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Year 20, No. 42, Winter 2018

In the Name of God, the Compassionate, the Merciful

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– For repeated references use the term “همان”: (همان: ۵۰).

– Direct quotations appear within Persian quotation marks, and those with more than 40 words come separated from the text, 0.5 centimeter indented from right using font 12.

– Summarized or inferred quotations appear like: (ن. ک: کریمی، ۱۳۸۲: ۴۵-۵۰).

– Quotations from a second-hand reference appear like: (پیاژه ۱۹۷۳، به نقل از منصور، ۱۳۷۶: ۵۰).

4. Foreign equivalents for words and uncommon terms appear in their front, inside parentheses and only once.

5. Chapter and part numbering is from right to left.

6. Charts, graphs, and illustrations appear, preferably, within the text, next to the explanations.

7. Articles structure:

First page: title, name of author(s), abstract, and keywords.

–**Title:** Should be short and precise, giving a clear expression of the subject.

–**Name of the author(s)** appears under the title, on the left side; the corresponding author's name must be asterisked. Academic ranks and affiliations are mentioned in the footnote.

–**Abstract:** Written both in Persian and English, the abstract should contain introduction to subject, significance of the study, methodology, and results.

–**Key words:** including 3 to 6 words most significant words, around which the article takes form; Use “:” in front of the title “Key words”, and “,” to separate the items.

Following pages: respectively include introduction, discussion, conclusion, notes, references

-**Introduction:** Introduction prepare reader's mind for the main discussion. Usually, it is written deductively. The objectives of the study are also mentioned here. Sectioning and numbering must be as followed:

The title "Introduction" appears like: ۱. مقدمه , followed by its explanations.

۱-۱. بیان مسئله (Statement of the Problem)

۲-۱. پیشینه تحقیق (Background to the Study)

۳-۱. ضرورت و اهمیت پژوهش (Significance of the Study)

-**Discussion:** appears under number 2 and includes analysis, interpretation, reasoning, and results. Title and subtitles should be included as: 2-1, 2-2, 2-3.

-**Conclusion:** appears under number 3 and is a summary of the findings and discussion.

-**Notes:** includes appendixes, footnotes, and the material which is not part of the main body, but seems necessary to be mentioned.

-**References:** are cited alphabetically and in separate parts including books, articles, etc.

References

-Books

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- پورنامداریان، تقی. (۱۳۶۷). **رمز و داستان‌های رمزی در ادب فارسی**. چاپ دوم. تهران: علمی و فرهنگی.

- فریزر، جیمز جورج. (۱۳۸۴). **شاخه زرین (پژوهشی در جادو و دین)**. ترجمه کاظم فیروزمند. چاپ دوم. تهران: آگاه.

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- مارشال، کاترین و راسمن، گرچن ب. (۱۳۷۷). **روش تحقیق کیفی**. ترجمه علی پارسائیان و سید محمد اعرابی. تهران: انتشارات دفتر پژوهش‌های فرهنگی.

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- گرین، ویلفرد؛ مورگان، لی و همکاران. (۱۳۷۶). **مبانی نقد ادبی**. ترجمه فرزانه طاهری. تهران: نیلوفر.

-Books by the same author, published in the same year

- دهخدا، علی اکبر. (۱۳۷۷ الف). **نعت نامه**. زیر نظر محمد معین و سید جعفر شهیدی. تهران: دانشگاه تهران
- دهخدا، علی اکبر. (۱۳۷۷ ب). **امثال و حکم**. تهران: امیرکبیر.

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- **هزارویک شب** (الف لیله و لیل). (۱۳۲۸). ترجمه عبداللطیف طسوجی تبریزی. تهران: علی اکبر علمی و شرکا.

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- گزنی، علی. (۱۳۷۹). طراحی سیستم‌های بازیابی اطلاعات بهینه در نرم‌افزارهای کتابخانه‌ای و اطلاع‌رسانی. علوم اطلاع‌رسانی ۱۶، ش. ۱-۲. دسترسی در ۱۰ آذر ۱۳۸۵. از طریق نشانی: http://irandoc.ac.ir/ETELAART/16/16_1_2_7_abs.htm

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-Author's information. (Date). Title. {در} Journal's title, {ویراسته} Editor's name, First page number _ Last page number. Publisher: place of publication.

- دقیق روحی، جواد، و بابا مخیر، محمدرضا. (۱۳۸۴). بررسی دیپلوستومیازیس در لای ماهی تالاب انزلی. در خلاصه مقالات سیزدهمین کنفرانس سراسری و اولین کنفرانس بین‌المللی زیست‌شناسی ایران، ویراسته ریحانه سریری، ۲۳-۳۴. گیلان: دانشگاه گیلان.

