Analyzing the reasons of inferior and superior views to the people in *Tazkirat al-Awliyā*, based on the psychoanalytic ideas of Eric Berne

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Abstract

*Tazkirat al-Awliyā*’s text analysis based on the ideas of Eric Berne reminds us that Attar in all of his prologues which are written about the Sufis and also in all of his exaggerations about the abilities of the leaders of Sufism, tries to have a superior look at all of them intelligently. Attar’s efforts show his deep understanding of the profound impact of literature on his community. In fact, he knows that a literary work is like a media, relying on it, the authority of Sufism becomes more and it would improve the balance of power between Sufism and rulers. Based on this approach, using superior titles for elders and leaders of Sufism in prologues and the exaggerated expression of their position and abilities, from the position of Parent, Attar wants to develop an attitude that its fruit is public activism based on the child position against Sufism: an attitude that could lead to an increase in the authority of Sofiā.

Keywords: Attar, Eric Berne, Tazkirat al-Awliyā, Sofiā, rulers, titles, superior view.

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Introduction
Analysis of Tazkirat al-Awliyā, based on the psychological ideas of Eric Berne (1910 -1970), can reveal Attar's objectives and plans which have been ignored by the researchers so far. Attar's awareness of the influence of a literary work on society has changed the nature of Tazkirat al-Awliyā from a descriptive work of life and Sufism stream to an influential work which transmit the idea and thought of writer to ordinary people of the society. Unlike the public opinion about Sufism and mystics, trying to earn greater authority, was one of their important concerns. An effort which is shown in Tazkirat al-Awliyā clearly and of course without psychological precise study, the impact of that cannot be understood.

Fundamental questions of research
In this paper, along with a detailed review of prologues and exaggerations about the abilities of Sufism in Tazkirat al-Awliyā, the researchers try to answer three following fundamental questions:
1. Is there any inferior or superior view to different groups of people in Tazkirat al-Awliyā?
2. If there is such view, how can it be considered from the Psychological perspective?
3. What are the reasons for such view in Tazkirat al-Awliyā?

The researchers present three Research Hypotheses, based on Eric Berne’s views, a Canadian psychologist, and the text of Tazkirat al-Awliyā:
1. The superior – interior view to people especially in prologues and the exaggerated parts about abilities of Sufism's leaders are brightly clear in Tazkirat al-Awliyā.
2. This view, is a result of the lack of mature – mature conversations and existence of parent – child conversation in the society, where superiors are like parents and interiors are like children.
3. Attar tries to have a superior look at the Sufia and he also seeks to create a balance of power between Sofia and the rulers, in an age when literature is like a powerful media in the society.

Methods and objectives of research
This study tries to draw conclusions in three steps:
1. In the first step, this study will explain those views of Eric Berne which are effective in interpretation and analysis of the work.
2. In the second step, and after discussing the overview Tazkirat al-Awliyā, this study will present some parts with the signs of superior and inferior views and then consider psychological interpretation of those parts.
3. The final part is going to present an overall analysis of mentioned view in Tazkirat al-Awliyā, and the reasons behind it.

Review of literature
The researchers of this study, could not find any similar study on Eric Berne’s ideas and their manifestation in Tazkirat al-Awliyā. The only study which has some similarities with the present study is an article which has published in Journal of Studies in Language and Literature,
entitled: “Continuation of Despotism in Sufis' Rituals in Iran Society Typology of Transaction in Attar's Tazkirat al-Awliyā, Based on the psychological commentaries of Eric Berne”. Although, the issue raised in that paper is quite different with this one. Among other similar examples, there is a book entitled, “Why are we lagging?” written by Ali Mohammad Izadi. The writer of this book in the third chapter, entitled “The analysis of our moral character”, examines Iranian social issues, based on Psychoanalytic theory of Eric Berne (Izadi, 2006: 175 – 229). This book is also very different with the topic of the present study.

