

Socio-Psychological Review of Joyful Concepts in Praises by “Farrokhi Sistani” and “Manouchehri Damghani”

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Abstract: Social psychology is the science of interaction between people on the community. This science is faced with the context of diversity as well as the rapid social phenomena changing therefore, there are many common borders with general psychology, sociology and anthropology. Joyful concepts in praise odes by “Farrokhi” and “Manouchehri” are associated with leadership and attribution styles that are important theories in social psychology. This study examines “Farrokhi” and “Manouchehri” eulogies in regard to concepts such as attribution style, the great man theory of leadership, task-oriented leadership, relationship-oriented leadership and transformational leadership and analyzed the relationship between these concepts and joyfulness of odes. Also, attempts have made to discern dominant leadership style. The most important result is that the concepts of joyfulness in praise of both poets are consistent with the great man theory of leadership and transformational leadership and relationship-oriented leadership are more prominent in the poems from a variety of leadership styles.

Key words: Farrokhi sistani, Manouchehri damghani, social psychology, attribution style, leadership

INTRODUCTION

Many psychologists believe that joyfulness has three basic components of emotional, social and cognitive of instant joy, long term joy and joy of life. Emotional component of joyfulness creates positive emotional states, social component leads to beneficial social relationships with understanding and positive interpersonal relationships and cognitive component of joyfulness is followed by enjoyment of positive thinking, dynamic approach to life and an optimistic interpretation of events (Zohor and Fekri, 2003). What encompasses a psychological literature or literary psychological is the psychological study of author, the study of the process of literary creation and implementation of psychological theory with the work or the impact of literature on the readers of literary work (reader’s psychology). The search for the laws and the psychological theories of literary works is the most important subject matter of literature psychology (Wellek and Warren, 2003; Anonymous, 2010). The praise poems by Farrokhi sistani and Manouchehri damghani is comparable with part of the social psychology theories that includes joyful ode concepts. The current study addresses the concepts of

leadership, attribution style, the great man theory of leadership, task-oriented leadership, relationship-oriented leadership and transformational leadership in joyful poems by Farrokhi sistani and Manouchehri damghani based on social psychology perspective.

The definition of social psychology: It may be difficult to provide a definition for social psychology because, it faces the “diversity of fields of study” and “rapid change of social phenomena” (Azerbaijani *et al.*, 2008). “Social psychology is a science that studies the interaction between people seeking causes and of behaviour, thoughts and feelings of people in social situations” (Ibid: 8). “Social psychology is the scientific study of individual who is affected by other people. Yet, this knowledge is not a strong dividing line isolated from the general psychology and sociology and anthropology” (Klein, 1997).

Leadership in social psychology: Leadership is considered to be the most important human activity, because the task of the leader is to plan group task in such a way that group achieves its goal with highest efficiency by spending the lowest cost. The most basic

component in defining leadership is the leadership goal: “leadership is the art or process of influencing people so that allocate their utmost effort to attain the group desired target. The leadership is the process of motivating others to act in the direction of attaining a common” (Nazim, 2005). Also: “leadership is the ability to influence on a group to meet the goals” (Bourghani, 2004). Sometimes, the definition of leadership is based on the differences of objectives: “the aim of the organization is that ordinary people can do extraordinary things, but to leader objective is to transform a quiet man to an excited one” (Nazim, Ibid).

Theories of leadership: Theories of leadership are divided into two main groups. Researchers have tried to study contemporary and former successful leader’s behavior and personality traits to obtain theories of leadership. A group of these theories focus on personality traits and other group emphasize on leader’s behavior. Leader’s personality traits include: consciousness, wisdom, timely decision making, charisma, sincerity, determination, ability, courage, honesty and confidence. Theories that emphasize on leadership behavior have divided leadership behavior into two general categories: “group administration through the attention to the needs of individuals and ensure that their confrontation is not serious in general, the relationship between people in the workplace” (Jafari and Yosefnejad, 2002). This kind of leadership is called relationship-oriented leadership or conservative. Another category is “attention to the original work, the definition of work, how and when to do it and so on” (Ibid.). This type of leadership is called task-oriented or structural leadership. Leadership style can be called the leader’s pattern of behavior when guiding the activities of the group which plays a major role in the efficiency of organizations and groups (Nazim and Tusi, 2000).

The great man theory of leadership: Leader and its impact on history is an important issue of social psychology studies. Some psychologists believe that certain periods of history events nurtures exceptional leaders and world-renowned elites and others believe that great leaders make history and its wonders. The great man theory of leadership has three meanings: first that the great men make history and national or global events are affected by great men that are constitutive of the event. Second, a sudden action by a leader possibly changes the destiny of a nation. And third, the leaders have a special charisma or special features that this charisma let them attain their goals and overcome obstacles easier (Karimi, 2006). The leader’s charismatic feature is the factor that brings many followers around them.

