

Ethical and Social Advice in the Illustrated Versions of the Qaboos Nameh

Abstract

Social capital has been proposed as one of the indicators of growth and development of societies. The development of society is achieved by establishing sincere relations, expanding social cohesion and participation, multilateral trust, and increasing the volume of social capital. These moral values affect social activities and lead to the stability of social relations eliciting peace and ultimately the creation of a healthy society. Literary works are an effective factor in identifying the social environment and no speech-creation can be considered separate from the social affairs of its time. The history of Iranian literature indicates the existence of several works in the field of ethics; one of these works is Qaboos Nameh. The issue that can be raised here is the nature of the moral advice of the supreme element in this book. This research has been done by descriptive and analytical method and relying on library resource data. The findings of the research indicate that the supreme element in Qaboos Nameh has dealt with all aspects of individual and social life. The book considers honesty, commitment to the covenant, professionalism and trustworthiness as the factors that create trust in social relations, and in contrast to hypocrisy, lies, betrayal, oppression, ignorance and disclosure of secrets; moreover, it introduces the factors of destroying trust. It also considers the observance of moral principles such as knowledge of God and parents, kindness, tolerance, good character, justice and generosity necessary for all members of society. These meanings and concepts are repeated and visible in the illustrated version of Qaboos Nameh.

Research aims:

1. Recongnizing the moral and social concepts in Qaboos Nameh.
2. Examining the reflection of the moral concepts of Qaboos letter in the illustrated versions of Qaboos Nameh.

Research questions:

1. What moral and social advice did Ansar al-Ma'ali refer to in Qaboos Nameh?
2. What are the moral and social implications in the illustrated versions of the Qaboos Nameh?

Keywords: Qaboos Nameh, social advice, moral values, illustrations

Introduction

Parents can find an important place in the production and reproduction of social capital by shaping the mental structure of their children and striving for their socialization. One of the common methods of raising children in Iran has been to write letters of advice. The kings and nobles conveyed their educational teachings, which had been stored for years of experience and learning, using proverbs and rulings, short words and sweet anecdotes to the audience. Since these books, in their concise and effective parables and allegories, contained something of the general practical wisdom of the people, and for this reason, although their origin often belonged to the culture of the aristocratic classes, through the invisible influence which gradually introduced a special culture, broke the relatively stable and impenetrable class barrier of Sassanid society, and supervised everything from the lives of craftsmen, soldiers and villagers to the lives of priests, teachers, freedmen, and vassals. In this sense, discipline is a type of content but serious and dignified morality. In this field, *Qaboosnameh*, which according to Bahar is a collection of pre-Mongol Islamic civilization, is considered as one of the full-fledged moral and educational works of the author, which was motivated by the guidance and education of his son Gilan Shah and after that the benefit of the masses. Keykavous is a writer and is strongly influenced by the origins and culture of his environment. Here, however, he tries to expand the scope of this origin and culture and therefore wrote a treatise that is more general than a royal advice. What drives him in his writing work is his attention to fully recognizing and expressing everything he does and teaching his child to be honorable in all situations of life. The importance of literary and artistic works from the perspective of social capital is that literature and art have the ability in their institution to reproduce, promote and increase the quality of social capital in the structure of culture and national and social identity of societies and republish it like dynamic media. Those investments pay off, and the value of this issue doubles in the past centuries as soon as literature played a pivotal role in the production and dissemination of values. Therefore, the study and analysis of the works of poets of past ages from the perspective of social capital components, can lead to the discovery and explanation of moral, behavioral, value and social ideas of each era and determine the degree of attention of each writer to the social capital of his time and to explain the creator's attempt to use those ideas and social capital in his works. The present work intends to examine the features of trust and ethics among the components of social capital in *Qaboosnameh*, one of the texts of the well-known name of educational literature.

