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***Sociological Study of Literature in the Works of Zoya Pirzad from Lukacs, Goldman and Bakhtin Perspectives***

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***Abstract***

Sociology of literature, which undertakes the sociological analysis of literary works, is considered as a new science in the world. It is one of the newest interdisciplinary sciences introduced as one of the newest scopes with a wide range among the various fields of social science. It is also one of the most complex and pleasing fields of humanities with special characteristics. This article has tried to investigate the works of Zoya Pirzad, based on sociological analysis. Zoya Pirzad's writings focus on women's personalities and their issues, ranging from everyday life to their role in society. For narrator of her stories, she uses realistic components such as description and explanation of details, accurate reporting of conversations and visualization of facts including theories of Lukacs, Goldman and Bakhtin. The results showed that her works have a social and critical realist atmosphere and her writing style is a combination of modern and realistic style influenced by the school of realism. In her works, there are not only realist components, but also the components of other schools have been represented.

**Keywords:** sociology, Zoya Pirzad, George Lukacs, Lucin Goldman, Mikhail Bakhtin.

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***More Generous Than Soil***  
***(Brief overview of Tahereh Saffarzadeh's poetry book)***

**Samad Rahmani Khayyavi**

***Abstract***

Tahereh Saffarzadeh was born in 1936 in Sirjan. She learned to recite and memorize the Qur'an in the local school at the age of six and ended her primary and secondary education in Kerman. She composed her first poem, "Poor and winter", at the age of 13, which was written on the school's wall newspaper. She received a bachelor's degree in English language and literature from Shiraz University. It was during this period that she realized that this field of study is not practical for the present and future of Iranian students.

Shortly after her son's death, she went to England and then to the United States of America to continue her education. At the University of Iowa, she was accepted in the International Writers' Group and obtained MFA degree, which is a PhD-independent degree awarded to the undergraduate and graduate writers and artists who volunteer to teach at university in a literary or artistic field of study. Following acquisition of a special poetic language, and as a result of continuous study, she succeeded in new definitions and theories in the field of art, especially poetry. The first examples of such poems made her famous, respected among poets and writers of different countries of the world, and created mutual literary connections between her and poets and artists of other countries.

On her return to Iran in 1970, the authorities agreed to hire her at the National University (Shahid Beheshti). Dr. Tahereh Saffarzadeh is the founder of translation education as a science and

the organizer of the first workshop of "Practical Critique of Translation" in Iranian universities.

After the victory of the Islamic Revolution, her book "Principles and Foundations of Translation" was selected as a lesson book that was useful in understanding the theories and practical critique of translation, especially for students majoring in translation. This book was used in translation workshops and played an effective role in the Iranian translation scene. A few years later, a book on this field was published in England.

Tahereh Saffarzadeh also succeeded in introducing a new language and style of poetry due to her literary studies and research in the field of poetry which she named it "Resonance Poetry"; an intellectual whisper that, without worrying about weights and meters, triggers a movement in the reader's mind with clear metaphors.

Knowing the cultural gap of the Islamic Movement, at the beginning of this movement, with the help of well-known and committed Muslim writers, she established a center called the "Cultural Center of the Islamic Movement".

After the victory of the Islamic Revolution, Dr. Tahereh Saffarzadeh was selected by her colleagues at Shahid Beheshti University as the dean of the university and head of the faculty of literature.

At the age of 24, she published her first work, "Rahgozar Mahtab" (The Moonlight Passerby). Her second collection of poems, entitled "The Red Umbrella", was published in English in the United States of America by the International Department of Writers at the University of Iowa, School of Literature. Then, with the publication of the collection of poems of "Resonance in Delta", "Dam and Arms", "Fifth Journey", "Movement and Yesterday", etc., she composed a special songs for the music of the contemporary Iranian poetry. She wrote poems with religious and anti-western plots in the Iranian literature. Her poems seem frozen

at the beginning and they are devoid of softness for words, but for the person who contemplates on the words, they can be seen as the blossoms behind the spiritless words. Saffarzadeh wrote weightless poetry. She believes that insensitivity and vapidness of this period is the product of the false civilization of this century.

Commitment, conceptualism, thought-oriented and religious beliefs are the main components of her poetry. In addition to being a poet, she is proficient in writing, researching, teaching, and translating, as she has translated the Qur'an into the three living languages of the world. Another fact is that Saffarzadeh is known as the founder of the "Scientific Critique of Translation" and the author of the "Specialized Translation" theory in Iran. Meanwhile, Saffarzadeh's name has been registered as one of the initiators of "religious modern poetry" and also one of the founders of the Islamic Propaganda Organization's artistic field in the history of the literature of the Islamic Revolution of Iran.

Possessing literary knowledge and insight, familiarity with the millennial history of Persian literature, writings in the contemporary literature, complete mastery of English and familiarity with world literature have made Saffarzadeh popular in the minds and languages of literary society from the 1960s to the present. She has also gained the attention of the world literary and academic associations.

In the two collections of "Allegiance to Awakening" and "Meeting with the Morning", Saffarzadeh achieves an independent and coherent style of language and simplification. In turning the poet away from complexity and tendency to the natural tone of speech in this period, perhaps components such as the Islamic Revolution have been influential.

In a general sense, Saffarzadeh's poetry can be divided into three periods. Three periods that, although sometimes close to each other, are fundamentally different from each other. These differences are sometimes so obvious that it is felt that the poet is different.