**Psychoanalytic ideas of Eric Berne**

As the basis of our investigation in this study is the thoughts of Eric Berne, a Canadian psychologist, prior to the main argument, it is necessary to be familiar with some his psychoanalytic concepts in brief. So, some of the related concepts are presented as follows:

**Transaction**

According to the psychoanalytic school of Bern, relationships between human beings, especially verbal and face to face, must be the base of psychotherapy and psychological researches (Firoozbakht, 2005: 19 – 20). According to this school, transaction is the basic unit of social conflicts and it is the expression of a motivational sign by an individual and a motivational sign by another person which is considered as a response (Harris, 2012: 85).

**The tripartite model of personality structure**

Eric Berne offering a new model of personality structure, tries to explain the human personality and understand the quality of the transactions which is the basis of his works in psychotherapy. In this regard, by defining the “Ego State”, he divided human personality into three dimensions. For a detailed explanation of Ego States and their characteristics, it is needed to consider following concepts:

**Parent Ego State**

About *Parent Ego State*, it is necessary to express that this state is created from the birth to five years old, and based on regulations, and parents’ norms (Harris, 2012: 30). Thoughts, feelings and behavior of a person, when he/she is in this ego, are exactly like their parents or the people who were in their place and held the duty of keeping and rearing of children (Stewart and Jones, 2012: 23). That is why the speech of the person in this ego includes, "Must", "Never", "No time", "Remember that" and so on (Harris, 2012: 35). Bern defined this state as follows: “This is one of your parents, this means that at the moment you are in the same mental state that your parents were. At this moment, you response as they did, with the same states of body, with the same gestures, words, feelings, etc. (Berne, 2012: 20).”

In this ego state, there is no logical reasoning and individual activities are the resultants of behavior, speech and actions that this person had seen when he/she was a child. So, this person often considers the surrounding events based on the prejudices that in the past, his/her parents have inspired him/her (Firoozbakht, 2005: 35). In general it can be said that this ego state, is the reflection of the past of human being (Stewart and Jones, 2012: 53).
Adult Ego State
Adult Ego State is the only state which is focused on the now and the present. In this ego state, the person relying on his/her ability and knowledge, tries to have a comprehensive and without prejudice view to his/her surroundings and solves his/her problems and challenges in this way (Stewart and Jones, 2012: 52 – 53). Berne defined this state as follows: “This is your adult ego state, it means that you have an independent and realistic assessment of the current status or what you have seen or the received conclusions and you express your view without any prejudice (Berne, 2012: 20).”
Person in this ego state, is not superior to others, and feels no need for others. This ego state, makes a condition that the person by taking advantage of thinking, logic and reasoning analyze the circumstance and talk to others with this view (Izadi, 2006: 231).

Child Ego State
In some situations, behavior, thoughts and feelings of a person is reflection of his/her behavior in his/her childhood; in these cases, the person is in his/her child ego state (Stewart and Jones, 2012: 23). In a more detailed explanation of the child ego state it should be said that, this ego state, unlike adult one which is often associated with thought and contemplation, is followed by feelings and emotional activism. Also it should be mentioned that child ego state, like parent ego state and unlike adult one, is a reflection of the past (Stewart and Jones, 2012: 53). The general views on child ego state, like parent one, are created from the birth to five years old (Harris, 2012: 42).
Psychologists of Transactional Analysis, for a more detailed understanding of the child ego state, divide this ego into two categories, 1. Adjusted child and 2. Normal child.

About adjusted child, Berne believes that: “Adjusted child is someone who changes his/her behavior based on his/her parents’ expectations. It means that, his/her behavior is based on his/her parents wants. Also it means that, child will act by compulsion or willingly. So, adjusted child is effect and his/her parents’ effect is cause (Berne, 2012: 23).”
The state of adjusted child ego is defined by direct or indirect effect of parents’ commands on the child. Accordingly, a person with adjusted child ego state, may have two distinct modes in terms of emotional and behavioral state: His/her behavior is like his/her childhood when he/she respond to his/her parents’ commands or on the contrary, his/her attitudes and feelings is in contrast with the norms and commands; however, the person in this state, is engaged with responding to commands that his/her parents laid in childhood. Accordingly, acceptance of rules, norms, and social conventions and rebellion against the laws and norms are the obvious manifestations of adjusted child in social life. Worthy and important thing about this aspect of the child ego state is that, the person with this ego state, may be pleased and satisfied with unpleasant and even oppressive commands. Because, obedience for an adjusted child is reminiscent of the acceptance of parents’ commands which were often accompanied by encouraging and caressing (Stewart and Jones, 2012: 57-58). This state makes the person obedience even in adulthood. But in normal child ego state, the person is totally free from his/her parents’ commands and influence. In this state, feelings and behaviors of the person is
the reflection of his/her behaviors in childhood when he/she was free from dos and don'ts of parents and adults.

