

Investigation on the Social Capital (Collaboration) in Masnavi-i-Manavi

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ABSTRACT

Social capital does not talk about a utopia where people are good and behave honestly. Social capital discusses about surveying relationships that they are able to increase and decrease welfare. The human being interacts with others in order to meet his needs; these interactions are so effective that omission of them leads to impossibility of life. In this relation, the concept of social capital involves concepts like trust, collaboration, participation, justice and responsibility taking. Masnavi teaches mysticisms and principles of Sufism, morality, ethics and religious thoughts. The tales are narrated discretely among mysticism, moral and social points in this book. Mevlana explains stories explicitly. Indeed, he speaks in people language and he is aware of the society classes and social relationships. His words can be used as a solution to establishing optimal social relations and as a result for access to social capitals specially collaboration.

KEYWORDS: social capital, collaboration, norm, Masnav-i-Manavi, justice

INTRODUCTION

A wise man seeks to increase his spiritual and material capital unconsciously. In social capital studies, social capital concept involves trust, collaboration, participation, justice and responsibility taking. The human being seeks to promote these virtues and they are unique human morals. For institutionalization of these virtues, the human being is manifested as a spiritual figure. Investigation of the social capital indicators in books 3 and 4 of Masnavi and determination of the similarities of social capitals between Masnavi and sociology are solutions for achieving social capital. Manifestation of social capitals has been discussed in books 3 and 4 of Masnavi; there are similarities in social capital concepts in these books. According to Francis Fukuyama, there are norms in every society that cause to benefits like enhancement of trust, reduction of cost of interaction and facilitation of collaboration. Unreliability causes to negative consequences. Putnam defines social trust as a result of interaction norms and civil participation networks. In his opinion, social trust facilitates collaboration. Collaboration enhances trust. Unreliability in a society causes to breach of promise, deceive, opportunities, solitude, chaos and inflation. A defined form of social capital that it is valuable in facilitation of some interactions can be harmful for other interactions. According to Coleman definitions, it is concluded that social capital is valuable not only for increase of trust but also for cognition, finding identity and commitment. Most of the religions by propagation of values participation, trust, honesty and generosity have promoted their social capital. Social capital could enhance inequality considerably since access to different networks is unequal and powerful groups have strong connection for their benefits that it destructs the individuals' social statues. In the past it was emphasized on the physical and material capitals, but today, social capital is accompanied by human, financial, economic capitals. It means connection among members of a valuable network, since connections substantiate goals by creating norms and trust. In other hand, social capital and interaction cause to facilitation of collaboration. Today social capital is considered as nation's wealth element and development is defined as a tool for investment in the societies and organization and it is a plan for prevention and reduction of social damages and a factor for success of social welfare and health plans.

"According to Bollen and on eyx, social capital is a raw material of a society obtained by daily interaction of thousands people. Social capital is not among special person and structures, but it is in atmosphere among people, it is an ascending phenomenon that created by establishing bounds and social networks based on trust, interaction and norms". Personal life will be meaningful and simple with social capital. Putnam defines social capital as a facilitator of collaboration, in his opinion social capital is not collective interaction but it is norm, assurance of trust and interaction among social network that resolves social problems. Putnam combines social capital with virtues and he considers trust as the core of social capital" (ibid: 43-59). Social capital is foundation of a society for development and societies could benefit from development. Social capital consists of collection of human and natural, physical and material capitals and it is a kind of interaction among capitals and it progresses societies toward future goals.

