

Anger from the Viewpoint of Ghazaali and Sanaei (With reliance on Kimyaye Saadat and Hadighah)

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ABSTRACT

Importance and necessity of attention to ethics and its effect on perfection process and approach of human to God are evident. Paying attention to sagacious and theological senses and utilizing them in behaviors are of the stable mechanisms which change geometry, character and behavior of human and make him reach perfection. This fact led many speakers and writers of Persian Literature to explain ethical dos and donts. Kimyaye Saadat written by Ghazaali and Hadighah-ul-Haghighah written by Hakim Sanaei Ghaznavi are among the valuable works which have been decorated with ethical and philosophical points. Priority of discharge of soul over decoration of soul in journeying and wayfaring caused to study moral baseness and explain its bad consequences. Therefore, in this research, vice of anger has been comparatively studied from the viewpoints of Mohammad Ghazali and Hakim Sanaey Ghaznavi based on two valuable works of Kimyaye Saadat and Hadighah-ul-Haghighah and a brief report has been obtained.

KEYWORDS: Ghazali, Sanaei, anger, self-restraint, moderation.

1. INTRODUCTION

One of the moral vices and dangers which Mohammad Ghazali and Hakim Sanaey Ghaznavi have mentioned in Kimyaye Saadat and Hadighah-ul-Haghighah is anger and in this research, it has been analyzed and explained.

Approach of Ghazali toward anger indicates that he regards anger necessary for eliminating harm in human on the one hand and he writes in Kimyaye Saadat: Messenger of God(PBUH) said: I am a human who gets angry as a man gets angry and I may damn or speak harshly when I get angry , Our Lord! Show mercy to me(Ghazali, 2008:110). Hazrat Ali (PBUH) has regarded intensive anger as a kind of madness because the angry person will regret and if he doesn't regret, his madness will remain fixed. In fact, anger is like a storm and earthquake which destroy anything and only stable people will restrain themselves at time of anger and protect them against calamities. Good acts are sign of generosity and self-esteem and are indicative of spiritual transcendence and spiritual evolution. Due to ethical magnanimity, human is released from self-conceit, egotism and beastliness and dominates on instincts, desires and carnal desires. Sense of friendship and devotion will be flourished in him and as a result, he will become actual man and will possess the perfections which are worthy of human position (Harisni, paper of anger in Islam, P. 1). The point which is inferred from word of Ghazali about anger is control of anger.

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Study of ethical and mystical texts indicates that moralists and mystics emphasize on two forces of passion and anger and have regarded these two forces as origin of other vices. Now, considering objection of Islamic scientists and mystics to suppression of desires and instincts which have been interpreted as beastly force in human, it should be considered that what their view about management and control of instincts and desires is?

In Kimyaye Saadat, it has been written about necessity of passion and anger: passion and anger have been created for eating and drinking and protecting body, therefore, these two are servants of body and food and drink are grass of body (Ghazali , 1997:21). Writer of the book writes about control of these forces that: it is not possible to take principle of anger and passion out of human but it is possible to control and moderate anger and passion with austerity (the same: 432). Writer of Mersadolebad also writes about balance between these two forces: these two traits should be balanced and deficiency of these two traits causes vice of soul and excess of these two things causes shortage of reason and belief. Training and purification of soul mean keeping balance of these two traits of carnal desires and anger and its balance is law and religion. Generally, soul and body remain healthy and reason and belief are developed and he can utilize each one of them based on their position (Razi, 1994: 179). Khajeh Nasireddin Toosi has described philosophy of these two forces: philosophy in beastly soul is survival of body which is combined with spiritual soul in which body will reach perfection and reach destination and wisdom in angry soul is reduction of beastly soul to repel corruption which is expected from its domination (Toosi, 1977: 77). Of course, Mohammad Ghazali discussing necessity of these forces

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have reminded bad consequences of obedience to passion and anger “if you obey passion, traits of vice, impudence, greed, flattery, hypocrisy, avarice and castigation will emerge in you , if you obey anger , haughtiness, courage , uncleanliness , boasting , taking pride , deceit , arrogance , regret and humiliation will be found in mood(Ghazali, 1994: 19).

Considering these introductions, approaches of Ghazali and Sanaei to anger vice are criticized and analyzed.

Ghazali: when anger dominates, it is a forbidden trait and its origin is fire and it wounds the heart and it is related to Satan (Ghazali , 2008: 107).

Sanaei also regards anger as demon of fire:

The sharp fire was anger water spring was valuable

Anger under pen of painter is corpse of dog and demon of fire

(Sanaei , 2008: 120 and 396)

Moral grandees have regarded domination on anger vice as a great affair. As Ghazali says: (you know that it is not possible to be far from anger but it is a great task to restrain anger. God says: «الكاظمين الغيظ والعافين عن الناس» (Ale Emran /134). Those who restrain their anger are praised and Messenger of God (PBUM) said: the person who restrains his anger will be released from divine retribution (Ghazali, 2008: 108).

