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Year 21, No. 43, Summer 2018

In the Name of God, the Compassionate, the Merciful

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Faculty of Literature and Humanities
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3. In-text citations appear as (author's surname, volume number: page number); for co-authored references they appear as (first, second, and other author's names, volume number: page number).

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– 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:

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–**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.

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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.

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References

-Books

Author's surname, Author's first name. (Date). Title (typed in **bold** print). Translator or editor. Edition. Place of publication: publisher.

- 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 ارائه‌شده 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.

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-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:

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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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ترجمہ انگلیسی چکیدہ مقالات

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Year 21, No. 43, Summer 2018

Introducing and Analyzing the Style of “Zia al-Kūlub Fī Akhlaq al-Matlub”, a Newly Discovered Prose Work Imitating Sa'di's Golestan

Zahra Ahmad Shamsi; PhD Student of Persian Language and Literature,
Islamic Azad University of Dehaghan
Ahmad Reza Yalmeha; Professor, Islamic Azad University of Dehaghan

Abstract

There are many texts on ethical issues each trying to save human values and ethical virtues. Among these works, the valuable book of Zia al-Kūlub Fī Akhlaq al-Matlub, by Seyed Mohammad Zia al-Din Hosseini Mazandarani Esfahani, known as Hosseini Marashi, was written in the eleventh century in prose, interspersed by verse, and meant to imitate Sa'di's Golestan. Zia al-Kalwb Fī Akhlaq al-Mutlaub is a detailed book on moral issues based on Quranic verses, tales, and poems, written, in two volumes under the same title, and in several books, for Shah Abbas I of the Safavid. The author name has not been mentioned in any biography. Based on the stylistic view, the present study aims at achieving its linguistic, intellectual and literary values, and to introduce this valuable didactic work. Since this book has not yet been corrected, its stylistic study would offer a complementary to an investigation of a kind of Persian prose style in the Safavid era.

Keywords: Zia al-Kūlub Fī Akhlaq al-Matlub, Hosseini Marashi, Stylistic Features, Ethic.

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Date accepted: 9/5/2018

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**Analysis of the Stories on the Conversion to Islam of Non-Muslim
Believers through Sufi Muslims**

Mohsen Pourmokhtar; Vali Asr University

Abstract

In the original texts of Islamic mysticism, there appear many tales dealing with conversion of Jews and Christians who have been in touch with Muslim Sufis for any reason. This connection could be examined from two aspects. First is the analysis of the Sufis' own understanding of the reasons for the conversion; a historical research could be the second aspect. In the present study, the reasons and causes for the conversion of Jews and Christians will be examined, based on original texts of Sufism. Tales of conversions are extracted and the reasons are classified and analyzed accordingly. The results indicate that the most significant reason for conversion, according to the Sufis, include:

1. Miracles of Muslim Sufis
2. Moral superiority of Muslim Sufis
3. References and annunciation of the Old Testament and the New Testament
4. Muslim Sufis' acumen
5. God's mercy to the Jews and Christians
6. The blessing of service to men and trust in God
7. Superiority of Muslim Sufi in argumentation debate.

Keywords: Sufism, Judaism, Christianity, Conversion, Mystical prose texts.

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Analysis of “The Wise Old Man” Archetype in Kalileh and Demneh

Somaye Hadadiyan; PhD Student of Persian Language and Literature, Azad University of Khoram Abad

Ali Heydari; Professor, University of Lorestan and Azad University of Khoram Abad (corresponding author)

Ghasem Sahraei; Associate Professor, University of Lorestan

Abstract

“Archetype”, which is of different types, is an important term developed by Carl Gustav Jung in his work in psychiatry. One of the most prominent archetypes described by Jung is the “wise old man”. This archetype is often represented as a guide in individuals, and as enlightened, wise, old characters in myths and literature. In his works, Jung has mentioned different characteristics for this archetype such as knowledge, contemplation, wisdom, insight, intelligence, fascination, immortality and connection with the metaphysics. Therefore, it can be said that the most important feature of the wise old man described by Jung is the sagely advice and guidance for the hero when facing difficulties. In this study, using an analytical-descriptive method, and regarding the educational and political motifs of Kalileh and Demneh, it has been tried to compare the prominent characteristics of heroes in the allegories of Kalileh and Demneh with Jung’s wise old man. It can almost be said that the most important characteristics of Jung’s wise old man such as guidance and companionship, intimate countenance, wisdom, and the power of prognostication are clearly seen in the personality and function of heroes, kings and viziers described in Kalileh and Demneh .

