

**Animosity towards Rostam and sympathy for Sohrab in order to  
highlight the discourse of the seventies**

**\*Azam Nikkhah Fardaghi**

Ph D Student, Persian Literature, Ferdowsi University of Mashhad, Mashhad,  
Iran

**\*\*Samira Bameshki**

Assistant Professor, Persian Literature, Ferdowsi University of Mashhad,  
Mashhad, Iran (Corresponding author)

Date of reception: 10/9/1400

Date of reception: 17/10/1400

**Abstract**

In addition to its various missions, literature is also responsible for social prophecy. The creators of literary works view social political context of their time and are influenced by them. Sometimes they are for and at times they are against the events that take place around them. They show and represent their standpoint in variety of ways using different elements in their works. Calling forth epic mythological characters in novels is one of the elements that help authors achieve their ends. Certain novelists depending on the favorable or unfavorable position they adopt, invite such characters not only to represent infra textual discourses but also to reinforce or weaken some dominant political social context discourses. The present article seeks to find the answer to this question that how and why the author of Sohrabkoshan calls the epic characters to his work? The results obtained by using the content analysis method show that the author brings the epic characters in his novel in order to weaken and marginalize the rival's discourse and hence highlight certain dominant discourse of his time. In other words, the author who is one of the activists in the social political context and is also a proponent of the dominant discourse by calling characters such as Sohrab and Rostam to his

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\* azam\_nikkhah@yahoo.com

\*\* sbameshki@yahoo.com

novel and by the transformation of their acts in the first place represent some intellectual foundations of discourses of his time, namely the discourses and type of approaches regarding women and the youth, and in the second place highlight the intellectual foundation of the discourse he had in mind that is reform, is accentuated to the point that he could marginalize rival's discourse.

**Keywords**

Rostam and Sohrab, foregrounding, marginalization, weakening, transformation.