

Examination of storyfactors (character, content, space) in Sovashoon and Da stories

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ABSTRACT:In contemporary literature, some expanded events, such as foreigners' influence, Islamic revolution and our imposed war overshadowed the thoughts of those writers of the first generation of the revolution and led to create some resistance works. Examination of story factors in literature shows the social and political bases and the society evolution as well as introduces to addressees a better understanding and recognition about story characters. The researcher tries to analyze Sovashoon and Da novels in order to examine three factors in the novel (character, content space), compare the two and find the similarities of story factors in these two stories.

Key words: Sovashoon, Da, character, content, space

INTRODUCTION

We should study and examine on literary works of a society for its recognition; because both society and literature interact each other consciously and unconsciously. ((Sovashoon is the most effective literary reporting from the early years of "cause decade"))(Mir Abedini, 2006).

The style of Sovashoon story is social realism. Beyond the words, it presents a deep idealism with gaining a high ideal; this is for this reason that it goes toward another style slowly and sometimes with a soft manner. ((Simin Daneshvar was born in Shiraz in 1921 and finished her school there and then studied in the field of Persian literature in Tehran University. She succeeded to achieve her doctorate in the field of Persian Literature and Language)) (Dehbashi, 2004). He wrote several works, such as Dead fire, a city like paradise, Sovashoon, The island of perplexity, Ask from a peregrine bird and The wandering cameleer. ((Sovashoon is like a multilateral prism which in the view of the writer, ugly and beautiful, oppression and the oppressed and etc. all be characterized in the form of a phrase.)) (Dorri, 2008). Although these characters are contrary, like a circle's radii are products of a center system of a society's rule and of traditional tendencies. In this story there are some problems which should be solved by Yousef and his wife.

Yousef's death brings to fruition freedom sapling in his wife's heart and Zari's eyes don't fear from anything more. In this novel, the society's chaotic situations by foreigner's influence was illustrated beautifully and in the following, the beginning of the imposed war caused that our resistance story which is a compound of the religious manifestations with the national concepts, began to enjoy a certain sacredness and some responsible writers such as, Seyyedeh Zahra Hoseini, tried to put valuable social contents and concepts in a good place given the society's events. So, because both two stories speak about resistance against foreigners, the research tries to examine story factors in these two works and compare them.

Research background

Among the works and critiques related to Sovashoon, we can refer to the book of ((Dispute of the role with the writer in Simin Daneshvar's works)), written by Houshang Golshiri. Another famous work is the book of ((On the beach of perplexity island)), written by Ali Dehbashi, the editor of Bokhara newspaper. In this book, the writer engaged in analyzing, criticizing and explaining what she has done in her honorable literary life by providing some valuable articles and papers. Another valuable book is ((Simin Daneshvar and Sovashoon)), translated by Parviz Mansouri; i.e. there is some useful information in this work. There are several papers about Sovashoon, which include: Analysis on Sovashoon contents; Discovering the darkness; Daneshvar, a postmodern lady. But there aren't any books about Da.

Methodology

In terms of objective, this research is basic and in terms of its nature, it is among descriptive and content-analyzing research.

An abridgment of Sovashoon story

The story begins with marriage party of the ruler's daughter in Shiraz and in early years of the Second World War when English has used their influence and we know many characters, such as: Yousef, Zari, Mr.Zinger and etc. From the very first chapter, characters' disputations which are social- political are stated. The political space becomes more political in other chapters. The foreign army buys food and it is need to more food; it is the cause of famine in South. The ruler and other governmental authorities are their puppets. Each state has started to rebel for different causes. Yousef and other of the same opinion try to make the states realize the serious state of the country and they have taken an oath together that sell their food only to towns' people. But, some groups continue to sell their food to the foreign army and ask from Yousef to do so, but he doesn't accept and insists on his position till he is killed by an unknown person. Finally, the last chapter is about his funeral procession; inevitably he is buried at night.

