

Research Article

The Explication of Loyalty and Disloyalty in Farrokhzad's "Captive"

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ABSTRACT: Love relation, betrayal, and disloyalty are determined parts of the driven human's life and are regarded as social issues in human relations in groups. In confrontation of the genders among the overall public the most evident affirmation is energetic yearning for friendship. Individuals wedded in light of love and their trademark prerequisite for simultaneous and segregate from each other due to stifle of fondness thirst came to fruition in view of advance in demeanour. Love is the sole standing where individuals may find an authentic understanding of themselves additionally, join distinctive individuals. Love is both disappointing and relieving meanwhile. It is a powerful force that conforms to its novel standards and reveals its messages in people's wishes and behavioural illustrations. Unfaithfulness is portrayed as the establishment of sexual relations between two individuals from backwards sex outside the family relations that starts with bad form, and its critical motivation is enjoyment. Developing these relations is improbable without swinging to telling deception. Thus, the present paper looks at her perspective about these two sections - loyalty and unfaithfulness - through separating some of her pieces in this social occasion and speaks to a substitute some portion of these subjects.

Keywords: Modern Poetry, Persian Poetry, Iranian modern Poetry, Forough, Love, Disloyalty, Male & Female.

1. Introduction

Love may be considered as a media as Bassak believes in, by falling back on which man releases himself from isolation and anxiety. It goes about as a successful drive that shields human from being isolated what is more, practices him towards faultlessness ran with his dearest. However, all over, subsequent to joining of the treasured, one of the get-togethers in a friendship association expels his/her association with his/her dearest as a result of a couple of reasons and endeavors to continue with his/her association with another person, which is called selling out in social point of reference based law.

Poetry reveals inside feelings of people, and in debut condition, is explanatory history from the previous time to the modern time and occasionally is considered as upcoming expectations: "bridge between past and future. Enduring works of great individuals show well poets of this territory, at any time and land, have raised their mission flag. Forough was a poetess that manifested female and wisely mentalities of a woman as she looked at the world and followed as she wanted" (Reza-Bakhtiary 154).

Furthermore, Reza-Bakhtiary states, if in the past "Ferdowsi, Saadi, Hafiz and Moulana and after that Shahriar, Parvin, Sohrab and Forough" were observant accusers of their time, nonetheless currently experts and gifted youth mirror, without overseeing, human misery and culture troubles and "fate of son of Adam in the context of their poems"(154). Among them, Forough starts a journey which begins "from and in herself, throughout two indiscrete periods, and resulted in her own inside. Since each building has foundation and the root cause of this mast flag is a period of feminine and maternal

sentiments it doesn't take so long to reach a man with human characteristics" (Reza-Bakhtiary 154).

It is realized that Forough Farrokhzad is a disobedient and radical writer against ordinary people's feelings and traditions. Your mind will be stacked with the request consequent to scrutinizing her sonnet accumulation "The Captive," for instance, Is Forough abhor from being spellbound by reverence? Does she slant towards injustice to being committed to love or unfaithfulness has significance for her, and what is the reason that she respects herself unfaithful and reprobate?

The vital assumption raised by the conventional individuals in the wake of hearing Forough's detachment is that she confined from her life accomplice since she saw herself as traitorous and rapsallion in her sonnet due to having sexual relations with another man, and she has isolated for checking from reputation and accomplishing greater open door. The second doubt that conveys an all the more academic attitude is that since her time of life was overwhelmed by patriarchy, Forough considered free sexual relations by females as a proof of resistance to folks. The third supposition which may be considered as another look on her verses is that the importance of traitorous in Forough's ballad has another sense for understanding of which we ought to concentrate strongly on her life and her standpoint of love relations as Bassak points out.

