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A Critique of the Book of *Explanation and Analysis of "Igd -ul-ula' lilmawgif al-a'la'"* by Maryam Iranmanesh

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Abstract

The *Igd -ul-ula'* is one of the most special texts of Persian prose, which is full of Persian and Arabic words, idioms, poems and proverbs. These features have led to the need for a comprehensive description of the *Igd -ul-ula'*. Maryam Iranmanesh has described and analyzed this book. This description has major drawbacks in several cases. In this article, we have divided these problems into six groups: lexical problems in Persian and Arabic, grammatical errors, syntactic errors, ambiguities and inadequacies in translating Arabic poems, and not mentioning the speakers of the poems. We have tried to show how the commentator made a mistake in each of these cases and what the source of this error was by referring to Davin poets, reference books and authoritative Persian and Arabic dictionaries. Explanatory lexical errors are due to not referring to valid Persian and Arabic dictionaries and her morphological and syntactic problems are often the result of not recognizing the syntactic role of words and phrases, lack of recognition of time, roots and form of verbs and inadequacies and ambiguity due to not referring to the poet's divan, Are authentic reference books and dictionaries. In each case, after mentioning the forms of the text, we have provided the explanatory explanations, and after reviewing these

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explanations and showing its errors and defects, we have provided the description and explanation of our proposal from the text. We have tried to make our proposed explanations free of these slips and to be deeper and more accurate.

Keywords: *Igd -ul-ula' lilmawgif -al-a'la', Afzal -al-din Kermani, Critique of the commentary, Maryam Iranmanesh.*

Extended Abstract

1. Introduction

Ahmad bin Hamed, Afzal -al-din Kermani, was born around the year (530 AH) in the city of Kerman (or in KoohBanan). He is also referred to as Afzal-e Kerman or his nickname, Abu Hamed. He was not only an excellent physician, but also a great historian and philosopher, and the first and oldest available histories about Kerman province are also among his works. For a long time, he worked as a secretary and physician in the Seljuk court of Kerman, and he was also a special physician for the Ghoz's Malik Dinar, and in addition, due to his high position in medical knowledge, he also had the help and support of the Atabakan of Yazd and the children of Seljuk Shah Tughrel. (Sadri Afshar and others, 1389: 126). Among his works, in addition to *Igd-ul-ula'* (584 AH), there is the book *Bada'i al-Azman fi Vaqai Kerman* in geography, which is known for its *Tarikh-e Afzal*, and the book *Al-Mozaf al-Bada'i al-Azman fi Vaqai Kerman*.

2. Literature Review

Igd -ul-ula' is the most important work of Afzal -al-din Kermani and it consists of five parts. In addition to containing the historical information of Kerman at the end of the Qawardian period and the domination of Malik Dinar over that land, this book is one of the clear examples of artificial and technical composition of the late 6th century. The vastness of Afzal's knowledge in the common literature and sciences of his period has caused him to exaggerate in the expression of his grace and to bring his book to all kinds of verbal arts, words, combinations, poems and many Arabic proverbs and to create a beautiful example of the technical prose of the book of *Igd -ul-ula'* (Safa, 1369: 2/1025). *Igd -ul-ula'* was first corrected and printed in 1311 A.H. by the efforts of Ali Mohammad Ameri Naini. After that, in 1356 AH, Dr. Mohammad Ibrahim Bastani Parisi wrote an introduction to

this book and published it. Finally, in 1384, Maryam Iranmanesh published this book with the title "Description and Analysis of Igd -ul-ula' lilmawgif -al-a'la".

The work of Maryam Iranmanesh is the only commentary she has written on this book. But unfortunately, contrary to the title of the book, she did not describe and analyze the marriage of Igd -ul-ula'. Her explanations in the section of Persian annotations, except in a few cases, are in the form of vocabulary descriptions, rather than expressing the difficulties of the text. In some cases, the same vocabulary description has gross errors. But the basic flaws of this description and analysis are in the Arabic section. It can be said: the commentator of the book relied only on her memory to explain the Arabic poems and phrases and in most cases did not refer to the Divan of poets, authoritative books, dictionaries, etc.

Igd -ul-ula' is a purely literary text, and Afzal -al-din Kermani is largely faithful to the prose of the 6th century. Reference to Arabic poetry is one of the most prominent stylistic features of this book. In such a way that Afzal -al-din has used Arabic poems as an analogy 286 times. But unfortunately, the description of Maryam Iranmanesh in many cases has destroyed the beauty of the book and the same description and analysis is unliterary.

3. Methodology

In this article, using analytical-description method, we have divided all the errors in the Persian and Arabic sections of Maryam Iranmanesh into six groups of lexical errors in the Persian and Arabic sections, morphological errors, syntactical errors, ambiguity and inadequacies in the translation of Arabic poems and failure to mention the speakers of the poems. We have tried to show how the commentator made a mistake in each of these cases and what was the source of this error by referring to poets' divans, reference books and authentic Persian and Arabic dictionaries.

4. Results

In this article, we have divided the problems of Maryam Iranmanesh's translation and description of Igd -ul-ula' into six parts, and after criticizing and examining these errors, we have presented our suggested translation. These errors are as follows: 1. Errors in the annotations of the Farsi section: To get rid of the mentioned errors, the commentator should have referred to the authoritative Persian dictionaries and paid more attention to the meaning and structure of the sentences and words

and searched more to find the appropriate meaning of the words. 2. Errors in the translation of Arabic poems: This section is divided into three categories: lexical, morphological and syntactic. In the section of lexical problems, referring to authentic Arabic dictionaries and Divan of Arab poems, reference books and announcements, finding meanings appropriate to the context of the phrase and paying more attention to ironic and metaphorical phrases would help in the correct translation of Arabic poems. In the section on morphological and syntactical problems, the commentator should have referred to the authentic books of Arabic grammar and syntax, Divan Arab poets and their commentaries, so as not to make mistakes in recognizing the structure of words, the roots and tenses of verbs, the weight of words, the plural and singular of words, the roles of words and Pronoun reference. 3. Ambiguity and inadequacy of the translation: the translator is satisfied with the literal translation in most cases; It would have been better to refer to the explanations of Arabic poems and mention the meaning of the poet. Because word-for-word translation will never solve the ambiguity of the verse. 4. Failure to mention the speakers of the poems: For this purpose, the commentators should have referred to the works of Arabic literature and the divans of Arab poets so that there is no ambiguity in her work; In such a way that the speaker of some famous poems is specified and a significant number of verses are left without mentioning the speaker. The mentioned defects are major factors, the book of description and analysis of Igd -ul-ula' by Maryam Iranmanesh has faced problems. It is hoped that the honorable commentator will correct the mentioned shortcomings in the next editions.

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