

چکیده انگلیسی مقاله‌ها

## Realia Translation in Movie Subtitles

Nasrin Elahi Nia\*

### Abstract

The resistance of cultures to translation is one of the challenges that translators face. The untranslatable elements referred to in translation studies as "Realia" are words and terms specific to each country and region that relate to the daily life, history, culture, geographical and spatial location of a particular people and country, and have no equivalent in another language. Examining Realia's translation in the film, especially the subtitle, which has many features and limitations, helps a lot in making the translator and his choices. In this study, we selected the French subtitle of Asghar Farhadi's film "Seller" and examined and analyzed it in terms of translating cultural concepts based on the Realia model. Comparing the film with its translation shows the strategies of unfamiliar translators with special occasions and in the face of cultural words and expressions in the destination country and plays an important role in teaching translation and translator training. It also examines the emergence and agency of the translator in the transmission of cultural concepts. Finally, solutions to improve the Realia model with Persian cultural elements are presented.

**Keywords:** Realia, Subtitle Translation, Cultural Elements, Untranslatability, Persian Culture.

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## Reflection of the Components of Romanticism and Patriotism in the Poetry of Ahmed Zaki Abu Shadi and Abolqāsem Lahūtī

1. Elahe Sattari\*, 2. Zahra Pourzamani\*\*, 3. Somayyeh Dadgar\*\*\*

### Abstract

Romanticism, as one of the literary schools, gathered many fans among the writers and artists of the world. Modernist poetry in the modern era in Persian and Arabic literature has had a more romantic form, and this romanticism is not mere, but aspects of revolutionary-social romanticism are seen in it. In the constitutional era, nationalism and patriotism are clearly seen in the poems of many poets, including Mirzadeh Eshghi, Aref Qazvini, Abolqāsem Lahūtī, etc., so that the connection between nationalism and romanticism is well illustrated. In the era of the Arab movement, emigrant poets, both from the south and the north, have dealt with this issue a lot. Among these poets, we can mention Ilya Abu Madi, Gibran Khalil Gibran, Ahmed Zaki Abu Shadi, Shafiq Maalouf, etc. This research tries to study the components of romanticism and patriotism in the poetry of these two contemporary poets, the reflection of Ahmed Zaki Abu Shadi and Abolqāsem Lahūtī, through a descriptive-analytical method. The results of this research indicate that the common themes in the poems of two Persian and Arabic poets are romanticism, patriotic poems and patriotic romanticism and longing for the homeland.

**Keywords:** Romanticism, Patriotism, Ahmed Zaki Abu Shadi, Abolqāsem Lahūtī.

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## **Social Issues in the Poems of Aboul-Qacem Echebbi and Elia Abu Madi**

**1. Mohsen Ghorbani Husnaroodi\***, **2. Mahmoud Reza Tavakoli  
Mohammadi\*\***

### **Abstract**

Social issues, especially in recent decades, have been considered by many poets, and we can say that we do not find almost any poet who does not see this phenomenon in his poetry. Aboul-Qacem Echebbi and Elia Abu Madi are two Arab poets whose social issues are well reflected in their poetry. Love, patriotism, poverty and deprivation, the struggle against tyranny and colonialism, the prevalence of anti-values and the ritual of life and death are among the most important social issues that the two poets have in common, but one issue is broader to one and more limited to the other, and conversely. The research method in this research is descriptive-analytical and library. This article seeks to compare the most important commonalities of the social issues of the poems of the two mentioned poets. Problems and social problems are well reflected in the poems of both poets, which shows their special attention to the lives of people in the community and offer different solutions to get rid of these problems.

**Keywords:** Social Issues, Aboul-Qacem Echebbi, Elia Abu Madi, Comparative Literature.

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## **Ironic Expression in Ali Akbar Saber's HopHopNameh**

**1. Ramin Moharrami\*, 2. Surayya Karimi Yunjali\*\***

### **Abstract**

Irony is an expressive technique in which there is a contradiction between pretense and reality, and the audience infers the truth of the proposition beyond appearances. Irony comes in many forms: verbal, rhetorical, situational, fate, dramatic, romantic, Socratic, and radical. Ali Akbar Saber has used irony to highlight his words and express his intentions, in order to increase the influence and appeal of his speech and to be more influential on the reader. Political, social and religious issues are among the most important issues raised in Saber's poems in an ironic way. In Saber's thought, the opposition of the concepts of rationalism and superstition, patriotism and foreign intervention, freedom and tyranny, ignorance and awareness, silence and protest, progress and regression and many other issues, has provided a suitable platform for the creation of ironic speech. Saber has reflected on the unfavorable political and social situation of his time by using the ironic style of speech and with an unexpected dichotomous expression, and with an ironic weapon, he has risen to fight against your hypocrite. In this research, with a descriptive-analytical approach, the types of irony in the poems of Ali Akbar Saber have been explained. The high frequency of lexical and rhetorical irony in Saber's poems reflects Saber's purposeful approach to the use of ironic language in advancing his revolutionary goals.

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**Keywords:** Irony, Ali Akbar Saber, Hop Hop Letter, Humor.