2. Literature Review

Many academic papers have been written on the poetry of Forough. The majority of the researchers have mostly focused

on deconstruction and modernity in the form. For example, Moshref Azad Tehrani wrote the book, *The Princess of Poetry* in this regard. On the other hand others have investigated her life. Some significant examples are as follows:

Koopa, Fatemeh, Kahandani, Mohammad Reza, and Gorji, Mostafa, 2010, the

Concept of Pain and Suffering in Contemporary Female Poets' Outlook, Scientific Research Quarterly of Literary Criticism, 3rd year, issue No.9, 141-162 and Hosseinpour, Ali, Mousavi, Soghra Sadat, 2005, Comparative Analysis of Forough's and Sepehri's Poetry from Intellectual and Conceptual Viewpoint, Literary Researches Quarterly, Issues Nos. 9 and 10, 75-92. In those articles, we find that Forough complains from lack of sympathy and concern and not finding her true beloved person. In the recent years, many studies have been conducted by Iranian scholars living in Iran, on Forough's poems. It should not be forgotten that she has not been portrayed in a positive way. Many times they found her works despicable and even been discussed very superficially. On the other hand, the recent critics and writers are to some degree eager to do research into her life and her poetic style due to her unique way of writing poetry and exploring very delicate subjects. Those subjects were hardly been written about, not because they were not important, but rather due to the problems they caused for the writers who dared to touch such key issues of the Eastern culture in general and Iran in particular. Those subjects were about women, culture, and psychology of Iranian women and how they were considered by the dominant patriarchal society as slaves to quench the sexual needs of men, while love, respect and the metaphysical aspects were almost absent.

3. The Significance of the Study

This study attempts to demonstrate the real and inner personality of Forough Farrokhzad about love and infidelity via accepting or refusing the supposition to which we have referred to before and removing the uncertainties, in this regard. It is done via focusing on textual analysis, psychological analysis and reader response analysis. This will enable the study to be done thoroughly and successfully. Studying the psychological aspect of the poet or the characters she concentrated on in the poem will facilitate the process of comprehending the gist of the poem and the inner side of the poet or the protagonist of the poem. So, it might be said that without studying the psychological aspect of the poet the study might not be complete. Moreover, only the superficial meaning of the poem may be grasped, which does not demonstrate the deeper sense of the poem. Revealing the complex parts of the poem such as the psychological side is the duty of the critics to shed light on it with the aim of analysing the poem in a simple manner.

4. Introduction

People without thinking about their age, culture, are dependably in mission of discovering real love; the adoration that fills their reality with excitement of life; these individuals endure from being suspicious that their darling might be

unfaithful to them. They have a particular meaning of adoration and torment of betrayal yet how does Forough characterize them? Do these words have an indistinguishable significance in her poem like given by the ordinary people? To bypass all the boundaries which are like chains in the neck of slaves, we need to explore the true meaning of love and infidelity in general. Later on, we need to analyse the theme of love and disloyalty that is particularly presented by Forough which was so unique to her living environment. When talking about love something else will need to be discussed which are loyalty and disloyalty. Two words are interrelated strongly. Those who stay loyal will maintain a happy life and vice versa. There is more than one type of love, but the love that is we are focusing on is the man to woman love relationship. Women may seek peace of mind along with a partner, i.e., they seek to have the soul of the male partner in order to have a happy life. Although the love we want to address in this study is a man to man love, yet the loyalty descended to humans from the Holy Scriptures. In this regard, Heward-Mills believes that loyalty is relevance to the word of God that is why it is necessary to people to stick to it. 'The Holly books are full of stories of loyal and disloyal people. 'There is a lot to learn from these accounts in the Bible (1).

5. Forough Farrokhzad

Forough Farrokhzad was born in Tehran in 1934. She went loved Parviz Shapoor when she was 16 years of age; she wedded him. However, their marital life did not keep going long, and they isolated each other. The product of this marriage was their child named "Kamyar." Her poem gathering entitled "The Captive" was distributed when she was 18. Forough shows her goal of forming these poems as follows: My wish is freedom of the Iranian ladies and their value of rights with men (Ibid13).

