

## Love breeze in poem of female poets from Rabae Qzdary to Simin Behbehani

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### Abstract:

*About a thousand years ago, Rabae was as a woman, fell in love and was deprived of her beloved. At that time love was exclusivity for men, and women do not have allowed expressing their interest to the opposite sex. But Bent Kaa'b, expressed her love boldly that was suppressed out by his brother prejudices. In the sixth century Mahasti openly expressed your love and your lover can be described in different formats. In those days, women situation did not change if a woman expresses her love, she was addressed the brothels. Until then, the beloved in lyric poet's poem had manifested in the form of women, and poet men described, their lover or praisers. In the eighth century, coinciding with the Hafez, Jahan Malek Khatun broke these taboos and praised her beloved in her sonnets. After centuries during the period of constitutionalism, Almtaj spoke the lack of love in the lives of Iranian women. After her, Parvin also failed in love, to followed advice on, but due to social changes after the Constitutional Revolution Simin Behbehani and Forough created wondrous changes female poetry.*

**Key words:** love, Rabia Qzdary, Mahasti, Malek Jahan Khatoon, Aalam Taj, Parvin, Forough, Simin Behbehani.

## **Introduction**

Widespread geography of Persian speakers during history was trained great men in the fields of art and thoughts. The richness of this culture shows the capacity of its trained elite, which only in the literary domain can mention tens of big famous characters who have lived in a millennium and this chain has continued until our millennium. But we see from the cultural and sociological perspective women situation in the history that were different situation from what men living in it. This difference arises from discrimination of inadmissibility that during the history were attributed to women consistently. But despite this sexual discriminatory approach both in the distant past and in modern times we saw shining of some the famous women among them. Especially in the field of Persian literature during a proud literary history of Iran, women did not have worthy place and if rarely remembered people like Rabia Balkhi, Mahasti Ganjavi and Jahan Malk Khatun but there was not clear registered biographies of them, and not considered remainder poems of them from aspect of quality and quantity terms. Perhaps the reason is that composing poem and doing literary work for women has been considered a form of fornication.

But with all these adversities that have been made in women's rights, they understand the laws governing the society and they were diligent for giving awareness to people from their rights.

Because there is a mutual relationship between the literature and social conditions, and two factors are involved in the emergence and direction of poetic flow the first is out of text and other factors inter textual. Then a scholar or an artist cannot ignore these factors.

Rabia Qzdary speaks frankly about love that's earthly and divine. Love at that time, its expression for women was impossible even after a thousand years of that period is still

takes place disagreement about love expression and women's interest in the opposite sex. Mahasti Ganjavi is other woman poet discussed in this article was known after Hakim Omar Khayyam the second Persian composer of quatrains. A woman who was the founder of a new style named chaos city in Persian literature in which she deals with investigation of various professions.

Jahan Malek Khatun was woman poet in the eighth century, she had lived in the era of Hafez and Obeid Zakani, who adored poetry and in her lyrics was described the events of that time and criticize as well as praise their kings.

Almtaj Ghaem Maghami was a poet who has reflected tragedies and hardships of his personal life in her odes in the beauty form. Parvin Etesami (star of carousel) , a very capable poet who lost her love and expressed her thoughts by mystical streak in her poetry.

Parvin was pioneer and champion women in her highly emotional poems and debate. In modern times, Forogh has considered the issues explicitly, especially when your time's ruling patriarchy was contrary to everything, but Simin Behbehani has awarded own people about facts and self surrounding issues. Alamtaj, Forogh and Simin decided that eliminated the atmosphere and moved through abstract free.

## **The position of women poets in Persian poetry**

Owners of valid biographies such as Lebab Alalbab 'Awfi have noted that Rabia girl of Ka'b Qzdary was the first woman poet who has composed Persian poetry.

Rabia was contemporary Samanid Empire and Rudaki took steps through Persian poetry when Ferdowsi has not known as great poet.

'Awfi Says: "Ka'b girl! Although she was a woman but to grace the laugh at men world, Persian both the field and the

governor both express, in order to be able Arabic and Persian poetry extremely skilled. "(Kshavrzsdr, 1334: 33).

Rabia is the first poet of Persian language specified by artist, she made macaronic format.

