

Study of Aydin's inferiority complex in the novel "fire without smoke", a work of Nader Ebrahimi

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ABSTRACT

Objective: It is impossible to study Ebrahimi's works without considering to his political and social thoughts. Though, some works and story characters of the writer show the reality that some other methods may be used in addition to the mentioned thoughts for study of his works. **Methodology:** One of these methods is psychological criticism. The long story "fire without smoke" is one of his stories which may be studied and criticized psychologically. This research is going to study first three volumes of this story consisting life period of "Aydin" character and the events which is caused by him. Aydin suffers from a kind of inferiority complex because of brusque and contemptuous behavior of Galanoja, mythical hero of Turkmans. **Results:** Psychologists believe that children who suffer from a physical sickness and their parents compare them with their successful same age children; they will suffer from inferiority complex directly. In view of psychologists, the person with inferiority complex may confront with his/her competitor by the ways other than direct encounter, such as refuge to religion, art and respectable affairs of people. **Conclusion:** Aydin, who was weak physically, tried to fight with competitor and war and revenge with Agh Oiler and Oja and caused many conflicts and murders in desert.

1. Introduction

Entering into category of psychological criticism needs to knowledge and special science. Spirit of human in real or imagination world has been always of the most important issues which human was going to understand in order to study predisposition of human behavior indication. There is no place for doubt that humans' behavior is originated from their intention and internal thoughts. Therefore, origin of many bad and good behaviors of humans may be evaluated by entering into secret world of humans' mind. Of course, this is not done by rely on supposition without considering to scientific and psychology supports and contaminate it to characters of other stories by analyzing some characters in few stories and go to a dark way. Critics and writers always try to act carefully in studying spirit of stories characters and totally, in psychological category of stories and stories characters. Dr. Shayganfar writes in a critical book: "unfortunately, psychological criticism is very specialized; therefore, someone, who interprets literatures psychologically, either is unskilled psychologists in literature or a literate without specialized psychological information" (Shayganfar, 2005).

Despite all problems in psychological criticism for critics, but writers and critics are curious to study psychological theories of stories characters of great writers. Of course, these critics have been partly able to evaluate psychological base of characters of some famous stories. For example, one of them is Oedipus complex in Oedipus tragedy from Sophocles, a Greek dramatist (Moritz et al., 2006).

Among them, now it is very important to criticize works of contemporary writers due to their high knowledge about psychological phenomena and their works forming. One of laborious contemporary writers is Nader Ebrahimi. Although, it seems impossible to study his works psychologically perhaps in view of many critics due to special goal of the writer for writing his stories, because many critics of his works believe that Ebrahimi is not going to write story and create characters based on tradition of other writer but he is going to provide a set of his thoughts for reader.

Considering to what is mentioned above, Ebrahimi doesn't consider to story writing techniques and his story characters in normal and common way. Then, he is a great writer whose positive aspects of work override their negative aspects. As he has intent to transfer issues which have occupied his mind and tries to state problems of individual, group or special persons of society, therefore, matter of his many stories constitutes social and political matters. It is clear that the only way of studying and criticizing his works is to do political and social critic. Though, analyzing, slight viewing in his works show that

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some of his stories such as "fire without smoke" and "another time, the city I would like" bear another criticism method like psychological critic in addition to social and political critic. Long story "Fire without smoke", being the best of his work, is the story selected for psychological study in this article. He got title "selected storied literature writer after 20 years of revolution" due to writing this story. This long story has many characters. One of them is "Aydin" who appears at the end of the first volume of novel and exits at the end of third volume by his dead. Considering to view of the writer and method of the story, it is concluded that this character suffers from inferiority complex and the second and third volume of the story have some bad events that their origins are inferiority complex of Aydin. "Inferiority complex" is psychoneurosis of persons due to their consecutive shocks" (Rostami, 2005). Therefore, according to available evidences and what state the writer about internal complex of Aydin, this character may be evaluated psychological in the field of internal complex. This complex is necessary to be studied in Aydin character especially due to its connection with events occurred in the second and third volumes of the story.

1.1 Literature and history of the research

Ebrahimi is the writer who emphasize on what saying not how saying, although this issue doesn't harmonize with function and purpose of literature. But he doesn't intend to observe provisions and principles of story writing in his work. This is the point that most critics of Ebrahimi's works have subscribed and know it due to its weak because many writers have stated "literature is called to works having many imaginations" (Wellek, 1991).