Keywords: Archetype, Wise old man, Kalileh and Demneh, Jung.

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**Studying the Principles of Governance in Nahjolbalagheh and
Siaasatnaameh
(Relying on Governors' Ethics and Responsibilities)**

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Abstract

Based on governors' ethics and responsibilities, this study investigates governance and its kinds of methods regarding the remarks made by Imam Ali in Nahjolbalagheh and Nezamolmolk Tousi in Siaasatnaameh. Typical examples studied in this research include the way to the realization of the aims and desires of the government and the need for a governor with political, ideological, educative, scientific, and ethical abilities and characteristics, the interaction and influence of religious beliefs on methods of governance, the application of human principles in governmental behavior, and finally, the comparison of governance principles in the mentioned literary-political works - Imam Ali's Nahjolbalagheh, from the Arab territories, and Nezamolmolk Tousi's Siaasatnaameh from Persia. Examining the extensive dimensions of governance in Nahjolbalagheh, and expressing its effects on Siaasatnaameh (Seyrolmoluk), one of the most valuable Iranian political and literary books, the books' views about governors' ethics and responsibilities have been compared. Comparative study and results of this study show that Imam Ali always regards Quran as an example and guide. However, when Islamic-Iranian identity is exposed to the plunder of Seljuk Turks, Khajeh links the enthusiasm for ancient Iran to the Islamic-political realism. Imam seeks the principle of justice, and Khajeh seeks for the principle of politics, under any circumstances. Khajeh's regard for the language and character of Imam Ali is obvious in some parts of his book. Both have the same defined goal; their methods of getting this goal is, however, different.

Keywords: Governance, Governors, Ethic, Responsibility, Nahjolbalgheh, Siaasatnaameh

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A Study of Prose Style in Written Folk Stories

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Abstract

Folk literature has a special status in literary criticism and its examinations bring about significant achievements in linguistic, literary and content studies, including historical, cultural and sociological information. Through a descriptive-analytical method, and based on the study of 20 prose folk stories and the extraction of some examples, this study is to examine prose features in prose folk stories. The results indicate the following characteristics common to all of them: simplicity, proximity to ordinary speech, stereotypical and similar nature, short sentences, abundance of descriptive sentences, vernacular terms, interpretations and expressions, shift of sentence parts, use of old stylistic elements, existence of linguistic mistakes and incorrect linguistic applications, misuse of some concepts and words, use of literary and poetic prose in some scenes, the abundant use of the ironies, proverbs, epigrams, insults, threats, curses, oaths, prayers, acknowledgments and admirations.

Keywords: Folk literature, Folk story, Aesthetics, Persian prose, Stylistics.

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A Comparative Analysis of Letters in Tārikh-e Beihāqi and Atebat-ol-Kotabah and Al-Tavassol ela-Tarassol

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Abstract

The aim of this study is to comparatively analyze the form and content of letters in the three books of Tārikh-e Beihāghi, Atebat-ol-Katebbah, and A-Tavassol ela-Tarassol. The basic issue here is to study the structural and conceptual texture of the court letters in the age of the authors of these three books. In this regard, after a brief introduction of the three works, and an investigation of previous study of the research, the study compares letters in Tārikh-e Beihāghi Atebat-ol-Kotabah and A-Tavassol ela-Tarassol. The most important points addressed include: stylistic review of Tārikh-e Beihāghi's letters with the other books, structural analysis, and the analysis of introduction, body, and conclusion in the letters. The final section of the study presents a graph on the percentage and the types of letters in the three works. Despite the remarkable simplicity of the style compared to the letters of the other two books, the results show that Beihāghi's letters are more eloquent, more rhetorical, more persuasive and more beautiful; qualities that the researchers attribute to Beihāghi's 'easy abstainer' (easy, but hard to imitate) style of writing. In the present study, the data are collected through library research and the researchers used analytical and descriptive data analysis method.

Keywords: Tārikh Beihāghi, Atebat-ol-Kotabah, A-Tavassol ela-Tarassol, Letters, Structure, Content.

