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TÍTULO: La comparación de los fundamentos del Liberalismo en la Antigua Grecia con el pensamiento político de los poetas iraníes.

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RESUMEN: Este artículo explora las similitudes de los pensamientos de liberalismo en la Antigua Grecia con los de los poetas iraníes. La hipótesis es que las ideas de estos dos grupos de académicos son muy cercanas. Las ideas de los sofistas han tenido un profundo efecto en lo que hoy se conoce como Liberalismo, y muchos de sus principios como el humanismo, la tolerancia y el pluralismo se han originado a partir de este pensamiento. Además, el poeta iraní, Molana, es un pluralista cognitivo. Las ideas económicas de Aristóteles, de quienes se originó el liberalismo económico, son significativas. Sa'di también tiene comunalidades en el pensamiento económico y el pensamiento liberalista. El estoicismo tiene comunalidades con Sa'di. Como método de gobierno, la democracia ha sido considerada por los antiguos eruditos griegos y Sa'di.

PALABRAS CLAVES: Liberalismo, poeta, Molana, Antigua Grecia.

TITLE: The comparison of the Liberalism foundations in Ancient Greece with the political thought of Iranian poets.

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ABSTRACT: This article explores the similarities of liberalism thoughts in Ancient Greece with that of Iranian poets. The hypothesis is that the ideas of these two groups of scholars are very close. The Sophists' ideas have had a profound effect on what is known as liberalism today, and many of the liberalism principles such as humanism, toleration and pluralism have originated from this thought. Also, the Iranian poet, Molana, is a cognitive pluralist. The economic ideas of Aristotle, from whom the economic liberalism has been originated, are significant. Sa'di has also communalities in economic thinking and liberalism thinking. The Stoicism has communalities with Sa'di. As a governance method, democracy has been considered by ancient Greek scholars and Sa'di.

KEY WORDS: Liberalism, poet, Molana, Ancient Greece.

INTRODUCTION.

This article explores the similarities of Liberalism thoughts Ancient Greece with that of Iranian poets. The article purpose is not to prove that liberalism has existed in Iran or to consider it as a native thought; rather, it seeks to answer the question of "what the ancient Greek liberalism has to do with the Iranian poets' ideas". The hypothesis of the paper is that the ideas of these two groups of scholars are very close.

DEVELOPMENT.

Necessity of research.

This research helps us to become familiar with the ideas of Iranian poets and Greek scholars. It can be inferred from this research that Iranian poets had political ideas, expressed in the form of poetry and prose, and that's why they were neglected.

The ideas of the Iranian poets have also been raised by Western thinkers, whose ideas were used by subsequent thinkers- due to their explicit expression- and were described according to Western social conditions.

Today's governments, which have been established based on liberalism in the West, are the result of those same ideas. In the following, we will study the liberalism principles in the ideas of Iranian and Greek poets. The Sophists ideas have had a profound effect on what is known as liberalism today, and many of the liberalism principles such as humanism, toleration and pluralism, have originated from this thought. Also, the Iranian poet, Molana, is a cognitive pluralist.

The Sophists.

In order to understand the plurality in liberalism idea, we must study the Sophists' thought as they were the first pluralists of epistemological world (Askari Yazdi, 2002: 110). One of the basic thinkers whose ideas have been inspiring the Sophists is Protagoras. Another scholar in sophistication school is Gorgias, whom has been introduced as the sophistry founder (Gompertz, 1997: 896).

Protagoras believes that the human is the scale of everything. How to scale something that doesn't exist? All thinkers agreed with Protagoras until Socrates came up and presented another idea. In fact, he believes that each phenomenon is a fact for each person; therefore, the real world of any person is different from the others.

Another Sophist believes that the objects exist as the human being wants. Sophist scholars regard the knowledge and thought of every human being as the criterion of being and non-being; this idea is agreed upon by all thinkers in this field. The most important truth for Sophist thinkers is that the truth has no single definition and it is different for everyone; and all of us have a different understanding of everything, because we are all human.

Empiricism is another theoretical principal of the Sophists. Human beings can understand knowledge empirically, based on this cognitive principle. This view considers the experience as only way to know. Since wisdom originates from the cognitive experiences; the only way to know human beings is empirical. As human experiences are different due to different situations, he must accept whatever he experiences. The emphasis on pluralism in ideologies must be considered as one of the pluralism principles (Guthrie, 1999: 50).