In a patriarchal society in which ladies are 'suffocated in innocent youth' and are made to fulfill men's cravings (The Captive), Farrokhzad set out to express her questionable and "heretical" perspectives about the restrictions on and yearnings of Iranian ladies. She depicted herself as the 'flying creature who for long/has been wanting to fly' (Let Us Believe). She assaulted the overbearing states of mind of men toward ladies and scrutinized the issue of ordinary marriage, criticizing it as a 'chronic tranquiliser' that drags our immaculate impulses into the chasm of "degeneration" and joins two names and combines them 'in the rotten pages of some enroll' (The Captive). She trusted that the union of inverse genders is the 'mystery devotion of our bodies/and the glimmering of our exposure/like the sizes of fish in water' (Conquest of the Garden).¹

Farrokhzad embraced an against copy-cat way of life that tested the conventional thoughts held about ladies. Her affection for flexibility and the achievement of mindfulness and her longing for a satisfying life made her, to utilize

¹ For more information see (<http://www.poetrymagazines.org.uk/magazine/record.asp?id=16789>)

Virginia Woolf's words, execute 'the blessed messenger in the house' and surrender the quest for the perfect, beguiling, unselfish and finished Lady. She surrendered her significant other and child and took off from the 'dim jail' of family life (The Captive). She understood that without first discovering duty toward her own independence, she couldn't be in charge of others. She detested social and good traditions and viewed them as destroyers of individual abilities.

6. LOVE

I find it suitable to refer to Allgaier's essay on *King Lear* who writes:

In love man becomes unselfish, sometimes to the extent of laying down his life for his friends. One may look at love therefore as an abandonment of self to the object of one's love, as a suspension of self-interest, as it were. But from this it follows that some sense of selfhood, some consciousness of one's own worth and integrity, some "pride" perhaps, is a necessary requirement for love, for how can one abandon or suspend something of which one is not in possession or over which one has no control? Our reflection has yielded a paradox, namely, that one must love oneself if one wishes to love one's neighbour. But surely logical pedants need not shrink from accepting such a paradox as a reflection of reality when modern psychology, and physics, for that matter, can do no better (qtd. in Anderson 116).

Love might be one of most troublesome words to be interpreted in the light of the fact that everybody gives a definition about it upon his/her own particular experience. Different definitions of love are available as it has a quite old history. I may only refer to a general definition of love for clarification purpose, only. In general, it might be said that Love is the interest for bordering amid a connection procedure in heading of individual's flawlessness also, is not constrained to particular conditions. The lover and the beloved, both reach one another in one point and join with each other and unite to be one (Modarres Motlagh 47-49). So, it does not mean that if one loves another one he should love everything she loves even though they are not at his interest, in general. It might occur that a lover at the beginning of his love for a lady might sacrifice many things just for her sake, which will show one's loyalty and even this, will decrease from time to time and finally might lead to a disloyalty. Love and loyalty are two intertwined parts of the lover's lives. So, if this link does not break, their lives will be a happy one and on the contrary. This link is supposed to be a strong and unbreakable one to have a quite amusing and meaningful life. loyalty can be regarded as the food of the soul and its absences will lead to disloyalty.

7. Disloyalty

One word that may hurt lovers much more than in thing else in the world, might be disloyalty. This hurts them because they ignored many important things of their own for the sake of the partner's love and in this love one can see loyalty. Once loyalty vanishes disloyalty appears. It will make the partner feel melancholic and sad and negatively affect her mind. Psychological pains might be much more painful than the

bodily pains as the alter might become better soon. Infidelity is a process for cutting off a love relation established between two people which develops, gradually. It contains the emotions, and when the emotional excitements subside, the physical desires are arisen.

8. Forough and Love

Antony Gidens and Karen Berdsal in their human science book present "Love relations" as an immaculate relation; an unadulterated connection in view of shared certainty and autonomy and the capacity to build up relations with each different as autonomous grown-ups that should make passionate and viable relations and get adequate fulfillment keeping in mind the end goal to ensure their relations.

