

Utopia in works of fiction Daneshvar Simin

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Abstract: Utopia in start of the thinking path of human is double of and with human. Daneshvar Simin as an idealistic writer, always amidst his work and especially her works of fiction has expressed her utopian features and ideas. This thesis analyzes the thoughts of Utopia Simin Daneshvar with an emphasis on her works of fiction. After brief biography and literary works of this writer, the concept of utopia from the perspective of Western and Iranian intellectuals, who, like Plato, Aristotle and Iranian writer as al-Farabi, IbnSina and military poets Saadi, then the elements and features the ideal society from the perspective of Daneshvar will be analyzed. Finally, the biggest dream of writer is consisting of concepts, such as "peace, security, true love, eternity and love to God".

[Zahra Arian zad, Manoochehr Tashakkori. **Utopia in works of fiction Daneshvar Simin**. *N Y Sci J* 2015;8(9):20-24]. (ISSN: 1554-0200). <http://www.sciencepub.net/newyork>. 4

Keywords: Simin Daneshvar, Utopia, human, government, religion, justice.

Introduction

Utopia is said to be ideal society that its inhabitants live in the conditions of full and perfect. The idea of utopianism, first by Plato in "The Republic" was introduced. In this book the word "utopia" is mentioned, but the word "ideal town» or «utopia» for the first time in the book "ideal town = utopia » work of " Sir Tom Moore "was published. Thinking about an ideal society, has historical parallel to human life because every human being wants favorable conditions. This has led that authors add the idea on what they writing. Sometimes it is possible that talking about the utopia is the result of a protest of the situation in the community. With Studying of the works of fiction Daneshvar clearly we can find that she also is in search of an ideal society like any other human. The study, titled "Utopia in works of fiction from Simin Daneshvar" is in search of discovery idealistic ideas of this scholar in his stories. The author of the thesis because of the interest in the subject has been mentioned, the issue of "utopia" selects for the study, which are as follows: The first chapter contains an overview of research. In the second chapter we discuss biography of Daneshvar Simin and in the third chapter introduces briefly and describes stories and novels of Daneshvar Simin. Chapter IV, Utopia and describing it from the perspective of thinkers and philosophers of the East and West to be included. And the fifth chapter that is the main body of research, reviewing of aspects the ideal society in the work of Daneshvar encompasses the concepts such as human, religion, government, growth and development of knowledge and wisdom and justice.

Statement of the problem

Simin Daneshvar (1391-1300 Shiraz) is the first woman novelist and one of the most prominent

Iranian novelists (Of course she also works in the field of aesthetics has written and translated works). Her first book, a story collection called "Fire", includes sixteen short stories that the first and only publication marked in 1327 and was never reprinted. Birth Simin Daneshvar as a novelist has to be known, simultaneous with the release of her second story collection called "City of Paradise". In fact, in this collection of ten stories and especially stories "city like heaven, and face the house" can be the result of years of research and practice her to this issue. Mentioned series, first released in 1340, but the pinnacle of fame Daneshvaris the result of her first novel, "Soova Shoon" in 1348. Although the story collection " I say to whom Hello?", (1359) and " you ask migratory birds?" (1376) and also interconnected novels of "Wandering Island" (1372) and "wanderer camel driver "(1380) added on domain reputation. In fact, she is the first woman who took professionally fiction; However, before him people like, "Amina Pakravan" which she wrote in French, that had already started work of fiction, but in the form established, the first female writer was Simin Iranian Daneshvar. She began writing at a time that the presence of a woman as a writer was unusual, and in fact, the mission that Forough does in poetry, Daneshvar draws on the story. On the other hand, Simin Daneshvar was a contemporary during the life with the leaders of Persian literature and poetry and famous novelists and this is caused that she benefited them in writing. Among these writers who the Simon listed from them, Fatemeh Sayyah, Sadegh Hedayat, Jalal Al-e Ahmad (his wife) and also from their masters in other places like Forouzanfar, Bahar and Khanlari. She also admires Nima Yooshij for innovation and uniqueness in its style much and she also considered him as one of their own pattern.

Since so far comprehensive research about utopian ideas of Simin Daneshvar in her works of fiction didn't have been done, author decided that study in this case, to carry out. The word of utopia (utopia) for the first time in 1516 by Thomas Moore, in a book with the same title was used. However, earlier the same concept of this word in opinions of ancient Greek philosophers (Plato and Aristotle) was released. In Islamic philosophy as "utopia" is mentioned. Utopianism is the attachment to creating or fantasizing about a perfect social order. From the time of Plato to the present, many authors have designed the ideal plan of the society as well as many religious groups and social reformers in Europe tried to set up their ideal society.