The first period begins with her introduction as a poet with the book "The moonlight passerby" in 1962, and continues until the publication of the book "The Fifth Journey".

The second stage of her poetry often addresses the common people of the society. She wants to say words that are no longer complicated, but they convey a simple meaning.

In the third period, she reports on religious and moral concepts. But it should be added that her statement is significantly different from the previous period; he writes many poems with great care and obsession. She does not have any excitement or emotion, and she uses her former techniques in writing the poems.

Saffarzadeh becomes somewhat relaxed in the third period of her poetry, she does not have the restlessness of the first period. In the third period, she achieves a kind of calm, neither the restlessness of the first period nor the excitement and sensuality of the second period. During this time, she allows herself to be more rational than anything else. She deals with issues as they exist.

**Keywords:** Tahereh Saffarzadeh, poetry, Islam, Quran, religion, translation, transformation, modernism, revolution, rest, expertise

***The review influence of foreign poem on Dekhoda's  
«Remember the Dead Candle!»***

**Massud dahgan**

***Abstract***

Comparative literature is an academic field dealing with the literature of two or more different linguistic, cultural or nation groups. While most frequently practiced with works of different languages, comparative literature may also be performed on works of the same language if the works originate from different nations or cultures among which that language is spoken. Also included in the range of inquiry are comparisons of different types of art; for example, a relationship of poetry to other poems.

In This article, comparative literature is performed on Dekhoda's «Remember the Dead Candle» and Alfred de Musset's «Remember me». Some of the characteristics of Dekhoda's «Remember the Dead Candle!» subscribe with Alfred de Musset's «Remember me» and This article reviews the common characteristics of These two poems.

**Keywords:** Dekhoda, Alfred de Musset, comparative literature.

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***Praising of Work and Workers Groups in Parvin's  
Intellectual Thoughts***

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**Afsaneh Salmani\*\***

***Abstract***

Parvin is a speaker whose warmth, brilliance, and wealth of contents have paved the way for scholars to contemplate on her poetical divan and gain valuable insights into the depth of words and uncover the mystery of her verses and poems. Their fundamental and documentary research has tried to investigate one of the key issues of society, working and making effort, from Parvin's perspective. The results showed that in her intellectual discipline, working and making efforts are the essence of existence that flows in the whole world. Youth is the best period for working and making efforts, and those who do not work are resembled to flies that act as beggars before the table of blessing. Blaming of the fate and destiny is a sign of laziness and wrongdoing, and success is the result of endeavor. Parvin considers knowledge, efficacy and quality of work as the factors of success in work and believes that as long as a human being is alive and has power in the body, he is obliged to make efforts, and grievances and complaints about hardworking are not acceptable. Because God always offers blessing everywhere, and everyone benefits from it proportionate with her efforts. According to Parvin, opportunism is a kind of robbery and delay is a sign of laziness; because working and time are inseparable. She believes in prosperity of working and

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considers it as the cause of salvation, and respects workers. In her opinion, a hardworking person deserves to have treasure, thus endeavor is the best treasure. By composing Masnavi, fragments, allegories and poems, she has tried to show the value and benefits of working, and by forming working groups and using symbols and allegories in debates of the bird, ant, nightingale, spider and cat, she could persuade the reader to perceive the content and meaning.

**Keywords:** work, worker, effort, poetry, Parvin, thought



***Comparative Study of the Cryptographic Structure of  
"Jami's Salaman and Absal" with "Attar's Sheikh  
Sanaan and the Christian Girl" and "Rumi's the King  
and Maid"***

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**Zahra Sadat Geibi\*\***

***Abstract***

Cryptography and the use of code in narration are among the common methods of the writers for indirect conveying the message. In cryptographic texts, the text is meaningful both at the level of the appearance of the word and at the secondary level of signification. From this point of view, narratives that have a similar narrative structure will naturally have similarities at the level of meaning and signification. "Salaman and Absal", "Sheikh Sanaan and the Christian Girl" and "King and Maid" all have symbolic narratives, and we find many similarities by comparing the signification of these three stories. The story of Salaman and Absal is a narrative of the man's strange identity in the material world and his evolutionary path in the ascending and descending circular path. This circular movement is also seen in the story of Sheikh Sanaan and the King and the Maid. In all three stories, after virtual love of the seeker, he reaches the life of goodness and spiritual growth. The deterministic nature of this movement is represented in all three stories. In these stories, there is potential perfection at the beginning; however there

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is a veil between the right and the hero from old times, which is removed by passing through homes.

**Keywords:** Salaman and Absal, Sheikh Sanaan and the Christian Girl, the King and Maid, Jami, Attar, Rumi and Cryptographic structure

## *The basics of lyric comic*

**Rashid Asade**

### *Abstract*

Considering that in categorizations of literary genres, comic is considered as a kind of lyrical literature, in the actual study, the factors that led this kind of literature to be considered as a subset of lyrical literature are first examined; then language, the goals and forms of comic are analyzed as the main bases of this kind of literature. The most important questions that these researches answer them are: 1. Why is comic in categorizing literary types as the subset of lyrical literature? 2. How is the language of comic? 3. What are the purposes and the tools of comic?

The result is that comic, unlike most species of lyrical literature that reflects the personal emotions of the author of the work, expresses the emotions and social concerns of the author, and its main purpose is to attack painful matters in the public interest and reform the community. The language of comic is a common language and the images are ridiculous, and the function of time.

**Keywords:** Lyrical Literature, Literary Types, Comic, Comic Language, Comic Tools