



Investigating the character of women in Attar's divine book, based on Bullen's psychological opinions

Abdullah. Mohammadi Sadr¹

Kimia. Tajnia^{2*}

Ismail. Eslami³

1. PhD student, Department of Persian Language and Literature, Jiroft Branch, Islamic Azad University, Jiroft, Iran

2. *Corresponding author: Assistant Professor, Department of Persian Language and Literature, Jiroft Branch, Islamic Azad University, Jiroft, Iran.

3. Assistant Professor, Department of Arabic Language and Literature, Jiroft Branch, Islamic Azad University, Jiroft, Iran

Email: kimia.tajnia@yahoo.com Received: 26.08.2022 Acceptance: 12.12.2022

Journal of Applied Family Therapy

eISSN: 2717-2430
http://Aftj.ir

Vol. 3, No. 5, Pp: 302-312
Winter 2023 Special Issue

Original research article

How to Cite This Article:

Mohammadi Sadr, A., Tajnia, K., & Eslami, I. (2023). Investigating the character of women in Attar's divine book, based on Bullen's psychological opinions. *aftj*, 3(5): 302-312.



© 2023 by the authors. Licensee Iranian Association of Women's Studies, Tehran, Iran. This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International (CC BY-NC 4.0 license) (<http://creativecommons.org/licenses/by-nc/4.0/>)

Abstract

Aim: The present study aims to investigate and analyze the female characters of Masnavi Elahi-nameh by Attar Neishabouri; It has been done based on the psychological opinions of Bolen. In this poem, Attar has explained the character of women very well. **Method:** in terms of methodology, the current research method is library and descriptive-analytical. In this research, first, all the evidences in which there are female characters have been determined, and then by categorizing these evidences, analyzes have been added to them, and they have been examined based on the psychological opinions of Bolen. **Results:** The findings showed that Attar Nishabouri used different tools to process the characters of women. He has introduced these characters in two direct and indirect ways. In this system, Attar considers the origin and root of women to be purity and by introducing their identity, values such as chastity and chastity, truthfulness, the power of thinking and rationality, ignoring wealth and power, the power to make correct decisions, etc. .. has been introduced in the character of women and presented to his audience; Undoubtedly, applying these values in the family system and paying attention to them has a therapeutic role and leads to the improvement of human behavior. **Conclusion:** From the examination and criticism of the divine archetype of Attar's letter in the context of women, it was concluded that Attar's conscious soul, by looking deeply and searching the facts, was able to find the archetype of women and used them unconsciously in his poems. The story of "Zen Saliha" is one of the archetypal secret stories in which collective unconscious elements joined hands and played a special role in advancing the story and visualizing the original source. Jungian archetypal elements are clearly seen in this story. But the main archetype underlying this story is the demon archetype itself, which has been nurtured with the help of other archetypes. The ultimate winner of this battle is chastity and salvation.

Keywords: *personality, women, Attar's theology, Bolen, psychological opinions.*

References

- Aristotle, (2002), *The Art of Poetry*, translated by Zarin Kob, Tehran: Book Publishing and Translation Company. p. 122
- Akbarabadi, M. (2013), Narrative function of signs in Rabia's story from Elahi Nameh Attar, *Textology of Persian Literature*, 1(5): 20-42.
- Emami, E. (2010). Fictional elements of the story of the pious woman in Elahi Nameh Attar, *Research Journal of Culture and Literature*, 6(10): 58-78.
- Emami, M. (1998), *Characterization in cinema*, first edition, Tehran: Berg. P. 358.
- Bolen, Sh. (2012), *Types of Men*, Tehran: Farhang Zende Foundation. pp. 19, 150.
- Sattari, J. (2013), *Reflection of the Myth in Boy Cor*, Tehran: Tos. P. 73.
- Sotoudeh, H. (2017); *An introduction to social psychology*, Tehran: Avai Noor. P. 102.
- Saromi, M. (2017), *Functionalism of Elahi Namah and Attar Tragedy Characters*, Lorestan University. P. 15.
- Abdollahian, H. (2012). *Character and characterization in contemporary fiction*. Tehran: It. P. 52.
- Attar N., & Fariduddin Mohammad (2008), *Elahi Nameh*, edited by Mir Kamali Khansari, Tehran: Islamia bookstore. pp. 37-41.
- Kanan, Shlomit Rimon, (2008), *narrative narrative*, translated by Abolfazl Hari, Tehran: Nilofar. P. 83.
- Mirsadeghi, Jamal, (2009), *Fictional Elements*, Tehran: Sokhn. P. 85
- Nasr Isfahani, Mohammad Reza; Shami, Milad. (2007). Analysis of the personality element in the novel *Jai Khali Seluch* by Mahmoud Dolatabadi, *Journal of Persian Language and Literature*, University of Sistan and Baluchistan, 5(12): 22-42.
- Yonsi, Ebrahim (2020), *The Art of Story Writing*, Tehran: Negah. P. 259.