Character

((Personage is equivalent of the English word ((character)), lexically it means temperament and disposition and technically it refers to a person who is produced by the writer. Each character is resulted from its ((prototype)). Prototype is a person who the writer models and personifies from him)) (Anousheh, 1997). In a story in which the main role is for characters, the crises are more spiritual, not material. In fact, characters are among one type of the society which has a special position in contemporary literature.

The main characters of this novel include, respectively: Yousef, Zari, Khan kaka and etc., each of them has special qualities and manners. Some of them such as Yousef and zari have real qualities and Khan kaka has feigned qualities. The characters of Fatemeh and Khosro and to some extent Zari are planned as if they are truly viewer and sometimes participate in events, but the destiny of the events isn't related to them. However, Yousef character interferes in events trend and events influence on his destiny too. May be Yousef and zari are indicative of a part of the writer thoughts. So, they are indicative of one special type of thoughts of Iranian men and women.

Main characters: ((the main character has the most important role in the story and sometimes is called as hero)) (Dad, 2002). The strongest role in Sovashoon story is played by Yousef and Zari, they present in all story steps.

Yousef: A nervous owner who is Zari's husband. He is among khans (chiefs) and landowners. He is good-hearted, patriot, benefactor, truthful and fearless. He took an oath with liberals that not sell his excess provisions and fodder to foreigners. He is connected to a society in which he lives and considers himself in harmonious with peasants. He isn't an unusual and surprising person, but he is indicative of one type of the society. We can observe these moral qualities in the following selections:

((As when as Yousef looks at the bread, says that: how calves kiss the hand of their hangman. what a gift has been prohibited and in what situation...)) (Sovashoon, 2000)

Good-heartedness : ((Father said that: loving isn't a shame, my dear. loving lights up our hearts. If your heart becomes familiar with love from now, you become ready for loving good and beautiful things when you grow up. Our heart is like a garden full of buds, they will open if we watering them lovely and they will wither if we hate them. One should know that hatred and vengeance aren't for kindness and beauty, rather they are for indecency and dishonorableness and disgraceful act. This kind of hatred is an indicative of loving to truth honor)) (Sovashoon 2000).

Yousef's patriotism and benevolence : ((Yousef asked: you didn't say that what you ask from me? Malek Rostam brought low his head and became pensive. Malek Sohrab said that: help? What help? Sell all your provisions to us. We buy un-harvested product, with any price. Yousef asked: who taught you? Zinger? Until now you only have spoken about the surplus, but now you want all of them. Two brothers look each other and became quiet. Yousef shouted: you ask for provisions till give them to foreign army and then in turn, take arms and begins to kill your brothers and countrymen? Are you unwise? Those hidden hands which don't want you to reach to settlement are for such these rainy days... where is your courage and nobility?)) (Sovashoon 2000).

Frankness and relying on native thoughts : ((Yousef said that: it was easier for our fathers and if we are noble, it becomes harder for my sons. Our fathers faced with one claimer and there will be other claimers day after tomorrow... All of them are invited to this table...)) (Sovashoon 2000).

Zari: she is an educated emotional and peaceful young woman whose the biggest care is protecting her small family from that storm has blown for some time. She is like many other women of the society and an indicative of one type of the society. She has a precise observation by which we often observe the critical scenes from her view. In the end of the novel, she has decisiveness for seeking her husband revenge; Zari is

decisive for seeking her husband revenge and awakening people's thoughts. In the following selections, we can observe her moral qualities:

peace-loving: ((Zari repressed her admiration sense. she hold his arm and requestedly said that: swear you by God that not cause to tremble me tonight by your words))(sovashoon 2000).

Precise observation: But Zari focused on Zinger, she saw that zinger held Abolghasem's arm and heard that he advised your brother. God gives you gift. Give it to us, this gift becomes for all. It is too much, it isn't necessary...)) (Sovashoon, 2000).