Human beings live in different geographical and historical arenas; so, it is natural to have different ideology and definition of being. Given these differences, it is not possible to present a common ideology. Given the pluralism of the Sophists' ideas, it can be said that the roots of the pluralism, humanism and individualism- that are nowadays considered as the principles of liberalism in Western societies -should be sought in the Sophists' idea about the cognition (Guthrie, 1999: 10).

In the following, we will study the Molana's cognitive method and its relation to cognitive pluralism. Molana does not believe a single truth, but he believes the plurality of cognition and its means, for example, he believes that all characters are true in the following story.

The elephant was in the dark house: Some Hindus had brought it for exhibition.

In order to see it, many people were going, every one, into that darkness.

As seeing it with the eye was impossible, (each one) was feeling it in the dark with the palm of his hand.

The hand of one fell on its trunk: he said, "This creature is like a water-pipe".

The hand of another touched its ear: to him it appeared to be like a fan.

Since another handled its leg, he said, "I found the elephant's shape to be like a pillar".

Another laid his hand on its back: he said, "Truly, this elephant was like a throne".

Similarly, whenever anyone heard (a description of the elephant), he understood (it only in respect of) the part that he had touched.

On account of the (diverse) place (object) of view, their statements differed: one man entitled it "dál," another "alif".

If there had been a candle in each one's hand, the difference would have gone out of their words.

The eye of sense-perception is only like the palm of the hand: the palm hath no power to reach the whole of him (the elephant).

The eye of the Sea is one thing and the foam another: leave the foam and look with the eye of the Sea.

Day and night (there is) the movement of foam-flecks from the Sea: thou beholdest the foam, but not the Sea. Marvelous! (Molana, Chapter Three, Section 49).

As you can see, all the characters in the story spoke rightly about the elephant character. In the other word, if we put all of the characters together, the elephant makes sense. In this story, he tries to show that all cognitions are equally valid. What draws Molana closer to the Sophists is that his epistemology in this story offers the audience a very subtle point that is the lack of cognitive bias. Cognitive bias takes the truth away from human beings; therefore, it considers bias as a sign of inexperience and says in following hemistich:

The unripe (fruits) cling fast to the bough, because during (their) immaturity they are not meet for the palace (Molana, Chapter Three, Section 49).

He even knows reality as the origins of fantasy and illusion and believes that they are one part of truth and reality, as we can see in the following hemistich:

Do not say, then, that all (this) is phantasy and error: without truth phantasy exists not in the world (Molana, Book Tow: 81).

He believes that all prophets are divine in nature, but because their followers are superficial observer, the differences would be emerged accordingly. He exemplified this in a parable like this:

“The argument of four persons over grapes” each one of which had understood by a different name.

A certain man gave a dirhem to four persons: one of them (a Persian) said, “I will spend this on angúr.”

The second one was an Arab: he said, “No, I want ‘inab, not angúr, O rascal!”

The third was a Turk; and he said, “This (money) is mine: I don't want ‘inab, I want uzum”.

The fourth, a Greek, said, “Stop this talk: I want istáfil”.

These people began fighting in contention with one another, because they were unaware of the hidden meaning of the names.

In their folly, they smote each other with their fists: they were full of ignorance and empty of knowledge.

If a master of the esoteric had been there, a revered and many-languaged man, he would have pacified them;

And then he would have said, “With this one dírhem, I will give all of you what ye wish.

When without deceit ye surrender your hearts (to me), this dirhem will do all this for you.

Your one dirhem will become four—the result desired: four enemies will become one through unanimity.

What each one of you says produces strife and separation; what I say brings you agreement.

Therefore be ye mute, keep silence, that I may be your tongue in speech and talk”.

(Even) if your words appear uniform (seem to express an agreement), in effect they are the source of contention and anger.

Borrowed (accidental) heat produces no (essential) effect; natural heat hath (its own) effect.

If you have made vinegar hot by means of fire, (still) when you drink it, it will undoubtedly increase the coldness (of your constitution),

Because that (artificially produced) heat of it is exotic: its fundamental nature is coldness and tartness.

And (on the other hand), though grape-syrup be frozen, my son, it will add heat to the liver when you drink it.

Hence the Shaykh's hypocrisy is better than our sincerity, for the former arises from (spiritual) insight, while the latter arises from (spiritual) blindness.