Sanaei also believes that:

If you control your anger and greed no ant will bother you on the ground

(Sanaei, 2008: 443)

The person who suppresses his anger and greed he is more powerful than his enemy

(the same , 575)

Ghazali (know that anger has been created inside the human to be his weapon to protect himself against what is harmful and passion has been created to utilize anything which is useful for him and he inevitably possesses these two traits, however, if they are excessively used, they will be harmful and make position of reason and thinking dark (Ghazali, 2008: 109). In fact, Ghazali regards the presence of anger as necessary provided that human dominates on anger and dominates on its harms with anger which will be a good weapon. He believes that one can convert behaviors, emotions and instincts to opportunity by managing them such that balance of instinctive phenomena has been useful for the human.

In this regard, Sanaei agrees with Ghazali. He also regarded these forces as necessary and has regarded the anger which is in service of religion as good. He believes that anger is necessary for repelling harmfulness and gaining advantage but what is emphasized by Sanaei is attention to suitable utilization of anger force:

Don't use anger but for religious purposes

(Sanaei , 2008: 429)

Anger and hatred are inevitable these traits are far from God

(the same , 158)

Reasonable anger and passion will cause benefit and repel vice

Passion of horse and anger of dog are available in body moderate both of them in practice

Be temperate in using them (the same, 374)

Ghazali believes that human inevitably possesses anger; however, human should be able to harness his anger with mortification and dominates on it not to act contrary to religion and reason: he should weaken anger in him and if he cannot weaken it, he will not act against religion and reason (Ghazali, 2008: 113).

Sanaei also believes that anger damages reason and wisdom:

Chastity and forbearance are instruments of wisdom passion and anger damage wisdom

(Sanaei , 2008: 378)

And addresses humans captivated by these forces and recommends them to release them from captivity and dishonor of these forces:

O' thou! who is contaminated with passion and is in hands of four women

Suppress anger and passion put desire in desire

O' thou! who is captivated by two mad demons manly passion and anger

(the same , 379)

Ghazali mentions that one of the reasons for anger is haughtiness and says that the haughty person gets angry when he hears the least bothering word or a performance which is not accepted by him. He should break haughtiness with humility. Haughtiness is one of the bad tempers and is not nullified but with humility(Ghazali , 2008: 113).

Sanaei also says about consequences of this vice with emphasis on avoidance of haughtiness:

Be careful your arrogance doesn't make you angry

(Sanaei , 2008: 87)

Arrogance and self-importance are your prides your anger and satisfaction are your haughtiness and conceit

(the same , 291)

Ghazali regards need as factors of anger, miserliness and distress and finally brevity refers to prevention of this factor: the needier the person, the more anger he will be and the more miserable he will be and freedom is caused by needlessness though need is closer to slavery and there is considerable difference among people in this regard and most angers result from excess of wealth and position .(Ghazali , 2008: 110)

Sanaei also believes that:

Don't get angry due to position and right hand the mad dog is conscious of pain

(Sanaei , 2008:429)

You are angry and ambitious due to benefit, repulsion, power and position

(The same, 374)

Ghazali also refers to harmful effects of anger and disadvantages of this bad trait: anger takes the people to hell and causes corruption (Ghazali , 2008: 113).

Sanaei also reminded consequences of this vice by artistic expression:

Greed and haughtiness, niggardliness and jealousy, passion and anger out of the body

(Sanaei , 2008: 397).

They are seven doors of hell which the wise have mentioned

(The same place)

Ghazali: know that if a person oppresses or slanders, it is better for him to be silent and not to reply but it is not advisable to curse and backbite (Ghazali, 117:2008).

Sanaei also believes that:

Don't make a bad friend worse with anger a glass will not be mended with ax

(Sanaei , 2008: 447)

Conclusion

Study of Islamic thinkers such as Ghazali , Najmoddin Razi and Khajeh Nasireddin Toosi about anger and its correction which is subject of ethics showed that attitudes toward this subject are very close to each other indicating effect of thoughts and views of pioneers of ethics and mystics on thinkers of the next periods and Hakim Sanaei also was affected by these matters.

The important point in works of Sanaei and Ghazali especially in *Kimyaye Saadat* and *Hadighah* is to pay attention to moderation and control of instincts. Ghazali believes that anger is not naturally bad and it is harmful to human when it is not based on reason and wisdom and is not balanced. Sanaei also has mentioned exactly the same implication and believes that the anger which is in service of religion is good.

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