

Four New-found Verses of Rudaki in *Ajayeb al-Loqha*: Original or Forged?

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Extended Abstract

1. Introduction

Authentication of the sources of poems from pioneering poets is of utmost importance due to the partial loss of cultural identity over time. Among these sources, dictionaries have always played a vital role in retrieving the scattered poems and verses of these poets, especially Rudaki Samarqandi. One of these dictionaries is the Persian-to-Persian dictionary of *Ajayeb al-Loqha* (written around the middle of the tenth century) by Adibi. He has attributed some verses to Rudaki, of which, two verses and two stanzas does not seem to be in any other dictionaries such as *Farsi dictionary*, *Sehah al-Fors*, *Qawas dictionary*, etc., which are probably the sources used by the author. Since the editor of this dictionary has not previously studied these verses in detail in his correction or a separate article, and also because this work has not been published in any of the editions of Rudaki's *Divan*, including Nafisi, Mirzayev, Sheaar, Emami, Hadizadeh, Qader Rostam and was not one of the sources of the correctors, it was necessary to study these verses that are seen with a new appearance in the dictionary. In the present study, these four verses are explored following the principles of text correction and stylistic criteria.

2. Review of Literature and Theoretical Framework

Forgery of verses or different narrations has been introduced through forged verses of some poets such as Ferdowsi, Khayyam, Hafez, etc. by researchers and correctors. Some works have been found to be completely forged and in

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others, part of a poem or a verse or even a stanza has been recorded in manuscripts to be forged. Identifying and examining this type of verses requires an exploration of past works (textual considerations) and stylistic expertise to determine the authenticity of the verses.

Dictionaries are among the sources that have helped us in recovering some of the precious poems after the destruction of the divans of pioneer poets, including the thousand-year-old Divan of Rudaki Samarqandi. The oldest surviving dictionary is over nine hundred years old. This dictionary is called Loqat Fors, which was founded by Asadi. He provides evidences from the poems by pioneering poets such as Shahid Balkhi, Rudaki, Daqiqi, Bushkour, Manjik Termezi, etc. After Asadi, lexicography continued in Iran and India and the work by this Iranian poet and scholar became an example for other lexicographers in later centuries. For example, Fakhr Qawas compiled a Persian dictionary in India, and then Nakhjavani, using manuscripts of the Loqat Fors and referring again to the divans of his contemporary and pioneer poets, compiled a more voluminous dictionary than the Loqat Fors.

These three dictionaries, along with the dictionary attributed to Abu Hafs Sogdi (existing until the 11th century AH) and the dictionary of Qatran Tabrizi, directly or indirectly, are the sources of other dictionaries, including the dictionary of Halimi, Tohfah al-Ahbab, the dictionary of Wafa'i, Jahangiri, Rashidi, Majma'a al-Fors. Modabberi (1991), Shavarebi Moghaddam (2012), Aidanlou (2013), Emami (2018) and Nasiri Shiraz (2018) have used the aforementioned dictionaries to correct, revise texts or discover the authorship.

The dictionary of Ajayeb al-Loqa is also one of the dictionaries that was written in the Ottoman territory (in the 10th century AH) by a person named Adibi. Based on the known evidences, he has taken Asadi's method in compiling his dictionary.

3. Method

The study is descriptive-analytical. Data was collected using library resources. To do the research, some old manuscripts of various Divans and dictionaries were explored and their linguistic features and idiosyncrasies were carefully studied and compared.

4. Results and Discussion

Identifying the forged verses attributed to great poets such as Ferdowsi, Khayyam, Hafez, and Rudaki Samarqandi is one of the major problems in determining the authentic Persian poems. In the present study, we examined one of the existing dictionaries, that is, *Ajayeb al-Loqha*, which contains some of the new verses attributed to Rudaki.

Results showed that the second stanza of one verse, in spite of its novelty, completely matches Kelileh and Demneh and is allegedly constructed by the scribe of the dictionary or the sources used by him. By referring to that part of the story to which the verse refers, it is clear that the scribe intended to reconstruct the second stanza himself. It is speculated that the author had intended to reconstruct a distorted (or deleted) stanza in the source he was using. In other two verses, we have the same verse in the sources, and by comparing with other dictionaries, we came to the conclusion that the author (or authors of the sources he used) changed the recording of the stanzas and the verse meter and forged a new verse in order to simplify it. In addition, a verse was introduced, the first stanza of which is attributed to Daqiqhi in other sources; but the second stanza is completely different, so we studied it meticulously.

5. Conclusion

Regarding the above findings, there seems to be two possibilities. The first can be attributing the whole verse of Ajayeb al-Loqha to Rudaki and knowing Daqiqhi as the borrower of the first stanza, and the second is that the second stanza has been forged due to the repetition of the theme of both stanzas. The latter seems more authentic.

Keywords: *Ajayeb al-Loqha*, Rudaki, Nafisi, Correction, Criticism, New Verses, Fictitious Verses

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