Transformational leadership: Transformational leaders by outlining a vision of the future encourage their followers to join their scope of vision and give personal needs excellence in favour of a common goal. They have their vision and inspire followers by stimulating awareness and instil fine self doing. Their top traits include:

- They act quite successful with a special charisma to instil pride and valuable goal to their followers
- Treat their followers as human beings, foster creativity and always provide their followers with learning experience from short-term, long-term and great programs (Karimi, Ibid: 132).

Attribution styles: Attribution refers to our efforts to understand the causes of the behaviour of others. The type of attribution establishes belief in force and freedom. “Attribution is the process by which people associate events (or behaviour) to their infrastructure elements” (Ibid).

Task-relationship oriented leadership and praises by “Farrokhi” and “Manouchehri”: Physical characteristics of leaders are used in praises by “Farrokhi” and “Manouchehri”. All of the important components of leaders in theories based on personal traits come in praise of the both poets including: charisma, courage, confidence and etc. The behaviour of the leaders in the praises is comprehensively in accordance with the theory of leadership apart from these features. Leaders are introduced relationship-oriented and task-oriented as well. An important element in these parts of the poems is the praise of God, so that to comply with disposes all evils. Invincibility, victory, booty and wealth and high confidence are many joyful features of the concepts of the poem. There are some extracts with emphasis on the relationship-oriented feature of the praised: Friend, you know my heart is craving for you my lips kiss your feet. I try hard to crave you until the day I die may be killed someone who craves you (Manouchehri, 2011).

Not surprisingly elusive relationship-oriented leadership is introduced since, the praised by the poet (king, minister, courtiers) was introduced as a replacement for the beloved one.

Take cup, take place, seek fame and have fun lure idol, harbor grudge, search religion and find way say your envious escape, and tell your tapster to pour tell your adviser stop, it and tell your singer to sing
Ask all fun and seek all wishes gain all loyalties and search for all to survive (Ibid: 108).

This relationship is so strong that orders the praised to live joyfully. This relationship-oriented leadership made poet dare to ask for prize or sometimes complained about the bestowed upon: King has given me a horse without a saddle a without a saddle horse resembles a jar without a handle (Ibid: 147).

The poet says prayer in his praises upon this relationship: I need you and anyone like me in need fascinated with your coquetry deserves need hope no one faces the cruelty I was face with for love except the enemy of the decent king (Ibid: 53). I hope you well my lord it is no matter if my heart feels sad my heart got accustomed to hardship in your love as a stained mirror in ring (Farrokhi, 2006).

Sometimes, the poet benefits from this relationship for excuses: Lavish a troop and you are its commander in chief grace is a bride and you are its perfume I didn't speak long in your praise because of my relaxed mind and hot body. When I fell out of these feelings I will compose praise as long as the way from Oman to Adan (Ibid: 319).

The poet is careful to distinguish religious stance of the praised in metaphors and emphasis has centered on relationship-oriented of this position: Our lord has a temper like who like the prophet Mostafa AS He is generous and forgiving always benevolent and philanthropist (Ibid: 224).

Some of the poems are based on task-oriented leadership: This decision I made to move to the king of the kingdom. Tell all goddesses of the East and West this news a broadcaster. It is a warning not to tell him my story you with your word of mouth. Because his glory is evident before you open mouth to say a thing. Tell this story to a chamberlain in privacy ask him to tell the king (Manouchehri, Ibid: 40). You ask me how I could tell the poem it's because of the gifts I gain from this joyful gathering. All I have is because of your mammon being at your service gives me glory. I can say being at your service puts me up all the time I am up at your service (Farrokhi, Ibid: 232)

According to this verse, we see that the poet believes in a task and stresses on the practices. The court poet had the duty to compose praise, but a relationship-oriented eulogy. The following lines of an ode show, relationship-oriented leadership as well as task-based ones: His gentle temper has the aroma of amber his facial expression makes Musk as Lulu. In party his generosity, at war his courage. Makes Sea as mountain and mountain sees as see. His light brings the light of day to the dark night his rage changes a bright day to a long lasting night. His mammon sometimes is glorious not to say he is

jubilant, does it deliberately. With such a few enemies, he never starts war dragon shames to start war with a small lizard (Manouchehri, Ibid: 25-26).

