Feminism And Its Types, Survey on the Women’s Utopia in the Nizami Ganjavi Poems

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ABSTRACT

Woman has specific existence in the structure of any myth and sometimes she was praised as goddess that obedience of her was necessary as far as it led to happening of important and influential events among nations and governments. The story of women city is narrated in Khosrow and Shirin and Eskandarnameh. The queen of this city is Nushabeh, a beautiful and wise woman. This story happens in Barda, the Nizami’s hometown. Nizami, the great poet of sixth AH century introduces Armenia in lyrical poems of Khosrow and Shirin that it is largely consistent with the definition of utopia. The similarity between these stories and mythological stories was Amazon women who governed their city and they never let men to enter their city. Surprisingly, their governance capital is consistent with what Nizami report. This article aims to investigate feminism and its types and the nature of women’s utopia in Hakim Nezami’s poems.

Keywords Woman Utopia; Khosrow and Shirin; Nizami’s Eskander Nameh.

INTRODUCTION

The Iranians have tried to introduce Alexander by Iranian origin and sometimes they have introduced him as an ideal king agreed with Iranian culture. In sixth century in Nizami’s Sharafnameh particularly, Eskandarnameh, a story was narrated that the authors focused on finding a new place for women city or fairies as utopia. This approach continued by displacement of the fairy land from ancient Parikan in Transoxania to the border of Caucasus and the city Barda and taking Alexander to this city. The city was border of Muslims and Christians in the 6th century where the beautiful slaves were traded. The natural, geographical and historical developments have also contributed to this adaptation.

1- FEMINISM

Woman is a word covering different people. Woman is a general concept with diverse implications. Most judgments about a woman have been done according to this general concept, so these judgments cover only small part of facts and mostly reflect the people findings (Kar, 2001: 58). It is a social movement aimed at achieving equal status with men in the cultural, social and economic scopes for women (Sarokhani, 1991: 256). Feminism is an extensive collection of social theories, political movements and philosophical insights mainly motivated or inspired by the women, especially in the social, political and economic contexts. As a social movement, feminism has focused mostly on the threat of gender inequalities and progress of women rights and interests. Feminism arose mainly from the beginning of the 19th century when the people accepted that women are suppressed in male dominated societies. Feminist is a set of movements and ideologies to create the conditions to defend the political, economic and social equal rights, as well as creating equal opportunities for women in education and employment. The words “feminism” and “feminist” emerged in France and the Netherlands in 1872 for the first time, Great Britain and the United States in 1910 and in 1890 and Oxford English Dictionary in 1894 used “feminist” for the first time and in 1895 “feminism” was used. In the early twentieth century and during the first wave of feminism and the struggle for the right to vote, a large number of women called themselves feminists. The word that entered to literature, politics, art, history, economics, law, anthropology and sociology in decades of the sixties and seventies with the beginning of the second wave of social movements. In fact, feminism sought to criticism of all ideas.

2- FEMINISM THEORIES AND DIFFERENT FEMINISM TYPES

Feminist theory is a field of research on women that offers implicitly or officially a broad intellectual and general system about the fundamental characteristics of social life and human experience of a woman and by diverse research investigates women place in the society and claims that it could make a better world for women (Ritzer, 1995: 640). Since the 1960s, this social movement was expanded to liberal feminism, Marxist...
feminism and radical feminism. The message of liberal feminism was applying the principles of liberal feminism about women and men equally. Marxist feminism knows the social classes as the reason for tyrannical phenomena such cruel oppression on women and introduces capitalism as the main cause of gender discrimination. Radical feminism seeks to eliminate the distinctions based on sex discrimination both in law and in personal relationships and patriarchy in the public and the private sphere and employs psychoanalytical theories to interpret income inequality. Social feminism investigates issues raised by radical feminism by using historical materialism method. However, it criticizes patriarchy and capitalism concurrently and offers solutions. Feminism with different insights is based on religious or anti-religious foundations including secularism) and human being existence against revelation (Khosrowpanah, 2010:2450).

