

COMPARATIVE ANALYSIS OF GHIDAFEH STORY IN FERDOWSI 'S SHAHNAMEH AND
NUSHABEH IN NIZAMI'S ESKANDAR NAMEH

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Abstract. Ghidafeh story which is narrated in Ferdowsi's Shahnameh is one of the most attractive parts in Shahnameh. On the other hand, Nushaberh has a special and great position in Eskandar Nameh. In this article is attempt to analysis and study of these two stories with a comparative view due to large similarities between them. Results of research indicates that the aim of two poets is devoting some parts of their poems to wisdom women and also, showing the ability and authority of women. Also, Nizami has been influenced by Ghidafeh story of Ferdowsi's Shahnameh in writing the story of Nushaberh or two poets have been used one or common sources.

Keywords: Ferdowsi, Nizami, Ghidafeh, Nushabeh, Comparative Literature, Dominion of the Women

1. STATEMENT OF THE PROBLEM

In this paper, a kind of journey of Eskandar Nameh in Ferdowsi's Shahnameh and Nizami's Eskandar Nameh was investigated in which we meet with hero women called " Ghidafeh " and "Nushabeh " . Valiant women who wisdom, intelligence and their tact was remarkable characteristics . Ferdowsi and Nizami have known the position of these two women much higher than men.

These two notable characters (Ghidafeh and Nushabeh) has a special importance with a new and rare topic and points of good governance but until researchers have no pay attention to it . In this article we are no trying to prove the superiority of one over the other since they had been located in a different position , time and condition . Here , for the first time , study and analysis of the characters of these two female kings has been examined and tried to expressed it in the intellectual and historical contexts as briefly and the main objective of Ferdowsi and Nizami in construction and study of these two stories has been specified. So , first , the procedure of Ghidafeh story and her mode with Eskandar and then , the story of Nushabeh has been examined and analyzed. At the end of paper, it has been explained that why these two great poets included the plan and description of two women in their poetry and where are their used sources?

2. REVIEW OF LITERATURE

In the context of literature should be noted that Eskandar subject and so on has been considered in the most published researches and works about Ferdowsi and Nizami but there is no a coherent and purposeful works for the study and analysis of the characters and governors of "Ghidafeh and Nushabeh and there is no independent works in such context . Wonderfully , but there is one question why this subject so far has not been considered by researchers .

3. IMPORTANCE AND SIGNIFICANCE OF THE RESEARCH

Due to various and large opinions about the empowerment of women in the past and now , implementing the research for this capability and ability is necessary in spite of various restrictions since women can be participate as men or even better than them in society and social activities . The plan and creation these two stories by two great Persian poets – Ferdowsi and Nizami – about women , especially , delivering the

country's affairs to these women which one of them is Ghidafeh - king of Andalusia - and other is Nushabeh - king of Brdeh – were able to confront with Macedonian Eskandar by courage, strength and authority were succeed to protected their land from enemy's attack ; While many countries were run by famous men at that time , but they could not resist against Eskandar and Eskandar destroyed all of them ; it can be made a new step to introducing the heroine characters of two these women and also , it can be as a confirm sign on the ability of women. On the other hand, today, some are staring to women character by a closed view and they do not accepted the women at the macro level of social responsibility where women are considered less than men . This study will make it clear that not only position of women is no lesser than men but in many cases also have greater status and invalidity of some opinions about frailty and disability for women will be proved by stating the merits of these two women 's governor.

4. INTRODUCTION

The oldest work surviving for past 2500 years which is devoted to governance practices is book of Plato's Republic (347- 437) . This great work has been given a special attention to women as well as men and Plato, despite the belief in the gender superiority of men over women , not implicitly but explicitly, has been stated about adequacy of women in charge of anything even governance . But in fact , across the history, women could rule on the land in certain circumstances rarely . By a quick look at our far past to the present , we can be see a few governor's women which the most important of them are:

In Holy Quran has been referred to Bilqis who was Queen of Saba and she was wife of Soliman. We see Egyptian Queen Cleopatra in the history of Rome and Egypt , Yemen 's Queen of Saba in the history of the West , daughter of Khosrow Parvis who named Pourandokht and then , other daughter of Khosrow Parvis who named Azar Midokht in history of Iran . In myth and fictional texts , Ghidafeh and Jomhereh and in Iran's history after the Islam , we observe some names like as who was Fakhr Al Doleh 's wife which a few time , she order the sentence on behalf of his son – Majd Al Doleh –and then , we observe Abash Khatun from Atabakan Solghari . In Iran's history except of Seideh , when others have been reached to the rule that there was no son for charging the kingdom and Iranian 's people based on their beliefs to the sole Kingdom of noble princes in the royal family,

inevitably, they were taken to the government and if there was no this belief woman has not reached such a position in Iran.

Although in recent centuries, position of women has been completely transformed concern to past and in many world countries, women can be accept some political, social and occupational activities alongside men but number female's King, President, Minister or First Person of country is very low and it does not exceed the number of fingers. This shows that various societies has no believe to women's capabilities for administration the country, so, they fear to deliver the country to women in order the running.

