

The Utopia of Farzaneh Khojandi's Poems

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Abstract: Utopia is the Ideal society that has been a wish since old times. Utopia is analyzed in different aspects, and there are various definitions of that. As an example, a mystic have a nostalgic look at it. Based on this view, the present article has had a brief look at utopia in the beginning, and has analyzed some samples of Farzaneh Khojandi's utopias through introducing Tajik literature and Khojandi's poem collections.

[SOHEILA HOSSEINI, AHMAD MANSOURIRAZI, AYYUB MANSOURI. **The Utopia of Farzaneh Khojandi's Poems.** *Rep Opinion* 2012;4(6):33-36]. (ISSN: 1553-9873). <http://www.sciencepub.net/report>. 3

Key words: Utopia, Ideal Society, Shar-e-Behesht-e-Aghoosh (translated as "Paradise City, My Embrace")

1. Introduction

O'topiya is a Greek word, which is composed of two parts; O' means "nothing" and "topiya" means "a place that is nowhere anywhere "nowhereland" in general (Epshtein Mikhail. 1988). Utopia or O'topiya dates back to the second millennium BC. The land of Utopia is the exact place of nowhere land, and it is found nowhere in this world. The character of Utopia is an eternal passenger who is out of place and time. This land of nowhere land is similar to Sohrevardi in the world of ideas. Nowhere land is a special space whose nature unfolds to it. Only through a sudden separation from the geographical world, one can achieve this land (Williams, Nicholas.1990).

While analyzing Utopia among the poets, the writer made familiar with one of the most significant characters of Tajik literature, Farzaneh Khojandi. The present article, studies some samples of Farzaneh Khojandi's poems in which the themes of her imaginative world is appeared, and indicates, the themes that have been formed in her mind in different ways and resulted in creating of meanings.

1.1. Statement of the Problem:

Since in Tajik literature, paying attention to thoughts including national theme is frequently significant, and since Farzaneh Khojandi is among the poets, whose poems are influenced by social-political situations; in the present article, the writer is going to answer the question that asks the specifications of Utopia. Moreover, it asks about the relation between Farzaneh Khojandi and Utopia in her poems. Finally, it asks about the extent to which Farzaneh is able to go along her ideas with modern opinions of literature in Iran and around the world.

2. Material and methods:

The present study is a kind of library research. The previous articles have aided us to carry out the recent study.

1.2. Review of the Related Literature

Many books and articles have been written on Utopia and the dominant notions. Utopia has been explained thoroughly in Iranian and European encyclopedias and dictionaries. One of these dictionaries is that of Hasan Anooshe. It also should be mentioned that one of the oldest works that is written on Utopia with a philosophical look is the book of Politeia written by Plato. Every poet and writer has studied this issue so far, and has considered some imaginations in their wishes for Utopia. "Pir-e-Ganje dar Jostejoy-e-Na Koja Abad" or "The old of Ganje in looking for the nowhere and" is a valuable book written by Abdulhossein Zarinkoob that studies the issue of Utopia in the poems of Nizami Ganjavi critically. Hojatollah Asir's work, Arman Shahr dar Andishey-e-Irani or "Utopia in an Iranian's opinion" is another work that reviews the history of utopia. A collection of many articles have been written under the titles of Nima's Utopia, Sepehri's Utopia, Forough's Utopia, and Parvin's Utopia by critic researchers, in newspapers and journals. Among the valuable articles, "Adabiat va Armanshahr Translated as Literature and Utopia" a work of Amir Ahmad Aryan that has been published in Shargh newspaper, on Saturday, 11th of Dey, 1390 (Iranian Calendar, Sunday, 1st of January, 2012), is the recent article for introducing Utopia.

2.2. The Components of Research

The components of the research are broken into three major parts. Based on the issue, Utopia and critics' thoughts about the word, is going to be briefly discussed in the first part. Then, in the second part, Tajik literature, and Farzaneh Khojandi, Tajik modern poet is going to be introduced. Finally, in the ending part, some frequent samples of her Utopias are going to be analyzed. It also should be mentioned that, among Farzaneh's poem collections, there are only two collections (unending grief and ancestry message that