Therefore, reality may not be found in literature. The writer of the story is only going to state his mental imaginations. If he becomes successful to state some realities of society along with his imagination, value of his works is doubled, providing that this reality selling is not tangible and not great in view of the reader, otherwise, the reader knows this issue from first that the writer is going to inspire his views and thoughts to him/her and his purpose is something except his/her enjoyment. Matter and contents of most Ebrahimi's stories is social and political issues. For example, Ebrahimi is going to express problems of Turkmans in "fire without smoke" and difference of poor and wealth classes in "another time, the city I would like". He also states thoughts and problems of a warrior for freedom in "calm amorous". He figures disastrous events and problems created for modern human by modernism in "regretful multiplication of grandfather" and ... therefore, by a glimpse of Ebrahimi's works, it can be said key words of his works is political and social ones. This caused that critics study his works politically and socially and less consider to other categories such as psychology. His works have never evaluated in view of psychological issues while some of his stories and narrative characters can be studied by psychological thoughts. "Another time, the city I would like" has been written by method of mental fluid flow. Mental fluid flow is the method of narration by which depth of mental fluid of a character which is a mixture of sensational understanding and aware and unaware thoughts, feelings and random associations, are stated. In this method, all mental spectrums, flows and avocations of the hero are stated in the story. The story is the arena of presenting thoughts and conceptions from aware, semi-aware and unaware aspects, flow of memoirs and feelings and association of endless meanings (Hosseini, 1991). Golsheiri writes about method of mental fluid flow: "in method of mental fluid flow, we deal with the addressee whose noting is hidden from and we speak with him/her hours by hours so that the person thinks in loud voice, it is a kind of psychological evacuation" (Baraheni, 1983).

Therefore, considering to above mentioned issues, story "Another time, the city I would like" which is written by method of mental fluid flow may be evaluated psychologically. Many characters Ebrahimi's works have some special mental complexity which their psychological study seems necessary. Two characters "Aydin" and "Yashar" in "fire without smoking" have special mental specifications and create many events of the story due to these specifications. Therefore, it can say that field of psychology is one of the fields by which Ebrahimi's works may be studied, the field that critics of his works have avoided and also considered to his works in view of contents and technique of story writing.

2. Materials and methods

In this article, story "fire without smoking" was first read and studied especially events created by "Aydin". After that, psychological topics, especially internal complex and view of various psychologists were compared and some views proportional to thoughts and behavior of "Aydin" were selected and his behavior studied based on psychological theories. It is mentionable that view of the writer about "Aydin" was very important in this article. Ebrahimi informs a special complex of Aydin at the end of first volume which is rooted in him gradually, the issue that was origin and motivation of writing this essay.

2.1 Case study: summary of the first three volumes or first set

It is necessary to provide a short summary of the first three volumes of story "fire without smoke" in order to know character of Aydin and other characters of the story and their relation with "Aydin" and also subject of the story and origin of Aydin's behavior and events occurred by him and their reasons. Reason of providing summary of the first three volumes of the story is that Aydin's character appears at the end of the first volume of "fire without smoke" and goes out of the story for ever at the end the third volume due to his defeat from Ojas. The story begins from tale of emersion of two great Turkman tribes, namely Yamout and Gokalan. These tribes had always conflicted for various problems such as water. Main hero of the story, "Galan Oja", falls in love with Solmaz, the only daughter of Biok Ochi, head of Gokalan, when he goes for war with Gokalan in Gomeseshian. Galan comes back to Gomeseshian despite opposition of his brothers for ignoring love of Solmaz and help Solmaz to ride a horse at view of her father and brothers and exit from Gomeseshian based on his condition with Solmaz. When they are coming back from Gomeseshian, his two brothers, Teli Oja and Karam Oja, are killed by Gokalan people. Galan then decides that attack to Gomeseshian. He drums for war without attention to request of Biok Ochi, head of Gokalan tribe. Galan, who had not been selected for being sheriff of Arboghozi, decides to go to Inche Boroun and lives there. Many people come along with him in this travel. Yasholi Hassan (Aydin's father), clergyman of Arboghozi, encourages Galan to go to Incheboroun and live next to the holy tree. After residing in Incheboroun, Galan decides to fight with Gokalan tribe. But finally, Galan is killed by three Gomishan people. Solmaz wrecks for blood of Galan but she is also killed by one of them. After a while, an unknown disease prevails in yamout place of desert. Agh Oiler from Incheboroun, great child of Galan Oja, who is sheriff of Incheboroun, sends his second son to Tehran to learn medicine. Meantime, Aydin, son of Yasholi Hassan, clergyman of Incheboroun, who

has become clergyman of Incheboroun after his father's dead, hate and war with Galan Oja due to his humiliating behavior with him at childhood. Incheboroun people decide to prevent achieve of Aghsham Galan's gift, small son of Galan, from Gomeashian to Palaz, child of Agh Oiler, by killing Balta, the camel driver, but Atmish, small son of Agh Oiler, kills their chief, Joochi.

