

Saadi's outlook toward envy as the ethical vice in light of Alfred Adler's theories**Akbar shaabani**

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Abstract: Envy is one of the ethical vices which in the enlightening religion, Islam, is introduced as one of unpleasant and blatant characteristics of a human being; even to this degree that lack of faith is attributed to someone, with the feature of envy. The envious human being due to lack of attention to God, to minding himself and dearth of worthy feature, contentment, falls in this deadly abyss; and he is so preoccupied with envy that he will destroy those of whom he is envious. In the Persian etiquette, envy is the foulest feature and the envious person is introduced as the basest one. Saadi the sweet- language also considers envy very vile and unpleasant and perceives that someone with this feature is always at pain and agony; which there is no remedy for this suffering save death. Saadi assumes that the opposite of envy is kindness and benevolence. These statements by Saadi can be criticized and critiqued based on the new psychological theories; I am going to analyse these statements by Saadi in light of the powerful theories expounded by Alfred Adler in this research so that it will be made clear that Saadi's statements have commonalities with the pedagogical and psychological points at the end.

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Envy

The word, envy is defined in Dehkhoda dictionary in this way: "malevolence, jealousy and to demand the destruction of someone's possession." (Dehkhoda, 1374: the entry envy) Envy in the verses of Koran and in Imams the Infallibles' narratives (Peace be upon them) are considered unpleasant and the envious one is perceived as foul. The word envy with all its derivatives are repeated in Koran five times and the most evident meaning of it is Dawn; God the almighty addressed Mohammad the son of ab'dollah and says to Him: Say, I seek the protection from the Lord of Dawn..... from the envious one who envies. In the narratives by Imam Ali (peace be upon Him) it is said that envy will eradicate the human's faith. (Ja'afari, 1380:140) the Prophet Mohammad says: avoid three conducts and features because these are the worst among other sins. Be aware, and avoid the pride and disobedience because greed and cupidity caused Adam to eat from that tree and is ejected from the paradise; and be aware, avoid envy because Cain is tempted to kill his brother Abel by envy; and the envious person denies and is angry at God's power and providence. (Seid Abdolal' Hossein Rezaee, vol 1,

1377:311) and again it is quoted from the holy Prophet that envy eats the good deeds of the human in the same way that fire eats woods, so don't envy. (Majlesi, vol 2, 1374: 614)

Envy in the viewpoint of Adler and Saadi

Alfred Adler perceives the human's nature as a psychological outlook and divides it into aggressive and non-aggressive. Adler considers these two groups to be tricks which are used by everyone to learn and to gain prestige. The structure of characteristics in the personality of person indicates their way of life. (Adler, 1379:112) Saadi the Shirazi shined in the sky of Persian literature in such a way that "yet after the passing of seven centuries, this work will stay alive and kicking till the Persian language is alive." (Safa, vol3, 1351:585) Based on the others' statements "the Persian verse and prose reached to the apogee of fluency and rhetoric", with the advent of Saadi (Movahedi, 1377:77) some people see Saadi as "the man of hedonistic life

(Zarinkoub, 1384:328) because he was very close to the court of Saad dynasty, he chose Saadi as his pen name owing to this fact that "there were people who

benefited from Saad dynasty's possession and they were called the slaves of BaniSa'ad; like Nizamiyyah who are considered to be KhwajaNizam al-Mulk's slaves in his period." (Zarinkoub, 1379:67) if we don't say that Golestan is a living world, we can say that Golestan at least is the impeccable and living image of the world. (Ramezani, 1361:12) Saadi by the act of writing Gulistan was not only the innovator in the Persian prose but also made the Persian literature world-famous and persuaded others to follow him. (Khazaeli, 1369:18) Even the foreign-language writers make correction his work including, Emerson who put Saadi in the same status as "Shakespeare", "Dante" and "Homer" and appreciates him. (Ghomshee, 1381:24) the tone of Saadi in Gulistan evokes the thought of "Lucretius", the Roman poet. (Herman Hesse, 1364:253) "Ernest Renan" tell about him: "Saadi is one of our representative". (Zarinkoub, 1371:179) "Emerson" told: " in Saadi's poetry the sun rises and sets." (Usefi, 1374:23) and finally Emerson perceives Gulistan as one of the holy religious books of the world. (Dashti, 1344:227) " the mellifluous word of Saadi uttered by the people, the testament of his statements which are prevailed in the earth.