Conference articles

-Author's information. (Date). Title. {در}. Conference title, Conference place, Conference date.

- دالمن، اعظم و ایمانی، حسین و سپهری، حوریه. (۱۳۸۴). تأثیر DEHP بر بلوغ آزمایشگاهی، از سرگیری میوز و تکوین اووسایت‌های نابالغ موش. پوستر ارائه شده در چهاردهمین کنفرانس سراسری زیست‌شناسی، گیلان.

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-Author's information. (Date). Report title. {گزارش طرح پژوهشی}. Publisher: place of publication.

- گنجی، احمد، و دوران، بهزاد. (۱۳۸۶). بررسی الگوی کاربری اینترنت در بین افراد ۲۵ تا ۴۰ سال شهر تهران. گزارش طرح پژوهشی. تهران: پژوهشگاه اطلاعات و مدارک علمی ایران. از طریق نشانی:
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- عراقی، حمیدرضا. (۱۳۵۶). *اصول بازاریابی و مدیریت امور بازار*. تهران: انتشارات توکا. نقل در احمد روستا، داور ونوس و عبدالمجید ابراهیمی، مدیریت بازاریابی (تهران: سمت، ۱۳۸۳)، ۱۰۲.

Theses and Dissertations:

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- خامسان، احمد. (۱۳۷۴). بررسی مقایسه‌ای ادراک خود در زمینه تحولی و سلامت روانی. پایان‌نامه کارشناسی ارشد روان‌شناسی تربیتی، دانشگاه تهران.

Internet references:

- Laporte RE, Marler E, AKazawa S, Sauer F . The death of biomedical journal. BMJ. 1995; 310: 1387-90. Available from: <http://www.bmj.com / bmj/archive>. Accessed September 26, 1996.

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Articles must be edited, especially regarding punctuation, based on the pamphlet "Persian Writing" «دستور خط فارسی» published by the Academy of Persian Language.

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-Put a space before and after parentheses and quotation marks, but not within them between the words and the marks. For instance: این مقاله در مجله «فرهنگ و رسانه» چاپ شده است.

-Use no space between the words and the commas, colons, and semicolons after them; however, use a space after these marks.

-All in-text citations come within parentheses as (Author, year: page).

-Use «ه» at the end of words ending in unpronounced ه, in combinations. For instance:

خانه من for خانه‌ی من / نامه او for نامه‌ی او / زندگی نامه خودنوشت for زندگی‌نامه‌ی خودنوشت

-Combinations like زمینه بررسی، پیشینه تحقیق، رابطه خدا. are written as زمینه بررسی، پیشینه تحقیق، رابطه خدا.

-In case of ambiguity, use “َ”. For instance: علی، علی / مبین، مبین

–Use half space in due cases. For instance: «نوشته است» for «نوشته است»، «می رود» for «می رود»، «به کار بردن» for «به کار بردن»، «جامه ای» for «جامه ای»، «باستان شناسی» for «باستان شناسی»، «به کار بردن» for «به کار بردن» etc.

–Plural-making «ها»، verb suffixes, and word with more than one part must be half-spaced.

–Full stop mark must be put within quotation marks before references and in direct quotations. For instance:

عبداللطیف طسوجی تبریزی، از فضلالی عهد فتحعلی شاه و محمدشاه و اوایل عهد ناصر است. «این شخص مردی فاضل بوده و تنها اثری که از او به جا مانده است، همین ترجمه هزارویک شب است که آن را به فرمان شاهزاده بهمن میرزا، برادر محمدشاه قاجار، ترجمه کرده است.» (بهار، ۳/۲۵۳۵: ۳۶۹)

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–Conjunctive "و" and other punctuations come after parenthesis for references. For instance:

اگرچه تنها اثری که از طسوجی به جا مانده، همین ترجمه هزارویک شب است که آن را به فرمان شاهزاده بهمن میرزا ترجمه کرده است» (ن.ک: بهار، ۳/۲۵۳۵: ۳۶۹)، همین کتاب به تنهایی نشان می دهد که او «حسن ذوق و استادی تمام داشته و نثری متین و استادانه و در عین حال شیرین و شیوا دارد.» (ناتل خانلری، ۱۳۶۹: ۱۰۹)

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–Texts must be free of typographical or orthographical errors.

