

COMPARATIVE STUDY OF ETHICS AS A SOCIAL CAPITAL THEORY INDICATOR FROM THE SOCIOLOGISTS AND MOLAVI PERSPECTIVES

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Abstract: Ethics is one of the important indicators of social capital theory from the sociologists and Molavi perspectives. It contains a set of duties and values that guide the individuals' behaviors, interpersonal relations and lives. Thus, for any social system it is necessary to have ethical values in order to empower and strength its stability. Also, from the sociologists and Molavi perspectives a morality is considered that supports different aspects of personal and social life and ensures the person's life. Except some scholars who search the origin of ethics in religion and God other scholars believe that moral values depend on the society and originated from social affairs and social shifts influence ethics. In their opinions, ethical measures are different in societies dependent on time and situations. However, Masnavi moral values are incompatible with schools due to originality from Quran and these values are not changed by passing of time. The ultimate goal of Molavi is introducing social virtues and mischief and analyzing their advantages and disadvantages and advice on elimination of mischief and encouraging moral virtues and ascending to divinity and overwhelming in divine virtues.

Key words: Social capital, Ethics, Masnavi, Molavi

INTRODUCTION

Instrumental attitude towards each other, unreliability, lack of participation, broad but fruitless relations and resultant changes are issues that have been gained the attention of the sociologists and force them to solve problems and propose the results of their research as social capital. Therefore, social capital is one of the newest issues and concepts of social sciences that was proposed by sociologists as an independent and important theory. Diverse definitions and viewpoints have been offered by sociologists but the main theme of these definitions is that moral values determine the quality of the relations so that the people gain properties by these relations and empowering of them with observing moral values. Thus, the individuals' relations are considered valuable by a moral virtue that is called social capital. Other economic, physical, cultural and other capitals are wasted without social capital.

"Social capital is divided into four social, cultural, political and economic dimensions that ethics is considered its social dimension"(Salehi, 2013).

"From sociologists perspective ethics is a form of social sense that reflects human relations in the categories of politeness, impoliteness, good, bad, correct and incorrect. Also, it contains rules that encourage the people and associations to

behaviors compatible with system, security and growth"(Mosavati Azar, 2002).

"Ethics is not a set of defined values and principles but it is a movement that determines principles and values"(Shayanmehr, 1998).

"Ethic is meant any regulated relation belonged to the society structure that is called social ethics even it has an insignificant relation with fundamental ethics. Ethics is rooted in Greek word meant custom that studies the principles the human behaviors and moral values that guide human life. Social ethics is interdisciplinary field of social philosophy that extracts the rules and norm constituting interpersonal and personal relations among different groups. It is based on common goals that the social existence should research about it".

"Generally, ethics evaluates the normality of the tensions, individuals' traits and social groups. It is synonym of morality meant duties that control the man reactions. The contextual discussions on ethics have been outlined under two ethical viewpoints: the benefit-oriented ethics and rule- oriented ethics. The classic benefit-orientated approach has two main components: 1-result-oriented that judges an act based on its consequences 2-hedonism that considers pleasure as goodness and accordingly the best conduct is an act that maximizes our pleasures.

In rule-oriented ethics justice is prioritized but the benefit seekers believe that justice is secondary. There are debates between these viewpoints. The foundation of the rule-oriented ethics is based on law or Kantian account on respect the people that the individuals should be considered as ends not devices and the ethical principles should be defended accordingly. In Rawls opinion the justice defensible principles are those principles which the individuals agreed upon them without considering social statues, characteristics, capabilities, and their accounts on goodness. The agents by assuming this ignorance agree on them: the first is the equity principle that social and economic inequalities are acceptable only when the poor condition is improved than economic and social equity conditions" (Outhwaite & Bottomore, 2013).

"In progress of ethics sociology the founders of sociology have issued their viewpoints that tried to save the modernity from extreme moral chaos in the nineteenth century. The outstanding figure of this association is Durkheim that entered to sociology realm with training challenges. In his opinion, the ethic of any society as other social institutes is affected by economic conditions and social necessities related to other social institutes and affairs and it has no independence considered by the old philosophers and it is changed proportionate with other affairs and in addition any society has its own ethics more or less".