Yashouli Aydin tries to strike Ojas by selecting Tari Sakhla, Arpachi's father, assheiff of Incheboroun, and relieving Agh Oiler, but Arpachi, Agh Oiler's son-in-law, prevents from his being sheriff by killing his father, Tari Sakhla. Although Yashouli Aydin motivated Incheboroun people to kill Aleni, but Aleni reaches to Incheboroun healthy by help of Maral, Yamagh Arbachi. Aydin begins to threaten people because he knows Aleni's doctoring as a threat for his position and fears that people don't go to the holy tree for their treatment but Inche Boroun people found that the holy tree is not effective for their diseases and Aleni defeated the holy tree by treating Yasha as the first patient. Meantime, Agh Oiler, Aleni's father, is dead and Aydin prevents Inche Boroun people to participate in funeral of Agh Oiler. Therefore, Atmish, small son of Agh Oiler, goes to Gomeashian in order ask his uncle, Aghsham Galan, to help them for his father's funeral. Aghsham Galan buries body of Agh Oiler along with Gomeashian people. Incheboroun people select Aleni as sheriff of Incheboroun after a while. Yamout and Gogalan tribes don't war anymore by selecting Aleni as sheriff, and federalize. Aleni marry with Maral after calm condition of desert. He removes problem of desert which was the holy tree, by planting many trees. Aydin knows his defeat by planting many trees and valueless of the holy tree and demits animosity with Oja people.

3. Discussion and results

3.1 Inferiority complex and its reasons

When Freud believed that the origin of many mental diseases was sexual problems, Adler, his student, states new theory and separated his way from Freud. He believed that the origin of many mental disorders was Inferiority complex. Inferiority complex is a common disease among people and perhaps many people suffer from this complex and they don't know about it. Up to now, there are many definitions of Inferiority complex and its reasons of which some are as follows: (Afshar, 2004)

"Inferiority complex is an agonizing mental sense which is presented by human's behavior and speech in various forms. Many laughs or cries, humiliations or arrogances, wrecks or connivances, seclusions or grandstanding, glorifications or abuses, recesses or progresses, advises or interdictions "one of the main factors of human mental and characteristic fall-off is Inferiority complex which is the most common mental disorder among modern people and its recognition may be an effective help for justifying many motivations of individuals behavior and their connection with problems of society". (Moradi, 2004)

In Amid Persian dictionary, paltriness is defined as state of being rebuked and depressed along with malice which is created due to fiasco and labor suffering (Amid, 1984).

Trace of Inferiority complex is seen in literary fields so that it can be claimed that origin of some works emersion has been presence of this inferiority complex in a special person or group. As the person suffering from inferiority complex cannot observe his/her or people's victory against their enemy in real world, he/she tries to harbor to tale and story and shows his/her enemies weak in the story. "Origin of Shahnameh emersion and presence of champions like Rostam and repeated defeat of his enemies by this champion is due to this complex among old Iranians. Old Iranians were farmer and civilized people and were always attacked by yellow Moghols and white Hoons who were migrants, hunter and semi-wild people."

Consequently, painful memories of defeats and paltriness caused that first, power and dominance of this people is attributed to Toor, son of Fereydoon, namely to Iran, second, mythological champions such as Rostam are created in which Iranians revenge their enemies especially Hoons (Tooranina). (Shayganfar, 2005). As mentioned above about interiority complex, it may be said that various people especially children may be easily subjected to this complex in case of bad and humiliating behavior of people especially their parents and if the person doesn't recognize and treat it, his/her characteristic dimensions are gradually embraced and his/her life is corrupted.