Taking vengeance :((Majid turned his face to Zari and said: Mrs. Zahra! you know that we took an oath with Yousef. Now, he is killed; they ask us to wait and even not perform his funeral procession. Your simple objection.... Zari doesn't allow that he completes his words; she said: my husband was killed unjustly. The least thing we can do is mourning. Mourning isn't prohibited. We were frightened in our life and tried to frighten him; now, what do we fear from in his death? I don't care for anything more)))(sovashoon, 2000)

Khan kaka: He is yousef's brother. He is an opportunist and overambitious person. Hedoesn't care about anything except becoming a member of parliament.

Minor characters: They always present in the story and show themselves by main characters side. In Sovashoon novel, the minor charactersinclude:Mr. Fotouhi, kloo,Mrs.Gilantaj, Gendarme, MalekRostam, Maleksohrab, rulers' daughter,McMahoon.

McMahoon: He is an Irish poet. Among foreign guests, he has a conscious and lovely apparent and like yousef, he is enamored of independency too.

((Not cry my sister; a tree will grow in your house and several trees in your city and many trees in your country. The wind sends the message of each tree to another tree and the trees will ask from the wind that: Did you see the dawn in your way?))(Sovashoon, 304).

Dynamic character :((A character which always change in the story and some part of his personality, his opinions and his personal qualities change)) (Mirsadeghi, 2011). Yousef and zari are among dynamic characters; because they were involved in society's events. They understood many current matters of the society and reached to a kind of maturity and perfection. For example, Zari who couldn't speak frankly in the beginning of the story, reaches to a kind of mystic consciousness at the end of the story as if she is alike a bird which has been free from a cage. Aleahrned man gave glad tidings to her. Not one star, rather thousands stars lighted up in her mind and she became aware that she will fear nothing and no one)))(Mirsadeghi, 2011).

Yousef who didn't remain silent against English and spoke frankly with them from the beginning of the story and always was contrary with them and always helped to the poor, finally was killed by an unknown Person.((Yousef said that: It was easier for my fathers and if we don't fight, it becomes harder for my sons. My fathers faced with one claimer and there will be other claimers a day after today... All of them are invited to this table...))(Mirsadeghi, 2011).

Static character:((A character which doesn't change or change a little. In other words, a character which has little effect))(Mirsadeghi, 2011).

Abolghasem khan was one character in Sovashoon story who didn't change despite many happenings have occurred on him. Abolghasem khan is Yousef's brother; unlike his brother, he finds his progress way in politics and collaborating with ruling forces and doesn't sympathize with the peasant. For example, ((Abolghasem khan closed his eyes for a moment and said: perhaps you thought that he becomes a lawyer because of his much effort. I become a lawyer. I met with colonel and consul, the ruler promised too. But, Seyyed seeks excuses,onedaypraisesmeansanotherdaycontradictshimself))(sovashoon,22).

Ezzatoldoleh:((The voice of Ezzatoldoleentrusted her thoughts: dear Zari, how much do you want to think? This isn't an important matter! Zari puts the pockets and the ink box infront of Ezzatoldoleh and said: No, I'm sorry, I don't do it)) (Sovashoon, 8).

Symbols in sovashoon: various symbols were used in personification of Sovashoon novel. For example, ((Yousef's mourning is indicative of all aspects of innocent death of Siyavash in Shahnameh. On the other hand, it is a religious allusion to chastity and continence of Majesty Yousef; because he is involved in some false accusations and he is always hurt by his chastity and nobility)) (Gholami, 2004).

-Abolghasem khan, Yousef' brother in Sovashoon, is indicative of the envy of Majesty Yousefs' brothers who can't stand his honor and glory!

-Incidence of Typhus and insecurity in the tenth chapter is based on that famine which Majesty Yaghoub and other meet it.

- Sometimes, description of things and instruments is a kind of based for personification,such as the image of well's whirl which illustrates consternation.

