

The Position of Beneficence in Divan of Saeb Tabrizi

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ABSTRACT

Survey on the social concepts in any poet and writer's works indicates the social tendencies of them that rooted in their conditions. So, identification of any poet or writer requires to investigation on their social attitudes. Social capital is expressed by diverse concepts and contents in Persian literature. Any concept, word or literary symbol in some literary works relates to the social capital more or less extent. Indicators such as beneficence, trust, hope, justice, peace, fairness and wisdom are components of social capital. This article studies beneficence as one of the important components of social capital from Saeb viewpoint.

The Indian style considers social contexts more than other styles in Persian literature. Saeb Tabrizi is an eminent poet of this style that his divan is full of social issues. Society and social affairs are characteristics of his poetry and he has paid attention to the social problems and visualized quality of the relations and affairs related to human and social problems in verse. Saeb Tabrizi, the poet of seventeen century, is a social poet that has been employed different and diverse social words, terms, concepts and contents and created unique works. The love and social poems and application of religious teachings and concepts have led him to be popular as one of the great social poets.

KEY WORDS: social capital, beneficence, Persian literature, Saeb Tabrizi

INTRODUCTION

The fame of a society impacts on all members and any event influences the individuals' destiny. The other aspect of social capital is its capability and efficiency in compilation and explanation of the social issues. By studying the social components, we find that these components play determinant role in identification and analysis of the damages and as result these indicators could offer proper solutions.

"Such challenges motivate sociologists to think about social capital and propose new strategies for preservation of social discipline and prevention of social problems in one hand and holistic expansion in other hand" (Tajbakhsh, 2005:531).

It is necessary to point that emphasis on the relations and values as important factors in explanation of the behavior and conducts brings social capital in social rehabilitation realm. More explicitly, social capital causes to integration of individuals and social expanded structures by concentration on family, neighbors, charitable association and public institutes.

Opinions of Bourdieu, Colman and Putnam constitute the main part of this discussion. Michael Flay and Bob Edwards believe that Bourdieu, Colman and Putnam have been employed components of social capital in their works. In Field opinion, they have converted social capital from metaphor to concept realm" (Field, 2006).

Some scholars believe that Bourdieu theory is the integrated sociology view point in application of social capital. He believes that social capital lets a person to change his and others destiny" (Ritzier, 1995).

"Putnam is one of the scholars that have considered trust in his discussions. He believes that beneficence is one of the fundamental components of social capital and he introduces social capital as networks of voluntary associations that expand trust in the society. Trust and beneficence are related to each other and they are rooted in collective life and concurrently provide facilities for associations. Social capital theory assumes that any expanded relationship leads to more trust and more trust leads to more interaction" (Putnam, 2001).

Colman considers trust from rational interaction perspective. In his opinion, there are two parties in a trust relationship: trustee and trustier. It is assumed that both of the parties aim to have benefits and decision of the trustier is always problematic. He decides on trust on trustee and the decisions should be considered" (Colman, 1998).

According to these scholars, social capital involves social communities and networks that motivate people to collaborate and trust each other. So, identification of effective factors in empowerment and weakening of social capital aid in expansion of social capital dimensions and increase social and economic capitals in the communities.

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The concept of social capital in sociology is considered as a proper context for productivity of human and physical capital and achieving success. This article aims to investigate the broad meaning of beneficence in sonnets (2501-7015) of Saeb Tabrizi divan.

Also, the viewpoints of Saeb Tabrizi and sociologists about beneficence and the differences and similarities are compared and application of this moral concept in personal and social life is investigated.

Since Saeb was familiar with moral, philosophical, mystical and social issues he could employ different aspects of social capital several centuries ago in his works.

The discoveries have shown that everything in the universe follows rules and the human should hesitate on them and act moderately and live in peace (1393/3).

Saeb establishes a social relationship with people and avoids any prejudices and lives in peace and suggests patience on the difficulties and reliance on God.

Everybody who is happy in this world

He trusts God and lives in peace (2375/5)

Although, his aim is not to account social issues and he never suggests his opinion about social affairs directly but since the foundation of the social attitude in social capital theory is attention to the social interaction and its benefits and Saeb aims to point to affairs related to human being, most of the social capital concepts have been employed in his divan. Since, Saeb was not a sociologist it is natural that he never considered these concepts in specialist way and he has considered the concepts only in poetical form.

