

# Labibi's Ra'iyah Ode

Sayed Amir Mansoori<sup>1</sup>

## Extended abstract

### 1. Introduction

Persian literature researchers have very little knowledge about the first phases of Persian poetry, and the closer we get to the first years of Persian poetry, the less we have information about it. Moreover, in later times, the works of unknown poets were attributed to prominent poets. One of these anonymous poets, whose name was "Sayyid al-Shu'ara" during his life is Labibi. He recited about two hundred and thirty verses, and he was recognized through articles by Mohammad Taghi Bahar, Mohammad Dabirsiyaghi, and Omid Sarvari. The aim of this article is to convey the dimensions of Labibi's Ode that have not been fully found so far and researchers have committed various mistakes about it.

### 2. Literature Review

Labibi has an ode that begins with the verse:

“When I was disappointed to meet my loved one/ I get pleasure and satisfied”

In studies of Bahar and Dabirsiyaghi, his poem was addressed. Both of these scholars have concluded that this poem first appeared in thirty-three verses in *Labab al-Albab Awfi* at the beginning of the seventh century AH, and there is no trace of it until the 13<sup>th</sup> century. In the 13<sup>th</sup> century 59 verses have been mentioned in the Tazkirah of *Majma 'al-Fasaha* written by Hadayat.

Then, invoicing the verses of this poem, both of these two contemporary scholars looked for the source of Hadayat and considered its position as a series of poems in the manuscript belonged to Lisan al-Molk Sepehr. The discussed poem was mistakenly attributed to Farrokhi and Manouchehri by him. In this article, we are going to figure out when this mistake arose and

---

1. PhD candidate of Persian Language and Literature. Ferdowsi University of Mashhad, Iran

Email: [Sa.mansoori@mail.um.ac.ir](mailto:Sa.mansoori@mail.um.ac.ir)

Received: May 27, 2020

Accepted: September 13, 2020

whether there is another version of this poem or not, by carefully analyzing the books of selective poetry (*jung*) before the thirteenth century.

The poem was attributed to Farrokhi in *Majma 'al-Fasaha* at the beginning of the seventh century, six hundred years after Awfi's reference to Labibi, and to Manouchehri, whose poetry collection was published by Hedayat. A point that remains unresolved is how the ode is attributed to Farrokhi and Manouchehri.

### 3. Method

In this article, we will analyze the references quoted by previous authors and then organize the results chronologically. After that, through searching the divans of the poets to whom Labibi's Ra'iyah ode was attributed in the manuscript, we can locate the first source and place of mistakes for other scholars and can figure out the entire of the ode by the different ways provided in these sources.

### 4. Findings and Discussion

Bahar and Dabirsiyaghi have conclude that Hedayat has made this mistake by the collection which had belonged to Lisan al-mulk Sepehr, but this statement is wrong, as we have recently known another poetry collection of Manouchehri that had been written the time before the version of Lisan al-Mulk, in which the Ra'iyah ode attributed to Manouchehri as well (Version 1074, pp. 55-60; Version 1075, pp. 48-51). This is the last version after the publication of his article in 1951 that has been reached him. He noted in the margin of this publication that he believed that it is Labibi's ode. Manuscript S (1075) was written in the thirteenth century, but the first version of Manouchehri's poetry collection was copied in the eleventh century. Therefore, the attribution of the poem to Manouchehri existed at least two centuries before Sepehr's Manuscript. This ode was also included in two other poetry collections from the late eleventh and early twelfth centuries, in the collection 53 d, 18 verses and in the collection 2446, 17 verses of the ode have been attributed to Labibi.

There is discussion of attributing the ode of Ra'iyah to Labibi or Manouchehri in all these sources, except that Sepehr wrote the ode between the two divans of Manouchehri and Ansari in his version; So the question is htat from where does the attribution to Farrokhi come? This is an issue that

can be answered by reviewing the memoirs of Mir-taqi al-Din Kashi's named *kholasat al-ash'ar wa zubdat al-afkar* (d. 970-1016 AH).

A form of this poem is provided in the biography of Farrokhi Sistani in a copy of this tazkirah dated 1007 AH. This evidence indicates that Farrokhi's attribution of this poem goes back to before 1000 AH, as Taghi al-Din Kashi wrote his biography at least thirty years before this edition and, as we know, there were undoubtedly some drafts that were lost and the final drafts of the Tazkirah which contained the Labibi's Ra'iyah ode goes back to seven years after 1000 AH.

