

A Study of Persona Archetype in Rumi's Masnavi

Maryam Jafarzadeh

Teacher of Bint al-Huda School of Higher Education

Zeinab Sheik Hosseini

MA Persian Literature

Abstract: An Archetype describes all repeated images motifs and patterns in myths and literature which evoke a similar concept to a wide group of human beings and cultures during different ages. Carl Gustav Jung who got a psychological aspect to this expressed that one of the most famous kinds of this chiefly patterns in his psychology is Persona. In opinion's Jung Persona is a compatible style of every one with world or it is a way that every one adjusts his/her treatment to world. Persona shows us in manner that we want to appear in society so that it is possible that it doesn't compare to our real personality. It uses to conceal feelings and real thoughts. Persona contains mean of lie, suspicion or meaningless. In this present article moreover was approached Persona's conception, we considered some examples in Masnavi. According to this study Rumi has expressed different performance of Persona in different story. Persona was showed in form of humans that they conceal their real personality Persona or they lie and they covered their personality under their deception. The writer's rights are similar. The names are according to alphabet letters

1. Introduction

One of the main patterns of known types in Jung's psychology, "Persona» (persona) that is related to the appearance of intelligence (ordubady, 1354: 62). Persona is the Rumanian word. It is a mask that the actors of ancient Greece put on their face, when the plays to be staged "Jung used this word in mean of a situation. A gesture or a mood that a man will appear in the community, But often this is a community that imposed with its customs and traditions on him "(Siasy, 1356: 79). According to the Jung's opinion: personality mask is a way that it accord with the world, or that is a behavior that every person has in dealing with the world. each business and profession has its own mask. But risk is there that the people are been one with your personality mask, renowned professor with his textbook, singer with your voice ... With a little exaggeration it can be said that the mask is a something that person is not it really, but he and others think they are there "(Jung, 1370: 411 Shayeganfar, 1380: 42).

Ruth Snowden knows the Persona as a cover that "self" creates to hide his true nature from the community. use from it can be intentional or unintentional. "Persona is a something that it face in contact with others. that's our way that we can appear in the society we want to show. Thus Persona may not match with our real character. Persona is a concept that it is similar to the sociological concept of retention role which different people play their role. According to the criticism of others (Schultz and Ellen Schultz, 1378: 495).

According to Moreno, Persona counterfeits the individuality and others are believed to a masked man is threw for himself, but his individuality is without any truth. And that is just a mask which person put on his face for his own social roles. Jung's theory of Persona display the aspects of person's external function. "This issue can be about job, social life, sport or leisure time. Persona generally indicates "insiders" know others it. it's a picture that we display it in the minds of others for their evaluation. This outside "self" first place is physical. It is also a means by which to communicate with others, and to impact on others treat, either verbal or nonverbal, It usually represents Persona issues regarding the relationship between individuals. For many people the external "self" represents the most part of life. Their external characters with their own identities are confused and their goal is usually to retain their dignity others opinion. For others, our external character can be seemed in the form of a mask or set of false roles (Daniels, 1372: 76).). Persona often uses for heading our real feelings and thoughts. It conducts concept of falsity, suspicion, cold or obscurity (Nordbey, Hull 1369: 139, Daniels, 1372: 76).

Jalal-'d-Din Rumi was one of the greatest Muslim saints. The "Masnavi" is Rumi's greatest poetic work, composed during the last years of his life He began it when he was between the ages of 54-57 [about 1258-1261] It is a compendium of Sufi stories, ethical teachings, and mystical teachings. It is deeply permeated with Qur'anic meanings and references.

In Rumi's poetry we face with many cases of Persona where the persona hides your real character behind the mask to achieve the desired goals:

Rumi tells the story of premiership in the Jew king `S tale at his ministry, King of the Jews was the enemy of Christians and killed them. One day he said King that killing them is not avail, Because Christians hide their own religion in impacted. Cut my hand and my ear then cleave my nose .After that bring me under the hang because of some one intervene for me then throw me away from the city. say to them: the king was aware of the secrets I know I am a Nazarene, but I've been away from Judaism and I victim my soul's because of Jesus. I penetrate among them also I divorced them from each other.