"In his opinion any society has own ethics and it will be wrong if a person decides to inference ethics with own reasoning and philosophy. According to Durkheim the society identifies social good conducts since it is originator of ideal values and these values continue their existence in social conscious. While they are facts that are existed and constitute ideals and develop life and the values are objective since they have authoritative aspects. Also he disagrees with theoretical ethics and in his opinion, any society has own ethics and a person cannot enact ethical rules and impose personal ethics on the society" (Torabi, 1974).

"In his primary part of his intellectual life in contrary to Kant who considered God as presumption of ethics Durkheim introduces the society other than individuals as a main constituent. He reasoned such that in the common people opinion, ethics is begun without intention but it means that the agent that we obey him has values more than other individuals and that agent which has a rich and complex moral reality than individuals is society. We do not observe anything than symbolic and converted society in God so ethics is begun with

group life and only being unintentional is manifested there.

In his opinion, moral life scope begins when the person is dependent on a group. Thus, any specific group has own limited ethics" (Alizadeh, 2009).

"Karl Marx has not directly considered the ethics since he avoided explicit ethical theories and disliked orating so he never formulated his ethical beliefs. However, his writings refer to an ethical theory implicitly since Marx effort for moral advices, socialistic goals and also his orders on condemning capital systems all represent his social ethics thoughts. In his period defense on the capitalism was an outstanding trait of Christianity. Marx disclosed that time Christian ethical principles and introduced them anti-Christian and anti-altruism. In his opinion, this system was unjust since forces the exploiters to exploiting the people. He never fought with wealth and never praised poverty and he disliked capitalism not due to this fact that collects wealth but he disliked it because of its political authoritativeness for domination on others which the work force was converted into a good and selling of humans in the market.

He wished to rescue the oppressed people and workers. In his opinion, the people beliefs such as ethical measures depend on the society and the society historical background. He also emphasized that the person is responsible for his conducts social reflection event farfetched reflections and continuation of the unjust institutions is rooted in such reflections. The secret of Marx school relies in fundamentalism and his school ethical attraction and his criticism was rooted in ethical aspect. He showed that if a society is unethical its affairs will be false so nowadays most of the false ethical beliefs have been removed in the world due to Marx ethical reformation and its consequences" (Popper, 2010). In the social philosopher viewpoints no ethical school can continue its existence without religious and supernatural background so it cannot be considered meta- religious and independent existence for ethics. Hegel writes: the goal and nature of a real religion is people ethical training. Freud suggests his mission saving of the ethics from domination of religion that emphasizes the relationship between religion and ethics not in its natural meaning but in its historical meaning.

The scholars like Ritel have emphasized the ethical objective of the religious contents by the aim of separating religion from supernatural and considered the goal of religious teachings expansion and practical ethics in order to

improve humans' life. Kinsley Davies suggests social ethics background as one of the function of religion and writes: for creation of ethical determinism hallucination creation of supernatural scope is necessary. The scholars such as Hegel and particularly Ritzchel believe that the ultimate goal of religion is providing a reliable context for reliance of ethics. However, at the end of his research in contrary to his common accounts Immanuel Kant claimed that ethics makes religion not vice versa. He believes that the essence of religion is ethics and beyond following moral ways in life all other affairs that the man does for satisfaction of God is hallucination and false worship of God"(Shojaezand, 2001).

"But other issue considered in the social ethical thoughts is objectivity or relativity of ethics. Indeed, the pivot of the discussion is that do we speak about ethical norms system that can be used beyond time and place in any geographical and historical situations proportionate with any racial and regional application or not. In this regard, Kant distinguishes between two concepts of ethical philosophy and ethical rules and believes that ethical philosophy is about those ethical characteristics that are objective and are not dependent on time and place but ethical rules differ in different historical periods and cultural and geographical situations".

"James Morier suggests that ethical norms are resulted from cultures and they have local and relative aspects. Ethics is a creditable affair dependent on conditions that shape the people life".