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ترجمہ انگلیسی چکیدہ مقالات

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Domestic Management (Ethics and Economy) in “Akhlāq-e Naseri” (Nasirean Ethics), and “Akhlāq-e Jalali” (Jalali Ethics)

Ahmad Amiri Khorasani, Professor, Shahid Bahonar University of Kerman
Enayatollah Sharifpour, Associate Professor, Shahid Bahonar University of Kerman

Alireza Kashani; PhD Candidate, Shahid Bahonar University of Kerman

Abstract

Our ancestors paid special attention to didactic literature, especially the ethics, whose main subject is good and evil and focuses on the people's behavior toward each other. The goal of ethics is to guide people toward good and beauty and prepare them for modifying personal and social behavior, a theme that is prominent in Persian prose and poetry.

Khajeh Nasiradin Tusi is one of the scholars who focused on this subject, especially in his two books of “Nasirean Ethics” and “Mohtashami Ethics”. The Nasirean Ethics inspired lots of other writers, centuries later to create works based on his books.

Another book with the subject of household management or family ethics is “Jalali Ethics” written by Jalal-al Din Davani, a 9th century scholar. The book is in fact a rewriting of Khajeh Nasir's work and the only differences between them are in making the religious tone bolder than Khajeh's philosophical view, its composition according to the style of his time, summarization of the book, addition of some Arabic Koranic verses and poems. The aim of this study is to review the subject of “household management” (family ethics) in these two books.

Keywords: Persian Literature, Khajeh Nasiradin Tusi, Jalaladin Davani, Household Management, Nasirean Ethics, Jalali Ethics.

Date received: 24/1/2017

Date accepted: 11/12/2017

Email: sadra85@gmail.com

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**A Sociological Study of Busahl Zuzani's Plot against Kharazm Shah
Altuntash in "Bayhaghi's History"**

Amir Pourrastegar; PhD Student of Persian Language and Literature, Shiraz
University

Mohammad Hossain Karami; Professor, Shiraz University

Abstract

The topic in question is concerned with the sociological aspect of literary and historical experience. The basis of sociological criticism is built on the premise that literary works are the products of social life and that a good understanding of a work without considering its social aspects is impractical. To reach a better, more scientific, and more precise understanding of Abolfazl Bayhaghi's social depiction, the social capital theory has been employed here. The total latent capabilities which prevail and strengthen social communication and society, in such a society, and in this "Pedarian and Pesarian" confusion and by distancing from a solid ideology and thus creating negative interaction all lead to the violation of values and the mutual social bonds. What is depicted from Masoud's age is revenge, demoting and untrustworthiness. The conspiracy of the people in such an atmosphere also leads to subjugation of agents and discouraging of those who care about government. This happens in a way that the conspiracy of the avengers and the king's confirmation leads to the decline of the society. To affirm the contention in question, Robert Putnam's social capital theory has been employed. This theory is studied from three aspects, namely, social trust, participation, and support in the incident of the plot of Busahl Zuzani against Kharazmshah Altuntash. All evidences prove Putnam's view in the way that internal class relations in Qaznavid court were based on profit gaining functions and distrust. The consequences of the plot were fostering distrust, negative participation, increased sense of insecurity, and diminishing social capital.

Keywords: Social capital theory, Robert Putnam, Distrust, Social participation, Kharazmshah Altuntash, Bousahl Zouzani

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**A Study of Hermeneutical Interpretation and its Relation to Association
in Baha Valad's "Ma'arif"**

Seyed Naser Jaberi Ardakani; Assistant Professor, Khalij Fars University
Abd-ol-Mohammad Movahed; Assistant Professor, Khalij Fars University
Mosayeb Sedighi; MA in Persian Language and Literature

Abstract

The aim of this study is to reveal the role of mystical concepts in Baha Valad's creative hermeneutical interpretations of Koranic verses in Ma'arif. Mystics have created various innovations in prose and poetry and produced outstanding literary pieces. This study is an analytical-descriptive examination of Valad's hermeneutical methods and their relationship with association. The researchers have considered all instances of hermeneutical interpretation in Ma'arif and compared and contrasted them with interpretations provided by other interpreters of Koran. The findings showed that the most important mystical principles have been drawn on in his hermeneutics; however, the principle of "disappearance of being" is the most frequently used one, and "love" comes second. It was argued that Valad has made use of such methods as definition and redefinition, reasoning, narrative variation, combination and narrowing, but his most innovative technique is association. It was also shown that association in Valad's work is achieved, among others, through such literary devices as simile, metaphor, fable, antithesis and pun. The researchers suggested that there is a certain relationship between hermeneutical interpretation, eloquence and association. It was also concluded that hermeneutics is not always a good way of discovering textual meaning but sometimes a method for creating new meanings which are partly originated in the text and partly in the author's imagination.