So I say insider, I'm Nazarene
 My secret wise God! You know me
 King be aware of my faith
 (He) Attempt to my life prejudicedly
 I wanted to hide religion from God
 What is his religion, I would appear it(book1,348-350)

The king accepted his proposal and he executes his plan. After a while the minister penetrates among them. Christians were attracted to him. He would tell the secrets of the religion of Jesus. Christians knew him as Jesus' vicar. He scattered them and finally threw difference with delicate facetiae. Christians also knew him as Jesus successor. They also fought and killed each others. Rumi describes the minister's action:

Yea, him, that one-eyed and cursed *Dajjal*
 Save us, O God! Who art our only defender!
 O God, there are hundreds of snares and baits!
 And we are even as greedy and foolish birds;
 , Every moment our feet are caught in a fresh snare
 Yea, each one of us, though he be a falcon or Simurgh! (book1,373-375)

Sometimes people show for ridding of their position in another format. The story of the parrot and the merchant, There (once) was a merchant. And he had a parrot, imprisoned in a cage a beautiful parrot. When the merchant prepared for a journey (and) was about to travel to India. He said to the parrot, "What present from the journey .do you want, so that I may bring it to you from the region of India. The parrot answered him, "When you see the parrots there, explain my situation in prison. "Is the faithfulness of friends like this that I am in prison and you are in the rose garden? When he told Indian parrot, one parrot trembled greatly, fell, died, and stopped breathing .when he came back he told his parrot this adventure. Parrot understood that he should die similar to Indian parrot

until he would rid from cage .persona's been appear in this story at shape of sham imitation from other parrot .Rumi says:
 When the master saw her fallen like this,
 He jumped up and hurled (his) cap on the ground.
 (And) when the master saw her with this appearance and condition,
 He leaped up and tore the upper front (of his robe).
 He said, "O beautiful and sweet-crying parrot,
 What happened to you? Why did you become like this?
 ...

The parrot answered, "She gave me advice by her (very) action, meaning, 'Escape from (attachment to) elegance of voice and joyful expansion [of your breast in song].

""Because your voice is keeping you in shackles.' She herself acted dead for the sake of (sending me) this ad vice

"Meaning, 'O (you who) have become a singer to (both) vice, commoners and the elite:

Become "dead" like me so that you may find deliverance!""(Book1.1691-1832)

The defining event for friends and hear the story of his bird is dead

Hypocrisy is one of the masks that people hide their true character behind it to achieve their goals. Rumi's depicted this issue in the story: Some hypocrites built a mosque at the time of the Prophet and they said we made this mosque for Disseminating the Islamic ideas and we made it for the need and poverty day But their intention was that they put the division among Muslims from there. God, inspired it to the Prophet And gave order to destroy it. Rumi says about their hypocrisy:

These Hangdog (men) have deceived
 What have bring is anagram
 Their intention was not forby disgrace

When looked for religion good?
 they built a mosque on the Hell's bridge
 They made backgammon of deceptions with God
 their intention (was) Subtraction of apostle's companions
 When knows the grace God every prolix (book2, 2869-2872)

Rumi knows hypocrisy like the musk in the other place of his book that It scents the body while the soul is putrefied in the bath stove:

The hypocrite put musk on the body
 he put the spirit in the bottom of bath stove
 In tongue (has) God name
 Stinks (are) of his unfaithful thought (book2, 268-269)

Sometimes people are forced because of their social position to hide their real personality behind the mask. Pharaoh dreamed the birth of Moses, according to the sentence of astronomers and construer his birth causes to ruin his kingdom. At night of his birth, king gathered all the men in the Square. He ordered that all men would sleep without their wives in the square because according to the sentence of astronomers Moses' inception was at this night. Pharaoh said to Imran- his capacitor-: stay here and don't go home at this night. Imran slept. At half the night his wife was impatient, he went to Imran. When he slept she kissed him. He woke up finally slept with her and Moses' gave was formed. He emphasized to her wife that any one shouldn't know this issue. At night astronomers saw Moses' star in the sky and they said to Pharaoh: only we tried but fate constituted his sperm. Imran ignored. He shout that you deceived the king because he want to any one doesn't doubt himself. Rumi says:

Imran With cheeriness, happy from hypocrisy
 Slap over his head: (he said) oh
 Imran aggravated himself
 He went insane and unmeaning similar to maniacs
 He made himself Ajamy and poached
 Called too harsh words to total (book3, 913-915)

A woman copulated with other man. when her husband came back suddenly female put on evil's body with her veil and said this woman's came to woo our daughter. when husband saw evil man in shape of woman noticed but he evaded. He said this woman is the Lords and we aren't aligns with this aristocratic family...

