



Comparative study of personality from Saadi and Eric forum perspectives

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Abstract

This article aims to study personality from Saadi and Eric Forum perspectives. In this article, Eric Forum and Saadi viewpoints about concept of personality and personality types and their similarities and differences are investigated. Saadi introduces creative and efficient type and he believes that these individuals provide context for progress and transcendence of a society. Forum describes such individuals rational, creative, lovely, optimistic and prospective.

Keywords: Personality, Eric Forum, Saadi, type, optimistic

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1. Introduction

In psychology, personality means a set of behavioral styles and traits and permanent quality of compatibility that a person is distinguished from others by these characteristics and he could communicate and establish interpersonal relationship. Personal attitudes toward himself and others, behavioral habits, type of thinking and expression styles, desires, wishes and plans and in general attitude toward life, compatibility with special pattern are called personality. Personality is complex and expandable. Different factors impacts on growth of personality. Some factors are biologic that form inheritance bases. Mental abilities, cultural and environmental factors are important in growth of personality. According to inheritance perspectives, genetic, physiologic and physical and environmental factors like conditions before birth, experiences of early life, family and family relations, childhood experiences, puberty and learning play an important role in development of personality. In case of identification of the individuals' responses to conditions, the behavior is specified in new situations. The human being is born with own genetic and physical traits and he establishes relationship with his environment. Indeed, genetic traits in appropriate situations play a main role in shaping personality. Every infant is born with own capabilities and talent and substantiation of these capabilities depend on environment, since environmental factors provide context for growth of inheritance and acquired traits. Inheritance traits need to appropriate context for development. In different growth stages, the person is expected to be compatible with environment, since compatibility is a dynamic process. A person responds to stimulus and specification of compatibility with environment depends on skills, attitudes, physical mood and other situations like family disputes and natural incidents. These factors are effective in compatibility, happiness and failure and solitude. Since person and environment are changing so compatibility is considered according to these factors. Inner rapid changes affect on the person compatibility. So some individuals could be compatible in situations that others could not. Investigation of the personality from different viewpoints provides possibility of identification of personality aspects and unfamiliar layers forgotten by the scientists. This article studies works of great scholars like Saadi and Eric Forum as American social philosopher, psychologist and famous Marxist of Frankfurt School and representative of humanist psychologist.

2. Material & Results

2.1 Literature Review

2.1.0 Analysis -

2.1.1 Personality types:

Forum believes that there are six social types that show compatibility mood of a person with his society¹.

2.1.2 Passive type

These individuals are acceptor and they need to be love instead of

loving others and they depend on others and in case of abandoned, they become paralysis².

A person saw a legless fox and wondered about kindness of God and at this moment a lion came with a jackal and the lion ate the jackal and the fox ate the remainder carcass and it was repeated next day and the person became sure that the God provides him and he did not work and he did not considered others and he became weak and he was heard that:

Go and be a fierce lion, you fraud
And do not throw yourself down like the lame fox
Do your best so that like the lion you leave
Something for others
Why do you wish to be a helpless fox?
Feeling on others crumbs?
If one with fat neck a lion
Let's himself fall the fox
He is worse than a dog.
Grasp something and enjoy it with others
And not wait for the offal that others leave you
As long as you can enjoy what you get by your own effort
For you own effort
For your endeavor will weigh down your scales.
Bear hardship like a man and bring comfort it's an effeminate one who looks other labor.

Saadi attacks on such individuals and rejects dependency and advises being active³.

2.1.3 Exploitative type

These individuals seek to exploit others and they take others properties with fraud and force without any expectation¹.

There was a king in east that he had two sons. Both of them were powerful, brave and wise and the king divided his country into two parts and assigned his sons as their governors in order to prevent fight for coronation. After death of the king, the country was divided into two parts and one brother behaved justly and the other was tyrant and greedy.

The just brother cared about the poor and behaved kindly with his army and built houses for poor and expanded the army. The people were happy and praised him and they were satisfied. The other brother increased tax and took the merchants goods and did not help the poor and misbehaved the people. The merchants were dissatisfied and the agriculture was disorganized and finally the enemy attacked him.

From whom could he expect loyalty after breaking promise?

From whom could he collect tribute when peasants field?

What kindness could that unkind man covert?

When everyone cursed him behind his back?

He had to suffer all that adversity

Because he did not do what good men told to do?

What advice did good men give the king?

They said: bestow happiness, for, a tyrant has not happy end

But his surmise was wrong and his judgment weak

For what he sought in tyranny was injustice.