have been translated into Persian and the other collections are translated by the author. Since, the human community was created; the human being sought Utopia, and imagined it as the Heaven. A place where no grief, and pain were found. The oldest work written on lost Heaven of this world is Gilgamesh Epic. Utopia or the nowhere land, is an imaginative land where the residents live together with full redemption. The first philosopher who fixed the utopian ideas on rational argument was "Plato," the Greek philosopher, (427-347 B.C.). He founds the utopian society by stating the meaning of justice in looking for true justice in his book, *Politeia*. The term, Utopia is derived from the book of Thomas Moore, English writer and philosopher of 15th and 16th century AD. We are faced with philosophers, mystics, and poets' made Utopias in Iran culture and literature. Panegyrist poets such as Onsori, Farrokhi Systani, Manoochehri, Anvari, Amir Moezi, etc have illustrated a Utopia in their panegyrics. They picture the utopian kingdom with an imaginative land. The utopian king is a people person, generous and brave king. People are healthy and they have long longevities. They are lucky and fortunate in there (Anoosheh, Hasan, 1999, p.34). In Sheikh Shahabuddin Suhrawardi's works, Utopia has been introduced by nowhere land, and the eighth world. We also face with such images in the contemporary literature. The first book of Abdulhossein Sanaati Zadeh Kermani, "Maniacs Assembly" is the first utopian novel in Persian literature (Shadurski, Maxim I. (2007)). Some poems have illustrated Utopia according to their own understandings in the range of contemporary poem. For example, the "Goftegoo", translated as "dialogue" poem from the collection of "The Ending of Shahnameh" by Akhavan Sales is a report of a society where the inhabitants reach to their wishes and dreams easily. Forough Farrokhzad's "Someone who is Like No One" and Sepehri's "Beyond Seas," are two samples in which the poets talk about a society where blessing, prosperity, and equality substitute for injustice, oppression, and evil. As an example, Forough Farrokhzad talks about her utopian society in "Someone who is Like No One":

*I had a dream,
someone will come.
I had a dream,
someone is coming- for sure.
I had a dream about a red star;
Someone else,
Someone better;
Someone who is like no one! (Farrokhzad, Forough;
1991; 80-88)*
*Sepehri's "Beyond Seas" or "Never land" is some types
of Utopia:
Beyond the seas, there is a town
In which windows open to manifestation*

The rooftops quarter pigeons that look at the jets of human intelligence. In social romanticism notions, a poet believes that her poems are equal to seeking purity and innocence. This tendency made them fond of revolutions, and redeemer movements (*Hopkins Johns*. 2005). The utopian world of social romanticism is presented by the name of the world of wishes. A set of wishes is effective both directly and indirectly in building their utopian society. Moreover, term of Utopia is highly famous in Russian literature with Engels's socialist scientific opinions. He has always sought reform movements, and the most concern has been creating emotional ties between him and people. Utopia and its meaning have been realized in Tajik Soviet literature, and is inspired by the literature of Soviet Socialist society. This notion is high in Sadreddin Eini (1878-1954) and Mir Saied Mir Shekar (1912-1993). Mir Saied Mir Shekar knows these times as the success times. There are two completely different opinions among various definitions and interpretations of Utopia. One opinion is stated by Northrop Frye. He believes that Utopia is an ideal and perfect country where the foundation is not only strong, but also it denotes freedom and prosperous to the residents. On the other hand, some critics believe that the logic of Utopia is matched with spiritual perfection of a man, not on the material life. Judith Shklar believes that Utopia has always been an image and an analogy of pinnacle of human's intellectual. This term has neither historically, nor geographically existed, and this term exists between "what has to be" and "what will be" intellectually, and aesthetically. Farzaneh Khojandi, the modern poet affecting by Utopias of Iranian contemporary poets, has composed Utopias with different themes. The author introduces the poet before analyzing her poems. Farzaneh Khojandi was born under the real name of Inoyat Hojiev in 1964 (1342, Iranian calendar). Her parents were scholars. She took the advantage from unsparing guides of her parents besides her natural talent. Farzaneh got familiar with Russian literature with the help of her scholar mother, and studied the works of Russian writers and poets, to be inspired by their notions in her poems. She is one of the most gifted contemporary poets in Tajikistan. Her presence in the first decade of 1980 in poetry field is a great revolution in Tajik contemporary poetry. Farzaneh states her special worldview in her poems. She is the poet who states her organized ideas in the poem collections. She describes a Utopia in her poems among the diversity of notions and applicable themes that include all the mental concerns. Expressing the disappointments, she promises the reader to reach this bliss, by considering the nature and searching for a higher and superior world. She seeks real Utopia, a land free from any anger and aggression. She looks for a transcendental man to reach to bliss and happiness. Sometimes, she describes

the utopian character with features rich in Quran mythology. In the imagination workshop, the eminent utopian character is combined with spiritual evolution:

*Who has saved faith and love?
From the beginning of creation until today
The one whose breath smells is the surprise of Jesus
The one who's the miracle of his hand is a loan of the
Moses
The one whose voice behind the curtain is the scene
unseen song (unending grief, 31)*