Perhaps one of the most interesting topics in the works of Ferdowsi and Nizami is that among the few women kings who have been raised in their work, "Ghidafeh and Nushabeh" run their country by integrity, independence, justice and authority.

Assigning an important part of poems of these poets to mentioned woman kings shows that in targeted thought of these great poets the sovereigns of women is no absurd and far-fetched but is also highly desirable. Especially, they were very good and successful within their kingdom. Also, it shows that thoughts of these two valuable poets how much was positive in a period that there has been emphasized on the conceal the women and their weakness according to current ignorance.

Shahnameh Resources:

Great Ferdowsi has been used three main sources in order to composition of his unique work:

A: Available line resources in Arabic that originally has been translated from Pahlavi to Arabic.

B: Available resources in Arabic in Middle Persian (Pahlavi) which has been spared from looting and arson of Arabs.

C: Oral literature people (Iran's history, The Lord of Namak), Tradition of Namak, Karnameh Ardashir Babakan, Shahrzad and parviz, Mazdak Namh and so on.

(Ardeshir Babacan, Shhrzadv Parviz, Mazdak and so on).

Nizami Resources

Nizami expressly declares that he has been a serious attention to Ghidafeh story in composition of this story. But evidence shows

that he has been taken other separated news and information. Others had dispersed. In fact, Nizami is written such eloquent and beautiful story by using Ferdowsi Shahnameh and access to and scientific possibilities and by using the oral literature with the power of the mind, think, thought, imagination, knowledge, initiative, ability and taste which in terms of volume content is also much more than the story of Ghidafeh in Ferdowsi

Ferdowsi and Woman

Ferdowsi has been talked about resourcefulness and effectiveness of woman, wife's faithful, woman's beauty and perfection, woman's power, love, dignity, affection and sometimes about some negative traits of them has been expressed in all over his unique's Shahnameh and it also has a draw the face of women as an immortal character. "In all the important stories of Shahnameh, we see the woman's presence. Shanameh is not a story against the woman among the unfamiliar people.... The most women in Shahnameh is a full-fledged symbol of woman while having the wisdom and magnanimity, they also being enjoy of the essence of femininity completely" (Islami Nadoushan, 1996: 20).

In Eskandar Nameh chapter, Ferdowsi is drawn the face of Delara -wife's Dara-, Roshanak her daughter, face of Andalucia's king (Spain) and other women. Delara

is mother of Roshanak who is Queen of Iran. She who is stay away from enemies sent to Syria with family members and other elders of country come back to Estakhr after the failure of the Iranian Revolutionary Guards and Death of Dara. She has a powerful behavior against the invaders. She gives consent to marry her daughter, Roshanak with Eskandar by requesting him and in order to protect the interests of the country with this marriage the anger and rage of Eskandar settled.

Ferdowsi draws the face of Ghidafeh who is king of Andalusia as a female full-fledged symbol, skilled and knowledgeable to the secrets of politics and the world. Ferdowsi introduces the face of Ghidafeh as a wise, scholar and the largesse woman who is famous in the work of government, peasants and justice.

Ferdowsi has been well described the character and personality of Ghidafeh in the campaign of Eskandar to Andalusia and events that are going on it. This great poet draws a woman's figure that Eskandar wonders about it. Here, showing the collision of two independent and

experienced characters is more attention to others which one of them won the civilized world, and another is a woman who enjoyed the mental strength and intelligence as a skilled man at the same lack of military weakness . The purpose of Ferdowsi is expressing the efficiency , ability and will-power of women in administration the affairs of the country by woman's character design in addition to her role in the story .

As we will be shown in Nizami's Eskandar Nameh , Nizami points out same finer points by following Shahnameh but he used Azarbaijan and Nushabeh instead of

at both the works , Ferdowsi's Ghidafeh and Nizami's Nushabeh have superiority to Macedonian Eskandar in terms of intelligence, smart, power, vote wisely and politic affairs and both the poet have been presented the two hero more prudent, more alert and more wiser than Eskandar .

Ferdowsi 's Eskandar is submitted by efficiency , alertness and council of Ghidafeh

So that he give good advice for no forgotten her goodness and compassion to the end of his life since so alive thanks to her wise arrangements:

To Qydafeh said: O' wise woman

That the world is in your hands and you're
insightful, and wise

I'm alive I'm loyal to you

You've filled my soul from kindness

(Shahnameh, 2000, 828)

Ferdowsi also introduces Faghestan - Daughter of Keyd – as one of the wise and unique of women in terms of beauty and unparalleled perfection in the East .

From the above it can be concluded that according to beliefs of the knowledgeable teacher of Tous , women can also learning the generosity and perfection like as men . Even some times he knows women higher than the men such as Jahangir and adventure men such as Eskandar . By opinion of Ferdowsi , woman is who beautifies the life and keeps the community of mankind gives to it light and joy.

Nizami and Woman

Nizami in epic and of Eskandar Nameh presented his powerful about the creation of the woman's face. Poet states as detailed about history heroic women and Eskandar Nameh . Nizami is favor the purity and maintain the dignity and honor of a woman. When Nizami talks about the individualities positive as hero , chaste and pure woman , he raises the position and praises of women so that it will not be praised better than it as a righteous, virtuous and heroic woman. Nizami knows such a woman more qualified and higher than the men . Nizami whenever talk about Nushabeh - The Azerbaijani women's lion - says:

A woman that a man is more agile

Like the gem of the sea is cleaner

A strong and clear mind and proud

in trouble as peasants

(Nizami , 1990 : 292) .

