Comparing Jami's "Salámán and Absál" with Nizami's "Good and Evil "stories based on Jung's archetypes

Sayyedeh Maryam rozatian[1] , Amirhosein kouhestani[2]

1-Associate Professor, Department of Persian Language and Literature, University of Isfahan and Associate Professor of Scientific Research Center in Rhetorical and Mystical Te

2-PhD student in mystical literature' University of Isfahan

Abstract

According to Jung's theory, the collective subconscious of human being is the position of archetypes originating from wishes and desires or the repressed feelings. Archetypes are represented through imagination in the form of dreams and artwork. Achieving individuality is among the instinctive desires of every human beings a process where human can pass thereof the levels of personality perfection through familiarity with the dimensions of his existence. The well-known archetypes related to individual's achieving hierarchy can be referred to Anima, Animus, Spiritual guide, Rebirth, Shadow, Journey etc. Studying and analyzing the contribution of each of these patterns in a literary work will open new dimensions to knowing. Some of the archetypes in Salámán and Absál by Jami and Good and Evil by Nizami in Haft Paykar are assessed. The common aspects in both stories are compared and correlated. The results indicate that individuality appears with the arrival of the hero to the kingdom. The Journey archetype has a prominent role in both stories. On the path as to individuality, shadow is a barrier which is symbolized by the character of Absál and the character of Evil Good and evil. Domination of self-consciousness on shadow needs the spiritual guide and this is personified by the wise sage of Jami's and the Kurd shepherd of Nizami as archetypes.

Keywords: Jami's "Salámán and Absál", Nizami's" Good and Evil", Archetypes, Anima, spiritual guide.