- Pregnancy of Zari is a symbol from the changes of the world.

-Youssef's house is a symbol from an Iranian society of that times and Yousef is a symbol of intellectuals who doesn't accept that foreigners dominate him.

- Youssef's children are the symbol of the homeland, they will continue their father's way willy-nilly

- Mr. Zinger is the symbol of foreigners and occupiers and for that time, he is the symbol of English men who were positioned in Iran's south in the early years of the Second World War.

Content in *Sovashoon*: If we think a little about social situation of that times, we can find the remains of a master-peasant system in all places of our country and we can observe the pain of poverty and social injustice in depths of people thoughts.

Sovashoon is a political, social and historical work which its contents include: corruption, people- leadership, oppression and despotism, adopting the ideal and the reality, being Islamic and Persian ones, existing symbols, famine and inattention of courtiers to chaotic situation of the society, aristocracy and corruption of courtiers without considering the poverty and famine as well as extension of English religions and national customs. For example : ((Recently, there is a rumor that the ruler wanted to throw a baker in to the oven in order to intimidate the bakers class, and since every one eats that bread, he will get a stomachache and like those who have affected by cholera, will vomit very much. They said: That bread had so darnel that its color was black, but as Yousef said, what were the bakers wrong? The foreign army has bought the town provisions, from the wheat to onion, and now... How can I request from those who have heard Yousef's words to pretend as if they haven't seen anything...))(Sovashoon, 2000).

Space: This story is about the early years of the Second World War and it was occurred in Shiraz when Iran's south was dominated by the Allies, especially England and now for the second time, they presented there and landed their army. Since the English needed to the provisions, so they bought them by very high price. This was the reason for appearing the famine and no one could protest. That space was full of oppression and fear; because each tribe began to rebel for different purposes antitrade the situation worse. Yousef and his friends tried to notify the serious situation of the country to the tribes and they took an oath that sells their provision only to countrymen. Other parts of this book illustrate well the hostile relation of fighting forces. The thoughts of evil-thinkers, such as Khankaka and Ezzatdoleh, political acts of MalekRostem, patience and endurance of Yousef and the hostile acts of English forces which pretended to friendship at the first and finally removed their obstacles by using force and committing of a crime, all illustrates well the social situation of Shiraz in that times.

Daneshvar used the nature and lifeless elements, such as: Elm tree, Orangery, Heptads -fruit tree, various flowers and plants of each season- which even their names make us happy, pussy willow, citron, atrium, Sweetbrier, orange-blossoms, sparrows, starlings and crows. She shows that Zari is captured by what disturbances and her conscience is tortured very much.

Daneshvar illustrates the hot space of summer and speaks about people's inner heat which is flamed by the oppression. The voice of crows is that shout which has been choked. When she speaks about the blossoms, really she refers to blooming some great ones, such as Yousef and when speaks about the trees, really she refers to resistance and tolerance of people who are the heroes of our story (Daneshvar usually states the events by detailed as descriptive pause) (ARDalani, 2008).

-An abridgement of *Da* story: The writer name is Seyyedh Zahra Hoseini. This book is about Iran-Iraq war and has written by SeyyedehAazamHosein and published by SourehyehMehr publication. According to many experts, this book is the most important and effective book about an eight- year war of Iran and Iraq. It was published at the late of September 2008 for the first time and it was showed in November 28, 2008. Now, this book is translating to three languages: English, Urdu and Istanbul Turkish. *Da* means ((mother)) in Kurdish and Loris language and with choosing this title, Zahra Hoseini tried to examine about the resistance and tolerance of Iranian mothers during an eight-year war. This book was a new record in book publication by seventy editions in less than 6 months. *Da* is a story about the life of a girl full of patience and resistance. Zahra Hoseini has lived in a Kurdish district, Robat, in Basreh for her first five years. She and her family have matched themselves with such hardness that Iraq regime imposed on them.