Feminist is discourse consisting of movements, theories and philosophies where their ultimate goal is to challenge the existing order and the rights of women to live a better life. In fact, it can be said that the ideal of feminists throughout their historical fight is making the world a better place to live for women. However, influenced by the social, political, economic and other effective variables feminist efforts have been accompanied by many ups and downs that can be seen in concerns and demands of the group in different periods.

A BRIEF OVERVIEW OF FEMINIST IDEAS

1- Liberal feminism

Liberal feminism is one of the most familiar feminism attitudes that depict a moderate or official figure of feminism and explains the women place according to equal rights and artificial barriers to women’s participation in public scope beyond family and housekeeping. Liberal feminists, on account of gender inequality refer to sexual division of labor, separation of public and private sectors and process of socialization of the children so that adults can play a role proportionate with their gender.

According to liberal feminists, liberal system by having legal rights and institutions more than any other society allows individual to have freedom and equality, but even here equal opportunities are flawed with racism and sex discrimination. Sex discrimination like racism deprives people as in a rigid personality and society from promotion since underestimates women and prevents flourishing cultural values. Liberals believe that most humans can be trained to understand rationality of feminism criticism on the social relations. Liberal feminism programs for the elimination of gender inequality are:

1. Mobilization of political and legal possibilities available for changing the situation.
2. Providing economic opportunities.

3. Amendment of family, school and mass media.

2 -Marxist feminism

Principles and theoretical framework of Marxist feminism is derived from the ideas of Marx and Engels, the classic origin of Marxist feminism. Most of the anthropological data of this approach are based on the opinions of individuals like August Bebel, Clara Zetkin, Alexandra Kollontai, Evelyn Reed and Liza were key Marxist feminists.

This tendency of the feminist thought explains women’s oppression based on Marxist idea and then explains how it must be fought to change this situation. Believers in Marxist feminists believe that the injustice on women is as a result of private ownership, division of labor and gender and finally, male-dominated family system. On the other hand, the capitalist system is the main cause of these inequalities. In other words, the main enemy of the Marxist feminists is class system (economic) that places women in low status. Marxist feminists’ strategy to change this status and elimination of gender disparities is making effort for the realization of the socialist revolution and the founding of the Communist society that women will be equal with men.

Thus, the feminist movement should focus on working women and their main fight should be fighting with classes. The scope of Marxist feminists practice is public and it focuses on the lower classes of society mostly. Marxist feminists are trying to force workers women to join the socialist revolution.

3- Radical feminism

One of the main differences between Radical feminism and former feminist trends is lack of originating from other thought systems, the systems which consider radical feminists “masculine”. Radical feminism has offered a positive value to femininity and considered women subordinate to men. Perhaps it can be said that the most important concept in this feminist movement is “gender oppression” as the oldest and severe inequality form; oppression that women are subjected because of being woman. However, the radical feminists have not relied only criticism on women oppression, but they declare that all forms of domination and oppression are resultant from male supremacy.

Radical feminism despite methodological similarities with the current socialist-Marxist movements is considered serious citric. Rather than emphasis on work and produce they emphasize women’s sexual feelings and sociability and declare that every woman, regardless of class, race and age has interests with other women. Logical sequence of such thinking is considering men as enemies and separatism which is ended to criticism of “heterosexual orientation”. Although radicals consider male dominance not only inherent, but also the social structure; but since they know sexual
oppression deeply fixed constitute; so they defend revolutionary model for social change.

4- Psychoanalytic feminism

The term “psychoanalysis” is rooted in a theory that Freud employed it in three essays on the Sex Theory who used sex and femininity growth based on “penis envy” in girls and the growth of masculinity in terms of “Oedipus complex” as a mother’s rejection. By criticisms of the feminists, particularly Second Wave on the Freud’s psychological theories and announcing that he has had gender bias; new theories emerged became known gender theories.