Inferior and superior views to the people in Tazkirat al-Awliyā
The uneven view to people with different classes, which has no place in the mind and thought of Sofia. But a peer review of Tazkirat al-Awliyā, can give us a different perspective. In this section, exaggerated capabilities of elder Sofi, and names and titles that are presented in the introductions, are considered in detailed.

Before we get into discussion, it is necessary to say that, superior view means that the author of a literary work using the power of literary styles and the way of his/her description, writes so that the reader thinks that described person has a power more than reality and the others should follow and obey him/her with inferior view.

In line with a peer review of the text, and in order to interpret and understand better, the researchers have presented two types here: An exaggerated view to Sufism and Superior Introductions.

An exaggerated view to Sufism
Exaggeration of the capabilities of the famous Sufis, is an event which is clear and splendid in Tazkirat al-Awliyā. Attar with giving exaggerated stories of Sufis, presents a superior view to Sufism intelligently. In the following, some examples of this superior view are presented.

Sample and Analysis 1
One of the examples that is full of exaggeration is the chapter of “Ibrahim Adham (Rahmatu’llah)”: It is said that, Ibrahim Adham was sitting on a mountain with a scholar and speaking. That scholar asked him, “What is the sign of a perfect man?” He said, “A perfect man is someone who ordered a mountain, Go, and then it starts to go”. Then after, the mountain starts to run. Ibrahim Adham said, “I’m not with you, I just you use as an example”. Then that mountain stopped. (Attar, 1987: 125)

The ability of moving mountains, is a clear sign of Attar’s effort to enlarge the capabilities of Sufis, an effort that because of its frequency, is not unreasonable.

Sample and Analysis 2
Another example which is a clear example of exaggeration is the chapter of “Boshre Hafi (Rahmatu’llah)”: It is said that when Boshr was alive, no animal pissed in the streets in his respect in Baqdad. Because he walked barefoot in the street. One night, an animal which was belong to someone, pissed in the street. Suddenly, one person shouted, Boshr is passed away. Some people said, “How do you know?” He said: “When Boshr was alive, no animal pissed in the way of Baqdad in his respect, so this is against the habit. So, I found that Boshr is not alive anymore”. (Attar, 1987: 135)

The image of Baqdad, as one of the most frequented cities in that time, is completely different with the picture of this city at the present. In Baghdad today, animals and quadrupeds are replace with cars and motorcycles, it is so hard to claim such but this claim is absolutely an exaggeration in this city in the past because quadrupeds were the only vehicles for any types of
movement and transportation. So, as it can be seen, this claim is not believable. So, this is another types of exaggerating the abilities of Sufis.

**Sample and Analysis 3**

Another examples of exaggeration is as follows, when someone asked Dhul-Nun al-Misri about “Obedience of inanimate objects” he answered:

“Obedience of inanimate objects is happened when I ask a bed to turn around the house and it obeys and then after it comes back and stops at its first place. There was a young man, when he saw this event, he started to cry until he passed away and they washed him on that bed and then after buried him”. (Attar, 1987: 142)

The process of exaggerating the capabilities and power of famous Sufis such as Dhul-Nun, is started with asking a bed to turn around the house. There is a big question that if Dhul-Nun is powerful, why he does not use his power to feed the poor people.

**Sample and Analysis 4**

Another example is in the chapter of "Dhul-Nun al-Misri (Rahmatu'llah)"

It is said that one day, one came to him and said, “I’m in debt and I have no money”. Dhul-Nun picked up a stone and gave it to him. The man took the stone to the market. That stone had turned to Zomorod. He sold it to four hundred dirhams and paid his debt. (Attar, 1987: 142)

These kinds of examples are frequent in *Tazkirat al-Awliyā*. When priceless objects suddenly become valuable and worthy, by the will of Sufis and these examples are clear manifestation of exaggeration.