The relationship-oriented leadership poems can be treated twofold. Court poet was to compose and received salary for this duty, so the court also has obligations towards the poet. Both, the court and the poet were working to fulfil their tasks, but always relationship-oriented leadership prevails. The poet adhered to his duty based on relationship-oriented leadership obligation which represents the power and influence of the leader on his followers. The poems are composed based on the relationship-oriented leadership in such a way that the traces of praise for rewards are yet to be perceived. The leaders decided to take the relationship more or less friendly and pleasurable to courtiers. The specific characteristics of leaders have made poets believe in great man theory of leadership.

Use of the appropriate leadership style provides a suitable psychological ground for learning and development of team and raises mental health of the group members. Relationship-oriented leaders are more creative than task-oriented leaders which facilitate learning (Salimi and Mohammadi, 2004). "The successful leadership style should be a combination of both task-oriented and relationship-oriented style so that (the leader and the group members) can achieve the desired result" (Jafari and Yosefnejad, Ibid: 36). Therefore, what we read in praises by Farrokhi and Manouchehri is a kind of favourable leadership with high efficiency of group activity.

The great man theory of leadership and Farrokhi and Manouchehri poetry. The great man theory of leadership is the most frequent element in praises by Farrokhi and Manouchehri. It overlaps with many other theories of leadership so that even affects attribution style and gives it a predictive direction. Implementation of this theory in Farrokhi and Manouchehri praises directs other theories adapt ion, so it is easy to guess that the leader is introduced relationship-oriented. The leader commits no mistake in the attributional style and the responsibility of mistakes is on people. The following verses are based on the theory of the great man leadership: Until God is not angry at someone he won't come to you to struggle with you. God was not angry at Boritagin to let him to be born in the world.

He was a snake and snake when you move to it abruptly goes into a hole of fear. Our king did not kill him because no lord kills a snake, it is sham (Manouchehri, Ibid: 41).

These verses are on the great man theory of leadership concept. Everyone in hostility with the poets

praised is subject to the wrath of God and this shows high influence of the praised, the influence has changed history. On the other hand, he knows the leader as a charismatic figure; because he believed nothing difficult for the praised: Heart is sick of that hair and that hair will heal all wounds. Those hair resemble scorpion and anyone bitten by the healing of wounds would be the scorpion itself.

If the prophet was alive, Gabriel would reveal verses about his generosity from the Lord kingdom. In his fighting day Israel does not take souls in his party Gabriel is astonished (Ibid: 106-107).

Praises point into the kings and the king's palace taboo in addition to the relationship-orientation. The differences in praise's reveals poet's taboos, for example, Ferdowsi has praised Sultan Mahmoud Ghazni but due to the difference in his poems and Farrokhi, we find that Mahmoud Ghazni was Ferdowsi taboo whereas this is the case for Farrokhi (Hokmabadi and Kazemiyan, 2012).

It comes the time of Eid and drink wine this wine is the reason to stop damage. Wine is halal for you for you are sober and is guilt for one who is not sober (Ibid: 10).

The qualities, charisma and religious authorities of the praised are so stressed that even absolute laws were relative to him as if they were not subject to any religious duty. The praised charisma in poetry is so taken for granted that everyone seems to acknowledge his superiority, and never thought to be better than him: Give me wine but do not make me drunk may at the time of sleep he asks for praise. One reaches pinnacles from inferiority that chooses to serve. Kings and other nobles stay away to let him pass. He would walk next to the best kings that place that Khaje Seyed goes riding (Farrokhi, Ibid: 195).

The following verses emphasized on history creation, to change the destiny of a nation and a special charisma that facilitates achieving the objectives: Until the Iran king gained the reign they were oppressed by all oppressors. When the king of east again appointed Kajeh as ministry he was fully occupied by his tasks. Sistan day because of his justice may not be distinguished from that of Zal (Ibid: 194).

The one who is anonymous and forgotten will be well-known and famous because of him. I am the one who no one knew because of his company know well-known (Ibid: 196).

Stressing the great man theory of leadership is even more evident when all the commanders the kings have been described with merit and charisma. This emphasizes the fact the very motivating rulers have been driving subordinates to mobility.

He called these young son and brother elders and seniors father and uncle. His blessing caused wealth like Ismail who kicked the ground and Zamzqam appeared. His rage and generosity kills and gives live as well that is mosses and this is Jesus (Ibid: 239).

ATTRIBUTION STYLE IN FARROKHI AND MANOUCHEHRI PRAISES

Leadership with a special charisma directs attribution styles of his followers on his favor. According to the theory of leadership and social identity, leadership is a process that is caused by social stratification and metamorphosis and change in individual identity occurs with the formation of social identity based on the model of the dominant social class. Depersonalization begins by social attraction and changes followers in compliance with leader ideas and suggestions (Hug, 2001). Farrokhi, praised Sultan Mahmoud Ghazni in this words, when committed atrocities in "Rey": The king of world, world is yours your rule is obeyed by anyone you desire No one is harmed by you not bad people not the good manner ones. You gave two hundred saying that you deserve this (Farrokhi, Ibid: 18-20).

