinking very hard-hearted an examiner who did not accede to my request that he should tell me what word was represented by an inky smudge in one line of a lithographed copy of a poet's works, which was given me to translate as unseen Urdu verse. In vain did I urge that paleography found no part in the examination, in vain was my plea that MSS. reading was a separate test. His only reply was that this was a recognized difficulty in Urdu verse which the student must overcome unaided. As in scansion, the student will require some practice in recognizing and classifying these figures of speech, I have, therefore, selected such verse as specimens of metre, that contains in addition many figures of speech.

These and the examples in Chapters 2 and 3 ought to prove sufficient.

CHAPTER 2.

THE FIGURES OF THOUGHT. ( منال ممینی )

The figures of speech are divided into two categories, viz.:

منال ممینی = the figures of thought; and
منال ممینی لفظی = the figures of words. In this chapter the former category will be discussed. They are as follows:

1. مقایسه or تفاسی or تطبیق or تبلق = antithesis.

This may be of nouns, adjectives, verbs, or particles, or mixed, positive or negative. Example:

"گما نا روز روز هجران روز گما نا"\n
"Shortening the night of union lengthening the day of separation."

روژ / هجران \n
گما نا / روز / هجران \n
are in antithesis, respectively.

2. ایام تفاسی = ambiguous antithesis. Example from the Persian poet Faqir:

"شب روز روز پاییز آمد صبح میخندد روز میخند \n
"The night spent in thy arms is ended: Dawn smiles, but I weep." There is no real antithesis between the dawn and the poet; such antithesis is brought about by a metaphorical idea of the dawn smiling.

3. مقایسه، if two or more words joined by conjunctions are placed in antithesis, the figure of speech is called مقایسه. Example:
6. مثال (lit. resemblance), corresponds to the Zeugma of the Greeks. Introducing a new idea or sentence while still retaining the idiom or expression of a former sentence. The stock English example is that of the old lady in Pickwick who “went home in a flood of tears and a sedan chair.”

Example:

"کا یہ میں یا دیکھ کے اس کو نہا جو چاہتا ہے گل ہوا آ ہے ان کا اس کا کہا لکھ گئے ایک کے ساتھ اس کا ساتھی ایک مرت کرنا تھا۔"

The host looking at him spake as follows:

"Whatever victuals thy heart desireth, name,”

He said, “then cook me a doublet And with it too a stout cloak.”

7. مثال (lit. coupling up). The contrasting of a prothesis and its apophasis with the same prothesis reversed and a different apophasis. Example:

"پھی جو چوپ بیج ہیں تو کلایمی سوی آپ چوپ بیج ہیں تو تغییر تھی بیجے۔"

“We sit silent and are considered mad You sit silent and are considered heartless.”

8. مثال (lit. indication). The introduction of such a word in the first hemistich that one is enabled to guess the word coming in the second hemistich.

But the Urdu prosodians limit this to the introduction of such a word that by its rhyme (not its sense) one can foretell the rhyme in the next line. A very good example in English would be a verse from Kipling’s poem in “Stalky & Co.”
10. رجوع (lit. coming back) = Referring back to something already said and annulling it for the purpose of introducing some felicitous phrase. Example:

"ما هو مثال أريد لك؟ اسمي يه Scheduler "

"ما هو كامل صورت رشد" مغر أبو نديش

"The new-moon is like unto her eyebrow. Is the full-moon like her face? If so, where is the eyebrow (gone) ?"

11. آبهام تزهية - Insinuation,

The use of a word possessing two meanings (but not as a "double entendre"). If the common meaning is indicated by the context this figure is called ابهام مرشحة, if the rarer meaning is intended ابهام صمود. Example:

"بسته هان نيرب سياه سه سب شرخ و رميم
آباد نفسيه سه دوپ هنر و حرم كا"

"In thy protection dwell all whether Shaikh or Brahman. From thee alone do the temples of the idolaters and the Holy of Holies derive their population."

The word سياه also means shade or affliction by an evil spirit.

12. استخدام. To employ a word of two meanings in both of those meanings. Sometimes the first meaning is introduced by the use of the actual word and the second by a pronoun referring to, and used in lieu of, that word. Example:

"سياه هن هو مين سه کا هم بر اور پری
پورا کا اس کا سياه سه پرگی جعلی"
"Fairy, said I," spread thy protection o'er me."
Said he (the mentor) avoid such shade as hers."

The word اسال has here the same two meanings as explained in 10 above.