Nushabeh knows Eskandar by her perspicacity , intelligence and wisdom when

he come to Bard court as an envoy and meet with her . A beautiful conversation occurs between them . Nizami's Nushabeh introduces herself to Eskandar as follows :

Although I'm a woman

But I am not unaware of the world

I broke my contract when I'm at your disposal

The widow gave an answer

I think if I prevail against thee in hatred

You have to throw yourself to the ground

(Ibid : 301-302)

You can see that how an Azerbaijani women as an imaginary woman called Nushabeh makes defeated powerful and proud Eskandar by her wisdom and strong logic and she change the mind of Ekandar for avoidance the invasion to Azerbaijani land and possibility conflict, generally .

Nizami's Nushabe does not know sufficient it and gives a new course to the proud and arrogant leader of the Macedonian . At the time of lunch , they let dishes of red sapphires and jewelry instead of food in front of Eskandar by order of Nushabeh . He

Becomes wonders and ask the reason of it .
Nushabeh replies as :

Why are you collecting stones

And judgment that you're away from reason

(Ibid., 307)

Hero woman convinces Eskandar with reasonable grounds that world must not be into blood for the sake of colorful rocks which are heritage hundreds Eskandar and turned into ruins . Her words effects on Eskandar so that he admires this wise woman as :

Thousand Good for you, wise woman

For we are men like helper

The advice that you gave me

Gold knocked to the ground and for me not any value

(Ibid: 308)

It is true that Eskandar is no changed with this word and he does no avoid from greediness the conquer on the world and also , he does not miss the raping and looting but it is to be noted that Nizami says about eight hundred years ago, in the reign of the hated governors which the woman in view them was as slaves or furnish houses and she had no will of her own . Therefore , Nizami raises the position of this essence socially excluded as far as Eskandar conquer the world give up against the wisdom, knowledge, reason and her intelligence and he defeat against

the foresight ,wisdom and resourcefulness of Nushabeh . So that the Macedonian warlord admires Nushabeh for the sake of his manhood and magnanimity and inevitably treated her liking. At the time of leaving the Bard , Eskandar says to himself against the efficiency , wisdom , tact and knowledge of Nushabeh :

The man is said to himself

As a man in culture with a clear heart

(Ibid: 304)

Thus we see that not only Nizami knows the position and prestige of women equal with men but one resourceful woman deserves from the perspective of governance

. But ratings and comments of Nizami is no always the same about woman .

So what about the female characters comes in the review of Nizami's Eskandar is that poet observes the subject very fair and knows the woman like a man with virtues and positive directions and negative actions . He does not know the woman are affected by inappropriate affect thoughts and customs of their time without having the Human rights and not exceed the limitations of a female adorned with moral individualities for them. In one word , Nizami goes more some steps than other poets and intellectual people of his time .

" In fact, most of the events and scenes which has been drawn in the Nizami stories, although persons seems as historical tales but they are not join agree in details . This discrepancy is not wrong by date for the story . Poet should arouse the reader's imagination and exalted the reader beyond the world of experience and everyday reality. If poet knows the necessity "show the truth" in the story , he has no any obligation about reality quotes of date and its guaranteed accuracy, even if he shows insist in agreement with date , it causes that he being out of the environment and climate of poetry and story "(Zarrin Koub, 1994 : 246- 247) .

5. SIMILARITIES AND DIFFERENCES OF THE TWO STORIES

One subject has been painted by two thought or one role by two drawer but viewing angle of these two poets is no similar and each of them looked out to unit role from separate corner .In fact, from a unit category has been created two minds, two pen two inspirations, two tasteful and two separate works and at least unfair that a genius like as Nizami can be known as a imitator and denied the essence of his work . Nizami has been studied unique work of Ferdowsi 's Shahnameh completely and enjoyed it as a valuable reference and source . So , he used other sources and documents in the creation of his works in addition to some available sources in Bard province . It means that , Nizami not only considered Ferdowsi's Shahnameh but also used many other Persian and Arabic texts .

Both poets have been composed the story with skill and ability . But there are some delicacies and features in each of these works which are absolutely authentic, distinct from the other and related to special mind and taste of the narrator and from the outside or on behalf of someone else is not repeated or hypnosis.

The subject of going Eskandar himself to meet Ghidafeh and Nushabeh instead of another person and his private visit with them and finding the power and spirit of

his opponent, finding and identifying the type of their weapon and finally, the ability of the enemy forces and facilities have been proposed in both of these two works, but manner of talking and working and moving of Nizami is different with Ferdowsi's Shahnameh. Eskandar goes to Azerbaijan instead of Andalusia in Nizami work and he meet with imaginary Nushabe instead of Ghidafeh. Nizami by this design shows that in Azerbaijan around 320 BC, there was a governor's woman and she wondered Eskandar by her merit, competence and wisdom.