**The Allegory of Winter in the Poetry of Nimā Yushij  
and Muhammad al-Maghout based on the Ecological  
Critique (Case Study: The Poem of Cold Winter  
Night and the Poem of War of Nerves)**

**1. Sabereh Siavashi\* , 2. Zeinab Mahdavi Pilehvar\*\***

**Abstract**

The aim of this study is to compare the function of winter in the poems of two Iranian and Syrian poets, "Nima Yoshij" and "Mohammad Al-Maghout" and is based on ecological critique. Ecological critique is a critique that considers the effect of physical position on the formation of the form and content of a work. Also, the relationship and interaction of three natural, artificial and social environments are examined in the form of this critique. Winter as a natural phenomenon has always been considered by poets and they have used it in their works as a symbol, or even as a natural phenomenon. The research method is descriptive-analytical, based on the American school of comparative literature, which deals with the relationship between the poet's goals and the natural environment. The result of the research shows that winter in Nima's poetry is an instigator of insensitivity and tyranny in the society and is also a symbol for social unrest. But in Maghut's poetry, winter has an independent identity. Both poets care about their environment, and nature is a refuge for both of them to find safety from the harms that man himself causes.

**Keywords:** Comparative Literature, Ecological Criticism, Winter, Mohammad Al-Maghout, Nima Yoshij.

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## Reflection of Razavi Manners and Culture in the Literature of Sacred Defense (Case Study of the Razavi Poems of Maroof Abd ul-Majid and Moshfegh Tehrani)

1. Majid Mohammadi\*, 2. Behnaz Nazari\*\*, 3. Fereshteh Jamshidi\*\*\*

### Abstract

The poetry of the holy defense is mixed with the ritual poetry, especially the manners and culture of the Ahl al-Bayt (AS). The political behavior of Imam Reza (AS), dealing with the tyrannical and usurping rulers of Abbasi, associating with the masses and their deep influence with a practical model is not hidden from anyone. Accordingly, Razavi's way of life based on the culture of stability has had a tremendous effect on Persian and Arabic literature and has created manifestations of stability in Razavi poetry. Among them, "Maroof Abd ul-Majid" and "Moshfegh Tehrani" are among the poets who have expressed their devotion to the field of the eighth Imam by composing poems full of honest and dynamic emotion. The findings of this study indicate that common themes such as recourse and supplication, pilgrimage, knowledge of Imam Reza (AS), homelessness and martyrdom, birth of Imam (AS) and intercession, as well as in cases such as guidance, inheritance of the Prophet (PBUH), Jude and Forgiveness, mercy and dignity, and the elimination of oppression. There are differences in the poetry of both poets. The purpose of this study is to introduce Razavi culture as one of the foundations of sustainability literature and its representation in the poems of the mentioned poets with a descriptive-analytical approach. The results show that both poets have paid more attention to the high human qualities of the Prophet (PBUH). The reason for this similarity is that both poets have used the source of the Qur'an and Hadith. Moshfegh has mentioned the beauty of Imam (AS), while Maroof Abd ul-Majid has mentioned the honor of the Imam (AS) pilgrim.

**Keywords:** Razavi Culture, Holy Defense Poetry, Moshfegh Tehrani, Maroof Abd ul-Majid.

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## **Manifestations of Mazdisnaee Culture and Wind Etiquette in the View of Abu Nuwas**

**1. Mahmoud Sadeghzadeh\*, 2. Kuros Zaraftan\*\***

### **Abstract**

Abu Nawas Ahwazi, who is of Iranian descent, has reflected manifestations of Iranian culture and customs in the Abbasid era in the mirror of his poems, using the cultural and ritual elements of Iranians, both in the field of Persian words and in the field of windmill and its special customs. In this article, the influence of Mazdisna culture, elements and themes in Abu Nawas's poems are discussed in a descriptive and analytical manner. In the Arab environment of that time, he communicated and propagated the ancient Aryan culture through the wind and kept his connection with his ancestors and motherland. His view of the wind is nostalgic and mixed with Iranian myth and tradition. Abu Nawas has a greyhound tongue, but his thought and intellectual characteristics are Iranian. Abu Nawas's temperament and Persian thoughts are clearly visible in the three layers of wind and its customs, celebrations and the treasure trove of Persian words, and this appearance is a sign of his attachment to his motherland and its ancient culture.

**Keywords:** Abu Nawas, Wine, Windbreaking Customs, Persian Celebrations, Persian Words.

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# **English Abstracts**



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The language of the journal is **Farsi (Persian)**.

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The introduction needs to include research questions, hypotheses, review of literature, main references and research method, and it acts as a beginning to lead the reader towards the main discussions.

In the main text of the article, author(s) propose topics and **analyze them**.

**Articles must include conclusion.**

Appendices and other comments need to be placed at the end of the article

Bibliography, pictures, tables and figures, with detailed descriptions, must be given in separate pages after conclusion.

Line spacing must be set at 1 and margins from top and bottom must be **4** centimeters and from left and right must be **4.5** centimeters.

Articles need to be written using Microsoft Office **Word (2007-2010)**. For **Farsi texts**, use **B Nazanin** with a font size of **12**, for **Arabic texts** use **B badr** with a font size of **12** and for **English texts**, use **Garamond** with a font size of **11** (Bold).

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