Her father was always sent on secret duties. After some times, Iraq regime suspected on him and imprisoned him and forced his family to travel to Iran by the marine frontier. They went to khoramshahr with their uncle's help and after some days, Iraq regime attacked to Iran. Zahra who was 17 years old understood everything, began to help the wounded and burn the dead bodies. One of those bodies was his father and she buried him with her hands. After 7 days, Ali, her brother, was martyred and her grief becomes coupled. She continued to her work in mortuary patiently and put Majesty Zeinab as her model.

In 1980, her spinal column, arm and hands were injured during an aid-mission and she was transported to a hospital out of khoramshahr. At this time, her family lived in a camp in Sarbandar, after some time they traveled to Tehran by the help of one person, Mohammadi. In 1982, Zahra get married to ((HabibMazali)), a particular and corpsman. Their marriage was very simple. At that time, there were very terrorist operations, so, Habib took Zahra to Abadan and settled in there and after one year, their daughter, Hoda, was burned. In 1985, they returned back to and settled in there, but Zahra was living by the love of khoramshahr. Her third child, Fatemeh, was born in Tehran.

The book of ((*Da*)) is a description about early days of the war, and the resistance of khoramshahr residents at the end of the book presents a description about both war duration and the war-worn situations. The introductory parts of this book are very painful, because while she was shrouding martyrs and usual killed

people in a mortuary, observed some heart-breaking scenes which these parts illustrated them. One of the most effective scenes is when papa (grandfather) informs Da about martyrdom of her darling son, Ali, after months.

Characters in Da story

Main character: Seyyedeh Zahra Hoseini is one of the main characters and is considered as our story hero. Some her moral qualities include: kind-heartedness, patriotism, courage, bravery and frankness. She did all services to the worn people of her town and resisted as best she could.

Frankness : ((when I was in the front as a social worker, I resisted against begging of the lieutenant and said that: no one can contradict my right. Everyone who tries to prevent me, I fire him with this gun))(2009).

Minor characters: They include: SeyyedHoseinHoseini, Seyyed Ali Hoseini, SeyyedshahpasandHoseini (Da), Seyyed Leila Hosein, Seyyed Najaf Hoseini, yousefMohammadi, Mohammad Jahanara, Dr.Chamran.

SeyyedehshahpasandHoseini (Da): An emotional, kind and patient country- woman whose great care is protection from her family. Even when her husband is in the prison, she undertakes the guardianship of the children lonely. One example from her good- temper: ((her behavior with daddy was good, even in the worst financial situations. If daddy came to have without any thing and was ashamed, she consoled him and said: Has it been the last day? Tomorrow will come. Praise be to God, we aren't hungry and immediately she got up and cooked a thing)) (Da, 2009).

Dynamic character: The dynamic character in Da story is SeyyedehZahraHoseini, because she doesn't stop her effort and from the early days of war she begins to help other and stays with the fighters against the enemy until she finally becomes wounded

Static character: we can refer to Da and papa; they were patient from the beginning to the end of the story and continued to support their family. They were the same at the beginning and at the end of the story. ((She never spoke about her problems with father and uncle Hosein. If there was a problem, she backed our father against others and said: my husband is a hard-working man, can he begin to commit theft (Da, 217).

Content in Da story

Some martial problems are considered in this story: treachery of some authorities which led to Khorramshahr's falling, chaos and unrest in the town, incidence of disease and increasing the number of martyrs, insecurity in the town, detailed description of some heart-breaking scenes, people's surprise and amazement, people's resistance for protecting from their house and life, existing some persons as spy persons whose work was causing disunion, ruination of the houses by bombarding, killing of innocent persons, etc.

((I went forward. while I became shuddered; put my hand on the wound. Momently I felt that I had become frozen and my brain was freezing. I felt nauseated. While my hand was on the wound, as if I was frozen, I thought that I won't able to come out from that state. By lapsing the time, the cotton was damping off the blood wetness more and I touched it and again I felt nauseated))(Da, 2008:104).

