

چکیده انگلیسی مقاله‌ها

## **A Comparative Comparison of the Mystical Khamriyas of Ibn al-Farid and Hakīm Nizārī Quhistānī**

**Reza Jalili\***

### **Abstract**

In this paper, based on a descriptive-analytical approach and a comparative (American) approach, it has been studied and compared the Similarities and differences of ibn al-Farid and Hakīm Nizārī Quhistānī's thoughts which was reflected in the form of mystical khamriyas. The results of this study show that these two poets know that the "wine of love" is the agent of purity of soul and human connection to God and they believe that the eternal wine of love is drunkenness and Soul Giver for Sufi. In their opinion, drinking wine for the mystic is lawful (Halal) and for Zahed, it is forbidden (Haram), because the quality of mystic and ascetic drunkenness is different in their view. In addition, Nizari has pointed to other issues that are less frequent in Ibn Farz's Divan. Hakīm Nizārī believes that drunkenness is the result of death from human adjectives or attributes. In his intellectual structure, the tavern and its inhabitants are sacred and revered, and the "wine" is introduced as Savior of man from hypocrisy. Thus, "drinkers" and "topers" are among piouses. On the whole, it must be said that mystical Khamriyas is multidimensional and there are social and political aspects to it, whereas Ibn Farid's mystical Khamriyas only contain an epistemological dimension.

**Keywords:** Ibn al-Farid, Nizārī, Khamriya, Wine, Tavern, Mysticism (Sufism).

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## **The Contrast between Persian and Talishi in Bilingual Education**

**Kiomars Khan Babazadeh\***

### **Abstract**

Teaching Persian language to learners with different mother tongue is one of the major educational challenges due to obstacles and problems. In this descriptive-analytic study, the text of some elementary school students who speak Talishi was analyzed and analyzed and through this study, it was found that the standard Persian language teaching to these students faces obstacles such as "native language interference", "Persian spoken interference" as well as "educational barriers and problems", including "resources" ", "Lack of time to train ", "lack of manpower "as well as" financial poverty "and lack of families". Such studies identified the root of many educational problems and it is possible to remove the barriers to learning with awareness. In other words, the results of this study are used to formulate educational resources, add students, awareness of responsible people of problems, combat cultural poverty, and providing advice to families.

**Keywords:** Language Learning, Educational Obstacles, Language Learning, Language Interaction, Bilingualism.

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## **A Comparative Study of the Theme of "Death" and "Resurrection" in the Poetry of Fereydoon Moshiri and John Dunn**

**1. Naser Maleki\*, 2. Pouya Gholam Alipour\*\***

### **Abstract**

Philosophers, scholars, and religious people have had different views on the issue of "death" and "life after death" in the past. Contemporary Iranian poet Fereydoon Moshiri, in a poem entitled "Why Do You Fear Death?", an adaptation of the English metaphysical poet John Donne, has expressed a particular passion for the subject of death and he called death a "sweet sleep". John Donne has also taken a positive view of death in his various works, especially in a poem called "Don't Be Proud of Death" and somehow dragged death from the throne of glory and thought of it as a "sweet sleep". He has been demanding death by paradox. This article aims to assess the similarities and differences between the poems of the two poets by examining the poetry of Fereydoon Moshiri and John Dunn, and by relying on the theory of direct relevance of the works and the subject of the French critics' adaptation of Dionýz Ďurišin and to find out how much Fereydoon Moshiri has been a metaphysical poet in describing death and to what extent has John Dunn adapted his view of himself and his community, and interfered with the content of poetry? The results of this study show that the paradox in Don's poetry stems from the unrest in his psyche, but Moshiri's paradox can be related to past literary traditions and the political and social conditions of Iran at that time.

**Keywords:** Comparative Literature, Adaptation, Fereydoon Moshiri, John Dunn, Death.

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## **A Study of Poems by Mastoureh Ardalan and Parvin Etesami and Comparing and Analyzing their Poetic Style**

**1. Abdollah Toloui Azar\*, 2. Mohi-ud-Din Amjadi\*\***

### **Abstract**

Parvin Etesami (1220-11265) and Mastoureh Ardalan (1285-1313) are classical poets of Persian language and literature which were completely dependent on the traditions of Persian poetry and it has made their distinctive and feminine voice don't reveal under the influence of these traditions. But, their brilliance in the field of poetic art, in an environment where most of the artistic manifestations predominate over the male genre, has created diversity and multiplicity in the field of Persian poetry and literature. Therefore, since both poets belong to a close political and social environment, the present article aims to study the linguistic, emotional and rhetorical features of these two poets and to express the similarities and differences between their literary creations by referring to the life and social environment of these two poets and examining their poetic elements, such as imagination, language, music and their poetic themes.

