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PSYCHOLOGICAL ANALYSIS OF JEALOUSY IN RELIGIOUS AND PHILOSOPHICAL SOURCES

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Abstract

The article reflects religious views on jealousy. In addition, the opinions of philosophers about envy are given.

Keywords Jealousy, envy, emotional reactions, hostility, motivation, socialization, family, narcissism.

INTRODUCTION

The concepts of lust and envy are mentioned in ancient written and oral sources. The meaning of jealousy is religiously and philosophically based in the Avesta. In addition, it is philosophically explained in the teachings of Confucianism, Taoism, and Buddhism. The works of ancient Greek philosophers (Xentophon, Democritus, Athens, Plato, Aristotle, Epicurus) also focus on this topic. Later, in the Middle Ages, the topic of jealousy was re-examined by V. Velikiy, G.Bogoslov, and A.Augustin. Envy is highlighted in the works of famous European philosophers. E.Stridonsky said that the feeling of envy is not only related to social or material inequality, but also to genetic differences, because some people are born with high abilities [5].

The ancient Greeks believed that Zelos, the god of jealousy and envy, was the sister of Niki, the god of victory. These sisters were never separated. Where there is victory, there is envy. The two could not exist without each other.

Abulqasim Firdausi describes Zoroastrianism, the pre-Islamic religion of the peoples of Central Asia

and Iran, as well as its founder Zoroastrianism, in separate chapters of "Shahnoma" and in the Gushtasp epic, as the leader of sages, a prophet. The encyclopedic book "Avesta" founded by him is mentioned. In fact, Zoroaster is considered the first philosopher, orator, poet, sage, and genius of the East. "Avesta" is the holy book of Zoroastrianism, and it is a huge, oldest source that provides excellent information on all areas of science and life. In addition, "Avesta" contains information about the history of the peoples of Central Asia and Iran from the first millennium BC to the sixth century, and about the social life of the peoples living on the banks of the Syrdarya and Amudarya rivers. For example, the book describes the occupation, trade and relations of the peoples who lived in these lands with the neighboring peoples. Farmers and herders are described as creators of material goods of society.

"A good thought is in the spirit of the divine law, being kind to one's neighbor, being ready to help when in need and in danger, being ready to actively fight against evil, for the happiness and well-being of people, in the spirit of striving to live in harmony and harmony with everyone, in friendship and

harmony with one's professional brother. Purity of intentions and thoughts is understood. A person should not be envious of others in his thoughts, a person with good intentions will not be angry and will not indulge in other ignorances, because in such a situation he will lose his good will, forget about duty and justice and do wrong actions" [9]. These ideas are presented in "Avesta", which reflects on the negative consequences of jealousy. The above ideas are also confirmed in the conclusions of modern psychologists. In fact, the psychological health of a person is closely related to the purity of thoughts. The actions of a person with pure intentions will also be positive. If a person is overwhelmed by jealousy, the negative emotion that follows can have negative consequences, such as damaging the environment.

Arastu (Aristotle BC 384-322 years) writes the following thoughts in his advice to Iskandar Zulqarnain: "If others have what you want, do not be jealous of them and do not wish on others what you do not like." Keep your ego from fleeting desires, do not give free rein to your lust, remove envy from your heart. May your desires and dreams be the limit. Because if you open a wide path to your dreams, it will cause your heart to harden and become cruel, and it will prevent you from thinking about the Hereafter" [9]. In this discussion, Aristotle stated that lust and envy are negative habits. Aristotle repeatedly emphasized that there is no limit to the desires and needs of a person, and showed that this affects the socialization of a person in society. "Do not accustom your ego to follow petty desires, because your heart will become hungry. This is what happens when you follow big dreams. Never be careless when you make a small mistake, because every mistake has some damage. If you accustom yourself to small mistakes, it will push you to big mistakes" [9]. Here, too, Aristotle highlighted the negative aspect of greed and repeatedly emphasized that it is neither big nor small. In the

book of the Holy Qur'an, it is thought about in the suras: "Certainly. The religion before God is Islam. Those who were given the book only disagreed with each other after the knowledge came to them. Whoever disbelieves in the verses of Allah, surely Allah is quick to reckon" (Al-I Imran Surah, verse 19) [8]. In the following surah, it is explained that the behavior of jealous people among believers is negatively evaluated in Islam. "Do not covet (envy) that which Allah has favored some of you over others. Men have a fortune from their profession. Women are lucky in their profession. Ask God for His grace. Indeed, Allah is All-Knowing" (Surah An-Nisa', verse 32) [8]. In this surah, the issues of the uniqueness of the profession of a woman and a man are raised, and it is explained that representatives of each gender do not envy the professions of representatives of the other gender. It is noted that there are suitable professions for each gender. "When you walk towards the spoils, those left behind say: 'Let us go, we will follow you.' They want to change the word of God. Say: "You will never follow us, Allah has already said this." They say: "Perhaps you are jealous." No, they do not understand anything except a little" (Sura Fath verse 15) [8]. In the following surah, it is explained that the behavior of a believer is always evaluated by those around him and they feel jealous. "He lived in this place (Madinah) before the (immigrants) and (those who believed). They love the emigrants to their country and do not envy in their hearts what is given to them. And even if they have their own needs, they put them before themselves. "Whoever keeps his ego from avarice, those are the winners" (Surat al-Hashr, verse 9) [8]. In this surah, he is encouraged to be grateful for what he has, without trying to achieve what he does not have. "I ask the Lord of the morning (to me) from the evil of what He has created; I beseech you to protect me from the evil of the dark night, from the evil of those who rest in knots (witches), and from the evil of the envious, the envious"

(Surah Al-Falaq, verse 5) [8]. In this surah, envy is mentioned as a negative trait. As it is known from the above-mentioned surahs of the Qur'an, if a jealous believer feels this feeling in his tongue, evil will be observed in all his actions. In general, we can observe that in the Qur'an, which is considered the holy book of Islam, the jealousy of believing Muslims is a negative vice and the positive aspects of competition between believers are emphasized.

