

Literary Research

Year18, NO. 74

Winter 2021

 DOI: <https://doi.org/10.2634/Lire.18.74.3>

 DOR: 20.1001.1.17352932.1400.18.74.2.7

The analysis of Jung's theory of unconsciousness in Goudarz's dream interpretation (in Ferdowsi's Shahnameh)

Seyede Zahra Saberi Nikoo¹, Mir Jalal-od-Din Kazazi², & Mousa Parnian³

Received: 3/2/2021

Accepted: 15/9/2021

Abstract

"Dream and dream interpretation" is a common theme between literature and psychology, the most important similarity between the two is their symbolic language. In many literary works we see the narration of dreams that have been interpreted by dream interpreters and have come true. Shahnameh isn't an exception and dream interpretation is one of the most frequent cases in this book. In this paper, the interpretation of Goodarz's dream in Shahnameh was examined from two perspectives of traditional dream interpretation and Jung's unconscious and was compared with the interpretation of a narrative. The research method of this article is comparative analysis. In the traditional dream interpretation section, dream symbols are reported based on Iranian and Islamic dream interpretation; but in the psychological analysis section, the symbols of Goodarz's dream are analyzed regarding the events of dreaming time, life events, and his personality. In the final section, the structural similarities of this dream with myths and archetypes are examined. Finally, from the perspective

¹ Corresponding author, Assistant professor, Department of Persian language and literature, Bandar Anzali Branch, Islamic Azad University, Bandar Anzali, Iran; Email: zarinikoo@yhoo.com

² Professor, Literature and human sciences, Persian language and literature, Allameh Tabatabaee university, Tehran, Iran.

³ Associate professor, Literature and human sciences, Persian language and literature, Razi university, Kermanshah, Iran.

of traditional interpretation of the dream, the dream symbols were in accordance with their interpretation in the Shahnameh narrative, and in examining individual unconscious, it was concluded that Goodarz's unrest and concern to end Siavash's revenge battles damaged his psyche that led to such a dream. This dream can be explained from several perspectives of collective unconscious, archetypes, and alignment with ancient myths. These approaches include the hero archetype, *the abandoned child*, the fertility myth, and the creation myth.

Keywords: *Shahnameh, dream interpretation, Goodarz, Jung, unconscious.*

Extended Abstract

1. Introduction

Dreaming is a natural thing, but it has always been a mystery and because of this mystery, it has always been on the human mind. In fact, the question has always been for human beings, what happens to us when we see images in dreams and what is the function and impact of these visions in human life? The fact that we do not have the right to choose to see our dreams, and in fact it is the dreams that choose us, makes it a category beyond; To the extent that we see traces of dreams in religious stories and myths. The accurate and objective realization of some dreams has given them a predictive aspect and the existence of the same signs and symbols in the dreams has paved the way for the process of interpretation of dreams. Physiologists have sometimes gone so far as to deny the interpretability of dreams, attributing them to physical factors such as poor eating and sleeping or physical fatigue; Religious people have cited transcendental reasons for this phenomenon, considered dreams by gods and divans, and psychologists have addressed them from the perspective of personal situations and events, as well as the concerns and memories of human myths.

The ancient Iranians considered prophetic dreams to be beyond, and turned to dreamers, who often had a religious reputation, to unravel the mysteries of sleep. In Shahnameh, in addition to fictional narrations, the tradition of dreaming is mentioned, as well as other Iranian customs, cultures and beliefs. In this work, sometimes the narration of a dream is the prelude and summary of a story. Ferdowsi, by defining the dream of fictional characters and then expressing its interpretation, designs the course of the story in such a way that we finally see the interpretation

of the dream come true. The repetition of such a theme in the Shahnameh not only shows the importance of dreams in Ferdowsi's mind, but also shows its special place in the beliefs of Iranians and the epic works and national and religious stories of different ethnic groups. Since an epic work can provide manifestations of ethnic psychology and act as a bridge between the past and the present of an ethnic group, it seems necessary and practical to examine what is going on in the epic.

In the study of Shahnameh dreams, it is possible to examine his dream with a psychological approach, that is, by relying on the moods, spirits and functions of the fictional character, and through symbols, to reach his individual unconscious contents and interpret the dream. Also, the comparison of what is mentioned in the interpretation of Shahnameh dreams with the symbols and signs of traditional sleeping, shows the antiquity and longevity of some of these symbols in the subconscious of the Iranian people and if these signs and commonalities are beyond the historical and cultural borders of Iran, Human memory will reveal the secrets hidden in the collective unconscious.