Feminists used Freud’s psychoanalytical theories to explain this issue that how childhood training affects the human subconscious and emerges in adolescence. Nancy Chodorow, Carol Gilligan, Kate Millet and Juliet Mitchell can be considered feminist psychoanalysts. For example, Chodorow refers to the role of mother in hugging her child and sex identity of child through the mother and explains why boys get independent as soon as possible and girls are eager to establish emotional relations.

Jacques Lacan, another commentator of Freud is influential figure on psychoanalytical feminism who considers lack of penis as a cultural symbol and distances from Freud’s biological interpretation. He also insists on the relationship between sex identity and language learning. Irigaray is one of the students and critics of Lacan who is considered as founders of the school of “Women’s writing” besides Helen Cixous. The school seeks to write from the position of women’s bodies and promote women’s writing.

5- Socialist feminism

As a result of Radical and Marxists feminists’ debates on the reason for inferiority of women and common situations in 1970s, new theories were formed well known to socialist feminism. Juliet Mitchell, Heidi Hartmann and Alison Jaggar are the scholars of this school. The article of “Unhappy marriage of feminism and Marxism” by Heidi Hartmann is one of the classics works of this current movement. The socialist feminists’ main problem is explaining how the capitalism and patriarchy can be combined. In other words, they believe that to analyze the subordination of women and the campaign strategy designed to change the situation one-dimensional look is not sufficient; it should be investigated a set of circumstances leading to low status of women.

Thus, socialist feminists believe that in order to change the current situation to achieve an equal society it is necessary to begin concurrent fight with patriarchy and capitalism. Thus, for socialist feminists the action and fight are not limited to factories, but also the public and private spheres where women are discriminated against are places to fight. In fact, the socialist feminists practice is multilateral. In general, the goal of feminist theory is to understand gender inequality and focus on gender policies and power relations and sexuality desires.

FEMINISM STEPS

Feminism has passed several stages. Some scholars have suggested three steps. Step one was introduced by an English writer Mary Astell. She advised the women to avoid marriage and enjoy life without men. The second wave of feminism emerged in the second half of 1960 and the advocates believed that sciences and ideologies are patriarchic. The women should write feminist sciences, logic and philosophy and the men need women and they defend private and child-centered life and women rights (Welford, 2001, 36).

1- First wave of feminism

Feminism first wave was shaped in early nineteenth century and continued several days after World I. At that time primary liberal feminism that Kraft is its main representative had reformist tendency and he did not believe in revolutions. In other words, he believed in differences and he was discontent on inequality between women and men in the family and society. He agreed with biological structure and believed that women can guide themselves by wisdom (Welford, 2001, 52).

2- Second wave of feminism

In this period two main feminism thoughts were shaped, radical and liberal feminism. The radicals believed that since family is patriarchic the only achievement for women is accepting male domination whether in family or in society. So it time to end up mothering ideology. They were advocates of abortion and introduced ways to meet sexual needs even homosexuality. Liberal feminists could make rational personality for women equal to men.

3- Third wave of feminism

Postmodern feminists caused to confusion in feminism with designing fundamental questions about the meaning of women identity. Modernity will suffer from lack of belief in any constant statue and criticism of any idea. Post-modern believes that any school of thought claiming perception of reality in integrated and similar way is deceiving. The fundamental of feminism can be criticized since it tries to present a particular school of thought. When the identity of a woman is shaped under the influence of factors such as age, ethnicity, race, culture, gender and the experience how it could be offered a single definition? So it can be said that any attempt to invite the woman into an ideological camps is not fruitful. Black feminism, eco-feminism, post-colonial and post feminism as examples of other types of feminism were established in the third wave of feminism (Welford, 2001, 71).

