

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

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Abstract

The review of Tazkirat al-Awliyā by the Typology of Transaction perspective which is based on the ideas and attitudes of Eric Berne, has proven that in all the transactions among the Sufis, especially among the disciples and muqtada, the ego state of muqtada is a parent and the ego state of disciple is an acclimated child. This natural relation reveals its negative feature when treats as a degrading factor in a self-centered relationship and makes inequality in interpersonal relationships. The existence of such relationships among the Sufis will lead the mindset of the society towards accepting oppressive relationships and develop the social inequalities in human society. These unequal relations show themselves in the rituals of sufis. The rituals which institutionalize opperssive relationships by having social acceptability. The relationships which show despotism and dictatorship as a natural behavior.

Key words: Typology of transaction in literature; Sofia; Despotism; Rituals of disciple and muqtada; Tazkirat al-Awliyā; Eric Berne; The book of policy

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INTRODUCTION

Tazkirat al-Awliyā is know as one of the most important literary books and this book is about the lives and thoughts of Sufis. Also, we can call it the reflection of despotism continuation in Sufis behaviors. In order to illustrate this idea it should be said that although most of the sufis were opposed to the despotic government of their times but their relations with their disciples had grown the mindset of despotism and this mindest had its negative outcomes, accepting without argument and unquestioning obedience of the muqtada.

The Typology of Transaction perspective, based on the ideas and attitudes of Eric Berne makes it possible to find out the reasons of this unquestioning obedience and this despotic mindset which can be useful for avoiding despotism in the society. Also,we can find the most reasons of despotism in manner of speaking and current literature so in creating an art work, special cares must be taken.

Backgrounds of the Study

Based on the previous studies, we could not find any papers or articles in the field of Mystical literature with the perspective of Typology of Transaction. In the book of Mahdi Sharifian, *The Sociology of Sofia's Literature*, which has some similarities in topic, we could not find any accordances in content, approach and purpose and the similaritis are just in names.

The only same sample is a book in the field of social conditions in Iran, written by Ali Mohammad Izadi, *Why are we lagging?*. In the third season of this book, *Analysis of our moral personality*, the writer has focused on the social conditions of Iran society based on the psychological commentaries of Eric Berne (Izadi, 2006, pp.175-229).

1. PSYCHOLOGICAL COMMENTARIES OF ERIC BERNE

As, the basis of our study is based on the psychological commentaries of Eric Berne (1910-1970), the famous Canadian psychologist, it is necessary to know his psychoanalytic concepts at first. So, first we will focus on his related commentaries in three parts and then we will present out theory. A theory which shows the negative and despotic outcomes of Sufis' behaviors in the society.

1.1 Ego States in Berne's Comentaries

Based on the psychological comentaries of Berne, human's ego has three fundamental modes: parent, adult and child. It means that, the structure of human personality, sometimes placed in the parent state, sometimes in the adult state and sometimes in the child state (Firouzbakht, 2005, p.20). It means that, human being in any positions of his life is placed in these three modes and shows proper reactions to them. Sometimes, he changes his ego state from adult to child and from child to adult and etc. (Berne, 2012, p.20). Berne, the first psychologist who presents the Psychoanalytic Foundation based on these three modes, explain the transactions of these three modes in this way:

This is your parent state, it means that at the present moment, you are in the place of one of your parents. Now, you answer like them, with the same body language, words and feelings.

This is your adult state, it means that at the present moment, you have a reasonable and realistic evaluation of the present situation and present your stream of thought and the results away from bias.

This is your inner child; it means that the manner and the intention of your reaction is like the reactions of your childhood (Berne, 2012, p.20).

1.1.1 Acclimated and Natural Child

At first, knowing two aspects of inner child is necessary: acclimated inner child and natural inner child. The acclimated child is someone who changes his behaviors under the affection of his parents, it means that his behaviors are according to his parents willings. Also, he will do something by heart or by force. So, the effects of his parents are cause and the acclimated child is effect. But, natural child is a kind of spontaneous presentation without pressure. He is creative and rebellious like a natural child (Berne, 2012, p.23). As you see, acclimated child is under the pressure of his parents but he is satisfied and happy but in a turning point he can release himself from the pressure of his parents and this is the time of changing from acclimated child to the natural one (Berne, 2012, p.23).

1.1.2 Adult State

In this state, the person is not like a parent or a child but in this state the ego prepares some situation that a person

can have a conversation with other people. Another duty of Adult state is the categorizing of the information for human being to face with the outside world and helps the person to use his time corretly and properly. Also, this state is like a mediator between the child state and adult one (Berne, 2012, p.24).

The existance of three states of ego in human being, is something essential to provide a stable emotional balance and personality. Weaknesses of each of these states can make mental disorders and serious problems for the person (Berne, 2012, p.25).

1.2 Transaction in the Perspective of Berne

In Berne's school of psychoanalysis, the social intercourse of the interaction called transaction. Based on this theory, if two or more people in a human society face to each other, one of them starts to speak sooner or later. We called it transaction stimulus. On the other hand, other person says something as an answer or do something which is related to this stimulus and we called it transaction response (Berne, 2012, p.25). Berne defines the simplest kind of transaction as an transaction in which the adult states of both participants are responsible for the existance of stimulus and its response. The transaction of child-adult is in the second stage in the case of simple cross activism. These two types of transactions (adult-adult, child-parent) are complemantary transactions. This means that in both of these transactions the response is something expectable that follows the natural order of human relations (Berne, 2012, p.26). When there is a complementary transaction, the relation can continued till eternity (Berne, 2012, p.27). But, disorder in relationship is happened when there is a crossed transaction. When in a transaction, the stimulus and respondant do not follow the way of transaction and cut the human relations we have crossed transaction.

1.3 Procedures and Rituals

Other concepts that Eric Berne explained were procedures and rituals.

According to his theory, "procedures and rituals are the simplest form of social activities" (Berne, 2012, p.32), the activities of some international and some local aspects that may be passed from generation to generation. A simple exchange of species are complementary procedures, in which adult state of ego, regulate the relationships and it is the result of minimizing an objective of this exchange and it will make the way that is in accordance with the scientific realities. Driven aircraft, surgery, psychotherapy, and most things that are done in a professional style, all considered as procedures (Berne, 2012, pp.32-33). Rituals as well as procedures, exchange of species are complementary strand, with the difference that regulate in its parent relationships and exchange quality in rituals can be very monotonous; the goal of rituals is achieving a sense of happiness, from the way of any reliance on scientific matters that may or may not

be true. Conventional greet, which is often a constant exchange between two people, Catholic prayers, and ... are considered as rituals (Berne, 2012, pp.35-40). Feeling of satisfaction that comes from rituals is adapted from the child state, it feels the submission of planning that parents like the parent state (Stewart & Jones, 2012, p.185).

2. COMMON SOURCES OF LITERARY PLEASURE AND POLITICS

Already at the beginning of this essay, we talked about the relation of imagination and reality in first human mind and the impact of this approach on his art and then we compared his art with childish games. It is good to say that, in the creation of a literary work, the starting point of an artistic imagination is like the starting point of a game because, both a game and a literary text start with an imagination and they persist with imagination too. For example, when a child plays with a doll, this game starts by the imagination of doll's starvation and keeps going to the end with this imagination. Or for example in tennis or chess, players imagine themselves in a serious contest; so, they are heavily involved and show their feelings. In the artwork also we face with the same psychological mechanism; the artist also in an artwork, begin his game with an imagination. He sometimes thinks himself as a suffering human or in another time and imagination, he finds himself as a broken heart lover. All these imaginations take place inside of the artist exactly like in the games.

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