Economics in Aristotle's and Said's Works.

Liberal economy.

In the following, we will study the liberal economy of Ancient Greece. The liberal economy, which is posed in the world today, has root in Aristotle's views. Here, we study its ideas and compare it with Sadi's views in this field. Aristotle should be considered as one of the founders of the liberal economy (Warren J., History of Economic Thought, Markaz Press, p29.), because his thought has had a profound effect on liberal economic philosophy. He should be also considered as one of the main proponents of the capitalist system, because he believed that the ownership is a part of family and that acquiring the wealth is a profession by itself. Also, he believed that every family should have a product and meet its needs through the same product and sell its surplus product fairly and at a balanced price. It is not worth for families to turn to brokerage because brokers, as a subset, buy goods for less than market price and sell more than market price.

Although he considered wealth collection to be useless, he believed that a shared system is contrary to mutual profit and that ownership play a major role in economic growth and development.

Since the human is individualist and considers only his benefits, the private property is more compatible with human nature; and the people's lives are less stressful when property is respected by law (Fereydoon Tafazeli, *Economic Opinion History*, Nei Publishing, p. 26).

Sa'di's Economic Thought.

Given that Sa'adi has been following the Ash'ari religion, one of the foundations of which is following the predestination, he considers poverty and wealth as divine fate and does not seek radical changes in earning and redistribution of wealth in society. What creates investment security is demanded by liberal economy. We can see an example of fatalism in the following poem.

Whether thou strivest for a maintenance or not; God the most high and glorious will send it to thee;
(Sa'di, Chapter 8, Section 68).

Although Sa'di has a deterministic tendency, he believes that one should try to reach prosperity, and persuades people to work.

Although a sultan's garment of honour is dear yet; one's own old robe is more dear; and though the food of a great man may be delicious, the broken crumbs of; one's own sack are more delicious.

Or elsewhere he says in this regard:

Vinegar by one's own labor and vegetables; Are better than bread received as alms, and veal.

(Sa'di, Chapter 8, Section 68).

In "Dervish and Wealthy Man" story, Sa'di defends committed capitalism, but does not provide a solution for non-committed one. This brings him closer to economic liberals, because they oppose interference in the economy. We continue with the "Dervish and the Rich" story, in which Sa'di defends the committed capitalism.

I saw a man in the form but not with the character of a dervish, sitting in an assembly, who had begun a quarrel; and, having opened the record of complaints, reviled wealthy men, alleging at last that the

hand of power of dervishes to do good was tied and that the foot of the intention of wealthy men to do good was broken.

The liberal have no money. The wealthy have no liberality.

I, who had been cherished by the wealth of great men, considered these words offensive and said: 'My good friend, the rich are the income of the destitute and the hoarded store of recluses, the objects of pilgrims, the refuge of travelers, the bearers of heavy loads for the relief of others.

The rich must spend for pious uses, vows and hospitality, tithes, offerings, manumissions, gifts and sacrifices.

He who possesses means is engaged in worship.

Whose means are scattered, his heart is distracted.

Whilst I was uttering these words, the dervish lost the bridle of patience from his hands, drew forth the sword of his tongue, caused the steed of eloquence to caper in the plain of reproach and said: 'Thou hast been so profuse in this panegyric of wealthy men and hast talked so much nonsense that they might be supposed to be the antidote to poverty or the key to the storehouse of provisions; whereas they are a handful of proud, arrogant, conceited and abominable fellows intent upon accumulating property and money, and so, thirsting for dignity and abundance, that they do not speak to poor people except with insolence, and look upon them with contempt. They consider scholars to be mendicants and insult poor men on account of the wealth which they themselves possess and the glory of dignity which they imagine is inherent in them. They sit in the highest places and believe they are better than anyone else. They never show kindness to anybody and are ignorant of the story of sages that he who is inferior to others in piety but superior in riches is outwardly powerful but in reality a destitute man.

If a wretch on account of his wealth is proud to a sage,

Consider him to be the podex of an ass, though he may be a perfumed ox.'

One man gathers wealth with trouble and labor

And if another comes, he takes it without either’.

It is also possible that a dervish, impelled by the cravings of his lust and unable to restrain it, may commit sin because the stomach and the sexual organs are twins, that is to say, they are the two children of one belly and as long as one of these is contented, the other will likewise be satisfied.