From their perspectives, immaculate relation is the one free of being interceded by culture, custom, religion, and family (Gidens 132-40). In the period when Forough lived, in the structure of Iran at that time, the ladies and men did not appreciate to break even with social influence and individual riches. The ladies were characterized by marriage in that society, and their word-related standing was not viewed as free, although they have built up their training. Where culture, custom, religion, and family status assumed the basic part, her verse was the noisy cry of words, which raised new ladylike convictions and wishes; love was not just yearning, mental desolation and a few expressions about the union with the dearest. That is the end of everything. Forough portrays love in a straightforward and profound structure which has a splendid and unadulterated peak; In her verse, the sweetheart does not seek after a physical should be met by his/her adored, however, he/she is looking for a mental sedative which might be accomplished even by memory of the darling; Here, her adoration is an opening towards new mental skylines. The adored's eye and eyebrow in her verse are not simply in its human's edge, but rather it is the shade of a profound love that makes it excellent. John Brad Shaw says: The primary level of affection is lascivious nature and its last stage that is the absolute best one, supposed as non-romantic love, is a virtuous love that has no relation with body and physical wishes and is idealistic to the point that alters to a myth. (Brad Shaw 198) and Forough reaches to such love.

9. Forough & Disloyalty

Forough, in her verse, outlines the noteworthiness of the immaculate and free love connection changed in a worry these days. The time of Forough's life is the one in which few ladies express their love, and dependably the men walked the initial step. Forough tries to change this part and urge ladies to express their adoration firstly. In her verse, she infrequently represents a brief time sexual connection that is extinguishing the periodical need. This is expected to communicating love by lady on the grounds that if she needs to be a sweetheart, not a dearest, she ought to recover for this, which is just a relation discharge of adoration and its end is surely by men, i.e., the ability to set up connection is still in their grasp.

The hopeful states of mind about adoration, optimistic creative ability about the beloved, then, and confronting a sharp reality

about the adored set up a rising and plummeting process in relations and change the sentimental environment in affection connection the result of which is a frosty relation that causes the pattern to break it for looking for another perfect cherished. This is the reason she communicates her sensation and feelings honestly and fantastically calls herself as an unbeliever since she offers her spirit by her body. It bothers her since she has not surrendered her body to love, however, she has offered her body to the man's desire, and this is a transgression.

From Forough's perspective, this is prostitution, the definition and reality of the word "Treachery"; from this perspective, we enter her reality to experience offensiveness and excellence with her. It is quite uneasy for a poet to reveal her life story about disloyalty of the lover who does not return her love when she needs. Or more clearly, if she does not think that she has become embarrassed, she may not have shown her feelings in such an obvious way. She ventured her life by revealing her love poems and all her love stories, in her life.

10. Forough's Poems & Love and Disloyalty Trace

Looking at "Captive" poem collection, one can realise the warmth of love and bitterness of disloyalty by her particular viewpoint. She puts it as:

He is the scared away flame of sun
 It is useless to run for reaching him
 He is the blossomed bud of moonlight
 On the meadow of the night-stricken of an eye
 That summons him to sinful bed
 The fragrance of the silent kisses,
 Should be blended with enthusiastic moans
 In the long hairs of that enchantress
 He should pour love and lust insanelly.
 He should drink the wine cups of kisses
 From those chanting lips
 He should lay his head and rest drunkenly
 On the breast of a beauty (Farrokhzad 16)