Once a man sitting on a branch was sowing the thick end

The garden owner looked and saw him

And said: this foolish action of the man is going to hurt him more than it does me

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Advice is useful only if you listen to it
 Do not knock down the weak with strong arms.
 For tomorrow with God judgment the beggar
 Whom you did not think worth a trifle
 Will be your superior
 If you wish to wine greatness to morrow
 Do not make enemies of your inferiors
 When you have had to yield your kingship that beggar will in anger seize
 you for justice.
 Abstain from showing your strength to the feeble for if they overthrow you,
 you will be disgraced³.
 One day a person did not respect HajajYusef and Hhaj ordered to kill him.
 When he did not find any solution laughed and then cried. Hajaj asked him
 the reasons for laughing he said I have four children and I laugh since I have
 to leave the world without any oppression. The son of Hajaj asked his father
 to forgive him since his children rely him but he did not accept and killed the
 man. The man said my punishment lasts a few minutes but you will be
 responsible for ever.
 And I laugh because of God's favor to me to dispatch me
 To the grave as an oppressed man, not as an oppressor
 The caliph son said: O celebrated sovereign
 Grant pardon to the poor Sufi this once
 A man of eminence went to sleep with this thought that that night
 And saw the condemned man in dream, who said:
 The king punishment of me lasted only a few moments
 But for him the torment will last till the Day of Judgment.
 The oppressed man does not sleep, so fear his sighs
 Yes hear his bitter sigh of early mornings.
 Saying: be do not unfair to little ones, my son
 For one day you will be dominated by higher person
 Are not you, O foolish wolf cub afraid that one day you will be torn to
 pieces by a leopard³?
 One night Shebli carried a big bag of wheat. He saw an ant inside the bag
 and he could not sleep at night and said that it is unjust to vagrant the ant.
 Now behave kindly and live in peace.
 Do not hurt the ant toiling to drag seeds
 For it is alive and sweet life is delightful
 Do not use your hand hitting a weak person on the head
 For you may one day fall at his feet like an ant?
 Make the hearts of the helpless happy
 Remember the days of being helpless yourself.
 The candle did not take pity on the moth,
 So, see how it was burnt down before the company.
 Supposing there is someone weaker than you
 Still there are others stronger than you.
 According to above mentioned, it is concluded that Saadi does not accept
 exploitative type³.

2.1.4 Hoarding type
 The individual protects himself by collecting and saving goods. This
 behavior is seen not only in making money and properties but also in
 emotions and feelings. These individuals protect themselves by what they
 have been collected⁴.

2.1.5 Merchant type
 Nothing is important for these individuals and the value of the people and
 goods is determined only by wealth and price². Saadi disagrees with these
 individuals. A just ruler was dressed a garment with linings on both side.
 One day he was said to wear silky costume .He answered I wear clothes for
 covering my body and more than it is luxury and I receive tax to meet the
 army needs not to build throne and wear silky costume.
 The story goes that a just ruler
 Was dressed in a garment with linings on both side
 Someone said: O fortunate king
 Why do you not have a tunic of fine Chinese silk?
 He answered: this is sufficient comfort and covering
 But more than this would be luxury and adornment. I do not imposes taxes
 on the nation
 In order to adorn myself or the crown and throne
 If I dress myself like women in fine garments
 How could I ward off the enemy like a man?
 I too have hundreds of whims and desires
 But the treasury does not belong to me only
 And not to serve for decoration and embellishment³;
 The tale of tyrant and just brothers and their end were narrated .Saadi
 disagrees with merchant types.
 Saadi points to world disloyalty and advices to ignore the world. He says
 that the life is short and it is good to behave justly since the person has to
 leave it.
 My son the world is not an eternal realm
 And one should not expect loyalty from it