Definition of beneficence

Beneficence means good deed and Quran uses it in three meanings :1-doing good deeds ,2-managing and organizing of the affairs in good way, 3- conducting and behaving in good manner. Beneficence is synonym of piety in this application. Quran refers to the benefactors and beneficent and it implies that all words related to the believers are subcategory of the benefactors and Quran employs this word and its compounds and considers its position higher than the believers in some verses. This word and its derivatives are used 194 times in Quran and “beneficence” is referred 34 times and the “benefactor” and its compounds are pointed 39 times in Quran”(Rohani,1989 ,v.1:406;v.2:73-75,501;v.3:1371-1372).

Background of beneficence in societies

“A community is established by interaction of the individuals living together. This community experiences exaltation, decline, will, weakness and power like individuals. Undoubtedly, from family as the smallest element to the human society as the biggest construct of a social institute need to spiritual and materialistic aids of its members. For this reason, the aware and wise people have assigned commissions and duties and in other words, determined social rules for the society.

In pre-Islam traditions such Hammurabi and old Roman traditions, the signs of social rules are traced but Islam is superior in compilation of the social laws.

By progress of technology in different era yet none of the nonreligious and religious societies deny up to date economic and social sciences and need to technologies. Nowadays, the communities have to pay attention to these issues due to complexity and development of the societies”(Tabatabaei,1984,v.9:386).

“Beneficence” in Saeb Tabrizi divan

The Persian poets particularly Saeb Tabrizi have referred to all aspects of social capital skillfully and used concepts like helping to the poor, beneficence on people and oneself and doing good conducts.

At first, Saeb refers to God and mentions that any problem has a solution and the man could be happy by contentment and God offers his creatures providence. Everything is benefited by affluences and any creature manifests greatness of the God even a bubble.

Even soil is benefitted by your beneficence

Every bubble has a world that shows your splendor (ibid:1608).

The poet addresses to the great people and says that the unintended speech influences positively like in a fresh water that the shell is converted into an oyster. If the person decides to be honest he will not need to guide since an ant seeks its providence due to eagerness to thanks God. He suggests forgiveness by the great persons and likens it to a sea that makes ambergris by moving of waves.

Forgiveness of the greats is pleasing in time of anger

The sea makes ambergris by hits of waves (ibid:1337).

Oh my God what is my share from this world? There is no remedy for my pains, I only remember you. The person is happy that he is generous and the people enjoy his beneficence and forgiveness.

I am pleased by thanking his offerings
The poor is happy by his secret beneficence (ibid:1398)
The poor is pleased by his secret beneficence

How good is the wound is healing with his beneficence (ibid:2380)

How good is the person who claims generosity and do favor for the poor (ibid:1438).

The poet quotes from the humble and beneficent people: I am not in the position that I could invite Solomon even if an ant is my guest it will be unhappy due to my poverty. If I be like a plane tree it is better than a person who seeks my beneficence. If my ambition causes to trouble of others I never want it since I do not want a person is ashamed of my beneficence.

If my ambition causes to inferiority of other one

I do not want the beneficence that causes to shame of other (ibid:1504).

The beneficence causing to harm of others is valueless and God prohibits it:

“O you who have believed, do not invalidate your charities with reminders or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day. His example is like that of a [large] smooth stone upon which is dust and is hit by a downpour that leaves it bare. They are unable [to keep] anything of what they have earned. And Allah does not guide the disbelieving people.”(Al-Baqarah:264).

The mystics believe that universe cannot be reflected in usual affairs like that the sea cannot reflect an image. A generous person offers to the poor and he is shy that he could not have offered significant amount.

The generous is the person who offers

The poor and he is ashamed of his beneficence (ibid:1667).

Saeb considers beneficence without reminding good morals and invites to secret good deeds. Appreciate your valuable time since the person who appreciates his life he struggles for living. A mystic learns from every event and an ignorant is depressed. A person could be happy in both worlds by avoiding proud. Beneficence without reminding is trait of the great persons.

Of good morals of the greats

Beneficence without reminding is better (ibid:2177).