In this article, the dream of one of the heroes named Shahnameh, Goodarz, has been studied. Part of this study is in the manner of Iranian and Islamic sleepwalkers; In such a way that we interpret the general concepts of the dream based on what is found in the books of dream interpretation. This type of dream interpretation is not very complicated and basically each symbol has its own specific meaning. But the interpretation of a dream becomes complicated when we consider the individual characteristics of the dreamer to be involved in the emergence of his dream and explore the dream from a psychological perspective. Goodarz is one of the heroes who has been mentioned many times in Shahnameh for his institutional purity and concern for Iran, and the audience is very familiar with his spirits and temperaments.

Since Carl Gustav Jung is one of the greatest theorists in the field of psychology and especially dream analysis, most of this research is based on his theories. Jung's method of dream analysis and interpretation is somewhat different from that of traditional sleepers. That is, he does not believe in a single meaning for each symbol and image seen in dreams, but analyzes each symbol according to the dreamer, mentality, and adventures of his life. But since there is no complete account of Goodarz's story in the Shahnameh, it is not possible to examine his dream completely with Jung's analytical method, and inevitably we only consider the events of the dream time and use the analytical method relatively.

Also, Jung, who considers dreams to come from the subconscious, in addition to personal and individual dreams, pays special attention to general-themed and recurring dreams during different periods. These dreams, known as the big dream, come from the collective unconscious. The root of such dreams lies in the common memories of mankind, and its symbols and contents are referred to as archetypes.

In this article, after examining Gooders's dream from the perspective of individual unconscious, the archetypal allusions as well as the mythical commonalities of this dream were analyzed.

2. Literature Review

In recent decades, in the field of Iranian epic literature and myths, several psychological excavations have been conducted and parts of the Shahnameh have been found to be largely compatible with archetypes. Most of these researches have been written in the form of books, dissertations or scientific articles and some of them have been used in writing this article.

But psychoanalytic literary criticism in the world in particular began with Freud and evolved with Jung. Jung was very influential in his critique of literary and mythological works, and the widespread use of the term archetype among literary critics borrowed from his ideas. Jung himself has psychoanalyzed stories in works such as *The Four Archetype* and *The Response to Job*.

The beginning of psychological literary criticism in Iran was mostly related to the works of Sadegh Hedayat, especially his *blind owl*, and Jalal Sattari, Sirus Shamisa and Bahram Meghdadi have created works in this field. Poor Namdarian has also used Jung's ideas in his book *Ramz and Ramzi Stories in Persian Literature*, and Hora Yavari in his book *Psychoanalysis and Literature*. Valuable works have been written in this field, some of which are mentioned:

- *Roya, Epic, Myth* (Mir Jalaluddin Kazazi, 1997)
- *Comparison and analysis of dreams in Shahnameh and Masnavi* (Aziz Hajaji Kahjoog, 2002)
- *Shahnameh Dream Analysis* (Maryam Azari, 2004)
- *Analysis of mystical and epic dreams and adaptation to psychology* (Mehrnosh Dejm, 2008)
- *Iranian and Greek dreams and dreams* (Vahid Dabaghian, 2010)
- *Analysis of Shahnameh dreams from Jung's point of view* (Farzaneh Azimi Zavareh, 2010)
- *Archetypal analysis of Shahnameh tests* (Mehdi Daneshpour, 2013)

- Analysis of the mythological and heroic part of Shahnameh from the perspective of Jung analytical psychology (Ashraf Khosravi, 2013)
- Analysis of myth, archetype and symbol in the historical part of Shahnameh (Mahmoud Mikaeli, 2016)

In these works, sometimes the category of unconsciousness in epics and especially Shahnameh has been studied and sometimes the dreams of Shahnameh have been narrated only or analyzed in terms of its content, function and characters, but in none of them specifically the dreams of Shahnameh have been studied from a psychological perspective. Jung has not been addressed, and more importantly, in none of them has Gooders's dream been studied from several perspectives simultaneously.

In this article, an attempt has been made to examine Goodarz's dream in the Shahnameh, first by traditional sleep criteria, then based on Jung's views, in a step by examining Goodarz's personal and behavioural characteristics, what are the complications and reasons for seeing this dream. Finally, the layers of collective unconsciousness in this dream, including archetypes, myths, legends and ancient beliefs, will be explored.