4- Feminism in Iran

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The feminist movement in Iran was begun at the same time of modernity and enlightenment. This trend was started since Fatali Shah Qajar period by invitation of military advisors and continued by sending Iranian students to the west. The secularization and religious marginalization by Mirza Hussein provided the context for feminism in Iran. Constitutional was another context for the development of this process, but in the reign of Reza Shah of Iran since 1925 modernism accelerated. He approved feminism in Iran by changing the education system, elimination of the veil of women, establishing women institutes and newspapers and policies such as the formation of the Revolutionary Guards in Iran were approved by membership of women, transferring behalf of the monarchy and election of women (Group of authors, 2003, 376-389). Islamic Revolution led the women to take an action alongside men in the research and development of the Islamic Movement without acceptance of feminism. By the end of war and presence of secular intellectuals in society, particularly in the universities created the context for intellectual feminist thinking and Islamic feminism was introduced. They sought to eliminate discrimination against women (The representative of the Supreme Leader, 2003, 376). Some people use Islamic feminism in order to deceive the Muslims while the concept of Islamic feminism is paradoxical compound but difference between feminism and Islam does not mean that Islam agrees with legal and social-political violence against women but strictly fights with non-ethical behavior and legal treatment (Yazdani &Jandagi, 2003, 47).

5- Islam and feminism

Islam and feminism in fundamentals are like three sides and eight sides’ triangle that never gathered together. Feminism theoretical principles include humanism, secularism, relativism, individualism and separation of should and should not and Islam theoretical principles consist of monotheism and human succession and connection between religion and social needs and comprehensive needs, existence purposefulness and epistemological realism(Zebaeinejadm 2000, 18). Most Muslim authors have considered this social movement from different angles and compared women rights in Islam. The most important fact is that the negative interpretation of women is seen in literature, Firdausi, Nizami, Saadi and other poets’ works and we should not consider them as result of religious culture, but these thinkers were influenced by that time culture (Hakimpoor, 2003, 51).

UTOPIA

Utopia is an ideal and humanly society that has no particular place, in fact it is a place that all people live together in prosperity and happiness and peaceful, where there is no oppression and corruption. What is the origin of this idea and how the human can live in utopia? Some scholars believe that beginning of the fall of man from paradise is starting point of ideal thinking; because the man wished to return to the paradise. In the ideology of the ancient Iranians, the God offers kingdom of God as divine charisma and the selected king fights with oppression in the world and establishes justice and. This way of thinking led to ideal goal in evolution of history in monotheism ideology. By this explanation it is clarified that the human took refuge in dreams and aspirations at the time of hardship, war, hostility and agitation. Plato is the first philosopher who suggested utopia. He believed that wisdom and social justice are very important and fundamental principles of utopia. In his opinion, virtue and perfection is proportionate to the talent and efforts of each individual. In utopia the person who rule out in the society must be just, wise and virtuous.

1- Utopia from new socialism viewpoint (communism)

New socialism theorist is Karl Marx (18181-1883), the German philosopher and economist. His career was journalistic. Then he studied Philosophy and Economics. By proposing communism theory fought against capitalism. In the communist system, any privilege and difference for people is prohibited and all people are equal and entitled to equal rights and private property does not exist. In fact, communism was not return to the basic human ideal in which there is no private property and exploitation and primary humans lived together peacefully. The wish to return to ancient times or Communism was shaped in 1940 and the political systems of some countries including the Soviet Union (and later China, Yugoslavia, Cuba, North Korea, East Germany, Albania, Romania, etc.) was changed according to theories of the founders of communism (Marx and Engels). The government of the Soviet Union collapsed years after following the communist regime (and the denial of God and religion, private property and the nature of the soul and spirituality and resurrection) and the idea faced with defeat in the world.