Theoretical principles

Masnavi-i-Manavi

Jalal ad Din Muhammad Rumi Balkhi was born in 1207 in Balkh and went to Konya. His father, Muhammad Hussein Khatibi, was famous for Bahadur Valad and Sultan of scholars. He was Sufi. Seyed Borhan Adin Mohaghegh Tarmazi was follower of Rumi's father. He was one of the first individuals that guided him. Mawlana was a Sufi and he was a scholar in his forty. He met Shams in 1244 and left teaching and discussion and preaches and composed poems and songs. Because of jealousy of Rumi's students and relatives Shams left Konya and went to Damascus, Mawlana went to Damascus to find Shams and he did not find him but many followers joined him, they were not as valuable as Shams. He returned to Konya and Sheikh Salahudin Zarkub joined him. After death of Zarkub, Hossam Adin Chalabi accompanied him and Mawlana composed Masnavi by request of Chalabi. Mawlana died in 1273. Mawlana's works are divided into 1-verse and 2-prose. His poems involve quatrains, Fihi Ma Fihi (in it what's in it) and Masnavi. He wrote discourses in prose. Masnavi involves poems composed in one meter. Couplets and two he mistiches are in one meter. Tales, legends and historical events and Sufism issues are composed in this form. Masnavi is a teaching book about Sufism and ethics. Undoubtedly, Mawlana left tranquility and entered to this world and showed his inner experiences and guided humans by persuasion of Hossam. According to the scholars, the person in tranquility is considered mad and he could not guide others. Masnavi does not follow common and traditional format but it follows Quran style" (Zamani, 2002). Mawlana composed Masnavi in six books. "During a discussion, he points to an event and narrates a tale and refers to Sufism principle and while narrating this tale, he remembers other tale and in this tale remembers other event and points to other philosophical principle and frequently returns to the first tale, but before end of the tale discusses other tale and he does not end the first tale" (ibid). "Masnavi has three addressees: common, particular and experts. Most of the odds refer to common people. Part two has own addressees and it involves speeches of Mawlana to his followers and friends. In the third part, Mawlana composes poems in tranquility" (ibid). Book three is middle of the Masnavi. The number of couplets is more than other books except book six. The implicit words are significant in this part; even the experts of Masnavi are wondered.

Mawlana, Salahud-Din-e Zarkub, Hossam, ghazal

"Since Hossam Adin has played an important role in composition of Masnavi, so Mawlana allocates third book to him for a knowledge. In this book Hossam Adin is ill and he was prevented from composing other book. Mawlana by referring to his illness says that although this world is world of senses and multiplicity but his illness is divine, so he is alive because of his spirit" (Zamani, 2011).

Mawlana considers each book as divine journey and says: "the fourth travel to the pleasant spring place is a spiritual and divine benefit. The Sufis become happy by studying it like the nature that becomes pleased when it is raining. The study of this book adds to regret of the ignorant and adds to happiness of the believers. The fourth book is decorated considerably. It is a gift for the believers and scholars. This book is like moon shining in the sky and it is misery that adds to wishes of the wishers. It brings hope for disappointed. It is like sun shining behind clouds and it is light shining us and treasure for next generation" (Zamani, 2010).

Social capital

Mahyar Arefi believes that build consensus is a direct sign of unity. Here a sense of common is mean common benefits and agreement of unity here between agents and stakeholders in order to encourage collective action. Thus, collective action is a sign of social capital (Arefi, 2003). Social Capital would not speak about the ideal location with nice people with appropriate behavior. But about the measuring the quality of relationships that have the potential to increase or decrease welfare are discussed. Social Capital frequently use for illustrate Bert management operation (Mooran, 2005), Improve the efficiency of different groups (Evans and Carson, 2005) the value of alliances of convenience (Koka & Prescott, 2002) and strengthening the chain of supply have been used (Gerath & Sparks, 2005). Putnam says social capital can strengthen cooperation and simultaneously supportive relations in communities and nations therefore it can be a valuable tool to fight with many of social failure in modern society, such as crime, which are an integral part of it. Unlike those who focus on the public interest caused in social networks (Putnam, 1993). Uzzi and Dunlap know Social capital as a means of access to information, expertise and more power. (Uzzi and Dunlap, 2005). In the book forms of capital, Pierre Bourdieu distinguishes between three types of capital: economic capital, cultural capital and social capital (Bourdieu, 1986). He defines social capital as: Group of real or potential sources related to sustainable network of more or less institutionalized based on mutual understanding and acceptance (Bourdieu, 1983). He looked at this concept as an instrumental concept and based on social capital owners' profits and creation of meaningful relationships with the intent of creating this resource (Portes, 1998).

Social capital does not talk about an ideal place where people are good and behave appropriately. Social capital discusses about measuring relationships that they are able to increase and decrease welfare. The human being interacts with other in order to meet his needs; these interactions are so effective that omission of them leads to