In Saeb opinion; human carnal soul obeys when the person is indigent, like a dog refuses its owner when it is full. The soul tends to ignorance and the mean conducts are covered. The exalted and great persons offer without reminding the poor just as it rains more on the uncultivated land(ibid:2225).

He believes that good speech leads to happiness and the persons are satisfied that consider God and never fear people. He refers to Mansur who reached to perfection that ignored the world and lost his life. He also reminds us to remember the poor

Remembering the strangers in doing beneficence is pleasing

Though a palm tree offers fruits for its surrounding (ibid:1264).

Also, the poet points to the valuable position of mankind announce that obedience and satisfaction are the ultimate goal of human. When I have promised to obey God like Joseph why I am waiting to offering and beneficence of others, since sun rises after dark night (ibid:1354).

Conclusion

As before said the concepts mentioned in social capital are diverse and different sociologists have studied them from different perspectives and offered different viewpoints. But the main common concepts among these scholars are observing moral principles in the relations of a society. These concepts have been investigated in Saeb divan.

Based on the mentioned issues in this text it can be concluded that all religions particularly Islam considers beneficence. Islam has offered plans regarding beneficence in legal and moral forms and believes that this good conduct provides context for survival of the society and considers it as the main conduct in Islamic society. Concerning to the importance of beneficence in Saeb divan it can be said that he has employed its aspects and concepts like helping to the poor, helping to the orphans, beneficence without reminding and doing good deeds skillfully.

1-The poet believes that the generous people are so exalted that they are not content to see a poor is ashamed of receiving offerings and they are shy that could not to provide more and this kind of beneficence is welcomed in the society.

2- In Saeb opinion the person should be careful about helping the poor in public and he recommends doing beneficence in secret.

The poor is ashamed of offering in public

Who fills the sea with raining cloud does beneficence in secret way (ibid:233)

3-Beneficent should be on time and should not be accompanied by reminding since it has unpleasant consequences.

4-In his opinion, avoiding showoff and remembering the strangers should be considered in beneficence.

Remembering the strangers in doing beneficence is pleasing

Though a palm tree offers fruits for its surrounding (ibid:1264).

5-Saeb believes that demanding aid from the poor leads to need and the person has to be careful about his conducts.

6-Seeking and demanding beneficence from the stingy person is useless, since the stingy people could be generous and they regret about their beneficence soon.

The stingy people regret about doing beneficence

And if they offer something they demand it soon (ibid:1448).

7-In the poet opinion the stingy person is like a cloud without rain.

When the eyelash does not see the tear it is like a thistle

The person who does not do beneficence is like a rainless cloud (ibid:3283).

8-When you decide to do beneficence and good deed do it openly like sky and never be story like sea(ibid:2950).

9-Seab believes that the liberal man that could not bear reminding the beneficence he bears poverty and never accepts others offerings.

Offerings of others seem painful for the liberal man

He never accepts the reminding of offerings (ibid:1981).

10-In the poet opinion, the person should be kind and generous with the people that they have capacity for it like the cloud that rains on the creatures on the earth.

Be generous for those who have its capacity

The cloud rains on the earth generously (ibid:1821).

11-He believes that mean and greedy people could not be guided by beneficence as a dog that does not observe strangers. It is better to avoid these people since it will be fruitless.

Avoid training of mean soul

It is like a mad dog that does not observe goodness (ibid:1744).

12-Saeb suggests that the enemy and rival could not be friend by kindness and beneficence like a wild dog that it cannot be trained by prey.

The rival could not be kind by beneficence

The wild dog could not be trained by giving prey (ibid:1776)

13- You could eliminate evil by beneficence and offering. Know that the wealth an richness is in your hand for a while, so do good deeds and be beneficent since God offers you more than your offerings.

Eliminate evil from your home by beneficence

By good deeds your problems are solved in short time (ibid:1397).

Beneficence is the key of the heaven

If you want heaven do good deeds (ibid:2320)

If beneficence and good deed are manifested as a culture and expand in the society it is obvious that significant part of the problems rooted in poverty and deprivation will be solved.

The human being will be benefited from mentioned components when help others for God sake and prevents hypocrisy and pride, harming others and reminding beneficence.

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