Forough calls her moonlight as the fire frightened off from his source that ought to leave; and in inconclusive level of desolation, he does not have a place just with a body however to every one of the ones that summon him to their overnight boarding houses goes there and drinks the wine of kiss wherever it is and he lets his head on any bosom go unsteadily. Notwithstanding this clear unfaithfulness, Forough calls her heart heathen and unbeliever since it has erroneously heard the summons of adoration once. In any case, Forough does not permit herself to accuse the beloved; in this manner, she communicates her sentiments in the shroud of the most excellent words. She calls him a moonlight that sparkles on everybody and touches warmly their bodies at evenings. She calls her beloved as the daylight and herself as the mud-arrive

on which nothing to be developed and prepared with the goal that she will have no requirement for the radiation of the daylight. She calls her heart as an evil rough territory since it has remained a lover for quite a while. Her heart is the lover of the person who showers rain of sympathy to everybody with the exception of her, which is what, hurts. The poet clearly portrays the image of the lover and the beloved by using a metaphorical language. She draws a modern building like an architect by picking stones from the Eastern yards. Her building is so strong that would enable the modern writers to collect from the traces of her building with the hope of imitating her. It seems that she was so sad the time of composing her poem about disloyalty. Her words were made of her sighs and her falling tears. This thought is unmistakably highlighted in her poem:

Your love is as the moonlight
 Shone unconsciously on a mud-land
 It is as a compassion rain
 showered on the rocked terrain of a sinner heart
 I am eternal darkness and corruption
 You are the brilliant sunshine of hope
 On my heart, you the blissful light
 Have not shone for a long time (Farrokhzad 38).

The lover does not know the value of his beloved except for her physical attraction and this makes him like a drunkard whose only ambition is her body. She may not have complained about such a relation if it was a mixture of a physical and metaphysical love. This is what hurts the beloved very deeply continuously:

I stared at his both eyes and he said
 We should harvest from love.
 A shadow bent over a shadow (Farrokhzad 30).

She has not been convinced with the amount of love given her by the lover. He very soon lays down with her and quenches his hunger for her body while he requests her physical body to be playful so his body be dispatched with desire keeping in mind the end goal to delight his desire. It should be clear that this is not the affection quested by the lady. She needs love, the unadulterated love from which both soul and, body are tipsy; the body ought to be considered as an extremely valuable reason, however unquestionably, her dearest is new to the excellent universe of affection. He is as a bystander who crosses this space with his body. The writer delineates this picture along these lines:

He demands the wine of kiss from me
 What should I reply to my hopeful heart?
 He thinks of pleasure and is ignorant that I am seeking for eternal pleasure
 I want pure love from him
 So that I sacrifice for it my existence

She demands a fiery body

To burn his anxiety

He says to me, O, embrace me warmly and drunken me with your coquetry because I am insane

I say to him, O, the stranger, pass me,

I am stranger to you (Farrokhzad 40).

She only looks for pure love not a type of love that is based on the physical attraction. This is while some people who have not understood the meaning of Forough's zealous love, they remember it more bizarre as any man who passes a course and she surrenders herself to him. May we consider that she is in journey of freedom, expressing passion, and betrayal, while, she esteems love as characterized previously. On the off chance that we focus on this matter, we will see that she grumbles from the man who is enamoured by the prurient longings of his body; when the dearest has left brimming with this joy, Forough calls him to return. She discusses the subjects which are conceivable for him. She needs someone to know the meaning of the unseen, unheard words about love and passion. It is not easy to find such a caring person about the inner aspect of the beloved. He simply knows body; along these lines, she requests that he recalls her hot lips and body and to return to her and this is the reason a few people think of her as erroneously as body-oriented.

Remember that woman

That insane women who slept

One night on your chest, drunken

with love and coquetry

Shivered on her thirty lips, passion

Laughed at her escaping glance, demand

Her thirsty lips kissed your hot lips

She retold the tales of your

eagerness through her look (Farrokhzad 44).

When the beloved realizes that whatever she has done was for the sake of her lover and he does not regard it as important or valuable, secretly, she starts publicizing it. This might be said only via certain expressions or gestures. The word "insane" demonstrates how sad she is about her relation with someone who does not have the similar feeling like hers. In her poem; "Farewell" she makes a confession that is difficult for ladies. She admits that she has begun to look all starry eyed at once and has not recollected that the men in her property cannot be darling and comprehend the adoration streaming in a lover of ladies' heart. They have discovered that simply they are deserved to begin to look all starry eyed at. She ought to say goodbye to her partner who is her beloved while her heart is brimming with grievance, possibly, the stain of the transgression to be a significant other that ought to be washed out. She admits the truth to be told that one can understand her bitterness in the poem:

I take my frenzied and mad heart

To wash it out of sin in that far place

To wash it out of the stain of love (Farrokhzad 54).