Theories

- 1-theme of Simin Daneshvar, is an ideal theme.
2. Simin Daneshvar's works reflect the political and social conditions of her time.
3. works of Simin Daneshvar are a transferor of religious beliefs to future generations.
4. The work of a scholar is a kind book of history.

Methods

(A) type of research: study and taking notes and analyzing them according to available resources.

(B) Measurement and data collecting: library

(C) Data collection tools: books, receipt and databases

Background and History of Theme

In the case of Simin Daneshvar and her work has been conducted a lot of research. "Simin Daneshvar in his works mirror" by Simin Panahi's research, biography and criticism of her novels and finally thought of this novelist about the woman and his position is examined. "Four Cypress myth" is other work on the effects and assess the entries and mention of artistic and social views of people such as Simin Daneshvar, Jamal Zadeh, Sadeq Hedayat and Mohammad Faghani. "hesitation on Shahrzad's wandering postmodern" by J. Es'haghianis to mention vision and action of social classes in "Soova Shoon" feminist literature and criticism in the range of sociological wandering island and also the attitudes and norms of postmodern criticism in it. "Lady Al pen, Simin Daneshvar" of Gholamreza Emami is other work about life and times and memory of Daneshvar Simin. "controversial of role with painter in the works of Simin Daneshvar," is a book of Golshiri that is about critiqued Simin Daneshvar's works. "Manifestations of political literature today," in which it Mohammad Reza reviews full stories Simin. "Articles Collections of recognition and admiration art" is a book that contains various articles about works and ideas Simin Daneshvar, especially the role of women in her stories are

published. "Imaginary picture between the two parenthesis" of Miyaneh Akbari is on review of the book "City of Gardens" of Simin Daneshvar. "Conversation with Pervez Khanlari and Simin Daneshvar" is work of Naser Hariri, includes interviews with President Pervez Khanlari and Simin Daneshvar and critique of their stories. "On the island of confusion," Letter celebration of doctor with the efforts of Mr. Ali Dabashi, Director Journal of Bukhara in 1248 page discusses the stories, criticism, talks with Simin's father and this is a dignity source for research. As well as numerous articles on various aspects of Daneshvar Simin works is published, like "symptoms of feminist on the works of Daneshvar," of the doctor K. H. Lee and G. Salari. "The character of the heroine in the novel of the husband of the deer lady and Shoon" work of MK Khdvyy and Marzieh Shirvani, "the story of the transformation of the woman and the myth of language of novel to the novel of man and snake" work of Mohammad Ali Atashsoda. (Articles listed are a look at the works Simin feminist Daneshvar) and but other articles about the fictions of Daneshvar with the name of "Take another look at city like paradise," that is a critique of the book "City like Paradise" Simin Daneshvar of view formalist criticism, "the evolution of style and narrative point of view in the short story Simin Daneshvar," from doctor Bagher Sadri Nia and Abraham Hooman "Simin appearance literati" work from Timor Gholami, "Simin symbolism in the novels" of Hussein Ali Ghobadi and Ali Noori Khatun Bunny. Other articles are with different themes such as "utopia in Soo and Shoon" and an article about the idealism of "Soo and Shoon" by Zahra Dorri. "Soova Shoon themes analysis of in terms of literary school and social discourse" from Hussein Ali Ghobadi, "Simin is a post-modern Scheherazade," from doctor Hussein lasting, are including works that to clear parts of mental shadow of Daneshvar that others less likely pay attention it. In publications such as "useful Journal" in 1366 and "women's magazine" in 1381, there have been talks with Simin Daneshvar that these works make it smoother the way to achieve this goal. Thesis that are addressed to aspect of the narrative aspects of Daneshvar Simin include: "Checking the woman's face in the works Simin and Jalal Ahmad" from Miss Laleh Qhd Shady and "checking The style and criticism of prose works of contemporary four women writers, doctor Simin Daneshvar, Goli Taraghi, Shahrnoush Parsipour and Munira Ravanipour" work from Fariba Ghavami Far and "interpreting works of Simin Daneshvar relying on feminism" from Nasrin Falah and "The Simin scholar fiction" by Leila Joseph. Despite all this works so far, no comprehensive research on "Utopia in works of fiction Simin scholar" has taken place.