In Sharaf Nameh, Nizami created the story of women's town or women's utopia. All people live happily in "Nizami's town" which refer to his utopia town. In this region, women govern their own land and Eskandar reached there at the end of his journey. There is utopia town of Nizami. Nizami knows that women in their community how to enduring the humiliation and suffering the injustice. Perhaps,

for the same purpose, he creates the story of women's sovereignty over the town of women but the story of the journey of Eskandar belongs to Andalusia and meet a woman king named Ghidafeh in Ferdowsi Shahnameh.

Nizami has been converted the name of Ghidafeh to Nushabeh with conscious and thoughtful and the story has been related to the land of Bard – his home country - rather than the Andalusia. Of course, Eskandar reaches to 'Horum' town which is in the hand of women in Ferdowsi shahnameh. Horum which is noted by Nizami is ancient name of "Bard" and indeed, Nizami has been mixed the story of Horum town and such period with the story of Ghidafeh.

Another main difference is that Ferdowsi has a compliance to currency the quotation and following by original text in Shahnameh but Nizami sticks to the details and arrangement the scenes. He has no any bound to the plot of story with a specific criteria in order to link the components of the story together. He sometime leave the time of word to express some details those have any relationship with overall composition of the story. The dignity, greatness and cohesion changes its position to ambiguous meanings in epic poetry of this story and therefore, it causes that his work

apart from Ferdowsi. So, elaboration and detail the story of Nushabeh by Nizami is more than the story of Ghidafeh by Ferdowsi.

Ghidafeh

Subduing generous, was Ghidafeh

That she was interested the benefit

(Shahnameh, 1988: 817)

A wise and intelligent woman was Andalusia king. Ghidafeh has an efficiency informative organization. To close the Eskandar's army to her country and presence of Eskandar in Egypt was a great national security threat to Ghidafeh. She is seeking a solution by her knowledge and wisdom and by knowing the fame of the expansionism attacks of Eskandar. So, she ordered to an informative force who is fluent in painting for going to Egypt and painting the face, body and even skin tone of Eskandar and bring for her without any talking about it with another else. Painting well and bring him

The army, a painter chose

That might well paint

He said to go to the Eskandar

But nothing hit us and hit us

Well look at him now

So you can see him

The color, shape and height

paint from head to toe for now and bring

(Ibid: 818)

Painter runs the order immediately and returns to Andalusia with the image of Eskandar. Ghidafeh apprehensive by observing the face of Eskandar. One day, Eskandar asked of the elders: who is "Ghidafeh"? They said him: she is a good king speech and owner of numerous assets and army. She has been built one stone town which is impenetrable against attacks and anybody cannot be access to it

Eskandar sent a letter to Ghidafeh as: "If you refuse my command, you will be have a fate like as Dara and Fur who were Iranian and Indian kings"!

In response, she wrote a letter to Eskandar and said that victory on Dara and Fur is reason of

your pound . Why are you against me ? ? I'm not afraid of anyone and do not say too much ...These bold words was very uncomfortable for Eskandar from a woman to a man who is claiming to conquer the world and believes that no force cannot be limited the way of his goals. So , he moved to Andalusia by reading the letter of Ghidafeh with his army.

Eskandar was on his way to a city for a month that his governor was called " Faryan " . Far way the city was fenced as a rider and a horse van be passed it easily. Eskandar conquered tall fence by catholicons , vehicles and catapult , Then , he ordered to his troops do not kill anyone in this city.

Son of Ghidafeh named " Ghidrush " was bridegroom of Faryan and under the command of the king. When Eskandar understood it ,called his minister "Bitaghun" and said, " play my role and sit on the throne instead me and command for bringing the wife of Ghidrush . And order for beating his neck in front of me . I will be request as much for forgiveness him and you forgive him by my request ! " . Then , agent me as your messenger for delivering Ghidrush and your message with ten rider to Ghidafeh !

According the command of Eskandar , Bitaghun sit on the throne in the role of Eskandar , " Shahr Gir " bring the son of Ghidafeh and his wife to the presence of the king by tearful eyes . Bitaghun asked : " Who are you man? "Ghidrush replied:" I am son of Ghidafeh and groom of Faryan " . Bitaghun became angry and shouted: "Kill both them both. Eskandar come in the role of minister, respected and said to Bitaghun : " "O Great Emperor, if you forgive their blood to me , it will be the cause of my honor, beheading the innocent is not right" . Bitaghun as Eskandar 's role said : "I forgive them for your request and respect to you!".

Bitaghun in the role of King said to Ghidrush : " Look , my minister what the good act about you , now , I send him as my messenger with you to your mother and say to her my behavior will be decent and good If they send me again and then , bring me her response " . Ghidrush said : " I take care of your Minister and I care for him as my life and I will be protect him " . Eskandar adopted ten famous warrior and also recommended them call me Bitaghun and do not tell this secret to nobody" .

Eskandar was entered to Andalusia. Ghidafeh by happily goes to welcome the arrival of his son. Ghidrush told the survival story of Eskandar by the mediation Kind Bitaghun to his mother and asked her to do everything she can does.