His beloved man returns yet how, he has come to bolt her lips with quiet and to toss her in the enclosure of quiet yet this lady does not need such an adoration any longer; the love that is not to burst, to be quiet, and does not create any lyric; she doesn't need

such an affection regardless of the possibility that it is the guaranteed heaven. On the off chance that noteworthy the mystery of heart is despicable, she doesn't feel embarrassed about outrage; she acknowledges this wrongdoing and needs to dwell in the most profound purpose of hellfire. It is seen in the poem:

Do not say that your poem is shameful, too shameful

Do you know that this cage is very tight, too tight for those frenzied lovers

Do not say that your poem is full of sin

Give me a cup of this shame and sin

Paradise, nymph, and water from the fountain in paradise all be of yours

Reside me in the deepest point of hell (Farrokhzad 75).

Moreover, in her poem; "the Bored", it is clear that the man of her land is harsh to the female who loves him and regards her as a simpleton and sometimes considers her a prostitute since if the Persian female shows the secret of her affection, she is considered to be called as simpleminded. This made her alter her imagination which is a reality in her case to save herself from her culture:

I no longer sacrifice my pride to his love foolishly

Maybe, if I ignore him

I will find my lost happiness and mirth

The one who made me happy and drunkard

One who gave me hope and enjoyment

Wherever he spoke in a gathering,

He said unhesitatingly "She was a vulgar simpleton (Farrokhzad 108).

How does this lady express her pain? She has become infidel herself. From the

time that she surrenders herself to this lover for finding true love, she became disloyal and

stiffened the chain of imprisonment to her feet. As one can see:

Undoubtedly, no one did not annoy herself as did I

I myself caused to suffer this agony.

No way is for the one who commits this sin

My foot is in chain and I moan that

I have no familiarity with the chain loop (Farrokhzad 129).

Forough loses her tolerance from so much anguish and asks for help the maker of affection. She says in regards to the main wrong doing made by her heart that she surrendered herself to a man whom she thought to be her true lover. The adoration that is not just the prurient goals and the one that rises soul to the paradise; yet it conferred a wrongdoing and sold out to the complete self-talented by God. She, who discovers her body recolored with her lover's desire, loathes him and asks God to give her another body and the affection in which she comprehends the unadulterated way of the truth and rises her to the rank of the holy messengers. If God does not help her, she will confer sin once more, the transgression to be faithful to the man who knows just physical attractions; eventually, this is the peak of sacrificing one's self.

Only you are aware and know

The secrets of the Original Sin

Only you are able to give

To my soul, the original pureness

O, My God, how can I tell you

That I am tired and hatred of my body?

Every night I beg you to give me another body

Take out of my brilliant eyes

The enthusiasm to run towards others

O, my God, do me a favour

Learn my new body to escape away from the sparks of others' eyes.

Gift me a love that changes me

And makes me as the angles of your paradise (Farrokhzad 142).

It is quite obvious that the way she is demanding God is like the way the religious and pious people do as she regrets from her past life and knows that there is no true helper or cherisher to her except for her Creator. She knows that she is sinful and confesses it and she also asks God to offer her a new body in order to be far away from sin. This is a kind of repentance. She thinks that the worldly love's outcome is regret but the result of the spiritual love is always eternal happiness. She confesses that she has committed sins and can be forgiven, if God wills.