**Sample and Analysis 5**

Attar in the chapter of “Bayazid Bastami (Rahmatu'llah)”, quotes a narration about the disciple of Abu Turab, when he asks him to go and see Bayazid Bastami, when they arrived to Bastam:

They saw that Bayazid is coming with a pitcher of water in his hand, and an old cloak over his shoulders. When the disciple of Abu Turab saw Bayazid and he stared at disciple’s eyes, the disciple suddenly fell down and passed away. Abu Turab said, “Oh Sheikh, a glance and death?!” Bayazid replied: “Oh Abu Turab! There was a puzzle in the nature of this youth that was not the time of solving it”. When the youth stared at Sheikh’s eyes, he suddenly solved the puzzle in his mind and as it was so great to him, he fell down and passed away. (Attar, 1987: 142)

There is no doubt in Rank and dignity of Bayazid, but such narrations and stories about the dignity of Bayazid are undoubtedly purposeful.

**Superior Introductions**

One of the stylistic features of *Tazkirat al-Awliyā* is artistic and rhythmic titles and topics at the beginning of each chapter of the book. Introductions in which, Attar gives some titles and topics to a person whom his life and thoughts are going to present. By the way, these titles and topics have already been used in *Kashf al-mahjub*. Some of these names and titles, showing special attention to the position of individuals in different social classes. Accordingly, when Attar prefers to define Sufis with such courtier titles it can be clearly understood that in Attar’s unconscious mind, a court structure with an unequal view to human beings is established. He also tries to make a similar attitude between Sufis and rulers’ authority.
Due to power limitations of the dictator rulers of Attar’s era, he makes a features of powerful kings from the famous Sufis and scholars. Virtual kings who ridicule and scorn the power of reals. It must be admitted that Attar really tires to promote this idea that Sufis are more qualified than kings to rule out. During the long time this thought, decreases the power and dignity of rulers who ignore Sufism.

As it was mentioned above, the text at the beginning of each chapter of the book, clearly indicate such attitude of Attar. Attention to some of these titles and names will be a key for understanding this issue:

1. The Sultan of Mostafavi Nation (Attar, 1987: 12)
3. The Sultan of Tayyars (Attar, 1987: 49)
4. The Sultan of the world and the religion and also The King of the great Continent (Attar, 1987: 102)
5. The Sultan of wisdom and Tawhid (Attar, 1987: 137)
7. The Prince of Pens and Proofs, Abd Allāh ibn al-Mubārak (Rahmatu'llah), He is called the Emperor of Scholars (Attar, 1987: 211)
8. The crown of religion and faith, The pile of asceticism and guidance, The king of Scholars and Sheikhs (Attar, 1987: 222)
11. The Sultan of Qwtad, The pole of the universe, Abu Hafs al-Haddad (Rahmatu'llah), He was absolutely the King of Mashayekh (the elders), He was The Khalifa of Allah Almighty (Attar, 1987: 390)
12. The Sultan of Tarighat, Junayd of Baghdad (Al-Junayd ibn Muhammad ibn al-Junayd), He was the King of Sheikhs (the elders), and the prior of all Imams in the universe (Attar, 1987: 416)
13. All of the elders (Sheikhs) were agreed on his primacy and preference, and they called him Emir of hearts (Attar, 1987: 464)
14. He was the Sultan of the researchers and the Proof of Tawhid believers (Attar, 1987: 488)

As the above examples show, the superior view to Sufis is clear and undeniable. When the elders of Sufism are called Kings and Sultans, the people are vassal consequently: “Ahmad said: I saw many people who were eating grass from a stall like, cows and sheep (Attar, 1987: 253). Such a look at the people in Tazkirat al-Awliyā, shows Attar’s attempt to give a superior view to Sufis. In fact, using such titles and names, Attar tries to show that Sufis are well-behavior in Parent Ego State and also he tries to convince people to behave in their adjusted ego child. Finally, it should be noted that in addition to the superior introductions, and having superior and exaggerated view to Sufis, which are the signs of unequal view to the place of people in different positions, such classifications like, Followers and Leaders among Sufis are clear examples of superior and inferior views to people. A view which based on it, Leader is better
than his Follower in all matters. Giving a clear example of such view in Tazkīrat al-Awliyā, would be helpful:

It is said that, one day, Sheikh One day a man stretched out his legs and then his follower too. Then, Sheikh gathered his legs but his follower could not and stayed on that shape for always. Because the follower thought that Sheikh behaves like ordinary people. (Attar, 1987: 177 - 178)

As it is clear, a leader is very great in position so that if a follower stretch his leg without his leader’s permission, he will face with a divine punishment. It is necessary to note that, such view in the relations between the leaders and the followers has been prescribed consciously. So that in some Sufi texts, a desired relationship, between the leaders and the followers, is the one in which follower devotes his life to his leader, and this shows an immature view to human being and is a result of the existence of Parent ego state in the society.

The reasons of having Superior view to Sufis in Tazkīrat al-Awliyā

Literature as an empowering media

Before the development of the printing industry, in Iran when a writer or poet tried to write a work of art, he had to notice that his work of art is going to read or narrate by the educated people to ordinary people because of the lack of the manuscripts and the limitations in number of educate people. Also they were known that they can broadcast their works only by financial supports of the governments (Poornamdarian, 2008). On that time, in the 6 and 7 centuries A.H., and before it, writing and preservation of manuscripts, was very costly and only rulers could afford it. So, the rulers could easily take advantage of this weakness of writers, and by controlling their artworks, used them as a media to show their legitimacy and popularity. Thus the general public view, and even the view of some of the great orators of the time is in this way: poets are only the servants of the court and the King. As an example, Nizāmī-ī Arūzī-ī Samarqandī (1110 to 1161 AD), a famous Persian author, was one of the entourage of the court and believed that the poets are servants of the kings (Nizāmī-ī Arūzī-ī Samarqandī, 2006: 8 – 9).

The psychological reasons of superior view in Tazkīrat al-Awliyā

The lack of a mature look in the society, is a reason for having two classifications for the place of people: superior and inferior. Based on the ideas of Eric Berne, when a person looks into the world with Adult ego state, he never finds himself better or worse than the others (Izadi, 2006: 231). For example, when a person has an adult ego state, it does not matter for him the position of the people in the society so he has an equal view to all. Legitimacy of the governments in such view, is related to their logical, reasonable and fair performance; otherwise, the governor should be responsible for his errors. However, in an oppressed culture, the adjusted child ego state or parent ego state, is important in the view of power and rulers. This view makes one believes that one group of people should be inferior and another one should be prior. This view the most obvious feature of such a deceitful authoritarian culture. Attar with awareness and understanding of the people of his time, knows that only by giving the parent ego state to the elders of Sufis can convince the adjusted child ego state of ordinary people to follow them.
Attar’s attempt to balance power between Sofia and rulers, is not limited to the names and titles that he gives to Sufis. In some parts of his works, he clearly states the contrast between Sufis and the rulers. As an example, when the powerful Khalifa of Abbasi, Haroon, came to see Fazil Ayyaz, met a cool reception of Fazil. When they said to him that Haroon is coming to see you, he replied, what do I do with him? (Attar, 1987: 92). In fact, Attar in his artwork which were the only powerful media of his time, shows the contrast between the power of Sufis and rulers and also states that Sufis are more powerful. The way of speaking of Fazil which shows his parent ego state is a good proof for the claim.

Conclusion
At a time when there was no present media, art and especially literature, was the most important media tools of governments to maintain their legitimacy and acceptability among the people. Attar as one of the people who have a special place among the mystics, in order to create a balance between the power of Sofia and the rulers, tries to use literature as an effective and useful media. As he knows his people of the time very well, he properly understood that, to earn acceptance and authority among the people, he needs to give superior view to the power people, Sufis, on that time. Because the people in his time, due to the lack of a mature look to the environment, only accept the commands of the people with parent ego state. So, Attar tries to convince the adjusted child ego state of people to follow the parent ego state of Sufis by giving them many exaggerated titles and names: an attempt to show his vigilance and deep understanding of the times and the society.
References