In fact, kings have been considered the main perceptual stimulus. The attributions have driven toward blaming victims on oppression and bloodshed inflicted on them as to punish their action.

Among the kings and rulers and property owners one who is not your servant sincerely. Each one wealth is unlawful without interest each one wife is divorced without a word. Your enemy when raises his head to insult you your Lasso smothers him (Manouchehri, Ibid: 60).

The attribution style determines the resisters against the court and sultans with non- forgiveness and the worst punishment! (In fact it has been the policy of the court). Such attribution makes the poet to finish ode by joy and rejoice. Usually people judged their positive and negative actions with different attribution styles. They raise self-esteem by raising their share when the outcome of an action is positive; at the same time blame others and situational factors in the face of negative actions and minimized their contribution and maintain self-esteem (Karimi, Ibid: 311).

Anyone who disobeys you will be heathen even if among the righteous. Anyone who acts upon whims will be hanged on a dry wood (Farrokhi, Ibid: 18-20).

Thus, the attribution style of courtiers decreased their feeling of guilt on one hand because they did not separated themselves from the court and the king decision and participated in the war and have taken the spoils of

interest and on the other hand, the task was clear to everyone. The joyfulness on the end of the ode and accept the invitation require written evidence in the poem. In fact, a logical conclusion in panegyric needs to put together the evidence cited by the poet and evidence is required if final joyfulness is to be accepted. In addition, the court poet's attribution styles determine the views of the leadership and charisma.

Transactional leadership: A set of expectations of leaders and followers are put together in transformational leadership. The group's evolutionary analysis shows that, developed groups show adaptive ways to match the expectations of many leaders and followers, in order to achieve the objectives of peace and protection against external threats to the group. Leaders power leads to a variety of followers exploited by leaders, taking into account the comparative nature in harmony between leaders-follower. Effective resistance of followers and to effective self-government by leader reduces destructive aspects of the power (Hoyt *et al.*, 2008). So we can know some Sultans, especially Sultan Mahmoud's leadership, of the kind of transformational leadership, on the one hand thought to meet the needs of people and on the other hand makes many of the impossible possible with inspiration and motivating to develop self-esteem. It will be easier to trust in such a leadership. Obedience is satisfying for his followers and subordinates and minimizes the need to control the good policies and bad policies, from the perspective of moral commitment, while consultants are involved in important decisions. Farrokhi poetry is a good proof in describing the army of Sultan Mahmoud and robe on them in the aforementioned few lines: Every troop whose commander is like Mahmud will be victorious in any attempt. They cross deep rivers like Mosses over Nil fly over trees like hawk

Anyone who is backed by someone like Mahmud in war will win the war at the day of fight. When victorious they are generous in parties they bestow robe as reminders (Farrokhi, *Ibid*: 55-57). Joyfulness was justified in this kind of leadership that the relationship-member relations are according to the situation and the capabilities of the members with clear duty prescribed for everyone and the power of the supreme leader was at the peak and the theme of it was laid in the poem. In fact, this is that makes congratulations and prayers believable and consistent with the poem stance. Thus, leader's efforts to social influence faced with more attention and have been prepared followers to change attitudes.

CONCLUSION

Joyful concepts in praises by Farrokhi and Manouchehri according to the themes of the poem are in

compliance with the theories of leadership and attribution style. The great man theory of leadership cast a wide shadow on the implications so that directs the other theories. Both poets believe in leader's charisma, attribution style and task leadership, relationship-oriented leadership has given the predictable direction. Attributions are all in favor of leader and make ethics relative in poetry and leadership has been introduced relationship-oriented. Relationship-oriented leadership in praises by Farrokhi and Manouchehri interact by task-oriented leadership in such a way that guides leadership style to the transformational leadership that is a more complete kind. The aforementioned issues in praises fully depend on the great man theory of leadership.

Leadership practices in praises are methods of successful leadership because shows leadership charisma and special abilities at its peak and the interaction between task oriented leadership and relationship-oriented leadership is in such a way that despite the predominance of relationship-oriented leadership, the leadership style is a combination of both. This in turn has added to leader's success, performance and popularity. Appropriate leadership style creates favorable psychological conditions for followers that increase the sense of security and confidence. Feel of security leads to positive and constructive behaviors. Thus, the concepts of joy in praises by Farrokhi and Manouchehri are in agreement with what is suggested by today social psychology as successful leadership.

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