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Theoretical Bases of Mystical Love in Ahmad Ghazali's *Savaneh-ol-Oshagh*

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Abstract

The concept of love is one of the most important concepts emphasized in Islamic mysticism, especially in the issue of aesthetic and romantic mysticism. This trend which is one of the most important approaches in Islamic mysticism, existed before Ghazali, but it was he who brought it individuality and recognition. Studying the works of Ahmad Ghazali, especially the first independent Persian book on the subject of love, i.e. *Savaneh-ol-Oshagh*, reveals that the romantic mysticism includes both theoretical and practical principles and characteristics that are not duly attended to. The results of this study refer to eleven theoretical principles derived from the ideas of Ghazali. After identifying these principles and features in the works of Ahmad Ghazali and the specific approaches of this tendency, it can be shown how he has managed to promote it as an independent and prosperous trend. Recognizing the theoretical foundations of romantic mysticism can also help to chart a totally different intellectual and theoretical system for the official Sufis in traditional convent system, as against the theoretical Sufism of Ibn Arabi and his exponents.

Keywords: Ahmad Ghazali, Sufism, Romantic mysticism, *Savaneh-ol-Oshagh*.

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**An Introduction to Sheikh Baba Nakhjavani and a Review of His
Sharh-e Golshan-e Raaz**

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Abstract

Nematollah ibn-e Mahmoud (died 920 AH.), known as Sheikh Baba Nakhjavani and Sheikh Alavan, is one of the mystical and literary figures of the 9th century AH. Six mystical works, including "Sharh-e Golshan-e Raaz", are attributed to him. There is insufficient knowledge about his life, works and thoughts. The precedence of Nakhjavani's Sharh-e Golshan-e Raaz to Golshan-e Raaz by Shabestari, and lack of a proper introduction and edition of the work justify the necessity of doing this study which is carried out through document analysis and a descriptive-analytical method. The study, briefly, introduces Sheikh Baba Nakhjavani and his works and goes on with a detailed introduction to his Sharh-e Golshan-e Raaz and its manuscript; then, it analyzes the stylistic and content features of the work on three levels: linguistic, literary and intellectual. The results are as follows: Bilingualism (Arabic and Persian combination), Arabism and phrasing the Persian sentences on Arabic syntax, abundance of Arabic words and compounds, special attention to using pure (original) Persian words and compounds, little innovation in the use of words and compounds, emphasis on diction ornamentation, artificiality of language, and the importance of interpretation are among its stylistic features. The material of the book is, in general, the authors apprehension of and inference from Shabestari's verses based on his own mystical and intuitive experiences.

Keywords: Golshan-e Raaz, Sheikh Baba Mahmoud-e Nakhjavani, Manuscript, Stylistic features.

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A Glance at Narrative Devices of Embedded Tales in “One Thousand and One Nights”

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Abstract

Most of the tales in various manuscripts, translations and editions of “One Thousand and One Nights” are valuable examples of narration in the Eastern literary tradition, containing complex and fascinating structured frame tales and many embedded tales. To truly understand this work whose story-tellers have passed through the Islamic territories for its compilation, one should know the multicultural world of the text and the exchanges it has experienced in its transmission to other nations. Thus, a bilateral analysis of both textual and inter-textual devices seems necessary since it reveals the function of embedded tales and leads to the recognition of the process by which a sub-tale has been used in different narrative cycles. This study examines three of the embedded tales in One Thousand and One Nights - their in-text narrative devices, and their intertextuality - and indicates that although these tales, which are generally in line with the international story-telling tradition, have undergone some changes, they have preserved their basic foundations.

Keywords: One Thousand and One Nights, Embedded tale, Intertextuality, Suspense, Gap, Familiar motif.

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A Critique on the Interpretation of Some Statements in Nafasat-ol-Masdour

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Abstract

Nafasat-ol-Masdour, the great ornate prose work of Persian literature, has been regarded by many interpreters including Amir Hossein Yazdgerdi. A review is, however, always possible for other critics. This study is a descriptive, and library research. Firstly, erroneous phrases were identified and the interpreter's views were presented. Then, problems with the interpretations were discussed and the conclusion was presented. Other clues from the context were also referred to for clarification and resolving ambiguity.

Keywords: Nafasat-ol-Masdour, Yazdgerdi, Critique of phrases, Text correction.

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