3. Methodology

The research method in this article is analysis and comparison. In examining the dreams of Shahnameh, the author examined his dream with a psychological approach, that is, relying on the moods, spirits and functions of the fictional character, and obtained his individual subconscious contents from personal symbols and interpreted the dream. Also, the comparison of what is mentioned in the interpretation of Shahnameh dreams with the symbols and signs of traditional dormancy has emphasized the antiquity and longevity of some of these symbols in the subconscious of the Iranian people and the analysis of these signs and commonalities, beyond the historical and cultural borders of Iran. Finally, it emphasizes the repetition of myths in human memory and the secrets hidden in the collective unconscious.

3. Results

Goodarz, a zealous Iranian hero, mourns the death of Siavash, and while a few years later, the Iranians have not yet succeeded in taking revenge on the main perpetrators of that crime, one night he sees Soroush sitting on a rainy cloud, informs Goodarz about the presence of Siavash's son and hater in Turan and explains the way to free the Iranians from the darkness of Afrasiab's existence, Kaykhosrow coming to Iran. In the

traditional sleep section, since this dream was more like an honest dream, only the symbols of the first part of the dream, namely Soroush and the rain cloud, were examined, both of which have a clear and evangelical interpretation, and corresponds with what happens in the narrative routine.

In an analytical study of Goodarz's mental and psychological issues and unconsciousness, first his personality traits were examined through his story in *Shahnameh*, based on his nature and personality type, and also according to the events of the time of seeing this dream, causes and motivation to see such a dream to be determined. From this perspective, Goodarz is a wise, patriotic and loyal old man to the king and his country, who does not even spare his life and the lives of his loved ones in defending national values. With a true belief in the final victory of good over evil, he can never accept that Siavash's blood is trampled, and this has left him mentally disturbed, and this anxiety and restlessness causes a savior called the unconscious, that save him in a dream and show the way out of this crisis.

In fact, Gooders's dream can be considered as one of those dreams that in critical situations and turmoil, affects the dreamer in order to reduce the unconscious crisis and balance the psyche by giving a solution. "In each of us, there is another being we do not know," Jung said. He speaks through dreams and lets us know that he sees us differently from what we think we are. "So when we find ourselves in a difficult and unsolvable situation, this alien can sometimes shine a better light than anyone else to change the behavior that has put us in a difficult situation." (Jung, 1392: 97)

But from the point of view of the collective subconscious and by examining the mythical similarities, in this dream, we encounter several approaches, with each of which, Goodarz's dream can be properly analyzed. These approaches are: Soroush in the archetype of the wise old man, Kaykhosrow in the role of the hero's archetype and the abandoned child, Giv in the role of hero, the myth of fertility and the myth of the first creation.

References

- Afshar, Iraj (1385). *Sleeping*, Tehran: Al-Moei.
Bagheri, Bahador (1378). "The Drawing Dynasty in the Lap of History and Epic", *Poetry*, No. 25, pp. 22-27.
Bahar, Mehrdad (1376). *From myth to history*, Tehran: Cheshmeh.

- Balami, Abu Ali Muhammad (1373). *Tarikh Balami*, edited by Mohammad Roshan, Tehran: Alborz.
- Bazargan, Mohammad Navid (1388). "Water and Afrasiab", *Epic Literature Research Journal*, Year 5, Number 8, pp. 37-59
- Biruni, Abu Rihan (1386). *The rest of the works*, translated by Akbar Dana Seresht, fifth edition, Tehran: Amirkabir.
- Campbell, Joseph (1385). *The Hero of a Thousand Faces*, translated by Shadi Khosropanah, first edition, Mashhad: Gol Aftab.
- Christine Sen, Arthur (1368). *Kianian*, translated by Zabihullah Safa, Tehran: Scientific and Cultural.
- Daniels, Michael (1386). *Self-knowledge with Jung method*, translated by Ismail Fassih, Tehran: Asonah.
- Eliadeh, Mircha (1368). *Mirrors and symbols of familiarity*, translated by Nasrollah Zangavi, Tehran: Ad.
- Eliadeh, Mircha (1381). *Myth and Mystery*, translated by Jalal Sattari, Tehran: Markaz.
- Fist, Jess; Jay, Gregory (2009). *Fist, Theories of Personality*, translated by Yahya Seyed Mohammadi, 4th edition, Tehran: Ravan.
- Guerin W. 1 etal (1978). *A handbook of critical approaches to literature* NewYork.
- Ibn Balkhi (1374). *Farsnameh*, explained and annotated by Mansour Rastegar Fasaee, Shiraz: Persian Studies Foundation.
- Ismailpour, Abu Al-Qasim (1387). *The Myth of Symbolic Expression*, Second Edition, Tehran: Soroush.
- Jafari, Tayebeh (1389). "Analysis of the Prophet's Symbolism, by Gibran Khalil Gibran according to Jung's Psychological Archetypes", *Technonadbi*, Second Year, Vol. 2, 3, pp. 123-136.
- Jones, Ernst et al. (1369). *Mystery and parable in psychoanalysis*, translated by Jalal Sattari, Tehran: Toos.
- Jung, Carl Gustav (1359). *Man and His Symbols*, translated by Aboutaleb Saremi, 2nd edition, Tehran: Amirkabir.
- Jung, Carl Gustav (1368). *Four examples*, translated by Parvin Faramarzi, Mashhad: Astan Quds Razavi.
- Jung, Carl Gustav (1377). *Dream Analysis*, translated by Reza Rezaei, Tehran: Afkar.
- Jung, Carl Gustav (1386). *Man and His Symbols*, translated by Mahmoud Soltanieh, 6th edition, Tehran: Jami.
- Jung, Carl Gustav (1387). *Man in Search of Self Identity*, translated by Mahmoud Behrozifar, Tehran: Jami.
- Jung, Carl Gustav (1392). *Soul and Life*, translated by Latif Sedghiani, Tehran: Jami.
- Jung, Carl Gustav (1394). *Dream Interpretation*, translated by Mahmoud Behrozifard, Tehran: Jami.

