

Psychoanalysis of Growth Archetypes in Ibn al-Farid's Ta'ei Kobra

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Extended Abstract

1. Introduction

Carl Gustave Jung's analytical psychology school does not limit itself to past experiences especially the suppressed ones in studying the causes of one's behavior, but the range of this school is rather wider than one's personal life history and suppressed desires. Yung believes that some behaviors are caused by the experiences inherited from the very first human antecedents.

From the viewpoint of Yung, anima, shadow and self are three archetypes that show the growth stages of one's individuality, and that is why he calls them growth beliefs.

By relying on the poetry of a Sufi poet such as Ibn al-Farid, the author seeks to analyze the impact of archetypes of growth on his personality. Hence, first the growth beliefs and the quality of their emergence in Ta'ei Kobra are introduced and explained, and then these poetic data are analyzed relying on Jung's school.

To the author's best knowledge, no comparative studies have been conducted between Ibn al-Farid's poetry and Yung's school so far. Of course, in Iran, there are some questions about mysticism and Jung's school, which are briefly cited in several examples:

1-"Dignity from the Point of View of Islamic Mysticism and Jung's Psychological Theory". This has been limited to a few examples from the unlimited number of articles written by Jung and has focused more on self-knowledge and unconsciously on Jung's theoretical debates.

2-"Comparative Comparison of the Perfectionary Course in Jung's Mysticism and Psychology". The author has used individuality process and a handful of "Jung's" works.

2. Theoretical Framework

The collective subconscious is a layer of psyche whose content is outside of the limited history of personal life and is rooted in the experiences of all humanity.

Archetype is the same collective subconscious and it is as a great resource whose content is manifested in the form of different beliefs. Just like instinct, archetype is functional and seeks to fulfill human needs symbolically.

Growth beliefs are also counted as positive instinctive patterns, and their emergence in Ibn al-Farid poems is a sign of summoning personal growth and reaching the highest stage of

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self-cultivation called self. However, since they are under the control of subconscious and they function like instinct, they will have unpleasant impacts on the person if they are left on their own.

The themes related to growth beliefs have emerged in the form of different symbols in his poetry.

3. Methodology

The current research uses descriptive-analytical method and Yung's psychology school to make a psychoanalysis of Ibn al-Farid according to the function of archetypes.

4. Findings and Discussions

In Ta'ei Kobra, shadow has been manifested as "wicked self". Following self is a source of animosity and that is why human beings are told to abstain from in order to get close to God.

Anima archetype in Ta'ei Kobra is the reason for the formation of a romance between the poet and God which is known as a divine love in mystical texts.

"Self" in this story is emerged as the personality of prophets since prophets are good symbols for expressing the unspeakable experiences of collective subconscious including "self" or "perfect human" due to their complete and perfect characters.

Defamation process in Ta'ei Kobra could be psychoanalytically criticized in the two-sided manifestation of shadow and anima.

Since the manifestation of self is deeper compared to the other two manifestations of shadow and anima, and there is also the manifestation of power and totality, self has had a deep impact on the personality of Ibn al-Farid among which assimilation has a great role. Homogenization with non-personal contents and self-symbols with perfection is a type of positive force created in Ibn al-Farid which causes psychological comfort in the poet.

The process of individuality in the personality of Ibn al-Farid is formed through the formulation of the values and abilities of the ideas of growth. Ibn al-Farid should stop the defamation of the values of these symbols which empty the inside and homogenization with these symbols followed by psychological greatness to step in the path of individuality. It should be noted that symbols are the inner value of his self, and he shall not seek these values in others. After restraining and attracting the subconscious independent characters by ego, Ibn al-Farid reaches the last stage of growth, and becomes what Yung calls self through possessing inner talents and values.

When this poet passed the stage of "ego" and reached the stage of "self" and got united with his total personality, he also united with God, and joined him in the depth of his self.

5. Conclusion

The emergence of growth beliefs in Ta'ei Kobra is a sign of summoning the personality growth of Ibn al-Farid and reaching totality and self-cultivation. Since these beliefs are hidden from the consciousness of the poet, they have influenced his behavior unconsciously and in different ways.

Ibn al-Farid could not use the values of shadow and anima beliefs because of their defamation.

In addition, this poet has swelled psychologically because of homogenization of uncontrolled forces of human archetypes.

However, Ibn al-Farid could consciously understand the values of archetypes and attract them in his personality through an individuality process to partly control his subconscious and psychological part and to use the archetypes to grow his personality. After this stage and formation of a united personality, he steps in the path of self.

In this stage, this poet does not defame the vital psychological forces in the environment, but he possesses these forces and reflects them to the deepest levels of his mind to attain the experience of reaching God; an experience that has emerged in his poems in the form of a metamorphosis of God and his existence in all religions and the universe.

Keywords: Growth archetypes, Homogenization, Individuality, Ta'ei Kobra, Ibn al-Farid.

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