13. لف و نشر. The mentioning of several things followed by a predicate or attribute of each of those things but without indicating (save by the sense) to which thing each predicate or attribute belongs.

This is of two kinds (i) لف و نشر متت when the supplementary attributes are in the same order as the first series and (ii) لف و نشر غير متت when the order of the second series is reversed. This last variety is the same as the Chiasmus of the Greeks. So called because the shape of the letter Χ illustrates by a diagram the result of joining up two pairs of words of which the order of the second pair is reversed, viz., b a

This figure is common to many languages.

Examples of لف و نشر متت in English (from Byron's "Giaour.")

"But place again before my eyes
Aught that I deem a worthy prize:
The maid I love, the man I hate.
And I will hunt the steps of fate
To save or slay as these require."

In Urdu:

تیرہ رخصا و قنور جشم جسم اعلی اٹھ راز
گلد جلد سرور گلد انا رگس ہیں ابمار جلد

"Of thy cheeks, of thy form, of thine eyes, these are the afflicted lovers.
The rose, the cypress, the pale narcisus, each in his own degree."

Examples of لف و نشر غير متت in English :

"Mr.— and Mr.— might be termed the Scylla and Charybdis of the Legislative Assembly. If a measure escapes the all devouring maw of the one it does but encounter the sharp fangs of the other."

In Urdu:

چلیگا کیسی ٹسی کیا طریکہ گو ٹسی کیا سازی سنی
تیرہ گفتار ہیں ہیں تیرہ کفتار ہے ہے

"How can the partridge walk, what melody can the singing bird make?
Thy speech is better than his thy gait is better too."

14. جمع (lit. addition). The association of various things in one idea, a gathering up in the second sentence of several things in the first sentence. Example:

"خط بوہا رافی کی گاہ کوہ پر گیسو پرے.
حس کی سزا مین جفن پرے ہندو پرے.

"Thy beard increased, thy locks, thy tresses, thy curls,
In the realm of beauty all that increased were ringlets."

فدار (means ringlet or mole so called because of their blackness).

15. تفریق (lit. subtraction). The splitting up of one idea and elaborating each branch of it. (The opposite of جمع).

Example:
"Thou and thy foe both remain aloft in the world, 
Thou on thy Caliph's Throne he on his gallows."

19. Association, disassociation and ascription of attributes, causes, effects, results, etc. Example:

"سب سطى هديء إبرر دلوا لازم عليه جانب
بانين فيض ان يه نبئات إبردلوا رودا
ير كره اذ ناذ دلوا إبرد روى شق فيض
باب خداني ره بخضت لعل وغوره دالما."

"All are lavish—the cloud, the river and my master, 
The growing things, the diver, and the beggar shall profit thereby;
The cloud bewails, the river weeps, but he, 
Distributes for all time, with smiling face, his rubies and his pearls."

20. جمع و تقسيم (lit. dispossessing). The abstraction or deduction from a word which contains a qualificatory attribute of an attribute similar to it with intent to increase the value of the qualificatory attribute for the benefit of the noun from which it is abstracted. This is extremely difficult to grasp at first sight and is, moreover, rare in Urdu.

The following Arabic example will explain it:

"مي مي نسي صديق حميم"

"I have in so and so, a friend for whom I have the profoundest regard."

21. مبالغة = hyperbole. It is of three types, viz:

جمع و تقسيم

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Calamity will not befall him whose face is towards God. How can the weathercock ever be killed?

23. حسب تعليل Assigning a poetical and fanciful reason (there being another real and true reason) for a fact. Example:

"ربك يا جوهر نبرة خيال كيا مبادأ مارطانى منى بارى كا للن كا"

"When the rose thought to rival thee
The breeze boxed its ears and made its face crimson."

24. تأكيد الدهم بما يشبه الدهم The inference of praise in the semblance of blame. Example:

"اهلى جهنم كى هو جهنم برجهنم كا خيال
بينون امر تو جي نيني مو آتى بارا كا"

"If a spark of my burning sigh were to fall in Heaven. Then would the dwellers in Heaven consider it Hell."

25. تأكيد الدهم بما يشبه الدهم The inference of blame in the semblance of praise. (The opposite of No. 23.) Example:

"عصب كيا كى نبرتو عين مي بيشانى مجنون كى
نوجى كى نصر شاكر بى أسناد كا لى هى"

"It is not to be wondered at if I gave a kiss on the forehead to Majnun even, So great is the regard of teachers for their pupils."