Which is eaten like sugar and the epistle of his words bought like gold." He is one of the reputed and well-known men; he has no association with the envious and the malevolent and he has no good memory of these people. Frequently he wanted to advise his friends with the subtlety honey of his words and release them from this agonizing riot. Many were envious of Saadi in his own time and afterwards some were also envious of his status and of his poems with the imitation of his method the envious and the malevolent were envious of him once:

A fellow-student at Nizamiah displayed malevolence towards me, and I informed my tutor, saying: "whenever I give more proper answers than he, the envious friend becomes offended."

The professor replied: "the envy of your friend is not agreeable to thee, but I know who told thee that backbiting is meritorious, thou will join him by the path of slander."

This is the same thing that psychologists believe "everything which does harm to the children's feeling of satisfaction and bliss while they prefer this feeling to anything else in this world, they will become very upset and anxious." (Karbasi, 1388:110) Saadi doesn't envy but was envious of those who has reached to their beloved and realized the pleasant season of this liaison and he envied their good times because he composed this poem:

(I never envied unless for that person who reached the beloved)

Adler also mentioned this and told: "envy exists not only in the relationship between the lover and the beloved but also in the relationships of all human beings." (Adler, 1379:152) Saadi sees the envy as the opposite point of kindness and told:

"No difference between my joy and your enemy I die for the compassion and the envious for enmity"

In Saadi's most statements, luck is with the envied not with the envious. In the stories that the envied are imprisoned owing to backbiting and the lie, finally an angel will bring the good message of freedom of imprisonment for the envied. In some of the verses by Saadi this can be seen:

Thanks God for the defeat of the envious

The return of the group and the goodness for the fastened forehead

This is the same thing which psychologists say "the envious person's vulnerable feeling of self-attention which causes him to become aggressive with others and makes him avenge them." (Karbasi, 1388:110) Saadi sometimes perceives ironically the envious one as the moth who isn't able to see the source of sun (the envied one) in his statements. Saadi sees the envious one as the owl in regard with ominousness, and in the other hand he considers the envied to be the bliss Homa (a bird of happiness) which all people live and earn the livelihood under his kind wing:

Nobody stay under the shadow of the owl Homa is destroyed

If the moth can't see the day what is the fault of the sun spring?

But some of the issues in regard to envy in the mirror of Saadi's expression in light of Alfred Adler's theories:

1. What is envy?

Although envy is regarded as childish excitement and the peak of its intensity is the adolescence (Karbasi, 1388:192) but Adler believes that envy as characteristics of a human is always with him. (Adler, 1379:152) Saadi sees this ethical vice as the bane of the envious one:

Be aware; don't want any misery for the envious one. For he is in misery by himself (Kuliyat, Gulistan, p206).

2. Why does someone become envious?

Alfred Adler and the most of psychologists mention the reasons which are perhaps behind the envy as follows: lack of having enough money and the suitable social standing, the feeling of inferiority and lack of self-esteem, indiscriminate, the risky situation of money and position, scarce of compassion and the acute competition between the siblings. (Alfred Adler, 1379:152-154) the most of these factors

can be seen in the story of Gulistan which begins in this way: “one of the friends complained to me about the harsh times which he has a little livelihood and a large family and I can’t tolerate poverty and it occurs to me to migrate to another land so that nobody know about my status quo.” (Koliyat, Gulistan,p 29-33) the factors effective in making someone falls in the trap of envy as follows:

To be greedy for others’ standing:

“If you become calm and serene for the way your position and standing is oriented, you can’t take the responsibility of expressing your gratitude to God for the rest of your life.” (Koliyat, Gulistan, 29)

To ignore friends’ advice:

“He said this statement is not suitable to my mood and you didn’t answer my question.” Or “the friend heard this words and grimaced and turned away from my story and started telling the offensive and painful words at the mind, efficiency and tact.(Koliyat, Gulistan, 31)

3. Envy-provoking factors

Possession, standing, the others’ benevolence (Alfred Alder, 1379:152-154) the others’ much independence, the success in education and sport (Karbasi, 1388:192) the existence of the others’ capability and the feeling of inferiority and the weakness in self (Karbasi, 1382:92) are other envy-provoking factors important in Adler’s viewpoint and other psychological schools. Saadi perceives the good luck as the factor which intensifies the fire of envy:

“When good luck with, not safe from the envious for the thorn of the miserable are the lucky”