The definition of utopia and its features

One of the ancient human desires is to achieve the kind of life that makes her life associated with well-being and prosperity. "The idea of utopia" that part of human thought is that in the history, have explored ways to fulfill this wish. Ghaemi about what is utopia, says:

"Ideal city, utopia, monotheistic society is an ideal society which in it people live people in full and associated redemption. The concept of "utopia" has the extent and particular difficulty, so the theorists and authors of utopias have failed to reach a common definition of it, but the word utopia comes from the Greek word "Utopia" means a place that theorists makes it negative by adding rejection letter "o", good, or Nothingness or placeless the best place or according to Shaykh al-Ishraq, Suhrawardi "nowhere" means, as a definition, by the 'Thomas More' for a book that was published in 1516, was used. "(vertical, 291: 1386). Sunni Shah in his book "ideal city Nizami Ganjavi" defined utopia as: "ideal city or Utopia is city, an ideal and perfect community or state that its people don't have their history and away from any fear and comfort from the thought of death, are engaged in the work. Utopia is a ground land that its men have a certain place in city and this system is set by role of this city that it is made by human. ideal city, dream of returning to heaven when he was driven from there, but in the form of ideal city attributed to land urban that in human life is manifest. "In Islamic thought, the first time the word ideal city, by philosopher Abu Nasr Farabi as "utopia" was used. Since then, this name has not changed because the sage in his book other kinds of Medina (Medina essential, Bdalh, miserliness, dignity, etc.) has learned.

Elements and attributes of an ideal society of Simin Daneshvar

Ideal society was and is one of human wishes. A society that is said to be one of the ideals of man and is not a particular of a specific location and in fact any place in which the, of all people, with prosperity and happiness together, live in peace, where of oppression and corruption, not a trace. "Utopia is reflect the objective conditions of society, based on a criticism of the system, and is a benchmark for assessing the current situation and reveals its shortcomings and unjust." (Noble, 1381: 27). The ideal society of the Quran is one city that the prophets motivated to build it, and Quranic verses considered for utopia at least eight criteria:

A. legislation society that society individuals, all just follow the law and are equal before the law.

B: individuals are knowledgeable and aware of the law and their responsibilities and from darkness of ignorance to the light of knowledge to be reached.

C. people made their community and be refined as far as know their duty in front the right and to practice it.

D: a society in which it operates to famous and individuals encourage each other to it.

E; A society where individuals do not do denies and they also prohibited each other.

G: a society in which people from the chains of gold and force and guile and cunning are free.

H: a society in which is the labor and the dynamics, to redundant of colonialism and exploitation of the power of evil. (Bayat, 1382: 10)

The perfect man position in the ideal city from Daneshvar

Daneshvar also as one of the contemporary writers pays very perfect man and ideal in her story. She, the perfect man knows the ultimate cause of creation and says: "The perfect man is the ultimate cause of creation. In terms of when it is last creation, but as a thought, existed before the creation. Perfect Man in Himself reaches the absolute richness. Lives in God and God lives in him. "(Daneshvar, 1376: 123).

Daneshvar in her book "Wandering Island" make analogy man of view from "morad" to tree : "This tree is like all trees, has trunks and branches and leaves and fruit. Trunk of It is human body. Branches and leaves and fruits are human actions, a bird sit quiet on this tree, that is soul and is self-confident and pour of man. A sparrow restless constantly jumps from branch to branch to another. Fresh fruits ripe and unripe fruit tree knocks tip. This sparrow volatile is sensuality and is a human's lust. I wish that the big bird seated on the tree attracts view of sparrow and it flies toward big bird and rests in the shadow and finds relaxation". (Daneshvar, 1380: 268).

As well as familiarizing the people with to rights and obligations and solve any dispute and conflict in society is important. That this human obligation does and that is the foundation of civilization is claimed maintaining order in the community. The government is strong reference that this does human obligation and that is the foundation of civilization is maintaining order in the community that this does it. In ideal city of Daneshvar, the state and the state as the heart of a country has important. The government that Daneshvar is born in it, was a kingdom government that SAVAK was responsible of law enforcement. She in her fiction works criticized incompetence of the regime at the time, and newspapers are censored of facts and that the society is moving towards the West, and she wants an ideal society that the rulers and its people against oppressors, don't willing to captured. In " soo and shoon", She knows "Joseph" as an example of an

ideal ruler that is "the Lord" is rustic, "tropical". "Joseph" is not only think about eating his subjects but also to think about building schools, mosques, baths and sick for their home and in front of foreign troops, he defends them and with solidarity and friendship talks with them and he loves subjects, ideal Government of the Daneshvar In "in Soova Shoon" with the rule "Joseph" is drawn; Not only its ruler, is responsible for order and security but as the link between ideal population and as a lever to help and meet the needs of others and establishing calm and ideal society. Criticism of the incompetence of the government, as mentioned at the beginning of this section, the government is institution that is responsible the fate of the country and its society. According to the Farabi views of the government and the government is happy that : "Axis of decision-making in the political system is Government leader that chooses the final decision, and anything that is related to the collective and human happiness (Public Policy) and puts within the scope of the powers of government and leader of the political system and State by enacting laws can lead society to luck and happiness, and sometimes it could be in decline and collapse and the duty of citizens is to obey of virtuous rulers and good leaders but they must not obey of astray, vile and criminal leaders".