Ghidafeh called the envoy and thanks to him and ordered to her for serving to him, tablecloths rainbow spread by eating gourmet. Ghidafeh was doubted to envoy with the information that was gathered from Eskandar . when Eskandar began to eat , ordered to bring the portrait of Eskandar . Ghidafeh realized that Rome's envoy is Eskandar ! she said to envoy : "What is message from Eskandar ? "He said:" Eskandar sent a message for you that you should not be Refuse my command, you must send me Buzh otherwise, you'll come to fight with my army and will be destroyed.

You cannot fight me. If obedience my command, you will not be hurt. Ghidafeh angry about courage and the role dressed of Eskandar but at that moment she did not say anything. Ghidafeh wanted to rest and then and response him tomorrow .

Next day, Eskandar went to her court while he wonders for the greatness of her court . Eskandar guess that Ghidafeh has known him but introduce himself Bitaghun as minister of Eskandar .

She said the wisdom Ghidafeh

Be quiet when you're Eskandar

If you see your own face

You need to find a solution and furious

she put his picture in front of him

Eskandar saw his picture

(Ibid: 822)

Ghidafeh said: "Don't angry, I'm sure you are the Roman Emperor Eskandar , then , she showed the drawn picture to Eskandar . Eskandar was frightened by his scandalous. Ghidafeh said: " now , you have no any force or army to fight and you have no ability to escape and you are captured in my hand ! Eskandar said:" I have one request you . Give one weapon to me for killing you or myself ! " . Ghidafeh laughed and said" You must know that you did not kill the king of Iran – Dara – and elder and other kings ! But, fate and the will of God as was for ending their life and kingdom. So far, lucky with you which you succeed for authority on them in different lands ! You claim to taking over on the world with your knowledge and wisdom , how a wise man to be compromise in this way ? ! I do not spill the blood of kings and I forgive you for wisdom and justice ! But after this it , do not play the role of envoy ! since everyone knows the famous

Eskandar . I have the picture of all the kings and elders .Do not be upset whenever you are here, I call you Bitaghun and I will not reveal your secret and I return you to your army with respect provided that you do not ever harm to me , my sons , my relatives and my country .

Eskandar was glad of her behavior and oath to act her request.

Ghidafeh called her sons and elders in Andalusia and said, I am not going to fight with Eskandar and I want to give him an admonitions answer to him in order to behave us with more friendly. elders confirmed the words of Ghidafeh and said :

Assets and worldly things are worthless and the nemesis has not any benefit and should be tolerant deal with him. Ghidafeh ordered to bring his father's gold belt and crown then , these were he presented to envoy and said : these gifts are incapacitate and worthless! Then , she sent a bed which had seventies pieces and its base was the dragon inlay installation with four hundred gem ruby, four hundred emerald green, four hundred ivory, four hundred leopard skins, thousand deer leather, one hundred dogs and cheetah hunting, two hundred buffalos with chariot and driver, four hundred fur, one thousand Roman and Hindi swords, one thousand and two hundred war hat to envoy and said: Move towards to the Rome army at the dawn . Eskandar said goodbye with Ghidafeh and moved . She said to Tinush when they came to grove : Wait right here! I go with Eskandar to bring him here. Eskandar Roman army was glad to return him from Andalusia .Eskandar chose one thousand horsemen to surrounding the grove that it was based Tinush . Eskandar went and shouted: Do you want to Fight or escape? Tinush when found herself in besieging by the Romans, said : O' Great King , I ask you, behavior like as Ghidrush with me , you are a covenant with my mother that do not harm her children . Eskandar said: Young prince, why you were afraid? I do not harm you and no break my covenant with your mother . Tinush dismounted from the horse and respect, Eskandar took his hand and said: Do not worry! I took friendship covenant with your mother in a secret treaty . She knew that I am Eskandar at the time of entrance to Andalusia.

Alexander held a festive for Tinush , musicians trumpets, and they ate and drank. Then he ordered, now , go and tell your mother until I will not harm you and your land until I'm alive and I will be stay on my covenant.

Said to Tinush have fallen here in wind

This grove is far away and your place is not here

To Ghidafeh say a wise woman

That the world is in your hands

and you're insightful, and wise

I'm alive I'm loyal to you

You've filled my soul from kindness

(Ibid: 828)

Important and Considerable Points in Ghidafeh's Story:

1. Wisdom, generosity, sagacity , gifted, and politicians are features the personality in Ghidafeh .
2. Ghidafeh has a lot of wealth . She is unique in treasure, greatness , peace, qualifications, thought and speech in the world.
3. Since she wanted to keep the country from any threat , so , before the invasion of Eskandar sought to remedy .
4. Ghidafeh has an efficiency and espionage informative organization which it has more clear in the case of drawing the picture of Eskandar .
5. She has been built one stone town which was four miles wide and its strength to the extent that the grip of leopard does not access to it .
6. Faith in the power of God to the extent that Ghidafeh knows everything at the will and ability of the Lord .
7. Ghidafeh knows her self-owner of the greatness and says to Eskandar which all goodness is from God and as long as you live, you should be grateful to him.
8. Killing or vain conflict with elders is no valid In Ghidafeh's tradition .