### **A place of love in poetry woman**

"Beloved was creature who has heavy-handed and brutal sadism and lover has Masochism disease. Beloved bothers and love was human who enjoys hurting beloved! Psychological analysis of Persian poetry lovers is seen, as well as their character. Beloved interesting psychological study of beloved was interesting issue and can be investigated from this point of view. "(Kadkani, 1318: 23-24).

### **Rabia Balkhi**

In the poems of Rabia Qzdary, love is pure, realistic, clear and selfless. This poet speaks of his beloved with a rare sense of enthusiasm.

Wind, send my message to mistress  
Tell him to take heart and soul together

Poet complains from her beloved separation in this line, and demanded that her beloved along with her heart and life that he stolen. As well as she write about oppression of beloved to lover and said:

Thus, we can say that these poems of "Ka'b's girl," taken from her personal experiences that shows her heartache Bektash who was servant of his brother.

### **Mahasti**

Mahasti Ganjavi was one of the women who could protect from partly historical, social and cultural suppression rights of women. In her poems spoke about all the things that men

hadn't dared to speak about them and sometimes she moved even beyond this. Look of a woman in much of her work is clearly her rebellion against conventional social and moral agreements is laudable Problem that is not acceptable for many people of our country from research and literature.

In the following quatrain, poet by phonotactics showed her ability to everyone by composing poetry and has described her beloved eyes with her skills.

My eye, when with myself eyes see your eyes  
No your eyes, sleep of eyes, the eye was kidnapped

Mahasti in these lines speaks about her beloved very beautiful and of she said to the reader of her poems, that if you allowed love in your life way you think Soliman-like kingdom.

### **Jahan Malek Khatun:**

Prince Jahan Malek Khatun like Saadi composed sonnets; she lived like Hafez and she has described your sweetheart romantically. Reader of her poems dealt with eloquent and clear and fluent poems and in her poem are simple unlike her contemporary poet. In addition to having devotion to Saadi, in her poetical works are some sonnet that reveals also her relationship with the Hafez. Alas, Jahan remained unknown but gifted and talented and nobody realize her skills. Jahan has composed for love as follow:

I really do not care for sad love  
Alternatives to pain I ask God for me  
I was wandering in your love  
I am distraught hair like you I am disheveled

In the above lines, Jahan groans of pain and love, regardless of your heart she speaks about her lover. In the preferred poet writes of love.

Love is from eternity to eternity  
Love is the mirror world view

You want my dormitory Joiner  
Hundreds of people on their return  
In him all the good and bad  
Make recommendations to me.

Jahan Malek Khatun in this ballad meter speaks about love to God. Love that exists eternally in the hearts of humans. The love of God, to the God behind the dispenses and there is no news about self. Lover drowned in love and just thinking about patcher.

### **Parvin Etesmai:**

Parvin's Etesami was dear lady of Iranian poetry, if she was not a "phenomenon" in Iranian poetry, she is certainly a phenomenon in women's poetry that is blessed and privileged. We know women are different causes and factors in the areas of science, literature, or rather stay behind were postponed.

They knew women as the second sex and she was served for "man". She married in childhood years and under the tutelage and domination of man, and they did not let her to study. Parvin poetry is very mature and calm point of thought and meaning view, as if thought of casting mighty result of your contemplation of the human and moral issues and social aspects of life and brought to the pen. Without a doubt, she is benefiting from the source of the thoughts of her predecessors, but not her speech accepted the colors of imitation and reputation, but also in thought of and diction of its originality. (Yusufi, 414)

### **Alamtaj:**

Alamtaj knows love as water of life and a source of life and says we cannot live without love.

A dead heart, love is water of life  
If you want to live, live

without love may be live, but  
Without Hope of love, you not live.  
(Ghaem Maghami, 1374: 46)

Zhaleh naturally appear personal experiences in her poems and speaks the lack of love in her marital life. Pejman Bakhtiari who was the poet's son speaks in the introduction his mother poetical works about lack of love and her wish to love and not to compensate for the deprivation deprived of speaks about." (Karami, 1374: 9).

Poet in her lines speaks about pure love and talking away from cravings.

I'd pure love and I want to love  
Say, where is the time to go looking for him  
(Ibid: 136)

Zhaleh likens love to bright morning beautifully and Joiner of lover as noon of joiner.