Place of wisdom and knowledge from the perspective of Daneshvar

According to Daneshvar life that was quoted at the beginning of this article, should be said that she when arriving to the society during his life in the pursuit of knowledge, attempted and she also began writing and working as a professor at Tehran University transferred her reserves to others. Series of Daneshvar's writings, including novels, fiction works, translations and short stories for magazines, all are indicative thinking, reflection and an invitation to the knowledge from Him. Daneshvar, gaining knowledge on everything else would rather and this can be well understood from a trip to America. She spent two years for gaining knowledge, Jalal Al Ahmad was away her husband, and this shows that science and knowledge at sight of Daneshvar, how much have great value. In addition, she applauds the wisdom and in this regard she said, "The major, is what in head of man from wisdom and intelligence" (Daneshvar, 61: 1380).

Education due to the presence of reason and science

Education is pushing people towards human values, so they understand those values, accept and apply them. Education or training consists of: "entrust Facts to others, but it is something useful, facts that come to work, and then comes into the field of education to create change in the novice. Means

underlying cause, which is to work to develop and nurture means blossoming of their ability and to the innate abilities and natural talents; So make enable him do things and increase the circle of abilities. Plato believed that a good education is that the "the soul and body of all beauty and perfection that they have the ability to accept, enjoy it. Plato knows happiness and prosperity of ideal society lies in having rule that be a wise and fair rule and this also depends on the training.

Position and value of justice in ideal social of Daneshvar

Justice as one of the most important values from society at Simin Daneshvar was not away, about justice she says, "I know that all human beings are human happiness at this same time in this case: In fair distribution of wealth, prosperity relative, health, education and freedom of emphasis on freedom "(Dabashi, 1014: 1383). Justice as one of the most important values from society at Simin Daneshvar's view was not away, about justice she says, "I know that human happiness of all human beings are at this that be same in this case: In fair distribution of wealth, prosperity relative, health, education and freedom of emphasis on freedom "(Dabashi, 1014: 1383).

The ideal city that Daneshvar drawn in her works, is based justice, she was searched of gender equality that she also points to it in above text: Fair distribution of freedom and she also from class society, discrimination and injustice sharply criticized out, calling for a fair distribution of wealth, relative prosperity, health and education. Daneshvar puts position and the value of " justice" at the height that so she knows basis of bliss and happiness on justice. In an article entitled "The relationship between justice and happiness from the perspective of Aristotle," according to Aristotle wrote that: "Aristotle known the way of reaching happiness with observing of moderation and mediocrity, because every mod has a certain level that less or more of that level is vices and itself this level is virtue. (Spring race and absolute Shamsuddin, 14: 1391). Criticism from class society of the utopia is in the light of justice, what refers to freedom, security, a healthy economy like it is from attributes of ideal conditions. A society in which all people to be safe, all are equal, all are free and economically equal. Ideal society with class society in terms of educational, cultural, educational and economic terms or In terms of freedom is in conflict. In a society where is JUSTICE ORIENTED, any kind of class struggle there is not, especially a conflict in terms of financial and economic class. Daneshvar in community JUSTICE ORIENTED Armani with making class of society strongly is opposed, in a

story of “burned fire” with name of “tears” the narrator tells about life of her colleges that was leaving the her notebook in library, she reads about her life of notebook.

Conclusion

Ideal city and the ideal society, one of the themes have been hidden behind the idea of Daneshvar and as a result have developed these ideas in her stories. This idealism is in fact protest against the political and social conditions of her time. With careful study of her fiction works can be found many historical events and fiction works Daneshvar, in fact, represent part of the history of our country. In addition to the historical events of the country, to the customs and culture of Iran, has many referring. She knows justice as the founder of the society, and knows human as noblest of all creatures and human have the power to do the most difficult things. On the other hand, society plays the most important role in her ideal, knows government and religion as a source of peace and eternal happiness, considers the way out from ignorance, grow and expand knowledge and intellect. She strongly is opposition with patriarchal, prejudices, discrimination and injustice, class of society, censorship, Westernization and incompetence of the government, and knows the female as the alchemist element. She stressed that was not never affected Jalal Al Ahmad, but with study of fiction works of him, contrary of this speak would be well received. She cites in her fiction from the ideal elements of Jalal Al Ahmad too, and it can be received based on the book “The struggle in despair “investigate ideal ideas Jalal Al Ahmad,” from doctor Mohammad Reza Kamali. In addition in other where she acknowledges the failure for being policy, which opposite of this can found with the careful of works like “wandering and Sareban island Sargardan”. (ALAHMAD, in the presence of visible wrote I kissed policy and I go away it from year 1320). In total fiction works Daneshvar are a bridge

for the transfer of religion, tradition and history, and getting them to future generations. It should be noted that the ideal sighted intellectuals always have leadership characteristics and always try to lead their society to advance the noble ideals.

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