Nushabeh

Some features which Nizami has been provided about Nushabeh created a distinctive personality and unique effects. His creation is unique in beauty and in virtue and also in good humor and tact and subtlety, and so on . Some of these features are considered from Nizami's word:

Like the male peacock is unique in goodness

like a female deer, is unique

The wise-hearted and well-spoken and up

Perhaps she is one angel

(Nizami , 1990: 277)

Nizami has been shown the accuracy and art in this description , carefully . In the first verse which is assigned to describing his apparent, Nushabeh has been interpreted to the peacocks and female deer since in those days people interpreted the beautification and beauty of people to these two (peacocks and family deer) animals . It is interesting that two genders , beauty of Peacock refers to male and beauty of deer refers to female . Also, how artfully, female and mail are facing each other in one hemistich . Nizami Says about "Nushabeh " She is a woman who is very faster than men and her essence is more purity than sea . she is one woman who :

A woman that a man is more agile

Like the gem of the sea is cleaner

A strong and clear mind and proud

She is in trouble as peasants

(Ibid: 278)

Nizami is written one targeted story . He critics the type of relationship with Nushabeh and other women and men in the community of those days by creating one

character called "Nushabeh " and by delivering the rule of Bard region to her with all prosperities and beauties and by enumerating all the positive features of exoteric and esoteric for this woman and on the other hand, he shows their abilities and also , shows that women despite all different restrictions can be run the country as men and even better them . Nizami "by creating and addressing of his poem planned to introduces the hidden talents in their community to others in order to think about

this masterpiece of the Lord (Judy Nemati , 2010, No. 12) .

Nushabeh is also setting behind the veil and is performing her tasks very well. She has been arranged and raised a long court with a crystal bed and night lights on it . At certain hours of the day , she sit down on the bed and by thanks and gratitude to devise the affairs of her country with consultations of other women and she passes the rest of the day with them to drinking and pleasure . One of the good affairs of Nushabeh is preparation a place to worship that she pays to worship the God at night until dawn there and she pays a short time to sleep . As that she always considers the order of Onsor Al Mali

Keykavous Ibn Eskandar to his son " Gilan Shah " as : you should be have two shares of twenty-four-hours to wake-up and you should be devoted one share to sleep , also , you should be pay to worship the God as eight hours and you should be consider eight hours for enjoying the life (Onsor Al Mali , 1992) .

While sitting behind

But ever been Long palace

Extensive table is always speared

Every morning it sits flat

And says thank God

(Ibid : 280)

Apart from the other features of Nushabe is her courage and bravery who says

against the king as eskandar :

I am a woman if you're a lion

What lion or lioness in time of war

From anger to such razor-sharp

In water, the smoke anger, I fire up

(Ibid: 288)

Conquest Manner of Nushabeh

Although the conquest manner and the Kingdom of Nushabeh has been proposed only for a short anecdotal in the story of Eskandar but we see more features and manners which is necessary to running a land.

Nushabeh is a queen who pride to the greatness of her generation and performs all the duties of a ruling on her merits but she does not crown on her head like as other kings . Seventies of Nushabe are thousand beautiful girls who run her orders and so , she no need to male servants:

Thousands of Miss like the moon

on her doorstep to serve her

(Ibid: 277)

That all of them are unique in their beauties :

Each day the sun shines on the porch and garden

And as night lights
It is not demanding in terms of light
that sees him away and near ship
(Ibid: 279)

But running a country, especially against in the alien and rival countries needs for a strong rulers. However, advisors and servants of Nushabe are women experienced and wise up and no man does not come in her court since one of the goals of poet is that due to circumstances and the times of that day, the women have a privacy that keep them blinds and more importantly, Nizami wanted to show that consultations and intelligence of women to the extent that they no need to any man .

Angel sees in them the courage
and sees falls below
I do not know what has been called voodoo down
the center of the chaos are isolated
Clean air link is a woman ruling
over them closed down
(Ibid: 279)

Apparently , these women put wine and music as basis the joy and replacement of other matters :

The following are sky blue comrade cry
Any friend except wine and song
(Ibid: 279)

Cleverness and Sagacity of Nushabeh

Nushabeh which has been heard the conquests of Nushabeh like as Dara and found that even great kings had no withstand against Eskandar ; When she saw the vicinity of Eskandar to themselves , to prevent the destruction of her country, she send numerous gifts of jewelry, horses and supplementation for Eskandar and his accompanies with her wisdom so that the armies of Eskandar says to tank for her favor on them . Eskandar as if the time of domination of women was no heard anything , so he decide to visit Nushabeh instead of envoy:

He sent one deserves envoy
to serve his dead
he saw many courage of her
so that he admired her

Property more time was needed to meet its sweet time
(Ibid: 281)

Recognition the Eskandar by Nushabeh

Eskandar who was as envoys Enters to the court of Nushabeh and she warmly welcomed him while she was adorned with the most beautiful dress and with pretty adorned women . On the habit of kings and watching the adorned women caused that Eskandar forgets should act as couriers . He entered with rudeness to the court without opening his sword for delivering to the the guard and concierge

Nushabeh who wisdom and sagacity mentioned earlier monitored him carefully . She wonders and thinks for the shape and behavior of Eskandar and feels that he has no

the behavior and shape of envoys . Nushabeh put him over the bed with respect while she tries for his celebrating also , she attempt that Eskandar does not realize that she recognized him .