Furthermore, in William Graham Sumner opinion, the professor at America Yale University ethics of any group in any period is result of religious experiences and rules of the people that determine the correct behavior. Thus, in his viewpoint ethics of a society is formed when the people ways are combined with the concept of good and evil, correct and incorrect. Social institutions and rules are shaped based on the people ethics. Social institutions are visualized based on the people attitudes and manner at first and then they are converted into social customs and finally, by adding the concept of good and evil they are constitute ethics"(Sanei, 1993). "In Persian literature ethics covers all good and evil deeds and it studies these traits"(Naraghi & Allama Rabbani, 1998).

"Since Molana father was a religious orator and he was familiar with Quran concepts and Islamic thoughts so the theme of ethics in Masnavi is originated from Quran and tradition. He has employed religious concepts artistically besides Sufism opinions and logical speeches and also he

has used novel metaphors and satires in order to enhance the influence of his words so for this reason, Masnavi ethical issues are dynamic and they are far from common moral issues which are boring and causing to depression"(Zamani, 2010).

"The evidences show that Molana blames unethical traits like envious, greed, pride, and wrath and advises on virtues like patience, politeness, good mood, contentment and employs all elements of Masnavis stories in the service of ethics. In his opinion, unethical person lacks any virtue. He analyzes the carnal souls and steps of soul and introduces carnal soul as preventer of human in realization of ethics. For instance in the story of "The king and maid" suggests pride as reason for inability to cure the maid. In the story of "Mosses and Jesus" in the framework of historical analysis he analyzes the reasons for decline and explains the consequences of avarice and greed. In the story of "The Jewish king and Minster" he blames envious and points to carnal soul traits like greed, impoliteness, envious and other immoral behaviors.

Indeed, ethics and ethical virtues as originators of human conducts are expressed in the stories of Masnavi; carnal soul force the man to do unethical acts and higher soul invites him to good deeds and blames him for committing immoral acts.

Rational soul forces the human to do goodness and guides him to calmness. Molana offers examples of Zeyd and Imam Ali, Mosses and Jesus and explains virtues and immoralities of mankind from beginning of creation. In other words, he does a personal and social analysis of ethics. He introduces mystical ethics that its goal is to guide the human to spiritual quest. Hence his mystical ethics foundation is reaching God and indeed, ethics in Masnavi is introduction to the mystic to begin his quest and ascending to spirituality. In Molana opinion, the aim of ethics is passing from steps and gaining divine traits".

Said Noah, O, the rebels, I am not
I live after leaving my soul

When I died and lost the human senses
The God become my hearing, perception and vision. As it was mentioned all ethical virtues and vices of Masnavi are rooted in Quran, the prophet (peace be upon him) traditions and followers and Molavi has introduced elimination of immorality and doing virtues as introduction to beginning mystical quest and ascending to divinity with overwhelming in divine traits and ethics.

Examples of moral vices in Masnavi

Envious

“Envious causes to decline of favor and affluences and goodness that covers traits including wrath, hatred, self-conceit, malevolence and inferiority. The person with these traits is bored of others success and happiness”(Naraghi & Allama Rabbani, 1998).

If you become jealous

The Satan is exaggerated in envious

The man does shameful acts by envious

Envious fights with happiness

There is no hard way than envious

The person is happy that is not envious (429-431/1)

2-Greed

“Greed is the most strongest and famous traits of attachment on the world that guides the man towards things and conducts that he has no need and benefit and it is meant expectation of having others properties”.

If you want to have pure eyes, reason and hearing

Remove the veil of greed (569/2)

Everybody who accompanies greed

Never gain calmness and vision with greed

He imagines ambition and authority

As there is a hair before eye (579-580/2)

Every proclaiming inviting you to greed

Consider it as proclaiming of the wolf tearing out the people (1959/2)

When the human eagerness to wheat enhances

Removes common sense from man

Everybody who listened to the lies

Became proud and drank the poison (2739-2740/2)

3-Arrogance

“Arrogance is meant considering oneself superior to others. This trait causes that the person does not account others values and perfections and disdain other people. Such a person tends to be in the first rank”(Ghazali, 1997; Naraghi & Allama Rabbani, 1998).