At last, no arguments remained to him, and having been defeated, he commenced to speak nonsense as is the custom of ignorant men who, when they can no more address proofs against their opponent, shake the chain of enmity like the idol-carver Azer who being unable to overcome his son in argument began to quarrel with him saying if thou forbears not I will surely stone thee. The man insulted me. I spoke harshly to him. He tore my collar and I caught hold of his chin-case.

The finger of astonishment of a world

On the teeth; from what was said and heard by us.

In short we carried our dispute to the qazi and agreed to abide by a just decision of the judge of Believers, who would investigate the affair and tell the difference between the rich and the poor. When the qazi had seen our state and heard our logic, he plunged his head into his collar and after meditating for a while spoke as follows:

‘O thou, who hast lauded the wealthy and hast indulged in violent language towards dervishes, thou art to know that wherever a rose exists, there also thorns occur; that wine is followed by intoxication, that a treasure is guarded by a serpent, and that wherever royal pearls are found, men-devouring sharks must also be. The sting of death is the sequel of the delights of life and a cunning demon bars the enjoyment of paradise.

‘Perceives thou not that in a garden there are musk willows as well as withered sticks? And likewise in the crowd of the rich there are grateful and impious men, as also in the circle of dervishes some are forbearing and some are impatient.

‘Those near to the presence of the most high and glorious are rich men with the disposition of dervishes and dervishes with the inclination of the rich. The greatest of rich men is he who sympathizes with dervishes and the best of dervishes is he who looks but little towards rich men. Who trusts in God, he will be his sufficient support’.

After this, the qazi turned the face of reproof from me to the dervish and said: ‘O thou who hast alleged that the wealthy are engaged in wickedness and intoxicated with pleasure, some certainly are of the kind thou hast described; of defective aspirations, and ungrateful for benefits received. Sometimes they accumulate and put by, eat and give not; if for instance the rain were to fail or a deluge were to distress the world, they, trusting in their own power, would not care for the misery of dervishes, would not fear God and would say:

If another perishes for want of food

I have some; what cares a duck for the deluge?

‘There are people of the kind thou hast heard of, and other persons who keep the table of beneficence spread out, the hand of liberality open, seeking a good name and pardon from God. They are the possessors of this world and of the next, like the slaves of His Majesty. Padshah of the world who is aided by divine grace, conqueror, possessor of authority among nations, defender of the frontiers of Islam, heir of the realm of Solomon, the most righteous of the kings of the period, Muzaffar-ud-dunia wa uddin Atabek Abu Bekr Ben Sa’d Ben Zanki, may God prolong his days and aid his banners.

God desired to vouchsafe a blessing to the world

And in his mercy made thee padshah of the world’.

When the qazi had thus far protracted his remarks and had caused the horse of his eloquence to roam beyond the limits of our expectation, we submitted to his judicial decision, condoned to each other what had passed between us, took the path of reconciliation, placed our heads on each other’s feet by

way of apology, kissed each other's head and face, terminating the discussion with the following two distichs:

Complain not of the turning of the spheres, O dervish,

Because thou wilt be luckless if thou diest in this frame of mind.

O wealthy man, since thy heart and hand are successful

Eat and be liberal for thou hast conquered this world and the next. (Sa'di, Chapter 7, Story 19).

Justice in Saadi's economic ideas.

Sa'di has always sought justice. That is why he has ordered that the government to treat the poor kindly and also ordered the rich to take care of the poor groups of society, because if the government does not treat them well, it will destroy society and creates chaos. Sa'di believes that a king who oppresses his subordinates will destroy the government.

A padshah who establishes oppression;

Destroys the basis of his own reign wall (Sa'di, Chapter 1, Story 6).

Sa'di also says that when the government is pressured by the enemy, if the government oppresses the subordinate people, the people oppose it.

A padshah who allows his subjects to be oppressed

Will in his day of calamity become a violent foe (Sa'di, Chapter 1, Story 6).

Sa'di believes that if the government treats the subordinate people, they will help it in hard day of war.

Be at peace with subjects and sit safe from attacks of foes

Because his subjects are the army of a just shahanshah.

Given the aforementioned issues, the justice thought in Sadi's ideas and his advice to the people welfare and his unwillingness to redistribute wealth in society, his economic thought can be compared to Western welfare theory, because they also have justice.