N.B.—This couplet is rather obscure. The sense is this: In the first hemistich Majnun is held up as the prince of lovers (a rôle he invariably fills in Oriental verse); that is the apparent praise. The belittling comes in the second
hemistich when the poet explains that the kiss was the chaste salute of the teacher to the pupil, i.e., makes out Majnum to be a beginner in love.

26. استناد (lit.: succession). Praising or blaming a thing in such a way that from that praise or blame there results a further praise or blame. Example:

"آنیش قبرہ ہو ہیو گا چ جہاں چھاک ہے تیار
موج زن گر نہ رے چھا کہ چڑی تیرے
"By the blaze of thy wrath the world would be burnt to ashes
Did not the river of thy wrath continue to dash its waves."

27. ادلب (lit., enveloping) = The "double entendre." Example:

"سنی کسی ہے نبیع حمید کی دانس تاموری
ورہ کم سکھی هر کی گروہ نہیں زان سکھی
"No body has heard my tale of woe
I am a man of so few words as if I had no tongue."

Note.—The word گروہ means "as if" but also "a speaker" from کف، "to say," hence the line might be translated "a speaker who is tongueless."

28. متعالم اللفظی. Also a "double entendre"; but this differs from ادلب in that the two words must have entirely opposite meanings also that the two meanings do not emanate from one word but by two senses obtainable from the whole passage. Example:

"ایک قطرہ وہ سہن دریہ بنیہ کے گیا
"I obeyed the order of the glittering splendor of the moon" which in a complementary sense might mean (your mouth is so small that) "a drop of water to it is like the whole ocean." In a derogatory sense it might mean (your mouth is so huge that) "the entire ocean is but a drop of water to it."

29. دولت بمغني جد جد. The world, the foe of religion.

Saying a serious thing in the cloak of a jest; or conveying a precept in the guise of a witticism. Example.

"دنیا اینک زال بیسوا رے ہے زن ہے حیا رے
مزدور کے لئے یہ زن نہ رے دیکھ کے عطر ہدایت کی دہشت
"The world is an old grey haired harriot.
Without kindness, good faith or chastity.
To men this woman is a highwayman.
The enemy of the world, the foe of religion."

Note.—There is a pun in the original which is impossible to reproduce in English—a play on the word زن a woman and لئے to strike from زن hence ہے زن لئے is a "road striker," i.e., a foot pad, a highway robber.

30. جامح الازرق (lit. being ignorant of what is said). Dissimulation, feigning ignorance of a fact for the sake of effect or to enable one to put a question in a fanciful way. Example:

"ئہ ہے ہے دہوئے ہے ہے شمع جمال کا
اعجاز حمیس ہوئی لونائی نہ هو کا
یا اب اتاق کے پہلو میس آکس
بیدا ہے ہے یا کہ شام غیسی یہ پرولا"
Are these tresses, or a puff of smoke of the candle of beauty?

A miracle could not be greater than her beauty, and charm.

Or, has a cloud pressed up against the Sun's side

Or has a dark night descended upon the way-farers.

31. Taking the words of a speaker and twisting them into a different meaning. Example:

"اکھے مرتے کچھ کبھی کبھی ریمان

بہ کر سے نہ تنہ مرجانئے نہین ہیں" "

"People say that death is a meeting; if that be so, then I'm for death, say I.

NOTE.—مینا means going home to God, meeting God: and is properly used of the death of a great saint, poetically and in the sense the speaker intends in the second hemistich, it also means a clandestine meeting with one's mistress.

32. اعجاب (lit. wonderment or admiration.) Example:

"پالے ہے میں نے کبھی کبھی سریاستی پیدا

ہیں گئیں مین انورینے س پہنلی پیدا" "

"Since when on this flower-like breast do we find pistachios, What! In the garden do pistachios grow on pomegranates!"

33. اعتران (also called حشوش). Redundancy. (It is difficult to understand exactly how redundancy came to find a place among the figures of speech). This is of three kinds, viz.:

(i) حشوش مالاب if the redundancy adds to the beauty of the line (it never would, in English; or, if it did, it could not be redundant). Example:

"Thou alone in the boundless sea art thirsty and parched of lip

Come O world of bravery and fortitude quench thou my thirst."

The word جون is redundant.

(ii) if the redundancy neither adds to nor subtracts from the beauty of the line, it is called حشوش متوسط. Example:

"روہت آنا سے اس کے دو جہنمی اشک کے طواف سے دریا ہوگیا" "

"I wept so much in my separation that a river sprang from the flood of my tears."