- Jung, Carl Gustav (1395). The collective and archetypal unconscious, translated by Farnaz Ganji and Mohammad Baqer Ismailpour, Tehran: Jami.
- Jung, Carl Gustav (1396). Psychology and Alchemy, translated by Mahmoud Behroziehfard, first edition, Tehran: Jami.
- Kazazi, Mir Jalaluddin (1366). "Sohrab and Siavash: Gomichshan and Vicharshan: A Report on Shahnameh Stories Based on the Psychology of Myth", Chista, Nos. 45 and 46, pp. 463-471.
- Kazazi, Mir Jalaluddin (1376). Roya, Epic, Myth, Second Edition, Tehran: Center.
- Kazazi, Mir Jalaluddin (1379-1387). Ancient Letter, 9-volume period, Tehran: Samat.
- Kia, Khojasteh (1378). Dream and Imagination, Tehran: Center.
- Masoudi, Ali Ibn Hussein (1388). Promoters of Gold and Minerals, by Kooshash Abolghasem Payende, Eighth Edition, Tehran: Scientific and Cultural.
- Mirshakak, Yousef Ali (1369). "Piran Wise, the Manifestation of Peace and Wisdom in the Shahnameh", Surah Andisheh, Volume I, Number 16, pp. 16-23.
- Moreno, Antonio (1380). Jung, Gods and Modern Man, translated by Dariush Mehrjoui, Tehran: Markaz Publishing.
- Noldeke, Theodore (1395). The National Epic of Iran, Alavi's Great Translation, Fourth Edition, Tehran: Negah
- Poor Davood, Ibrahim (1377). Yashtha, vols. 1 and 2, Tehran: Toos.
- Rahimi, Abolghasem; Shirdel, Zahra (1392). "Religion of Zal, Fereydoun, Kaykhosrow; The Mystery Ritual of Wizards and Pharmacists ", Iranian Studies, No. 24, pp. 153-174.
- Rastegar, Nusrat (1390). "Legitimacy of government from Ferdowsi's point of view", Secrets of Shahnameh, Tehran: Ferdowsi Foundation.
- Sattari, Jalal (1384b). The World of Mythology, Myth in the Arab and Islamic World, Tehran: Center.
- Schultz, Duane Pi; Schultz, Sydney Allen (1370). History of Modern Psychology, translated by Ali Akbar Seif et al., Tehran: Roshd.
- Shamisa, Sirus (1382). The Story of a Soul, Fifth Edition, Tehran: Ferdows.
- Shirdel, Zahra; Rahimi, Abolghasem (1396). "Analysis of the Myth of the Abandoned Child in the Shahnameh from Jung's Psychological Perspective", Persian Language and Literature, University of Tabriz, Vol. 70, No. 236, pp. 141-166.
- Snowden, Ruth (2013). Jung, Key Concepts, Translation of the Legend of Shaykh al-Islamzadeh, Tehran: Atai.
- Tbilisi, Habish Ibn Ibrahim (1396). Generalities of dream interpretation, Qom: Melina.
- Tabari, Ja'far ibn Muhammad ibn Jarir (1352). History of Tabari, translated by Abolghasem Payende, 16 volumes, Tehran: Iranian Culture Foundation.