impossibility of life. In this relation, the concept of social capitals involves concepts like trust, collaboration, participation, justice and responsibility taking. Eight elements of social capital are reaction in social conditions, trust and safe neighbor relationship, capacity of acceptance of differences, participation in local societies, neighborhood relationships, friendship and family, valuation of life and workplace bounds. The first three elements are foundation of social capital. Social capital is foundation of development and societies could benefit it. Social capital consists of collection of human and natural, physical and material capitals and it is a kind of interaction among capitals and it directs the society toward future. Social capital has been investigated in micro level of familiarity with religion and religious thoughts necessary for enhancement of social capital. In macro level, elimination of corruption is considered. There is a difference between social capital and social customs. In social capital, the positive aspect is considered. Morality and pious, national pride, superiority and importance of trust and security, social norms and interaction in social conditions, capacity of acceptance of differences and valuation of life, agreement, sympathy, social relations between individuals and family, virtue, good deed, justice, honesty, collaboration for social and political affairs, people power for interaction, consequences of changes in historical and cultural issues are social capitals. There is a significant relationship between social capital and Islamic management. According to Francis Fukuyama, there are norms in social groups benefitted by trust, reduction of cost of interactions and facilitation of collaboration. Putnam considers social trust as result of interactional norms and participation networks. In his opinion trust facilitates collaboration and collaboration brings trust. He adds lack of these characteristics in some societies leads to breach of promise, deceive, opportunities, solitude, chaos and inflation. According to Coleman definitions, it is concluded that social capital is valuable not only for trust but also for cognition, and finding identity and commitment. Most of the religions by propagation of values, participation, trust, honesty and generosity increase their social capital. Social capital could enhance inequality considerably since access to different networks is unequal and powerful groups have strong connection for their benefits that it destructs individuals' social statuses. In the past it was emphasized on physical and material capitals, but today there is social capital besides human, financial, economic capitals. It means connection among members of a valuable network, since connections substantiate goals by creating norms and reciprocal trust. In other hand, social capital by interaction causes to facilitation of collaboration. Today social capital is considered as nation's wealth element and development is considered as tool for investment in the societies and organization and it is a plan for prevention and reduction of social damages and it is a factor for success of social welfare and health plans.

ANALYSIS

Collaboration

According to Coleman social capital is not limited to rich and it can be useful for the poor. In his opinion social capital is a tool for determination of manner of collaboration. By investigation of Mawlana's poems we find that progress is achieved by collaboration and sympathy. In the story of Pharaoh and Moses, collaboration leads to believing of two magicians. In some poems, it is directly referred to collaboration.

When the vein of homogeneity began to throb, they laid their heads upon their knees in astonishment (Zamani, 2011).

Pharaoh asked two skilled magicians and explained characteristics of Moses and they sought solutions. They went to their mothers and their mother directed them toward their father grief in order to guide them. They wanted their father soul to uncover Moses affairs and they asked about truth. Their father said them to go to Moses secretly and if you could take his stick he is a skilled magician. They went and touched Moses stick and his stick moved and became a dragon and they ran away and sent a person to Moses for intercession. It is told that when they knew Moses and his brother a magician they became friend for collocation.

Because you all are parts of me. why (then) will you tear the part away from the whole? (ibid)

I am kind since you are like parts of my body. Why you remove part from whole? (Social capital facilitates collaboration and individuals are closed to each other by interaction).

When the part is severed from the whole, it becomes useless; (when) the limb is severed from the body, it becomes carrion (ibid).

Till it is joined once more to the whole, it is dead: it has no consciousness of life; (ibid)

And if it moves, yet it has no support: the newly severed limb also moves. If the part is severed and fall asunder from this (spiritual) whole, this is not the (kind of) whole that is liable to defect (ibid).

If the part is removed from total and the total is liable to defect. According to Putnam those states have more capital that they are integrated.

O heart, thou wilt be regarded (with favor) by God at the moment when, like a part, thou goes towards the Whole (ibid)

In this boiling thou art, as it were, my architect: smite me with the skimming spoon, for smite very delightfully (ibid)

O lady, I will gladly boil: give me help in verity! In this boiling thou art, as it were, my architect: smite me with the skimming spoon, for smite very delightfully (by reduction of social capital, discrimination, inequality, unreliability, destruction, collapse of families and gap between generations are increased).

The desire (implanted) in the female for the male is to the end that they may perfect each other's work (ibid).

Tendency of woman to man is for completion of their works.

God put desire in man and woman in order that the world! Should be preserved by this union (ibid).

Each desire the other, for the sake of perfecting their action and work (ibid).

Trust in Coleman view point is one of the indicators of social capitals by a pivotal meaning. In his opinion, the individual interact in order to meet their needs. Lack of trust could prevent creativity and innovation (Soutodeh, 2001).

Conclusion

Justice is valuable concept referred explicitly in Quran. The aim of the prophet was justice. In Shiite, justice is one of the elements of religion. It is a word that comprehended by human being innately. In today societies justice is discussed from socialism and democracy viewpoints According to professor Motahari both viewpoints are rejected since justice is based on social justice. In his opinion justice is a real conduct. Social justice is one of the principles that its conduction shows its effects obviously in the society.

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