2-Utopia from the perspective of other western philosophers

Most western intellectuals and philosophers believed in formation of a world unit government as the only way to happiness and peace and security in the world. They believed that the unity of nations and peoples of the world and having a common interest do not let to any reason for the conflict and the world can be an ideal society. Among these philosophers it can be referred to the followings:

2-1-Thomas more (1478-1535)

He was an English philosopher, politician and jurist and pioneer of the idea of utopia in the west. More, in his literary pamphlet refers to “utopia” to describe ideal and secured island where all residents live in 54 major and beautiful cities with a common language, laws and customs. Distribution of resources is the same in the same and there is no private property, poverty and the
followers of all religions live together without prejudices in peace (Sahebi, 2003, 91-92).

2-2- Anacharsis cloots

In the beginning of the French Revolution he called himself the human speaker and introduced an ideal world. He believed that the world nations gathering together and forming a unit nation is the way to ideal prosperity.

2-3- Thomas campanella

He is a typical theorist of utopia. In “The City of the Sun” he believes that humans can achieve to an ideal society through breeding improvement, by preventing the birth of evil people and formation of unit nation and achieving political unity (ibid).

2-4- Francis bacon

He was the greatest English philosopher and thinker between sixteen and seventeen century AD who wished to reform life by expansion of science and avoiding spread of superstition. He believed in wisdom and religion necessary for the advancement of human life and in the book “The New Atlantis” he has spoken about the ideal city in which the justice and piety are ruling. He believed that justice and piety, knowledge and wisdom and human domination on nature arrange possibility to achieve prosperity and good fortune (ibid).

2-5-Francis fukuyama

He was one of contemporary political philosophers in the US. In his theory, he claims that liberal democracy is the latest and the best form of government for all nations of the world and globalization of this government will be the end of human history. Theorist of “End of history” believes that due to lack of valid replacements, after the defeat of communism, the system of liberal democracy will be the final event of human history. He claims that liberal democracy, in spite of problems and shortcomings will dominate on the other political systems in the world. In his opinion, the nations because of differences in culture, language and religion and ethnicity will resist against this type of government, but eventually they will accept it. Fukuyama theory was rejected by some scholars including the Muslim. After eleventh September event he was forced to revise his theory. He confessed to weakness of his desired pattern; however, he called reactionary other governments in the contemporary world (ibid).

2-6- Despair philosophers

In contrary to these thinkers, some of the scholars are disappointed in achieving an ideal world. Gareth Jones wrote in his book: “We never have a world without disease, aging and death, or earthquakes and natural disasters ... anyone who speaks of utopia, he is just dreaming” (Azarang, 2005, 15). 

3- Barda; the women’s ideal city

Nizami has introduced Barda in the Caucasus border in his story in the 6th century. The women city is located in Barda. It is a rich and prosperous city and the people live in peace and happiness. The governor of this city at Alexander time was Nushabehe. After describing her and other women he reminds us that when Alexander arrived at this city he was attracted by prosperity and development and then asked about that city and its residents. Nushabehe has many servants and thirty thousand female soldiers settled around the city. In this story she is introduced as the ideal woman in piety and worship (Nizami, 1966, 198). It should be said that these women are similar to the Amazon women in Greek mythology that lived near modern Armenia and they did not let the men to enter to the city (Grimal, 1962: 64 quoted by Husseini, 2006). Barda history and geography have ideal characteristics to be an ideal city. This city was sometimes known as slave due to the slave market in the city (Dehkhoda, 1993, 3945).

4- Utopia in sir thomas more viewpoint

In the west culture and literature Sir Thomas More, the English thinker and politician is the first writer who wrote about fictional dream that all people live comfortably and peacefully. More stories are related to the remote island called utopia. In Thomas More imaginary world love and friendship dominate everyone and everything. There is justice and equality. In this land theft and betrayal is meaningless and nobody accumulates wealth.

Gold and silver is abundant in utopia but the women do not wear gold and silver and everything is for gaming and entertainment of the children. The people wish to live in ideal world. This ideal land has had different meanings among different nations and different classes. Social and political conditions has necessitated utopian in different forms.