Also, valuable thoughts about lust and envy can be found in hadiths, which are considered the second holy source after the Qur'an in Islam.

"Two types of people should be envied: 1) If Allah, the Exalted, bestows wealth - the state - on a believer, and if he spends this wealth on the right path, on the path of the Truth, if he pays zakat to the last remnant; 2) To a person who has memorized the Qur'an and has strong religious knowledge" [1]. In our opinion, in these expressions, the ideas about lust in Islam are mentioned, that is, it is said that the Muslim people should lust after these two types of people and live a life similar to them.

"Jealousy destroys the good things of the envious person, just as fire burns wood", "Jealousy destroys faith as bitter patience (alloy) destroys honey" [10]. In the following hadiths, it is emphasized that the envious slave is not only responsible for his sins. It is said that perhaps the good deeds he has done so far will disappear.

From the middle of the 18th century, a theoretical interpretation of the problem of jealousy was observed. Philosophers of the new century have tried to explain the motivation for the emergence of envy by connecting it with "characteristic of human nature".

R. Descartes distinguished between just and unjust envy. Righteous envy is a moral justification, that is, when we know that someone's actions are not worthy, but we silently observe them, knowing

that they can ruin everything [4].

M. Sheller showed weak jealousy - this kind of jealousy, which is the most terrible of all jealousies. This envy is directed towards an individual or another person's marriage [11].

F. Nietzsche shows existential envy:

- short term;

- long term.

Short-term jealousy is the expression of emotions and experiences, achievements and shortcomings in the form of "jealousy and emotion" depending on the situation. For example, if a game is lost, there is a short-term increase in negative emotions towards the winner.

Long-term jealousy takes the form of pain, and a single woman can be constantly jealous of a woman with a husband.

F. Bacon divides envy into two types, popular and insincere. In the popular type, people do not hide what they envy, it grows within the collective mind. In the insincere type, the envious person hides his jealousy without showing it to the outside world [2].

I. Kant introduces the concept of "black envy" into scientific circulation for the first time. Black divides jealousy into public and private types. Personal jealousy is hidden, secretive and refers to things that are considered shameful and not told to anyone. Things related to mass envy-stereotypes are characteristic (money changes character) and appear in aggression against non-standard thinking people.

I. Kant interpreted envy as a defect of humanity in the work "Metaphysics of Behavior". Accepting the good fortune of others without satisfaction is described as a hidden form of hatred. He shows two types of envy as "black" (seeing too much of someone's achievements and not just wishing good) and "white" (not wishing someone bad,

engaging in healthy competition with him, in the form of envy, under the influence of which a person develops himself) [6].

In addition, F. Bacon distinguished the following types of envy:

- "gentle" envy, that is, not wishing harm to someone, even if one is jealous;
- malicious envy, manifested in two ways: "you are not worth what you have achieved" or "I want to achieve what you have achieved";
- depressive envy - it is manifested in the form of a person falling into depression due to his incompleteness.

T. Hobbs said that people are equal in nature, they have "equality of hope to achieve the goal". As he strives for a goal, his animal nature begins to emerge. Based on this, people begin to destroy each other or surpass each other [3].

Many other researchers adopt similar concepts. Because society and religion view jealousy as a negative trait, people try not to show it. According to G. Shek, a person expresses his jealousy in the "official version" of true destructive evil jealousy during interaction.

A person harms his "I" by being jealous, that is, by forgiving black envy. This problem was first studied by the German psychologist M. Sheller. "If he gets a little upset because he doesn't get what I have, it's not envy, it's a motivation for the next attempt, but true envy arises when he falls into a deep depression and despairs and begins to torment himself" [11].

A. Schopenhauer uses the following definition: "Envy is a characteristic of a person, it is a defect, and at the same time it is a great misfortune. When you feel it, you feel how unhappy you are" [13].

F. La Rochefoucauld divides jealousy and envy into two categories. Jealousy is focused on the fear of giving up something that is valuable to us, like an

installation. Jealousy is jealousy without realizing it [7].

CONCLUSION

The problem of lust and jealousy has existed since the beginning of mankind. Lust and jealousy are mentioned in ancient manuscripts, legends and stories. From these sources we can get answers to the following questions. To be clear, the heredity of jealousy and envy is proven. In all the religions of the world, envy is condemned as a negative vice that leads to sin. In the Christian religion, it is considered one of the seven sins that lead a person to hell. The holy book of Islam, the Qur'an, covers the issue of jealousy in several chapters and verses, as well as examples of hadiths. In one example of this hadith, a jealous person is interpreted as one of the six people who will not enter heaven. The great thinkers of the East expressed their scientific-theoretical opinions about envy and jealousy, and their valuable spiritual heritage has not lost its unique importance until the present time, due to the fact that it was an important contribution to the development of science in their time. Their instructive thoughts, which are briefly mentioned above, serve as a methodological basis for our research. Through the lives and activities of our great ancestors, and their scientific works, they managed to prove the effectiveness and social essence of passion. The theoretical benefit for us from their analysis is that envy and jealousy are not only a product of the psychological activity of a single person, but also a result of the psychological environment in which he communicates, the interpersonal relationship that forms personal qualities, and the social comparison of his achievements with the achievements of others. Western philosophers, describing the problem of envy as the main form of human existence and knowledge, considered it a social-psychological phenomenon that leads to negative changes in a person.

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