Farzaneh cries Akhavan Sales's "the story of the city Sangestan" in "from the blindfolded city to the beloved city." In the beginning, she talks about people who have no idea of culture, communication, who do not have the literacy to see, to feel, and to fall in love. The poet is looking for the knower of secret or as Akhavan believes the prince who sets these people free. Let's take a look at Farzaneh's interpretations about the city full of darkness:

*Where is the house of that famous fortune-teller?
(Unending grief, 139)*

The fortune-tellers deal with filths in this city: bones of dead, the spirit of night, the comet, the soil of grave, the ghost of angels. In this city, nobody asks the address of the heavenly partner. The poet looks for a clean nature among the impurities, to rescue people catching up in magic. In order to do that she should find her way to the beloved city with the assistance of the heavenly partner and with a provision of faith and hope. To reach the utopian home of beloved, she suggests that:

*The tunnel should be caved to reach the flower, love,
and faith
The tunnel should be caved to reach God's grace
O' mystical Sun, reveal on the resigned notion of us
(unending grief, 141)*

The unity of existence is understandable in the land of ideas. This notion creates a lot of solidarity among men, plants, and animals.

*A vehicle comes from the city of mythology
A vehicle full of lily and leaves of tulip
A vehicle from the one-billion year road*

In the poem of "Paradise City, My Embrace," Farzaneh describes her land first, and then her land turns into a utopian land and in this land:

*In the dawn, the magic light slips
From the shoulders of fruit flowers*

*The green eyes of the river, shines to me who am drunk
with mirth
Sun seeps dissolved gold from the drops of heaps
Every morning, my city immerses in the golden water*

In this magical city, in the heart of which the sea flows, and the majestic mountain is the supporter, Farzaneh hopes to:

*I wish everywhere of my city becomes the light land with
love
And the sun shines in the eyes of beholders
I wish every future is denoted a unique bliss
Immersing in flower, every morning gets full of flowers
In the heart, sea flows, the sea is the vein for it
The supporter is the mountain, the city of paradise, my
embrace*

Sometimes, she makes the reader thinking by asking some questions. Where is the one, who cleans the people hearts from pains, the one, whose position is beyond the horizons?

*He is everyone's confidence:
Tell me, who's this mirth-raced man
The one, who unties the Sun's hands and feet*

In the free verse "God's smile", Farzaneh starts the poem by the term of the auspicious-message herald, and addresses the herald by using such words as friend, the peak, the carrier of the sky, the green garden of surge, and asks him to enter the light to everyone's life, and brings a news from that unmarked dear:

*Bring verse-verse, of that dear's green voice
To our field of blasphemy
Denote pure essence, mercifully
To the orphan standing behind the window
With a sea-like look*

She knows that some people are waiting for someone to come and support them: someone from the land of light to transmit their screeds to the people of Earth with the power of thought and deep tolerance. By the help of a great character, Farzaneh goes to a place where materials fade, and the ugliness of this world, becomes beautiful and pleasant. The mystic person takes Farzaneh to a place, where is neither in the sky, nor on the ground. However, it is everywhere. In the world of ideas, everything is luminous, and has a color of fact. In this magic territory, everything finds spiritual reality. In this place that is full of mysticism and spirituality:

*And it takes me to the luminous remote area
To the peak, where there's a Farhad*

To the place, where crow is called insane

Farzaneh hates routines, and looks for immortality. The world is not foggy in her idea. She is not disappointed with the man, and believes that the God's force of hope is attached with the future bright horizon. Through some allegories from the generosity of nature such as: the sun who denotes its light, the perfume who denotes its smell, the night who denotes its light, reminds the reader to the philosophy of human creation, and reminds you the main mission of the man.

*If your mission is to spread the goodness
Wear the Sun's stigma with a turban
Nobody took the position of human being from you
Continue to this deserve mission*

3. Conclusion

Among various definitions and interpretations of Utopia, some have found it an ideal and perfect land, whose inhabitants live happily. On the other hand, some critics believe that the basis of Utopia is consistent with men's spiritual perfection. They believe that the term neither historically, nor geographically has been existed, and it is only a term that answers, "What has to be," and "what will be." There are different types of both notions, among Farzaneh's different notions. It implies that the poet has both imagined Utopia as an imaginative land, the aim of which is helping the human being to reach spiritual perfection and the inhabitants live in freedom, moreover, she aimed at answering the questions that are

raised by the reader. What does a man do in Utopia, and what are the characteristics of this land?

Acknowledgement:

Foundation item: The National "973" of China (No.: 2002C410800-07) and The National "973" of China (No.: 2002CB412302). Authors are grateful to the Department of Science, Government of China for financial support to carry out this work.

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5/5/2012