It is clear that the utopia reflects the objective conditions of society. Writer or designer of the utopia is discontent on the political, economic and social situation in the world and finds the objective conditions compatible with subjective perceptions and tries to deny the current status and its values.

In this condition utopia is the only way for passing from objectivity to subjectivity and taking refuge to the subjective representations of the society for avenging and
it is powerful resort for measuring current status and clarification of the incompatibilities and disorders (Asil, 2002, 27).

5- Grimal theory about amazon women

Grimal stated Amazons consisted of women were the descendants of Aras. Their country was located in north in Caucasus on the terrace or south. They ruled their own lands without the help of men and they obeyed their queen. No man had the right to enter the territory except for a maid or hard work. According to a narrative when they delivered a boy he was blinded or lamed, or killed. In addition in order to preserve their generation they had relationship with men in a certain season and they held the female infants and cut one of her breasts to use a bow and arrow easily.

On this occasion, they were called Amazon (those who do not have breast). They were interested in war and there are many stories about wars between Greeks and Amazons (Grimal,1962, 64 quoted Hosseini, 2006).

They believe that in the patriarchal system the men dominate women and they are exploited and it is the first form of domination and subjugation (ibid, 204). Amazon women story is similar to attitude and ideals of the women-oriented groups (radical feminism). The radical feminist groups react severely against the historical male-dominated system. All women, regardless of the variants of historical, cultural, class or race are under oppression (Abbott, 2004, 33).

6- Female writers’ attitudes on women

In the stories about women utopia, the female writers try to create a world where women rule out there and there is no patriarchy in it. In these territories the women can live without men and they do not need for coexistence with men. In this society women are fortunate and there is no conflict between them.

Charlotte Perkins Gilman wrote Harland published in 1915 and she could break down the forms of women’s fiction novels idealism but she wrote it specifically for men to convey her messages.

Harland is a social proof on women struggles for verdict their rights. The novel is about three men from South America who find a city hidden in the mountains. For two thousand years, the population of this city has consisted of women. They can reproduce without males and have no resemblance to other women.

The story of women city is not a new story. Before recent feminism movement and women becoming writer and their struggle for their rights among Iranian poets, Nizami visualized the story of women city and created the idea of the land of women without men in Persian poetry. In Esakandarnameh, Nushabeh is praised by traits of stability, high-mindedness, eloquence, wisdom and goodness:

There was a ruling woman called Nushabeh. She was pleased by love and drinking wine
She was firm, high-minded and wise (Sharafnameh, 277) In other part he praises her hospitality:
Firm and high-minded and pleasing
Having hospitality at the time of hardship (ibid, 278)
Thousands women serve her and she has thirty thousand swordswomen’s servants. But she never let the men to her court and he never meets men. The slave men are around the city and they are not allowed to enter into the city. She has female counselors and she is famous for piety and worship:
After the worship God she has no duty except sleep and eat
The wise and resourceful woman with all treasures in the palace
She only worships God
She is pious and she sleeps as in the paradise (Sharafnameh, 279)
Alexander is egger to visit her and she welcomes the king and his accompaniers. But Alexander plots to meet her and he comes as an apostle and enters her palace.
He finds her palace decorated with stunning emerald and sapphire and ruby but she recognizes him and discloses his identity. Although, Alexander denies but she insists and finally gives him a scroll with Alexander’s figure engraved on it. Alexander eventually succumbs and she introduces herself.
Although I am a woman but I am not unaware of the world
I am a brave woman though you are a brave man (ibid, 285).
According to these lines it can be found that in Nushabeh opinion, having female character equals unawareness on the world. So she never considers herself with female character and about brevity she believes that there is no difference between man and woman in battle.
Alexander praises her when sees her power and beauty:
He said by himself if this wise is woman
She is aware of brevity
If a woman has such qualifications
The angles will praise her (ibid: 290).
Since she is pious and obedience of God, Nizami disgraced her before Alexander (physical weak) and compares them and shows how a woman can guide a great man like Alexander.
The story of Alexander has combined with legend and myth. The women utopia is indeed a reaction to patriarchy and this article depicts this important fact that thinking about female world without attendance of men is not a new phenomenon and the goal is not to image a society with domination of a gender. The goal is to express this fact that in all periods and among all people there was a tendency toward release from male dominated government and the women were egger to have a society without men and this fact can be drawn from history and literature that a society with domination of a gender is not optimal and in real utopia no man or woman dominates on each other.