Was not the throne of Solomon?
 Carried by the wind night and dawn?
 And did not you see it gone with the wind at last?
 Blessed is he therefore who went with knowledge and justice.
 Only such a person was victorious in the field
 Whose thought centers on public welfare
 Those who made use of things really benefitted
 And not those who collected and left it all behind³.
 If you do not wish to be distressed in life
 Do not forget those who are in distress
 Today distribute your treasure quickly
 For tomorrow you no longer have the key for to it³.
 Saadi recommended generosity and disagrees with hoarding and
 merchant personality.
 The wife of a king servant said him to bring food from sultan kitchen
 since his children are waiting and he said the woman there is no food
 in the sultan kitchen since he wants to fast that day. The woman said
 what the sultan wants from fasting where his breaking fast is feast for
 my children.
 What did the sultan expect from this fast?
 When breaking his fast might be a fest for our children?
 The feeder that by feeding does well to others
 Is far better than a habitual observer of fast
 Who worships the world?
 Surely only a person is worthy of observing a fast.
 Who offers a dinner to a distressed fellow?
 Otherwise what purpose dose your trouble serves
 To hold food back from yourself and then enjoy it yourself³;
 Far sighted men who are willing to listen to advice
 Will never scatter the seed of enmity in anyone heart?
 The owner of a harvest in fact suffers a loss
 When he shows anger and sullenness to gleaners
 He should not fear that by bestowing favor on them
 He will bring sorrow on his own heart³
 There was a jealous man that he did not spend money and use his
 properties. He did not offer others .He thought about money day and
 night. One day his son took the gold and placed a stone instead of
 gold.
 French Lawton narrates the similar story: a stingy man lost his
 property and he was only the owner of the property. What do who
 collect property and wealth do? Even the famous Déjà nous was rich
 and stingy and he lived in poverty, the man who collected property
 he was waiting for second life and then he did not have gold and he
 had been hid his properties underground and he thought about his
 wealth day and night and considered his wealth holy. A man saw him
 and found his gold. When he could not find his gold cried and a
 passenger asked the reason for crying he said I lost my gold. The
 man asked about the place of the gold and the man pointed to the
 stone and said that we are not in wartime and it was better to hold the
 gold at home or and spend easily. He said I did not spend the money
 and the passenger said why you are sad while you never spent the
 gold, place a stone and think that it is your gold⁴.
 One day a pious man found a golden brick and lost his wisdom and
 imagined about the gold. He thought about the gold and he imagined
 that he is building a house with marble and its ceiling is made of
 aloes wood with special room for his friends. He was tired by old
 garment and bed. He thought about changing his life. He did not
 pray .One day he went desert and saw that a brick was being making
 on the tomb and he said himself "you have golden brick and one day
 a brick will be made for you".
 Greed is always so open-mouthed
 That it constantly desires one more bite
 You stupid man, let go this bar of gold
 For the Oxus cannot be barred with one bar.
 In your care for profit and riches you forget
 That you are wasting the stock of your life
 The dust in the air has shut your eye of intellect
 And the poison of whims has burnt your life harvest
 Wipe off the collyrium of negligence from your eyes
 For tomorrow you will be collyrium in the earth eye³.
 Saadi recommends contentment and blames greed.
 He who shows no contentment with his fortune and share
 Does not know God and show no devotion to him.
 Contentment will make a man rich
 Inform the greedy globetrotter of this truth³.
 Be content O self with little
 Then the king and dervish will be one in your eye
 Why should you go begging to the king?
 For when you set aside greed

You are a king yourself.
 If you are egoistic then make a wooden bowl of your belly
 And go begging at this door and the other³
 Contentment exalts you, O man of intelligence
 While a covetous man head can never rise from shame.
 Greed pours sweat of disgrace on greatness
 And to gain a grain an armful of pearls is lost.
 As you can quench your thirst with the water of the stream
 Why should you disgrace yourself for bit of snow?
 Affluence may bring you fortitude
 But need drives you to various doors.
 My lord shorten the arm of greed
 You have no need of long sleeve.
 One who has rolled up his scroll of avidity?
 Should never write your slave or your servant
 Expectation will drive you away from every gathering
 Expel it yourself so that you are not driven away³.
 A man was eating an onion and a person said him to ask food and do not be
 ashamed .Since that man becomes ashamed that he does not have providence
 so he demanded food and his garment was tore and he broke his hand and
 found that there is no solution for his mistake.
 One who is in the clutches of greed is looking for trouble
 For me henceforth the humble home
 Bread and onion are enough.
 The barley bread I eat by my own effort
 Is far better than well baked wheat bread at the noble table
 How sadly slept that ignoble fellow last night
 Who was waiting to get at another table³?
 There was a cat at an old woman house and it went to the sultan palace and
 the servants hit it and it ran away saying if I escape I will content to mouse
 and house of the old woman.
 Honey, my dear is not worth the sting
 And being content with own syrup is better
 God is not pleased with that servant of his
 Who is not satisfied with God share to him³?
 Saadi recommends ignoring the world and properties.
 When the bird left the cage and broke the fetters
 It would never again become your prey.
 Make full use of chance for life is only a breath
 And for a wise man a breath is better than the world.
 They all departed and each one reaped what he sowed
 And nothing is but a good or ugly name.
 Why should we be so attached to this caravan?
 When all friends have gone and we expect to remain?
 Do not relay too much on this world as a sweetheart
 Which never sat by you without forsaking you³.