3.2 Reasons of inferiority complex in Aydin

1- Aydin in story "fire without smoke" suffers from inferiority complex due to humiliating behavior of Galan Oja and was going to strike Ojas up to end of his life. Solmaz, wife of Galan Oja, knew that humiliating behavior of Galan Oja had irrecoverable trauma for Aydin who was innocent child. Therefore, she tried Yashouli Hassan, Aydin's father, to marry with a robust woman as his wife was dead some years ago until Aydin catch a secure place along with this woman. But this work of Solmaz didn't prevent from forming this complex in Aydin. The writer mentions dept of Aydin's problems and non-healing of his soul frankly and writes at the end of first volume that: "Aydin found a secure place along with the robust woman but healing? Never, and animosity developed in him so that it didn't go out of his heart" (Ebrahimi, 2007).

2- external state of Aydin

Inferiority complex may be due to physical weakness or mental disorder. In this case, the individual may be whether or not subject to ridicule of others especially his/her peers. Adler emphasizes this case and writes: "any unable, humpbacked, cripple, nearsighted and deaf child or adolescent suffers in two forms. First, he/she is small at his/her home and he/she is scoffed by others" (Mansour, 1990).

Aydin was scoffed by Galan Ojay due to his weak body. Galan, who always annoyed weak persons, annoyed Aydin due to his external state. He was unaware that Aydin is only a child and this unsuitable behavior may be origin of many mental disorders of Aydin in future. Ebrahimi writes about appearance of Aydin and behavior of Galan Oja with him: "Aydin was yellow like amber and light like chaff and sometimes he picked up him by hand and moved him on air and laughed and said: "goner! Die or kill!" and or Shouli Hassan didn't like these tragic times as Solmaz hated this cruel show" (Ebrahimi, 2007).

3- comparison of Aydin with Agh Oiler

Furthermore, Galan, who ridiculed Aydin due to his physical state, compared Aydin with his son, Agh Oiler who was very powerful bodily and this comparison caused that Aydin feels inability and hates Agh Oiler, powerful child of Galan Oja, thereafter he created some problems for Agh Oiler and his

relatives in order to remove effects of painful comparison of Galan. Ebrahimi writes about comparison of Aydin with Agh Oiler by Galan: "Galan compared Aydin with Agh Oiler ruthlessly; and this comparison hurt soul of weak and orphan Aydin..... Solmaz shouted: insane Galan Oja! Put that child down! Go to play with your peers, man! Don't you find anyone to show your power, and then test your power with this unable child? You think that Yashouli Hassan cannot raise your fat Agh Oiler by his hand?" (Ebrahimi, 2007).

3.3 Ways of conflicting Aydin with Agh Oiler and Ojas

Aydin passed his childhood with full of animosity but as he had not power to conflict with Ojas directly, he decides to use religion and beliefs of people for realizing his purpose. Therefore, after dead of his father, Yashouli Hassan, clergyman of Inche Broon, he superseded his father and tried to increase value of the holy tree of Inche Broon and gain relative power among people, and consequently fulfill all animosities against Ojas by having recourse to religion. People of Inche Broon first cooperated with Aydin because they didn't know about his animosity and did affairs of Inche Broon by his advice. Of course, this case didn't seem unlikely about someone who suffered from such complex, because the person suffering from inferiority complex may try to prove his predominance to higher person by any way including religion, conspiracy, art and any respective affairs for people.

Therefore, Aydin tries to fight with Agh Oiler, child of Galan Oja, using religion, Ojas have special value among people. And this value caused people to select Agh Oiler as sheriff of Inche Broon. Therefore, Aydin has no way to look up beliefs of people and goes by mask of religion and call people to support religion when he could not to continue his way, a conspiracy which seemed difficult for Ojas, especially Agh Oiler, to cancel so that Aydin could mitigate his old pains by this unlucky plan while Aydin could forget past bad events by dead of Galan Oja and select a better way for life until to be calm and not hurt others. Hamidreza Moradi and Parviz Manouchehrian in an article with title "inferiority complex" believed that if a child suffers from hate of his/her relatives and has pessimistic personality without love, return of this person depends on recreation of personality until to attract respect of others. A child who has not love portion may be so that others see him/her admirably by forgiveness, courage and resistance. (Moradi, 2004)

But as Aydin was full of animosity, he didn't have any way except war with Ojas. Of course, hate and conspiracy of Aydin are defeated finally. Therefore, we can say about character of Aydin that although Aydin could overpower on Ojas for a while but finally he accepted his defeat by being revealed his bad plan. However, many samples may be found in societies especially in literature so that this complex cause domination of weak person on powerful person and finally disappearing powerful person.