Nushabeh asked about his greeting with respect and requested to be aware of the content of the message ... when Nushabeh saw the audacity of Eskandar in putting the message , she left her tolerance and said him you are not a simple courier and you are Eskandar and in following spoke about the courage and bravery of Eskandar:

Called me and trap you come to seem
more mature now that crude efficacy
(Ibid: 284)

Then , ordered to a slave girl for bringing the image of Eskandar from the treasury and it shows to him ... and when Nushabeh saw that Eskandar was afraid , comfort him and said : I am worship you as a slave I show your image that you wake up and you understand my greatness and know that I'm not like other women unaware of world affairs:

Although I'm a woman
But I am not unaware of the world

(Ibid: 287)

Cleverness and Effort of Nushabeh :

Here, we learn that the purpose of cleverness is physiognomy and understanding the backend from appearance. Nushabeh said to Eskandar I can understand the capabilities of kings by images of the people and kings and, moreover, for the sake of my inner force I am also aware of the Kings inner. Eskandar who never expected to be confronted with smart woman and knows him while saying about her courage and cleverness with a degrading manner, wondered. He did not want and did not know one woman can become unfolds with such courage:

But that is not courageous woman
who was strong hatred lioness

The woman who was hidden in the curtains
that song was candid cries

(Ibid: 290)

And finally, there was no way only the acceptance and submission against the successful way which is happened and he admires Nushabeh against his own desire.

Smart Nushabeh which had seen Eskandar has been conquered from West to East of the world and still greedy to following the conquest of new lands; is trying to understand him there is no difference between much possession of lands and great wealth with small number of properties. So, for this reason, she ordered for spread a wide table-cloth with a variety of foods and spread a separate table for Eskandar in which full of crystalline cup and dish of jewelry:

One of the pomegranate is full of gold and
other three full of ruby and fourth full of gold

(Ibid: 293)

And

Nushabeh said to king leave it
to eat the saddle eaten well in advance

(Ibid: 293)

Eskandar stunned asks that how can man eat the stone and Nushabeh replied that:

What should the throwing something

that could not make him prey
as inedible meal this stone in her hands?

(Ibid: 294)

First, Eskandar said to Nushabeh thou also suffer to this disease and you have been collected for yourself and then, he admitted that Nushabeh's words was true...

Nushabeh went to the camp of Eskandar in the next day, and by receiving numerous gifts returned to Bard.

Important and Considerable Points in Nushabeh's Story:

There are vigilance and wisdom of Nushabeh in across this story and set of these features is as follows which is required for each rule:

1. A woman as "Nushabeh" can be managed the affairs of the country. Thus knowing the principles of governance would be useful for each rule.
2. This woman is so governed the country by her prudence and justice that everyone hears the description of its development and beauty eager to going there. When Eskandar also reached there as a courier went to mentioned land.
3. The strength and power and wisdom of women should not be considered as low. As that Eskandar with pride and manhood and the courage to imagine that a woman has no any weight against a man enter to Bard province.
4. Acumen and sagacity of Nushabeh so much that she welcomed to Eskandar's envoy who was Eskandar himself and recognized him at the time of welcomed rituals.
5. Foresight and tact of Nushabeh was enough which years ago was commissioned artists to drawing the images of all kings for herself and she was also remembered the face of all them.
6. wisdom and knowledge of Nushabeh compelled to no take from her information and asked to Eskandar for put his message who was appeared in the role of envoy.
7. Nushabeh disarms the enemies at the right time so that after hearing the message said to Eskandar that you are king and put own message and Eskandar could not deny it.
8. Politics, association and counsel of Nushabeh caused that instead of killing or

capture him , added to her stature and saved her country and people with wisdom .

9. Fair treatment and combined with policy caused that even later the Russian's king attacked to Bard Country and captured Nushabeh , Eskandar release Nushabeh with many wars and by defeating the Russian 's king.

It is also good to note that if Nushabe was a inexperienced tried to capture the Eskandar , would may be succeed or not and he escape from hand of Nushabeh . if she was successful or he was captured and killed, however , great corps and army who had accompanied Eskandar destroyed the Bard province and if Eskandar run away , he destroyed the town himself . Therefore , Nushabe treated with tact and intelligence and wisdom as that Eskandar became ashamed for his performance and he was very happy for returning to his country healthy . Even later , He saved Nushabe from the hands of enemies with great risk of war with Russia.

Ferdowsi 's Horum City and Nizami's Bard

Nizami called the former name of Bard province which was Nushabeh's capital as Horum .

The title beginning was horum

teacher has read Bard

(Nizami , 1990 :291)

He determined the city's location in the middle of the Caucasus and in South East of the Caucasus mountains and he called it as the name of one of the ancient cities of Azerbaijan. But Ferdowsi mentioned the Horum location in the northeast Africa around Zanzibar and Ethiopians country and Eskandar meet with Ethiopians at the around of the city . In the point of Ferdowsi , only women have been lived in Horum . Women were responsible for the administration of the province and country and no men could not be come to this town It seems women travel to remote areas for pregnant and reproduction and they sent their female children to the Horum province.

