



## A Critique on the Correction and description of Habibaullah Abbasi and Iraj Mehraki from the *Tārikh\_e Jahāngoshā Joveini*

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### Abstract

The *Tārikh-e Jahāngoshā Joveini* is one of the most special texts of Persian prose, which is full of Persian, Arabic and Turkish words, idioms, poems and proverbs. These features have led to the need for a comprehensive description of the *Tārikh-e Jahāngoshā Joveini*. Habibaullah Abbasi and Iraj Mehraki have corrected and explained this book. This edition, in addition to its many advantages, in some cases has major drawbacks. In this article, we have divided these problems into five groups: problems with the preference of the Paris version, problems with the commentary of the Persian section, translation of Arabic poems, insufficient search for the description of the text, and lack of mention of the speakers. We have tried to show how the correctors made a mistake in each of these cases and what the source of this error was by referring to the *Divan of Poets*, reference books and authoritative Persian and Arabic dictionaries. The typographical errors of this correction are due to the insistence on the Paris version on the other version, the syntactic and morphological errors of the commentators are often the result of not recognizing the syntactic role of words and phrases, not recognizing the time, root and form of verbs, and their inadequacies and ambiguity are due to not referring to the poet's *divan*, reference books and valid dictionaries. In each case, after mentioning the error of the text, we have provided the explanations of

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the commentators, and after reviewing these explanations and showing their errors and drawbacks, we have provided the description and explanation of our proposal from the verse. We have tried to make our proposed explanations free of these slips and to be deeper and more accurate.

**Keywords:** *Commentary on the history of Tārikh-e Jahāngoshā Joveini, criticism of the Commentary on the history of Tārikh-e Jahāngoshā Joveini, Habibaullah Abbasi and Iraj Mehraki.*

### **Extended Abstract**

#### **1. Introduction**

The Tārikh-e Jahāngoshā Joveini is of particular importance historically; About the events of the end of Sultan Muhammad Khwarazmshah's career and the rise and fall of Sultan Jalaluddin Khwarazmshah and the history of the Nizari Ismailis of Iran and the rulers of Alamut, it is considered the first source. Atta Malik has authored the Tārikh-e Jahāngoshā in three volumes, respectively, in the description of the appearance of Genghis Khan the Mongol and his conditions and conquests, the history of the Khwarazmshahs and Iranian Mongol rulers, the conquest of the Ismaili castles and the successors of Hassan Sabah. "In this book, Atta Malik impartially investigated and analyzed the causes of the defeat of Sultan Muhammad Khwarazmshah and Sultan Jalaluddin, the Tarabi uprising and many other events, and in this sense, his historiography is close to Ibn Khaldun's." (Bahar, 1355: 3/52).

#### **2. Literature Review**

The Tārikh-e Jahāngoshā Joveini is the oldest source of Mongolian vocabulary involved in the Persian language. This book is an outstanding example of the technical, artificial and luxurious prose of Persian writers in the 7th century. After Joveini, "Ibn Bibi", the author of Al-Awamar al-Alaiyeh, and "Wassaf Shirazi", the author of "Tārikh-e Vassāf" continued his style. (Shamisa, 1384: 147) The prose of The Tārikh-e Jahāngoshā Joveini, mixed with verses, hadiths, proverbs, verbal and spiritual arrays, and Arabic and Persian poems is appropriate

to the topic. Most of the Persian poems in this book are by Ferdowsi, Masoud Sa'd, and Zohair Faryabi, and the Arabic poems are by the famous poets of the Jahili and Abbasid periods. (Shoar, 1370: 1/301) While observing the side of industry and interest in the arrangement of words, Jovini has also neglected the side of beauty of speech and originality of meaning (Safa, 1369: 3/1211).

The three volumes of *The Tārikh-e Jahāngoshā Joveini* were first published in Leiden in 1911-193 with the corrections and annotations of Mohammad Qazvini. Among the available explanations of the history of Jahangasha Jovini, without a doubt, the commentaries published by Habibullah Abbasi and Iraj Mehraki (1392-1394) are the most successful. The commentators of the book have tried to explain its words and terms by using many Persian, Arabic and Turkish languages and they have been very successful in this work. But since the prose of the book is a special prose; There are many ambiguities in it; In such a way that despite the scholarly efforts of the commentators of the book in solving these ambiguities, some problems remain unsolved and there are inadequacies in the explanation of others.

### 3. Methodology

In this article, we have divided all the problems in the printing of Habibullah Abbasi and Iraj Mehraki into five groups of problems in the annotations of the Persian section, the translation of Arabic poems, the lack of sufficient search for the description of the text, the problems of preferring the Paris version and not mentioning the speakers of the poems. We have tried to show how the correctors went wrong in each of these cases and what was the source of this error by referring to poets' books, reference books and authentic Persian and Arabic dictionary.

### Results

In this article, we have divided Habibullah Abbasi's and Iraj Mehraki's proofreading and description problems of *The Tārikh-e Jahāngoshā Joveini* into five parts, and after criticizing and examining their problems, we have presented our suggested opinion. These errors are as follows: 1. Errors in the annotations of the Persian section: In order to get rid of the mentioned errors, the commentators should have referred to the authoritative Persian dictionaries, the previous commentaries of *The Tārikh-e Jahāngoshā Joveini* and the Persian section of numerous articles published in this field. 2. Errors in the translation of Arabic poems: this section is divided into two categories: lexical and morphological-syntactic. In the section of lexical problems, it would be

helpful to refer to the authentic Arabic dictionaries and the Diwan of Arab poems to correctly translate Arabic poems. In the section on spelling and syntax problems, the commentators should have referred to the authentic books on Arabic grammar and syntax, Divan of Arab poets, as well as the aforementioned articles, so as not to make mistakes in the translation of Arabic poems. 3. Lack of sufficient search to explain the text: In this context, commentators should have referred to Persian and Arabic dictionaries and reference books so that their explanation would be more complete. Preferring the Paris version over other versions: instead of accepting this version without any reason, it would have been better for the correctors to present a critical correction of The Tārikh-e Jahāngoshā Joveini so as not to suffer this confusion in the translation of some poems. 5. 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 their 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 totality of these factors has caused problems in the correction and annotations of The Tārikh-e Jahāngoshā Joveini by Habibullah Abbasi and Iraj Mehraki. It is hoped that the editors will correct the mentioned shortcomings in the next editions.

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