Keywords: Mysticism, Interpretation, Hermeneutics, Baha Valad, Ma'arif

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**The Influence of Structural Expansion of a Sentence on the Nature
of Meaning in Meibodi's Sufic Prose**

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Abstract

The deep impression of Sufic prose of Meibodi is partly due to his structural innovations. This study examined compound sentences to indicate the influence of syntactic innovations and structural flexibility on meaning. The significance lies in understanding several capacities of Persian language for expressing elusive ideas. The data was gathered by systematic sampling from *Kashf-ol-Asrar* in order to explore the influence of structural expansion of compound sentences on their meaning. A few types of structural connection and meaning formation in compound sentences can be identified in Meibodi's prose. First, linear connection between the structure and meaning of independent coordinate sentences. Second, the connection between the structure and meaning of compound subordinate sentences. Third, cluster sentences which are a combination of coordinate and subordinate compound sentences. The evidence showed that, often, an independent sentence appears at the beginning of the utterance and some part of the meaning of previous sentences is included in the subsequent sentences in different ways, and also each sentence becomes a part of the meaning of next sentences, although they enjoy structural and semantic independence. The final meaning of the utterance is constituted in such a process of semantic interaction. Consequently, the rhetorical fruit of using such innovative compound sentences is semantic deepening and suspension, besides the aesthetic function. Thus, it can be argued that Meibodi, in addition to lucid expression of complex ideas, gives the reader a deep and lasting impression.

Keywords: *Kashf-ol-Asrar* va *Odat-ol-Abrar*, Abulfazl Rashid-o-Din Meibodi, Sufic prose, Compound sentence, Meaning

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**Ghazali's Methods of Communicating His Intended Meaning in His
"Nasihat-ol-Mouluk"**

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Abstract

"Nasihat-ol-Molouk", by Imam Mohammad Ghazali, is a book written, in clear and simple prose, on practical wisdom in religion, and intended for providing guidance for kings and courtiers. Ghazali adopts certain powerful linguistic structures to express his ideas and thoughts, while sustaining its clarity and simplicity, making it into a discursive text in Persian literature. The present study explores stylistic features of Nasihatol-Molouk in relation to its intra-textual ideological elements to show how linguistic structures serve to convey ideologies to readers. Results of the study implied that Ghazali's mystical attitude, derived from the unity of Sharia and Sufism, influences his recourse to certain linguistic structures. Recurrent use of Koranic verses, Hadith, and sayings, and frequent references to anecdotes show how ideological thoughts drive the text. Moreover, the study proved that literary figures such as metaphor and allegory are used by the author in the service of dominant ideology.

Keywords: Nasihat-ol-Molouk, Ideology, Stylistic features, Purposeful selection

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A Study and Comparison of “Sharh-e-Shatahiyat” by Rouz Bahan Baqli Shirazi and “Javaher-ol-Asrar” by Shaikh Azari Esfarayeni

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Abstract

The goal of this study is surveying the similarities and differences between “Sharh-e-Shatahiyat” by Rouz Bahan Baqli and “Javaher-ol-Asrar” by Shaikh Azari Esfarayeni. The results indicated that these authors, through a pathology of Mysticism, have criticized the Sufi elders on the one hand, and have defended them on the other. Some of the common points of Sharh-e-Shatahiyat and Javaher-ol-Asrar include their Persian language, the respectful view of authors to Masters of Sufism and Mysticism, interpretation of Moqattae letters and semi-theophany words of the Prophet Mohammad and the theophany locutions of elders of Sufism, using verses from Holy Quran and the Prophet’s utterances while interpreting theophany locutions. Regarding differences could be said that paying attention to semi-theophany locutions of Kholafay-e Arbae (the four Caliphs) is one of the characteristics of Sharh-e-Shatahiyat, was interpreting versified theophany locutions of mystical poets is the feature of Javaher-ol-Asrar. Moreover Rouz Bahan himself is a master of theophany locutions, and his interest in Hallaj’s theophany locutions is obvious in his work. Such locutions, by Azari have not been reported, and, therefore, he can be counted as a member of Sahv School, who regarded all locutions from all sheiks. Differing ideologies of the two authors is also among the effective factors the content of the two works. Technical and difficult prose style of Rouz Bahan, in comparison with the relatively flowing prose of Shaikh Azari is another aspect of their distinction.

Keywords: Theophany locution, Rouz Bahan Baqli, Shaikh Azari Esfarayeni, Sharh-e-Shatahiyat, Javaher-ol-Asrar.