Farsighted who saw hundreds tricks

He learned that trick dissimilar to others

He got so proud that all master left him

When he saw his art as Sumerian

He avoided Moses because of proud

He had learned that art from Moses

But know he has left the instructor (1978-1981/2)

4-Anger and lust

The individuals are divided into three groups according to anger: The first group goes extremes. The second group does not anger and the third group behaves temperately when they get angry. In Molavi opinion, the first and second group should avoiding anger and behave temperately at the time of anger”(Naraghi & Allama Rabbani, 1998; Kashefi, 2011).

He believes that illness like anger and lust cause to decline of mankind and as a result lead to imbalance in human life and the person cannot see and perceive realities.

Wrath and lust decline the man

Weakness his soul and spirit

When the intent was disclosed

The conduct was veiled

The heart and eyes were veiled

When the jury receives bribe

Who can distinguishes between oppressor and oppressed (333-336/1)

Examples of moral virtues in Masnavi

1-Patience

“Sufis suggest patience as faith since the man suffers the pains and bears difficulties only by patience. They refer to Quran and tradition and religious thoughts in discussion about patient”(Zamani, 2010)

The man reaches his wish only by patience not haste

Be patient since the God knows the best (4003/1)

Being patient accompanies your prayers

Be patient it is your prayer

No praying has its quality

Be patient since it is solver of problems (3145-3146/2)

2-Courtesy

“It is a set of pleasant deeds and conducts and the polite person has all moral virtues”(Iben Arabi, 2004).

We ask the God to offer us courtesy

The impolite person is deprived of the God blessing

Not only did he consider himself bad

But also did misconduct all the world (78-79/1)

This world has illuminated by courtesy

The earth has purified by courtesy (91/1)

3-Contentment

“Contentment is possessing properties and wealth as amount as the person needs and much effort for collecting wealth is considered unnecessary. Indeed, it is opposite of greed and it causes to calmness in the world and redemption in the resurrection day”(Mahmoud

Kashani, 2002: 244; Naraghi & Allama Rabbani, 1998).

When you were young you were content
You asked gold while you were gold
You were fruitful but became rotten
At the time of harvest

Your fruit should be ripen and fresh (2305-2307/1)

Do not sell vinegar and look that
By contentment you will have honey
Look in hundreds bitterness
As a flower is sweet (2375-2376/1)

CONCLUSION

Sociologists purpose of addressing the ethical issue is access to a set of ethical principles and rules that regulate human behavior and serve them toward targeted social activities. These rules cause them to behave compatible with society. On this basis, every society has its own morality and will. Some scholars consider the origin of ethics religion and God and believe that there is no ethics without religion and in others opinion, ethics has social form and the ethical measures are influenced by the society and people so ethics is different in societies. In sociologists viewpoint ethics is changing from one society to other society and from one time to other times. The aim of studying ethics in Molana School is not only access to possibilities that meet personal and social needs but the purpose is control of pleasures and lust and preparing for eternal happiness. Since the main theme of Masnavi ethics is Quran and tradition so its ethics is absolute and is independent on time and place. Molavi ethical teachings are for human beings in all periods. He also introduces individual moral vices such as envy, greed, arrogance, blame, etc., and moral virtues such as patience, and courtesy, good mood and analyzes the advantages and benefits of each trait and the origin of the virtues and vices. He speaks of ethics and ethical issues associated with the soul and sensuality. The mystical approach to all issues in Masnavi is the ultimate goal of ethical issues, enumerating the vices and moral virtues, vices and moral cleansing. In his opinion, moral virtues are required to entering into the spiritual journey and go through the stages of spiritual authorities and the revival of morality. Regardless of the differences that exist between the views of sociologists and Molavi all of them are trying to find a pure and practical ethics and values of justice, respect, freedom, equality for supporting, maintenance and development of

human

societies.

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