Accordingly, it is the government and a powerful institution that provides for and improves public welfare through law. The welfare government has a duty to provide for the well-being and welfare of its citizens through generating revenue, so the government sponsors all those who, for whatever reason, cannot make a living. Therefore, the government provides welfare for all by paying pension to old people and retirees or paying for accidents fees through insurance or unemployment insurance. A welfare state was established in the West to confront the communist and revolutionary parties. That is the same Sa'di's words that the government has to take care of the poor to deal with the hard days, because chaos would pervades the society.

Global Principles on Sa'di's and the Stoics' ideas.

Although Sa'di has not posed the concept of globalization as it is today, it is worth mentioned that he has a common idea with the Stoics. They were the first group to have a global view in Western political thought, and the concept of globalization in today's liberal political thought dates back to this school.

A common law in the Stoics thought as well as human societies is that all human beings are members of a larger society (Perry, Ampel, History of Philosophy Translated by Davoodi, Vol. 2, p. 10). The important point is that all nations are members of a single global community with a single law and government (B. Arvin, William, A Philosophy for Life, p. 51).

In stoicism, the development of all societies is interdependent, i.e. the development of a society means the development of all, and development is the result of the cooperation of all. They believe that all the blessings of nature must be fully used and that individuals are responsible to society because man

is a member of society and a social being. Whether or not Sa'di has mentioned all of his travels in his books is really a matter of debate. Sa'di's personality is psychologically extroverted, so we can see universalism in his thought. He believes that the Earth is vast and we should not stand at one point but we should see this expansion, as he says:

Give not thy heart to any friend and any land;

Because the sea and land are broad and the humankind are many (Sa'di, Elegy26).

Sa'di's travels have increased his visibility and creativity. In his Bustan book, he introduces himself as a cosmopolitan:

I travelled in many regions of the globe

and passed the days in the company of many men.

I reaped advantages in every corner,

and gleaned an ear of corn from every harvest (Sa'di, Section3).

Sa'di believes that world viewing cooperation of human is some part of his nature.

The sons of Adam are limbs of each other

Having been created of one essence.

When the calamity of time afflicts one limb

The other limbs cannot remain at rest (Sa'di, Book1, Story 10).

Obviously, Sa'di has addressed emotional needs and brought cooperation and sympathy in above mentioned poem. He has even addressed the threats of globalization and universalism and believes that human harmony has ended often at his disadvantage, as stated in the following poem:

The spouse of Lot became a friend of wicked persons.

His race of prophets became extinct (Sa'di, Book1, Story 4).

Globalization in Sa'di's thought can also have positive effects for mankind, as we have discussed below.

The dog of the companions of the cave for some days

Associated with good people and became a man (Sa'di, Book1, Story 4).

It is worth mentioning that some of the concepts in Sa'di's thought are of universal nature. These concepts are general, i.e. they are not specific to an ethnicity and nationality. Here, we have a brief reference to any of them.

1. To help fellow man.

This is known in Sa'di's works as one of the general principles of human, so that his writings are recognized with the theme of helping fellow man.

The sons of Adam are limbs of each other

Having been created of one essence.

When the calamity of time afflicts one limb

The other limbs cannot remain at rest.

If thou hast no sympathy for the troubles of others

Thou art unworthy to be called by the name of a man (Sa'di, Chapter 1, Story 10).

2. Humility before the community.

Sa'di believes that most of the human problems are rooted in megalomania, resulting in disgrace.

He who is headstrong and obdurate falleth headlong;

If thou desire greatness, abandon pride

Expect not him, who is possessed of worldly vanities to follow the path of religion,

Nor look for godliness in him who wallows in conceit (Bostan, Book4, Section 4).

Accordingly, Sa'di and the Stoicism School have common intellectual ties, because they both believe that human societies should benefit from each other's progress and capabilities, and that humans are social beings who help each other.

Democracy in the ideas of Sa'di and ancient Greek scholars.

The earliest root of democracy is found in ancient Greece. The word democracy, derived from Demos, meaning the people used to govern the people. Greek democracy should be regarded as a kind of aristocracy. Ancient Greece must be considered as the first democratic rule. This rule was in place until Alexander overthrew the Greeks and ended it. In Greek democracy, people came together, made important decisions, legislated, and elected members of the executive power. Of course, the slaves and women were not members of these decision-makers, and we can say that this democracy was more aristocracy. Only those economically upper classes that possessed capital as well as the Athenians were entitled to participate in this democracy. Sa'di considers the people as the root of governance legitimacy and believes that if there is any kingdom, it is for the sake of the people (Paul Woodruff, *Early Democracy: An Ideological Challenge from Ancient Times*, Translated by Behzad Ghaderi Sehi and Samaneh Farhadi p. 25). Posing this idea, Sa'di refers to a kind of popular legitimacy of the government i.e. liberal thought democracy, even says that disregarding the people will destroy the state.