Feminist science fiction creates utopian images of the women’s world in which women claim to be paradigm for humans. According to this argument, the French feminist theorists are important forms of sociological imagination.

Nizami in Khosrow and Shirin introduces a city called Arman where the protagonist lives there. The characteristics of a utopia are equality, harmony and stability and isolation. Utopia concerns on the influence of other communities because the political system is also subject to the general law and exchanges ideas and information with environment. Many designers of utopia consider utopia in a small scale or place it in a remote location (Asil, 2002, 27). Arman was located in a mountain city which a man had to pass through many deserts to arrive there. Shapour describes this city as:

When Shirin was announced about kingship
The people became happy by her justice
She supported the oppressed people
All prisoners get free
All religious groups were free (Nizami, 2006, 224)
The oppressed of the world kind of picked up all kinds of far-harvest ritual (military, 224:1385)

In Nizami utopia, the warriors are women and no men are involved in the civilian and military affairs. In this city there are cases that are consistent to the ideas of radical feminism including 1-physical strength as equal as men’s 2- not marriage of the women and hunting and playing bat.

They approached Shirin those seventy lions
They knew shooting and riding
They were playing bat skillfully (ibid:199)

In general it can be said in Armen the women are in an ideal position that can be said that this city is ideal of contemporary radical feminists, a city without men. But this stability and pressure is boring that leading to rebel. All women live without men and when Shirin was fascinated by seeing Khosrow the beautiful maids got worried on the change of affairs.

It can be said that the Nizami’s utopia undergoes change with arrival of Khosrow; because after a while Mahin Banu dies and Shirin coronets although she adheres to the principles and rules justly, but she leaves Arman due to falling love with Khosrow and this viewpoint that utopia does not accept ideological transformation, confirm this fact (Asil, 1992, 28). Nizami has placed women utopia in Arman and in Greek mythology we encounter with the Amazon women who lived in Armenia they are similar to these women.

By survey on the mythical aspects of this city it can be said that the creator of this utopia not only was familiar with that period science but also he was educated man and great sage who was aware of myths and ancient nations and this issue has led to expansion of his scope and exalted thoughts and as we know he was an advocate and defender of women’s rights in sixth century.

CONCLUSION
Nizami’s women city can be called women utopia because it has characteristics of ideal cities. Where all people are equal and no one suffers from poverty and they people are pious and content and live in the nature in peace.

The city is abundant and it is beautiful and green. All women are happy and pleased and live joyfully. They are pious and righteous. She always worships Almighty God.

Any struggle to observe the rights of women should be based on insight, identifying the nature of woman, man and sharing of responsibilities between men and women. Islam does not focus on a gender and only human evolution is important. The woman in European culture from the middle Ages until the end of the last century was a secondary creature. Today, one of the greatest scourges facing western countries is the family issue. Defense of women’s right movement in the west was an irrational movement without relying on nature and divinity and ultimately it led to detriment of women and men. The movement for the rights of women in Islamic society should be based on Islamic paradigms where the women become aware of their real place.

Utopia is the result of oppression, humiliation and harassment of women. The people seek real world in dreams and imaginations. The designers of utopia as representatives of chaotic society try to reform and criticism the ruling system. Women utopia that has been considered by the feminists seriously is a result of suppression, disgrace and harassment. In sixth century Nizami introduced an ideal city in Armenia. Nizami and feminists have relied on androgenic concept. The common point between Nizami and contemporary feminists is effort to balance between male and female characteristics.

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