In the following lines Farrokhzad clearly demonstrates the love of the lady towards the boy, but unfortunately she cannot get such a love the way she wants. It is like a one sided love that the lover either does not know about her love or neglects to return it. This makes her think that she is just like a prisoner that cannot get things out of the jail. Impossibility to get to the lover makes her say that only after death she might be able to get his love. The place she lived in was just like a prison for her like a caged bird. If the keeper wants to release her, she will not be able to enjoy the wanted love as she becomes old in prison. Moreover, she has spent all her time in sadness and aspiration. Finally, the lover might be able to come to her but

not she:

I want you and I know I'll never hold you

To satisfy my heart in an embrace.

You are the clear bright heavens, I a captive

Bird in a cage that keeps me in my place.

My face behind these cold dark bars looks out

At yours, eyes full of wonderment and rue.

I think about a hand outstretched towards me,

That I might rise on instant wings towards you.

I think about one moment of neglect

When from this stifling sullen jail I'd glide,

Laugh in the face of him who jailed me, leaving

This life to seek a new one at your side.

I think such thoughts, but know I'll never be

Able to flee this cage before I die.

For even if my keeper wished me gone,

I've not enough strength left in me to fly.

Across the bars I see each sunlit morning

My child's eyes smile at mine in gentle glee,

And when I lift my voice in joyous song

His lips come offering up a kiss to me. (The Captive)

The poet focuses on the psychological aspect of humans, "I think such thoughts, but know I'll never be/ Able to flee this cage before I die." When people do not have psychological problems, they will be well physically. Whereas a major amount of the problems are related to the inner side of human being. Thinking a lot about the inner aspect of humans makes one tired and fatigue, as seen in "I've not enough strength left in me to fly". She has lost all her power and strength. When the poet realises that nothing in her society can help her and change her unhappy life to a better one, she tries to write the end of some of her poems upside down, for example, from "sacred" to "sin" and from "kiss" to "escape". Which can demonstrate the outcome of the disloyalty.

11. Conclusion

Whatever is found from the poems of Forough Farrokhzad's "Captive", might be said that affection in her verse is an immaculate spiritual yearning in which individual is impacted simply by his/her own affections and resolve and does not withhold from yielding his/her life for the darling. The words "insane", "mad", "stain", "shame" "sinner", "sacrifice" "stranger" "annoy", "moan", "cage" "jail" and "sin" reveal that the beloved is frankly showing her regret and remorse about the sacred love she offered to a wrong person. This is strongly linked to her inner side rather than to her physical attraction. Women may more wait to receive more from the soul and the inner side of the lovers but this may not be the

thing lover seeks for. The cherished whose memory revives individual and the beliefs of human's psyche are emerged in him/her. The dearest under his/her shadow of whom person can be saved of life sufferings in any expectation of joining with him/her; and in the light of his/her security, can end his/her interior debates and make ready towards flawlessness. Forough sometimes considers infidelity as sex with a person from the opposite sex beyond the family structure and with the inspiration of indulgence and here and there in a more profound standpoint, she calls herself as disloyal.

This is a definition not quite the same as the regular ones. She considers love as a hallowed light that if transmits on the non-real beloved, i.e., the beloved that respects just body not soul and the unadulterated love for whom joining implies physical union and there is no profound fascination in it, this is betrayal in light of the fact that such a darling is more odd with the embodiment of adoration and has not found in himself the pearl talented to him by God in the first day. He ruins whatever of the eagerness of adoration is implanted in his inverse sex in lovemaking and makes from her a futile natural body; in this way, she ought not go with such a darling since it is unfaithfulness and whoever does such an activity is without a doubt a miscreant. In "The Captive", Forough particularly asks her kindred ladies not to surrender the soul of affection in the edge of body to the outsiders and when they discover the pearl of true love, and adoration went with body and soul, they enthrall themselves of such love; there is no adoration loftier and more sacrosanct than this one. She calls them strangers because they are strange to the inside of the ladies but kins to the physical attraction which may be misleading. If ones knows the inner side of the lover/ or beloved, he will no doubt becomes successful in her marital life and vice versa.

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