Despite historical and literary samples mentioned above about domination of weak person on powerful person, this event is not occurred in this story. Aydin who is going to take views of others and validity among people, lose his few validities by his unconsidered works. Aydin begins his conflict with Ojas when Aleni, child of Agh Oiler, goes to city to learn medicine. He has an excuse that Aleni has gone to city to serve Fras people. He wanted to impassion Inchebroon people against Ojas and agh Oiler (son of Galan Oja). Therefore, Aydin tried to attribute all bad accidents of desert to Aleni's going to city and learning medicine. The writer has mentioned conspiracy of Yashouli in this case and wrote: "if epidemic murmur created relation between travel of Aleni and attack of king's servants to Turkmans' lands, between travel of Aleni and few crop, travel of Aleni and low rain, travel of Aleni and epidemic disease, all were hidden views and assets of Yashouli Aydin".

As shown in the story, Aydin is not interest in religion affairs and in fact, use religion for reaching to his goals. The writer writes about sham of Aydin at oral conflict between Aydin and Agh Oiler: "Agh Oiler had came to say and hear violent answer and finish the conflict. But if the clergyman has courage and power to buckle with the opponent, he doesn't want anything by praying and duplicity. He fights face to face. He uses his hands as he uses his tongue; and he doesn't eat wheat bread of others in order to pray good blessings; he doesn't take gold in order to pray for healing; and he doesn't feed himself by dead of others. This is why Yashouli became silent and didn't say anything. He was not acquittal". (Fire without smoke, 1992, volume 2, P. 210) Therefore, Aydin didn't consider to religion as an internal belief and invited people to have instead of God and this was the reason of being his beliefs unreal. It is mentionable that he followed another goal by selection of the holy tree and that was reaching to money and wealth which could take from simple and common people and show him belief to God and take much money from people who came to the holy tree for healing. Therefore, he used the holy tree as the first weapon for striking Ojas and Agh Oiler.

Ebrahimi writes about the holy tree: "the holy tree, gravure of time on soil dressing with blessing garments, unaware, and effective, powerless but empowering had stood on height; arbitrarily, calm and dominant. Yashouli Aydin looked at the tree worriedly and said to himself: the only issue is this; nothing but this...".

Yasoli aydin chose a path that was effective in the beginning and could accompanied the Encheh Bron,s people in a short time and deception and using people,s beliefs and pushed Ojas. Therefore , as mentioned , Aydin is feelings of inferiority duo to violence behavior Gallan Oja as well as his cowardly compare with Agh Oiler and gradually and over time and in adulthood this felling convert to an obsession and the same obsession affected by the Abdin,s character and caused who all life hit to Gallan Oja children and grandchildren . Mean that is one that times in children was to happen shied his strength to Aydin. However, it must be said that Galaln inappropriate behavior makes a character from Aydein that creates many hatreds and killing in the desert and without being to know he suffered from something what factor creates this animal behavior at him. Therefore, it must say that childhood forms the most important period of the life of every person. if a someone damaged in terms of mental health it is normal that these injuries will be suffered with someone in adulthood and perhaps catch the peace and joy from person till death and even lead the deterioration and destruction (Ebrahimi, 2007).

4. Conclusion

1-Most of the effects Ebrahimi is including his social and political ideas. Therefore, in reviewing his effects, these two categories should be considered more than anything else. However, it can be said that some of the Ebrahimi's story of characters and effects can be examined in others views such as psychological review although reluctant to enter into areas except social and political areas.

2-in long story “fire without smoke” the first volume hero story causes the inferiority complex in Aydin character with his foolish behavior. These felling at first and in childhood Aydin cannot be seen much but over time and in higher ages gradually effects on the Aydin spirit and convert to an inferiority complex.

3- Aydin in dealing with this complex is not much resistance and does not try to with appropriate methods forget the bitter childhood memories. Therefore, intentionally or unintentionally sees itself powerless against this complex.

4-Aydin after suffering from an inferiority complex began to feud with Agh Oilers and create many killings and enmity and hatred in desert and as in the childhood Gallan compares him with Age Oiler therefore, he focuses on Age Oilers in various ways hit to him. As he suffered from poor health and cannot deal face to face with Ojas and headed Age Oilers so, he selected another way and takes refuge in religion and respected public affairs. He after his father death, Yasholi Hasan Rohani Ghomshian is substitute his fathers and became Ghomshian Rohani ans after that Encheh Bron . He by using people support reveals his hatred and enmity against Ojas. Psychologists also believe that a person who has been plagued by an inferiority complex try by taking refuge in religion and art and respected public affairs is compensate this inferiority complex.

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