The word اشک tears is redundant, as the word بیویا has already supplied the idea of weeping.

34. تلمیم = A classical or Biblical (or Coranic) illusion. Example:

"ہاجا میں نے کوئی کوئی مانتی مانتی زائد

کو ہیردیا دیا ہے قدیم کو" "

"There is no need for thee to pray when in thy cups, O Mentor. What exalted rank has God given to wine!" (i.e., that it takes preference over prayer).
This refers (only in a wrong sense of course) to the verse in the Koran: "Thou shalt not go to pray when thou art intoxicated."

35. سیاقتاعد (lit. arranging of numbers). The introduction into a verse of a list of things in numerical order.
Example:

"ایک هدیت عیسی بن نیسی نبی سی یازربان آئیکی
کوئی دو تیس دی اس چی جوہری جا آئیکی"

"If any one stares at her for two or three days
In one week will she become a coquette."

36. تنسیق الصفات = Piling on praise after praise. Example:

"کہا چاہے دن دن چاہے ذنچہ چاہے ذنچاس
پاک چاہے پاک ذاڑ چاہے صفات
شیخ اور بیٹھے سجہ چاہے مراد
زند چاہے مریچہ چاہے تنسیق"

"Appreciative, comprehending and exact,
Clean-hearted, of clean birth and clean life
Joker and jester and of a happy temperament
Saint and sinner in one, generous and lavish."

37. سوال وجواب = Question and answer. Example:

"کہا گاکیسی کے کہا گاکیسی قلیلی، کہا خپر بہنر گی مگرکی
کسی نے کہا بہت کچھ دیزا کہا پیریت جی چی میرا بپا"

"If any one said ‘Come, eat something.’ He said, ‘Thanks, please order it.’ Some one said, ‘Won’t you take the air a moment.’ He replied ‘My heart is satiated with air’."

38. The elegant request. Example:

"آبآ کا بندا اور پرہیز ہوئی
آپ کا نکور اور کیا ادھار"

"What! A slave of yours and wandering naked,
A servant of yours and living in debt!"

39. (تلميع) or نانی (lit. two tongues). Consists of a line in Urdu followed by a line in a foreign language. Example in English:

"La belle dame sans merci
Hath thee in thrall."

Example in Urdu:

"تچھے سوا نہیں مبن کیوں کہوں آپنا حا
نیرو ہیں ہات سے میری پی پر ہردم ہے سوال
ساز آباد خدا با دل ورک یا
یا مندہ مہر بانی هیں مسلمان را"

"How can I state my case to any but Thee?
To Thee alone at all times do I make my requests.
O God make populous the desolate heart
And give not to the Muslims affection for idols."

40. ارسل الہی. Introducing a proverb. These are most common in Rubaiyat. A proverb occurs in almost every fourth line of those in the Gul-i-Sad Barg of "Ranjur."
Example:

"إنگلاش کو ہندو کہ دکائیگنا آپا
ایس ملک کی سلطنت سمجھائیگنا آپا
میں بھی کھاتما ہوں ہیں باب مالہ
سوہی بھی هندی بھی ہمیشہ آپا"
Wilt turn out the English from Hind?
Wilt thou carry on the rule of this land?
Yes, Babuji, I agree,
Will you grow mustard on the palm of your hand, too?

CHAPTER 3.

THE FIGURES OF WORDS.  

1. تجميس, (tajnis) = homogeneity. This is of fifteen varieties as follows:

(a) تجميس تام (tajnis tam). When the homogeneous words are identical in spelling and pronunciation. Example: مار = (1) beating, (2) snake.

(b) تجميس تام مماثل (tajnis tam maaal). When the identically spelt and pronounced words are the same part of speech, i.e., both substantives or both verbs, etc. Example:

"أهلكن نه تمايل تك آلله كا زكي سفك أهلكن مال مفصل آل "
"There was no desire to come, but hearing the noise of the assembly they came."

The first الال means desire, and the second noise.

(c) تجميس مال مستوفي (tajnis mal mastawi). When the identically spelt and pronounced words are different parts of speech. Example:

"اسك يهنچه كون ژربه مه تابان تهنچه "
"The shining face of the moon could not rival her rounded wrist."

(d) تجميس مركب (tajnis murekab). When, of the similarly spelt and pronounced words, one is simple and the other compounded. This is of two kinds, viz.:

(i) تجميس مركب مشابه. When the same letters (or more exactly the same form of letters, i.e., initial, medial or final) are employed in the simple word and the compounded homogeneous word.