I heard, when at the point of death, did Nushiravan counsel his son, Hurmuz:

"Cherish the poor, and seek not thine own comfort.

The shepherd should not sleep while the wolf is among the sheep (Sa'di, Chapter1).

Sa'di even believes that the development of a country depends on the people's satisfaction of its rulers.

Seek not plenteousness in that land

Where, the people are afflicted by the King (Sa'di, Chapter1).

Democracy considered by Sa'di was pervasive and does not belong to a specific group, while Ancient Greek democracy was the aristocracy.

In Sa'di's democracy, the people have the right to dismiss- not appoint- rulers; and rulers must be subject to the people's demand, but in Greek democracy the people appoint and dismiss the rulers and

legislate directly. There is a performance guarantee for the rule of the people in ancient Greek democracy, but it is not so in Sadi's democracy.

CONCLUSIONS.

According to the above mentioned issues, it can be said that the political thought of the poets has a very close relation to the ancient Greek liberalism political thought. As seen, Molana has close cognitive idea to the Sophist, because they believed that the human is the scale of everything. How to scale something that doesn't exist? Molana believed in cognitive pluralism as mentioned in the Elephant Story, in which everyone presents a story of elephant. He even knows the origins of fantasy and illusion in reality and part of reality and truth.

He believes that all prophets are divine in nature, but because their followers are superficial observer, the differences would be emerged accordingly. He exemplified this in a parable like this: "The argument of four persons over grapes", which each one had understood by a different name. This story reveals that prejudice and absolutism has separated humans from each other.

Both Sophists and Molana believe that the ways of knowing are varied for human beings; consequently, the truth is varied. Universalism is our next axis for comparing the idea of ancient Greek liberalism with that of Sa'di.

A common law in the Stoics thought as well as human societies is that all human beings are members of a larger society. The important point is that all nations are members of a single global community with a single law and government.

In stoicism, the development of all societies is interdependent, i.e the development of a society means the development of all, and development is the result of the cooperation of all. Sa'di believes that worldview cooperation of human is some part of his nature. It is worth-mentioning that some concepts in Sa'di's thought are of universal nature. These concepts are general, i.e. they are not specific to an

ethnicity and nationality. Here, we have a brief reference to any of them. 1- Helping fellow man. 2- Pardon. Interestingly, both the Stoics and Sa'di believe that equality and fraternity are universal principles which are essential for human cooperation.

Given that Sa'adi has been following the Ash'ari religion, one of the foundations of which is following the predestination, he considers poverty and wealth as divine fate and does not seek radical changes in earning and redistribution of wealth in society. This is also seen in Aristotle's ideas.

Support for the private sector is seen in Aristotle's thought. He believes that the economic development stimulator supports the private sector. Aristotle and Sa'di, both have severely emphasized on production.

Committed capitalist is a new concept posed by Sa'di in the "wealthy man and the poor" story. Capitalism exists neither in Sa'di ideas, nor in the views of any liberal scholar and economist. Justice is another concept, posed in the idea of Sadi and liberal scholars of the 20th century, although it has not been posed in the minds of ancient Greek liberal scholars. The concept has been posed in Sa'di's ideas, so that the government should not pressure the lower groups to escape the chaos.

In the West, this concept has been posed as "welfare government" in the ideas of liberal scholars of the 20th century. An interesting thing about this theory is that it has been posed in Western societies to confront with the communists and the chaos. Of course, in ancient Greek democracy, slaves and women were not members of these decision makers, and we can say that this democracy was more aristocracy. In this democracy, only some people owned the capital, while Sa'di's democracy considers the people as the root of government legitimacy, and the existence of any kingdom depends on the people. With this view, Sa'di refers to a kind of popular legitimacy of the state, or the same democracy posed in liberal thought.

The difference between the idea of Sa'di and the Greek liberalists is that the government belongs to all people in Sadi's view, while the liberal democrats limit the government legitimacy to a particular gender and class.

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