The woman said because chastity was important for them, they suited our daughter Persona has appeared in this story to lie. Woman used her veil as a mask to hide her action:

She put her veil soon
 She changed a man to woman and evolved the door
 The man (was) blatant and palpable under veil
 So visible like camel on the ladder (book4,186-187)

A jurisconsult want to seem important in common thus he put some old torn in his turban to loomed and to Know him as a big person. He went to the mosque, Rumi resembles the world full of deception to this clerical turban although it's nice appearance but it is unfaithful actually.

A jurisconsult was arranged shabby
 Coiled (it) in his turban
 To be gross and to represent great it
 When he come to clique

Appearance of turban appeared like a heavenly silk,
 Like the hypocrite inside (is) blatant and ugly (book4, 1578).

At continuance of this story, Rumi refers to liar Bumoseilem who claim to be a prophet falsely.

Bumoseilem said: "I'm Ahmad
 I will bash Ahmad's religion with wile
 We found other cases of Persona in the Masnavi that we mention briefly

The Story of coddle Sufi view that he had leaned only appearance of religion. Because he wants to be popular among people he desired to war and jihad. When time for jihad came, cowardice was cleared his cowardice (book5, 3737)

a slave felt in love his master's girl when the girl to marry one others the slave been sick and any one can't medicate him. The girl's mother went to the slave and she was aware of his secret. When girl's father understood that his slave has been rude so much to ask his daughter and he has felt in love her .he planed to slave a miserable map. He provided the celebration then made up a robust man like her daughter and he sent him to the bridal chamber instead of her. When the slave went to the bride alone on the bed the man casted a slave [Mask's appeared as a robust man instead of the bride]. (book 6, 149)

In a story: a thief stole and put himself on mask of misery and he claimed my gold has fallen into the well .He asked help. A man took his clothes then went in to the well. The thief stole them.(book6,467)

Shah Mahmood disguised and he walked in town. He reached to a tribe of thieves. He was associated with them and he informed their theft [King in the mask of the ordinary person]. (Book6, 2815)

The scientist who was dressed in a new person and went to the king every day to received the charity from him. The king knew him each time [Scientist in the mask of different social classes]. (Book6, 3791)

2- The conclusion

According to studies the following cases can be used as the results of this study:

Jung knows persona as away for compatibility with the world. Persona is used to hide true personality or it's a behavior to match with the world. It conducts conception of lie, suspicion, cold and meaningless.

Persona has appeared in the Masnavi at figure of people that they hide their true personality behind the mask. They lie and they hide behind their deceptions. Sometimes people play the other roles in their social roles and when they do not fit with their work hide behind the mask.

Refrence

- Ordubady, Ahmad. School of analytical psychology Carl Gustav and the latest discussions with him. [I - I]: Pahlavi University Press, 1354
- Daniels, Michael. Jung's method of self-knowledge: Techniques of "code words". Translation of Ismail Fasih, Tehran: Asune, Third Edition, 1380.
- Nurdbey, Vernon and Calvin Hall. Manual of great psychologist Ahmad Behpajuh and Ramazan Dolati, Tehran; Roshd Publication; First edition, 1369.
- Seiasy, Ali Akbar. Theory of character with the psychological schools. Tehran: Tehran University, second edition, 1356.
- Shayeganfar, Hamid. Literary Criticism: Criticism of schools with the introduction of literature review and analysis of Persian texts. Tehran: Dastan, first edition, 1380.
- Schultz, Devon - P., Ellen Shultz Sydney. Modern psychological history. Translated by Ali Akbar Seif, Hassan Pasha Sharifi, Khadijeh Ali-Abadi. Tehran: Dowran publishing, 1378.
- Rumi, jalal'-d-Din Mohammad. Explained by Karim Zamani, 1387