Love the morning, afternoon and evening Joiner nothing  
If this is a joke, sacrifice come to Rome  
(Ibid: 150)

"Love in Almtaj was so strong that her love for the nature lover finds. That's love." (Karami, 1374: 9)

I fall in love, regret  
Without love, my life was ruined  
At heart there was of the cinders of dreams  
Which is also the tears of sorrow were black  
(Forough Farokhzad, Poetical Works 1374: 154)

Jalali in eternal life and staying at the peak writes:

"Finally, Forough by entering high school was interested to read poetry and began writing came her moments because of his father interest in poetry and literature. Even in writing prose , she was also successful. At this time Forough fell in love at the age of 16-year-old. Her beloved was 15 years older than her. (Jalali, 1372: 15).

Forough in seeking of love, the love that never gave her in parents' home by his father, she was not in love with Parviz Shapur. Although they had difference of opinion as 15 years.

But she wanted in the start of her youth, joy from love and tastes it and not thinks about ending.

Tonight from sky of your eyes falling star on the my poetry  
In winter, plain of papers my paws sows sparks  
Yes, the beginning of love although the ending is invisible, ...  
(Farrukhzad, 1371: 70-41)

Forough in search of love writes:

Again, somebody fall in love Again eye stared me  
Still in the throes of a battle my love was overpowered on a  
cold heart  
I'd love from her purity to sacrifice own existence  
He wants me fiery body to burn in it, her anxiety  
(Ibid: 75)

Farrukhzad speaks from refinement of love and pure love, but in return you get a cold heart that only wants her fiery body.

She goes on to say:

Swear to God, I was happy bud, the love come and separate  
me from Branch.

I was the flame alas, that my lips did not reach to that the lips  
(Farrukhzad, 1371: 82).

Here, the poet speaks from the universality of love can be eternal and divine love as the Hafez believed love hidden in the curtains that "the kingdom is the shrine setter and chastity."

In following the Forough as Almtaj says that love is good and love fantasy is better than beloved fantasy.

If I've run towards you  
To love, not love thee Joiner  
The darkness night without light  
Love imagination is better than your imagination  
(Farrukhzad, 1371: 232).



## Simin Behbehani

Shmisa in the course of poems in Persian poetry makes meaning sonnets. "To speak with women and making love and the story of young and loving and descriptions of women" (Shamisa, 11: 1369). To date there is a lot of considerable debate and controversy about sex of lover in the sonnet of composer of lyric. Dabashi says about women poet; I think that Simin is the first woman poet by creating fundamental change in the form and manner and lyric sense has stepped. In love sonnets of Behbehani, men are the subject of love, he gives new life to men. Men who for centuries have occurred in the role of lover in the lyrics, come to the form beloved. "(Dabashi, 195: 1383)

The star sleep and lye to rest, Come  
Wine of light follow to vessels of night Come  
I think that people steps, you are  
My heart goes out of my chest of so beating, come  
The hope of heartbroken Simin you are  
You do not want me more disappointed, Come  
(Behbehani, 15: 1368)

## Conclusion

After reading the works of poets, writers, social attitudes and their beliefs in different periods of literary one by one to love, be investigated. That of love, Rabia, Almtaj, Forough and Simin Behbehani composed poem and spoke frankly very in their feminine poetry by their personal life experience.

Almtaj, Parvin and Forough were married to men who had nothing to do with them. Age and cultural differences between them caused their separation. Both poets were as scapegoat's policies of fathers that have led to fruitless married life. They not tasted the joys of love and in its yearning his ended their life. Lady Almtaj and Forough had many points in common. Even in having one child and isolation from them.

Both in the absence and separation from their children are whining.

These poets for being a woman, they are not daring to express love in their poems but in terms of social, cultural and sometimes explicitly spoke of love and that is why the themes of poems very close to each other. Almtaj and Forough and Simin with unique audacity pay to feminist ideas. Lady Forough and Zhaleh can be considered the most feminine Persian poet although Parvin under the influence of the women in society of her era as well, feel and understand and know their problems. So even though time goes on and society becomes more advanced women have more rights and today we are witnessed their presence in society. We got women together and side by side with men to who had an active role and trying to build a better future for our country.

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