Nevertheless, the connection between Hedayat and Farrokhi's divan and the inclusion of Libibi's Ra'iyah ode remains a mystery, until we see more carefully in the *kholasat al-ashar* last version dated 1007 AH in which a note has been indicated in the margin of leaf 48 R among Manouchehri's poems: "This is from Lamieh, not Manouchehri, the poor hurrah Hedayat." Therefore, it turns out that this manuscript was in the possession of Reza-ghili Khan, and here is the origin of the mistake that Labibi's Ra'iyah attributed to Farrokhi by Taqi al-Din Kashani.

## 5. Conclusion

As a result, Labibi's Ra'iyah ode was first recorded by Awfi in *Labab al-Albab* in the seventh century which truly included 32 verses, but an editor had added another verse to it and this fake version of the ode listed in *Arafat al-asheqin* between the years 1022-1024 AH. But before Uhudi Bliani, Taqi al-Din Kashi, in his Tazkirah *Kholasat al-ash'ara va zubdat al-afkar*, made a mistake recording the ode in the entry of Farrokhi Sistani, and Rezaghili Khan Hedayat quoted Taqi Kashi's statement without referring to it, repeated the same mistake. He also summarized the ode;

Therefore, the comments of Malek al-Sho'ra Bahar and Mohammad Dabirsiyaghi that considered the root of the mistake of Reza-ghili Khan Hedayat in *Lisan al-Molk Sepehr* are not correct. Moreover we have found the 18 missing verses of this poem, which were not mentioned anywhere in the name of Labibi until today reciting in the article.

## 6. References

- Awfi, Muhammad ibn Muhammad. (1223 BC/ 620 BAH) لباب الالباب [Lubab al-albab] Edited by Edward Brown. Leiden: Braille, 1946.
- Bahar, Mohammad Taqi. (1946). قصيدة لبیبی [Ode to Babibi]. Ariana, vol. 9, year 3, pp. 41-45.
- Collection 2446 Central Library of the University of Tehran. Late 11th century.
- Collection 53 d. Faculty of Literature, University of Tehran. Late 11th century.
- Dabirsiyaghi, Mohammad (1953). لبیبی و اشعار او [Babibi and her poems]. October, August 1331 Pp. 310-312.
- Dabirsiyaghi, Mohammad (1956). گنج بازیافته [Recovered treasure]. Tehran: Ashrafi Publishing Organization.
- Hedayat, R. K. (1910). مجمع الفصحا [Eloquent Assembly]. Tehran: Mirza Agha Kamrahi, 1288 AH.
- Hosseini Kashani, Taqi al-din Mohammad. (1613 BC/ 1022 AH). خلاصة الاشعار [Summary of poems and the best of thoughts] copy sh 282 . ق. 1007, Library of the Shura Council.
- Manouchehri Damghani, A. (1041 BC/ 432 AH) ديوان , [Diwan], copy of Sh. 1075 Library of the Shura Council. Mid-13th century.
- Manouchehri Damghani, A. (1041 BC/ 432 AH), ديوان [Diwan], copy of Sh. National Library of Iran. The end of the century 1288 AH.
- Manouchehri Damghani, A. (1041 BC/ 432 AH), ديوان [Diwan], copy of Sh. 1074 Library of the Shura Council. The end of the 11th century.
- Manouchehri Damghani, A. (1041 BC/ 432 AH), ديوان [Diwan], copy of Sh. 7245 Library of the Shura Council. 1260 ق.
- Ouhadi Baliani, Taqi al-Din Muhammad ibn Muhammad. (1615 BC/1024 AH). عرفات العاشقين وعرصات العارفين [Arafat Al-Asheghin and Arsat Al-Arifin]. Correction of Zabihullah Sahibkar and others. Tehran: Library, Museum and Documentation Center of the Islamic Consultative Assembly, 2010.
- Qaisari, Ibrahim. (2013). سه قصیده همانند [Three similar poems]. Mashhad: Page Magazine, Winter 2012, p. 35-43.

- Servari, Omid. (2015). قصیده‌ای نویافته از لبیبی [A newly discovered ode from Libibi]. Letter of the Academy, pp 30-38
- Golchin ma'ani, Ahmad. (1983). تاریخ تذکره‌های فارسی [History of Persian memoirs]. Tehran: Sanai, 1982.