2.1.6 Creative and efficient type

The healthy, wise and active individuals are creative and efficient and they
 try to use their capabilities and possibilities for progress and development of
 the society. Forum describes such person creative, rational, lovely,
 optimistic and prospective².
 Saadi suggests serving people for development of the society and considers
 the people as roots of a society and welfare as reason of society
 development.
 Do not wound the people hearts as long as you can
 For in doing so, you are uprooting yourself
 If you wish to find a straight path
 The path of the pious is hope and fear
 Nature teaches man wisdom
 To hope to do good and fear badness
 When these two are combined in a king
 A place of refuge will be found in his kingdom.
 He will not relish injury to others
 For he fears injury to his land
 Is his nature lacks this quality
 His country will never enjoy tranquility
 Never expect abundance in that land
 Where the ruled have grievance against the ruler
 He who hurts the heart of a nation
 Can never dreamed seeing a prosperous land
 Ruin and infamy are the fruits of oppression
 The provident will realize this by deliberation³.
 Beware of neglecting fairness and justice
 For the people will in turn neglect your wishes
 The people subjects will flee from the oppressor
 And his evil name will make a night tale in the world.
 Whoever lays the foundation of evil?
 Will soon find his foundation destroyed.

Who can better claim to have benefitted most in the world?
 Than a ruler who ha reigned with equity?
 When his turn comes to depart from this world
 His tomb will receive the blessings of God and man.
 If it is true that both good and evil will pass away
 It is far better to have won a good name³.
 It is wrong to hand authority to such persons
 From whose tyranny man hands are raised to God
 One who fosters benefactors will not suffer pain.
 But if you perpetuate evil you are own enemy
 Do not punish the noxious through their wealth
 Rather should they be uprooted wholly?
 Have no forbearance with tyrannical agents
 Whose fattened bodies should be skinned alive?
 The wolf head should be cut off first
 Before he has the chance to tear up the sheep (ibid)
 Saadi believes that the rational and perspective person should be
 selected for governance. Observing people and kindness leads to
 improvement of a society.
 It is not generous to use pressure on the fallen
 It is a mean chicken which robs an ant of a grain
 Those men will enjoy their youth and fortune
 Who are not hard on their inferior?
 If an inferior is oppressed by a superior
 The latter should beware of his lamentation to God.
 It may be possible to conquer a land by mildness
 So do not bleed others noses by fighting
 I swear by manliness that
 The whole world is not worth shedding a drop of blood on the earth³;
 If you do not wish to have an aching heart
 Liberate the hearts of afflicted men
 The distressed minds of supplicants for justice
 Will bring about the downfall of a ruler
 How can you sleep in the cool interior of your seraglio?
 And let a stranger be scorched in the heat outside?
 God will seize justice for those men
 Who cannot receive it from their king³?
 You who are superior should not show violence to inferiors
 For the world does not go on in the same manner
 Do not use strength against a weak one
 The enemy should not be considered insignificant
 As I have seen lofty mountains made of small stones³
 Saadi considers observing people as characteristics of creative and
 efficient person.
 But if you show injustice in your reign
 The day will come when you beg instead of rule
 It is inadmissible for a ruler to sleep soundly
 When the weak is imposed upon by the strong
 Do not inflict even a grain of pain on common people
 For they are the flock and a king the shepherd
 When they receive unkindness and injustice from him
 He is no longer a shepherd but a wolf and woe is he
 The man departed with a grave end
 And though wrongly to follow
 The way of curtly to subordinates
 The latter will pass through weakness and hardship
 But the former will receive an everlasting evil name.
 If you do not so that to be cursed ever after
 Be good so that no one would speak evil of you³

3. CONCLUSION

The personality has been studied from Saadi and Eric Forum
 viewpoints. By investigation on Saadi poetry and also Forum works it
 is concluded that both of them has considered different personality
 types. Forum considers passive type and he believes that these
 individuals are acceptor and need to being loved and they do not
 creative and they depend on others. Saadi disagrees with these
 individuals and recommends creativity. Both scholars refer to
 exploitative type. Forum believes that these individuals relay on
 others .But these individuals take with deceive and force and Saadi
 disagrees with them. This article addresses to examples of such
 personality types.

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