



Extended Abstract

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Short Article

Investigation of Two Distortions (Ashtad and Banat) in Khaqani's *Divan*

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Introduction

Khaghani's poems are full of new and complex images. This complexity sometimes makes it difficult to understand the meaning of the verses. Khaghani's extensive knowledge in various fields such as medicine, astronomy, history, mythology, and religions has turned his poetry collection into a scientific encyclopedia. This information, along with Khaghani's subtle imagination, are the reasons why Khaghani's poems are so difficult to read. In addition to this problem, the way Persian is written (with dots) in older versions exacerbates this problem. For this reason, editing Khaghani's *Divan* and understanding his poetry becomes very difficult. In the present study, two words that were incorrectly edited in Khaghani's *Divan* have been examined as examples to show that in order to understand the meaning of some of Khaghani's poems, we must conduct detailed manuscript research. One of these words is "banat", which is incorrectly recorded as "nabat" in the copies and editions of Khaghani's poems. In another case, the word "Ashtad", which is a word related to Zoroastrianism, has been transformed into the word "Ustad". In both cases, manuscript research helps to find the correct form of the word.

Review of Literature

The discussion about Khaghani's poems is very old, almost as old as Khaghani's poems. Since ancient times, people like Shadiabadi and Ma'amuri have commented on and explained Khaghani's poems. In the present era, many studies have been conducted on Khaghani's poems, some of which are related to editing his poems and some to explaining his poems. In addition to these works, many scientific-research articles have been written about Khaghani and his poetry. Mentioning all of these would require a detailed bibliography. Most of this research has been in the field of explaining and understanding Khaghani's poems. In the present article, two words that have been distorted in Khaghani's poems have been examined.

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This research is conducted using a library method and manuscript study by the help of books in the field of astronomy and Zoroastrian religion. In this article, an attempt has been made to clarify the meaning of the verses under review by resolving the editorial problems. Therefore, two aspects are criticized in previous research: one is the choice of the wrong word and the other is the wrong meaning of the verse.

Discussion

Despite all the research that has been conducted on Khaghani's poems, there are still many verses and poems in Khaghani's *Divan* whose meaning is unclear. This shows that we need more research in this area. In this study, three verses of Khaghani's difficult verses have been examined. In these three verses, two words were chosen incorrectly in Khaghani's edition of the poems. These mistakes have made it difficult to understand the meaning of these three verses.

In one of these studies, it was determined that the correct word "ashtad" is replaced by the incorrect word "ustad" due to a scribal error and the editors' negligence. This error has been made in two verses of Khaghani's poems, and this has led to a misunderstanding of Khaghani's verse. The Zoroastrian atmosphere of both verses leads the researcher to the point that we must be dealing with a word from the Zoroastrian religion. The presence of the word "din" in both verses, which is an element of the Zoroastrian religion, reinforces this assumption. These points show that the incorrect form of "Ustad" is a distorted form of the word "Ashtad". "Ashtad" and "din" are Zoroastrian gods and "Yasht" of the Avesta. This word (Ashtad) is thus consistent with the atmosphere of the verse, and the meaning of Khaqani's two verses is completely clarified with this word. The distortion of this word in other texts in the same way also confirms the point that the correct word is "ashtad". Of course, dots in Persian script are a problem that is also evident here. In another verse, the word "banat" has been distorted and replaced with "nabat". In this verse, the celestial elements in the space of the verse indicate that the word under consideration must be one of the celestial elements. Other words of the verse (feminine elements) are also consonant with "banat" in the meaning of girls. In this verse, "Banat" refers to the constellation Banat al-Naash, which is in harmony with the celestial elements. Research on these verses also clarifies their meaning and reveals how the incorrect editing of Khaghani's poems has led to ambiguity and loss of meaning in the poem.

Conclusion

There are still many problems and ambiguities in Khaghani's poems that need further research. Perhaps a complete and desirable edition of Khaghani's poems with better versions would be a good way to understand Khaghani's poems more accurately. Before such a study on Khaghani's poems, it is necessary to examine his poems in related fields such as medicine, astronomy, theology, history, mythology, etc. There are very few verses in Khaghani's *Divan* that do not contain illustrations from these secondary sciences. Another point that researchers of Khaghani's poetry should pay attention to is the characteristics of Persian calligraphy and the problem of dots in it. This problem has led to the distortion of many poems, including those of Khaghani. The present research revealed how Khaghani, through his knowledge of theology, created an image that was distorted in his poems. Also, paying attention to the basics of astronomy has solved the problem of another verse in Khaqani's *Divan*.

Keywords: Khaqani, manuscript research, Ashtad (ustad!), banat (nabat!)

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