Space: It is about the outbreak of Iran- Iraq war. Its place is khorramshahr. It was an unwanted war which was imposed upon Iranian. This story illustrates the thirty- day resistance of khoramshar people well. People, who saw themselves in an unwanted war, were forced to resist and some were forced to abandon their house and town. The war caused famine, disease and lack of medicine.Seyyedeh Zahra Hoseini begins to work in hospital and then in Jannat Abad mortuary in where she engaged in performing ablution and shrouding of the martyrs with the help of some other. Her report from the war is excellent. She is a symbol of all free women; she tried to defend her country honestly, lovingly and without any fear. There are some local dialects in this story. Considering above points, the researcher finds that the object of the main character and all minor characters was fighting and resistance. Khoramshahr's Jame mosque was the heart of that city and the symbol of resistance. It was as a mother that supported her children and sheltered them. Even when khoramshahr was occupied and the defenders were forced to travel back from there, it was still a symbol of their wishing to recapture there. Jame mosque was the whole of khoramshahr and the firm stature of Iran.

((one woman said: we don't work Saddam, curse upon him! we don't want to abandon our houses, we stay here and live in our houses))(Da, 480).

symbols in Da story:((symbol is defined as a thing which puts in the place of another thing, a thing which has its own meaning and puts in the place of another thing)) (Mirsadeghi, 2011).

The river of khoramshahr which has run in those days and now continues to run too is a symbol from the motion and dynamism of khoramshahr's people.

Phoenix is a symbol from the life of truth men who have appeared from half-burnt palms.

Karbala is a symbol from the resting place of the lovers who are located in khorashahr's Karbala.

Imam Hosein is a symbol of resistance and martyrdom of those fighters who fight as best they can; to defend the truth finally became martyred.

Half- burnt palms are the symbol of resistance of those honored people who resisted and became wounded.

The unendurable heat of the south is a symbol of lovers' enthusiasm.

The starlit sky of khoramshahr is a symbol from open heart of the southern people.

The red adonis is a symbol of the blood which is the sign of the war pain.

We can observe the patience and resistance in the hero; it is the symbol from the patience of Majesty Zeinab. Where she buried her father and brother with her own hands, reminds us the bravery of Majesty Zeinab, the heroine of Karbala.

The martyrs are the symbol of liberality.

The blowing of southern hot winds is a symbol from the soothing of God's kind hands, who is the supporter of free humans.

Comparing these two stories, we find that the characters of Sovashoon story are abstract, but they are real in Da story. We can observe a similar content in both, include: Xenophobia, resistance, reaching to mystical loving, belief in religions thoughts, philanthropy, showing some national and mythic characters, caring about the wounded and poor: and dynamism and activity of both heroines.

CONCLUSION

Regarding above explanations, we can conclude that simin Daneshvar and seyyedeh Zahra Hoseini reached to such competence that could consider their around and settle the problems and then conclude. And also they can challenge the minds of addressees and then guide them. Sovashoon novel, the most important novel of Daneshvar, is a complete novel which illustrates the difficulties of people during the Second World War and describes well fighting of Yousef as a brave fighter. Da story is a memoir in the form of a story and illustrates khoramshahr well. Finally we find that both stories have some certain objects, such as: fighting internal and foreign colonization, showing Bursualiving in the society, poverty and affliction of deprived classes, misusing of the public and showing the various types of the society. To sum up, there is a multilateral examination of all social institutions and lifestyles and every way which takes away human's freedom and we can observe some common aspects which result from resistance in both stories.

Suggestions

We suggest to other researchers to analyze the hidden lyres of fighting and defending in other writers' works and illustrate the courage and bravery of this honor nation against the enemy transgression by searching about the subject related to fighting and defending so that these subjects don't fall in to oblivion.

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