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A Study of the Four Elements in “Tarikh-e-Vassaf”

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Abstract

Tāriḵ-e Vassāf is one of the artificial and technical texts in Persian language whose scholarly author has taken advantage of most of his contemporary sciences in its composition. As a result, terminologies from sciences like philosophy, logic, jurisdiction, medicine, astrology, geography, versification, rhetoric, etc. have granted this historical context a special feature, thus serving the author’s use of figures of speech. The author’s special look at the four elements indicates the very characteristic of the book. The altars love of the four elements led him to devise the first plan of the book based on four volumes, though later he added a fifth volume. This study attempts to extract, criticize, and analyze instances of employing the four elements from the five volumes in a descriptive-analytical manner and review the positive and negative aspects of using the elements within the text. The present study revealed that the obligation to the application of the four elements has caused several features to appear in this work, the most important of which include reinforcement of the text imaginary elements, taking advantage of most grammatical and syntactic capacities of Persian language along with the application of the mentioned elements, formation of miscellaneous words, terms and compounds, expanding the scope of Persian language vocabulary, and eventually creating literary terms with the help of the elements. Besides these characteristics, obligation to use of four elements throughout the text has occasionally led to the formation of loose compounds, grammatical anomalies, and extreme use of figures of speech in the text.

Keywords: Artificial and Technical prose, Types of artificiality, Four elements, Tarikh-e-Vassaf.

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A Reflection on the Concepts of "Khvarenah" in Tarikh-e Beyhaghi

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Abstract

"Khvarenah" is an outstanding mythological concept that has survived in the post-Islamic Iran among the public and written works. Passing through a transformation process, from ancient times onwards, various changes have occurred to the quality and function of this concept and has made it an interesting and useful area of research with historical, sociological, psychological and even great rhetorical values. The present study, therefore, is to investigate the most important conscious and unconscious aspects of belief in "Khvarenah" by going through one of the most prominent Persian prose works of both historical and literary nature, i.e. Tarikh-e Beyhaghi. The aim of this study is to describe and analyze the details of belief in "Khvarenah" (Farreh) as manifested in both form and meaning of the mentioned work so as to clarify the largely half-hidden contribution of this ancient belief to the interpretation of events and the understanding of events and characters, and to indicate the evolution of its function up to the Qaznavid era. The findings showed that belief in "Khvarenah" is mostly manifest in the great events related to the kings, as well as, in some of their characteristics and behaviors. Rituals such as Mehregan also contribute highly to this manifestation. Deterministic approaches to Tarikh-e Beyhaghi in issues such as enthronement of the kings are reflections of this belief as well. Various manifestations of this concept in the form and content of this work reflect deviation in the function of "Khvarenah" from a mythological to a courtly and political function, and reveals the differences between some of its details and its ancient and genuine form.

Keywords: Mythological thought, Khvarenah, Qaznavi reign, Tarikh-e Beyhaghi.

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**Investigating Proverbs Genuine Reflection of Religious Teachings in
Persian Prose Texts**

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Abstract

Proverb is a popular brief statement including a simile or a theme of wisdom used in public conversations and reflecting the thoughts and beliefs, ways of thinking, attributes and temperament of the people of the past. Undoubtedly, religious truths have also been reflected in proverbs; however, since proverbs originate in the knowledge of the public, representation of truth, and, especially, of religious teachings, do not often conform with reality, and cause distortion of religious facts on the one hand, and infect the domain of Persian literature on the other. Therefore, it seemed suitable to acquire some criteria to note the inadequacy and contradictions of proverbs in reflecting religious facts, especially in the most regarded field of human entities of men and women. After deductive division of proverbs, the researchers concluded that, for different reasons like motivation of the proverb maker or limitation in expressive structure, Persian proverbs have failed to reflect religious teachings in many cases, and have caused erroneous interpretations that do not originate from religion.

Keywords: Proverb, Religious teachings and facts, Folklore, Folk literature

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Explanation and Analysis of Lines from Marzban-nameh

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Abstract

In this study, two lines from Marzban-nameh have been analyzed. Allameh Mohammad Ghazvini has put a question mark in front of these two lines and has been doubtful in recording some words and their meanings. Khatib Rahbar considers the two lines as meaningless, and Mohammad Roshan, by changing a word from these lines, has made the text more complex and does not speak of the exact meaning of the words. What has complicated the intended lines is the distortion and conversion of a word in these sentences that has misled the interpreters and editors of Marzban-nameh. Based on the correction of a word from these lines, this study attempted to explain and analyze some ambiguous sentences from Marzban-nameh.

Keywords: Marzban-nameh, Bokharat, Correction, Distortion.

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