

## The Analysis of The Starting Pattern in Nezami's Khosrow va Shirin, Leili va Majnoun and Haft Peykar

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### Abstract

According to what Nezami states in his versified story Khosro va Shirin, King Hormoz is a fair and peasant-supporter monarch and everything is alright in his time. The only matter which bothers the King's mind and feelings is the sadness of having no child. But this piteous sadness is removed after vowing, sacrificing and being born a boy as a result. This boy is totally different from his age children because of his unique characteristics.

Leili va Majnoon's starting pattern can be Khosro va Shirin's starting pattern simply by having some changes in characters. In this poem, the memoir related to the chieftain of Amer, who was one of the Arab grandees and has a settled land, is expressed. He is an artist who has a significant reputation in hospitality and being mendicant-adherent, but the sadness of having no child makes him like King Hormoz, so he decides to vow and sacrifice and asks God to give him a child.

Based on an archetypal approach, the boy who has been requested by prayer in Khosrow va Shirin, Leili va Majnoon, and other myths is an archetypal item that these literary works' starting patterns are the expression of common\_conditions before, during, and after his birth. He is the heavenly child who has been born to make a great upheaval.

Based on an archetypal approach, the heavenly child can be considered as the best form of emanation of the potential aspect of Ego in dreams and myths in which the king, as the actual aspect of this archetype, wishes this child's birth; to reach his perfect ideal. With this paraphrastic approach, Khosrow Parviz and King Hormoz are respectively the potential and the actual aspect of Ego. Hormoz is the actual part that is almost perfect. He is an ideal, fair and peasant-supporter king. But this perfect person is only some parts of his talent who has reached the actuality and can be manifest. This potential aspect is the child whom the king is willing to have; because the item of the child's archetype is related to the future and actuality; those talents which should come to existence to make reaching perfection possible. After many vows and sacrifices, Khosrowparviz is born; to reveal his Ego, his hidden half part, and to complete the Universe. This analysis is completely true about Majnoon and his father, and other similar myths.

Both Khosrow Parviz and Majnoon are sons of just fathers; fathers who are, in their own position, perfect and faultless, but because of the necessity of the existence

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of a gape in order to lose the balance and, as a result, to start moving toward individuality, a mutual sadness bothers them and that is having no child; the child that is actually the physical or concrete aspect of the potential perfection which has been made destined for these fair kings. This situation is practicable only when their fathers are in perfection; but the collective unconscious will choose another way to reveal its contents when the king is not fair and just. It does not bother such a father with giving no child to him. Instead, it gives him many children and kills them; therefore the father regrets not having a child alive. So in a delicate situation, a child, such as Khosrow Parviz and his peers, who have a propitious fate comes to life and grows somewhere else and becomes fair and just like King Hormoz and his peers who have reached perfection. This is the starting pattern of *Haft Peykar*, a historical story, like the historical story *Khosrow va Shirin*, which because of its noticeability has been put in the collective unconscious and has been narrated generation by generation and has been got a mythical aspect.

Although there are some differences between the starting pattern of *Haft Peykar* and that of *Khosrow va Shirin* and *Leili va Majnoon*, the three main characters in those works, i.e. Bahram, Khosrow, and Majnoon, have many shares and that is because of the mutual mission put on them by the collective unconscious. From the birth time, they have especial signs which cannot be seen in other babies including, having propitious fates, being intelligent and clever, being handsome in bodily appearance, being the main character in love stories\_ the love without which it is impossible to reach individuality, and finally growing in a fair and civilized place.

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