**Keywords:** Poetry, Language, Themes, Music, Imagination, Mastoureh Ardalan, Parvin Etesami.

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**A Comparative View of Women's Employment and  
its Consequences in Two Novels of "We Get Used to"  
by Zoya Pirzad and "Benat al-Riyadh" by Raja  
Abdullah al-Sane**

**1. Soodabeh Shafizadeh Bermi\*, 2. Seyyed Mehdi Nouri  
Keizaghani\*\*, 3. Hossein Mirzaei Nia\*\*\***

**Abstract**

Women and its related issues are among the topics that have been widely accepted by researchers in contemporary scientific and literary research. Many women, therefore, have tended to the literature, especially the novel, to express their ideas, concerns and challenges using their capacities. In this paper, we have dealt with the problem of women's employment in two Persian novels "We get used to" and "Benat al-Riyadh" in Arabic by using a descriptive-analytical and comparative approach and we've tried to analyze and explain the damages, concerns, suggestions, and solutions that these two authors have given in describing characters, events, and scenes. In an overview, by analyzing the two novels, it can be said that in both novels, women continue to suffer from sex discrimination in the workplace as well as presence and activity in the community and still, women's housekeeping is not seen as an eroding job, rather, it is seen as a low level practice in both societies, whilst the issue of women's employment in the Iranian society has financial and economic aspects, while it has an identity and social dimension among Saudi women.

**Keywords:** Women Employment, We get used to, Zoya Pirzad, Benat al-Riyadh, Raja Abdullah al-Sane.

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## **How to Translate the Cultural Element of "Material Culture" into Arabic to Persian Translations based on Newmark's Theoretical Framework**

**1. Fatemeh Kia Darbandsari\*, 2. Hamed Sedghi\*\***

### **Abstract**

Since countries and languages have been linked, "translation" has been a means of culture transmission. Newmark, contemporary theorists of translation studies, divides cultural elements into five categories and by suggesting 17 ways to translate these elements and he has tried to provide translators with more appropriate solutions. Therefore, in this descriptive-analytical research, the authors of the paper have tried to make it more relevant, highlighting the role of one of these cultural elements called the material culture element, relying on Newmark's theoretical framework. The results show that in the material culture element, the use of the "integrated" or Compound method is more common than other methods. But, unfortunately, the translators who examined their work in this study, in most cases they have only used the "transfer" method, which has led to some ambiguity and complexity in understanding some names. However, these translators have been able to translate the material culture element well by using other methods such as "localization", "cultural equivalent", "functional equivalent", "descriptive equivalent", "synonym", "change or replace" and "content analysis".

**Keywords:** Translation, Cultural Elements, Material Culture, Newmark.

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## **A Comparative Study of the Themes in Bushrá Bustānī and Jaleh Esfahani's Poetry**

**1. Ali Bagher Taheri Nia<sup>\*</sup>, 2. Aboul Hassan Amin Moghaddasi<sup>\*\*</sup>, 3. Hossein Elyasi<sup>\*\*\*</sup>**

### **Abstract**

This study examines comparatively poetry of Bushrá Bustānī and Jaleh Esfahani in both political and social dimensions. This study is based on a descriptive-analytic method and the findings suggest that the feminine spirit of these two contemporary poets and the similar political, social and cultural conditions of the two countries of contemporary Iran and Iraq have brought together the themes of the poetry of these two poets. The most important social themes shared between the two poets include protesting the poverty of society and combating the patriarchal tradition and trying to establish a complete system of relations between men and women. That dimension in Bushrá poetry has been more frequent and Jaleh's language on the subject of poverty is bitterer and more painful than the Iraqi poet. Also, the hatred of war, the humiliation of enemies, the patriotism, the emphasis on struggle, resistance and martyrdom for the homeland, and the condemnation and condemnation of intellectuals and statesmen who do not serve society. As well as the protest against dogmatism and intellectual fanaticism are the most important political foundations shared between the two poets.

**Keywords:** Bushrá Bustānī , Jaleh Esfahani, The theme, The political dimension, The social dimension.

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