“For they can’t do their benevolent deeds they annoy in place of you to the full”(Kuliyat, Ghata’at, p140)

4. The envious one’s goals:

Adler perceives the feeling of “ordering others and how they should behave” as the pleasant tricks of envy and said: “this is a feature of mental pattern which one moves along it..... of course the object of envy is to belittle and cast blame on another person and the aim of all the envious is one thing, to eschew one’s free will, to make someone listless, and to chain people.” (Adler, 1379: 154)

Saadi believes in regard with this Hadith (the envious one has never the calmness) that the envy is a kind of pain which “there is no way out of this misery except death” but evidently the envious one gains his peace in the destruction of the envied one’s possession and realized in the bad luck of the envied one. In particular, the envious one’s the calmness is made

when the envied one has no power to live his life and suffers from various miseries:

The unfortunate yearns for the destruction of possession and position (Gulistan,p 21)

5. The feature of the envious and the envied

Adler and other psychologists sees the superiority complex and the desire for the high-position as the features of the envious and “the existence of these features in them are indicative of the aggressive attitude toward the world.” (Adler, 1379:152) but in regard to the research made in Saadi’s poems and statements, it becomes evident that Saadi considers the envious human to be always dissatisfied and the feature of the envied is to be pure and virtuous:

“If the envious dissatisfied, tell him, die out of thy envy

That your standing is suitable to God in this way.” (Kuliyat, Ghasayed, 43)

“The envious one is stingy of others’ possession and is the foe of the virtuous human.” (Kuliyat,Gulistan, p206)

6. The adverse effect of envy

The adverse effects of the envy are on not only the person and the family but on the society and are manifest in relationships among human beings.” (Adler, 1379:152) he in the book, the understanding human nature believes that the envy has the adverse effects such as “ambition, discrimination, the confusion of mind, the intense bellicosity, the murder and homicide, the despair.”(ibid) what is gained from Saadi’s words and statements is that Sheikh of Shiraz considers the anarchy in society to be the adverse effect of being envious and tells this story: I said: “the story of that fox resembles thy case, who was by some persons seen fleeing with much trouble and asked for the cause of his fear replied: “I have heard that camels are being forced into the service.” They said: “o fool, what connection hast thou with a camel and what resemblance does the latter bear to thee? The fox rejoined: “Hush. If the envious malevolently says that I am a camel and I am caught, who will care to release me or investigate my case? Till the antidote is brought from Eraq the snake-bitten person dies.”(Kuliyat, Gulistan,p 30)

7. Recommendation for the envious and the envied

All of psychologists’ recommendation, including Adler’s is that “envy in every form does harm to relationship between individual and others and cause loneliness and rejection for him; and this case for somebody who likes to draw attention and love more than others is more harmful and for this is reason

this is said that the envious one has never peace.(Karbasi, 1379:110)

A. Recommendation for the envious

“ Because Saadi had the heart laden with love for the mankind and his being was replete with kindness and love for the human being” Saadi like a kind teacher tries that everyone benefits from his pieces of advice and guidance.(the mellifluous prayer of Saadi, vol 3,1369:224) he admonishes even the envious with his words:

The world isn't worthy of envy o' bother be not either the envois or the envied

B. Recommendation for the envious

On the grounds that Saadi always embellished the bitter medicine of advice with the honey of subtlety of his verses in his poems, he reminds his readers of pieces of his advice like a caring father:

To seek the satisfaction of God

“Can't be shut the mouth of enmity and the envious

Seek God's satisfaction and forget the others” (Kuliyat, Ghasayed, 23)

Conclusion

The envy is one of the most unpleasant features; if it appears in somebody's heart for the neglect of God, the envious one will do any harm. In Saadi the shirazi's outlook, this unpleasant feature is such a foul and blatant one that Saadi sees it as the the envious one's bane; and Sa'adi believes that only release from the hands of envy is death. Both Saadi and Adler put this ethical vice in the opposite point of kindness and love and perceives the envious as the enemy and malevolent who is lying in ambush to intensify the fires of vices with his malevolence. Adler and Saadi believe that the human are greedy for others' possession and position and they step in the dangerous quagmire of envy due to lack of contentment and of wisdom and of shrewdness. Sheikh the great, Saadi the sweet-language tells that the beauty of face and the wealth and position are the factors which provide the reasons of envy in person. In his viewpoint, for someone who becomes envious, there is no ultimate satisfaction unless the death of the envied one.

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