He went to Rome's famous

In where is called Horum

There was some women there

Anybody could no enter to it

(Shahnameh, 1990: 833)

Ferdowsi also refers to the courage and bravery of the women of the Horum province Ferdowsi

did not send Eskandar to Horum but also philosophers sent to the presence of king with a letter and calls for the tribute . Warrior women response to Eskandar as bravely and logically and they wanted to him for avoidance from engaging to women and in response, the Macedonian warlord says:

You are a man o your name is great

Don't lift your name

Say a woman who also fled incorporated

There is a disgrace that the world is not one you talk

about the old saddle

(Ibid: 834)

But Nizami sent Eskandar to the Bard province (Horum) as an envoy for meeting Nushabeh who was king of Bard . Talking between Eskandar and Nushabe – king of Bard – is similar together in Nizami's Eskandar Nameh and Ferdowsi's Shahnameh but Nizami proposed some changes in the subject of going the Eskandar to Andalusia (Spain) and talking with king compared with Ferdowsi . It should be noted that we compare the words of Nizami's Nushabeh and words of Horum's king in Shahnameh :

You show me achieve

when the answer to be given to widow

I dominate you at the time of enemy

Landscape yourself hiding on ground

In this battle as foxes and wolves come you

small head and my big head

(Nizami , 1990: 302)

But the result is one and it leads to hostility and war.

The main objective of Nizami for proposition the city Of Horum is the subject of homeland and friendship between people . He has an important purpose of this action is that ultimately , it will be benefit for the reputation of this country and in favor of Azerbaijan. The main target of Nizami , including bringing Eskandar to the

city of Bard and displaying the greatness of Azerbaijani lands and old history and culture of Azerbaijan in that day and putting the territory of neighboring countries. He also wants to the raising the name of the country and the capital among the known world and the countries neighbors. So, poet leads Eskandar to the Bard city and imagined the province of Bard with the idea of the perfection of worship homeland, Azerbaijan's geographical position and natural grandeur and

the beauty of this province .

Blessed the property of Bard ,

Not summer is no without flowers no winter

Summer gives the mountain flower

Winter gives the spring breeze

(Ibid: 290)

Other Nizami's purpose of bringing Eskandar to Azerbaijan and meeting with Nushabeh is that Nizami want to describe the acumen and perspicacity of this brilliant woman more than any man as Ferdowsi attributed to Ghidafeh who is king of Andalusia . Nizami describes the court and proceedings of Nushabeh even more luxurious and ceremony than Ghidafeh in Shahnameh. By doing this action , Nizami attempt to presented the material and spiritual culture and achievements of his beloved homeland is more superior and more authentic roots than Andalusia which is one of the most educated countries in the world over time .

Another issue in this story is used as very delicate and indicates the homeland worship , zeal and chivalry of Nizami is that the hero poet, take his work wherever

for example, Iran, India, China and so on ... the ruler's daughter brings to the marriage for Eskandar and he does not do it only in Azerbaijan since he does not know to deserve Eskandar against Nizami . In our opinion this exceptional action of the poet only resulted from the pure zeal and masculinity and patriotism stems of Nizami .

CONCLUSION

In this paper, a kind of journey of the Macedonian Eskandar in Ferdowsi's Shahnameh and Nizami's Eskandar nameh was examined where we faced with the women as "Ghidafeh" and "Nushabeh". Courage women who were wisdom, intelligence, tact and intellectuals and these are their remarkable characteristics. Nizami

and Ferdowsi have known the position of these two women much higher than men.

Ferdowsi created the Shahnameh which is an national epic . Nedlkeh , German astronomer of Iran describes the Shahnameh as : "Shahnameh is an national epic that no nation have not like it. "(Eslami Nadoushan, 2003: 12). I have been heard this word that one of the Iranians asked one of the elders and commanders about the decline of Egyptian civilization which has thousands of years old, why Egypt lost all authority and its civilization by coming Arab people ? He said in response that we had no Ferdowsi like as Iranian people . Ferdowsi by bringing the story of Eskandar and adventure of " Ghidafeh " and her manner in encounter with Eskandar was inspirational singing fiction resulted from " Nushabeh " by the great Persian poet, Nizami . Although , Nizami used from other sources in developing of this story but these sources can account for remaining the past history of the Iran or the Amazon women. These two poets were succeed with artistic creation of these two stories in the point of different direction of characters and governance such as establishing the security, thinking, smart, Justice and so on and perhaps one of the reasons for the creation of these two stories by the great and philosopher poets was that they are seeking a new ways to advance humanity to taken seriously the ability of women and half of the efficient population and intelligent human societies no remain blind and their ability to effectively used . For the proof of this view, the two poets rather than dealing with trivial jobs have chosen two women and put them in top positions and responsibilities of the country .

In these two countries, additional taxes are not taken from anybody. Justice and fairness is ruled .Without any no attack to any country . These two kings are fostering . They have joy and pleasure And also , worship and devotion to the truth and justice . What else have other demands? Whenever a woman ruled on the country so that one conqueror as Eskandar to admire her ; it clears that she is very successful in this subject and it is confirmed that when women with this characteristics and circumstances can be managed their land as well , so , another great women can cope with this important responsibility and it means "being seen and taking into account "the ability and capability and authority of the women.

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