Regarding the background of the present research, it should be said that an independent work with this title has not been written so far, but articles regarding social capital in Persian literature have been written. An article entitled "Evaluation of the components of social capital in the Iranian city through the lens of ancient texts of Persian literature" by Mohsen Honarvar et al. (2015), has been published in the scientific-research quarterly of the Center for Architecture and Urbanism. In this study, we read that neighborhoods, as the most important manifestation of social networks in the urban life of Iranian society, are the most important determinants of other components of social capital (social relations and interactions, norms of cooperation and trust). Accordingly, unlike Western societies, where interactions between citizens are mainly intergroup, in the city scale and in urban spaces, Iranian interactions are realized within the group and on the scale of neighborhoods. An article entitled "Social Capital in the History of Beyhaqi" by Mohsen Khalili has been published in the journal of the Faculty of Literature and Humanities in Mashhad. The researcher in this article has tried to reconstruct what is the cause and sign of decline from the text of the historical report of "Farzaneh Beyhaq" and to explain the reason and sign of the period of ascent and emergence. The article "Critique of Capital and Anti-Social Capital in the Poetry of Darog and the People of Nima by Nima and the Song of Rain by Badrshakrsiab" by Hamid Reza Mashayekhi and Arsalan Ahmadi (2011) has been presented in the Research Letter of Critique of Arabic Literature. From the point of view of the components of social capital, Daroo's poetry has become more anti-social capital than the poem of Baran's anthem. The interrelationship of the people of the society with each other and dealing with other components of social

capital is manifested differently in the poetry of both poets. In this way, Nima portrays the relationship between the people of society and even the relationship between countries as weak and unfounded, discriminatory and class distance, injustice and poverty and deprivation are more visible than Badrashkar's poetry. In a Thesis entitled: "A Study of the Components of Social Capital in the Poems of Nasser Khosrow and the History of Beyhaqi" by Arsalan Ahmadi Anarmarzi, University of Mazandaran (2011). In this dissertation, the components of social capital are studied and analyzed: trust, participation and ethics in two different works, namely Tarikh-e Beyhaqi (with literary prose with historical content) and Nasser Khosrow's poems in the form of order. The author believes that study and research in the field of order (Naser Khosrow's poems) is more in the field of mental (cognitive) social capital, while research in the field of prose (history of Beyhaqi) is more in the field of Structural (objective and real) takes place. In another thesis: "A Study of the Components of Social Capital in Bahmaniari Storytelling", by Leila Rokabdar, Mazandaran University (2011). In this research, the components of social capital have been studied in Bahmaniari's story book. These components include: trust, participation, commitment, social harmony, norms of reciprocity, and tolerance, which is linked to social capital in the storytelling space. The author has studied the six thousand proverbs of the story and has come to the conclusion that in these proverbs the component of belief with the index of trust in friends has the highest frequency and social harmony has the lowest frequency and the components of participation, tolerance, norms of reciprocity and social commitment are next in line, respectively. Also, the studies conducted on the researches related to Qaboosnameh indicate that no work has been written on the analysis of the components of social capital with the focus on this book. The present study entitled "Social capital in Qaboosnameh based on the two components of trust and moral values" can be considered a new step in this field.

In this research, by using the method of "content analysis", an attempt has been made to analyze and evaluate trust and moral values as one of the components of social capital in Qaboosnameh. The structure of this research is such that first the theoretical foundations of the research are expressed and the concept of social capital and its components (trust and moral values) are explained. Then we will extract and present the examples of these two components in the work and finally we will interpret and analyze them and present the results.

Conclusion

Literary works such as the Qaboosnameh written by the supreme element Kikavous ibn Vashmgir, play a significant role in the production and dissemination of values and can be used as a tool in the reproduction, promotion and upsurge of social quality in the structure of cultural and national identity. And socially benefited. The supreme element, who has tasted the difficulties of the times and gained valuable experiences, in the guise of an ethics instructor and with the insight and sharpness of a psychologist, analyzes the moral moments and etiquettes and behaves properly in dealing with the general public. In this study, two components of social capital, namely trust and moral values, have been studied. Trust is one of the social elements and phenomena that plays a vital role in the relationships and interactions of human beings. To build a cohesive and lasting relationship, one must be able to create an atmosphere of trust in which the fear of rejection is reduced and the hope of acceptance, support and approval is enhanced. The supreme element mentions honesty, faithfulness to the covenant, professionalism and adequacy, trustworthiness and friendship as the factors that build trust. He considers one of the three pillars of chivalry to be truthful and believes that one should sacrifice one's life in the way of honesty and responding to the trust of others, even if they are enemies. He makes no exceptions for honesty and considers it necessary to observe the truth of words and deeds in any situation. Throughout the book, the author of Qaboosnameh denounces hypocrisy and lies, which are contrary to truth and righteousness, and considers breach of contract to be a cause of hatred and disgust. In his view, the signature and name of the king and his minister

is a final and irrevocable document, and its annulment is a sign of lies and a cause of distrust. It also considers oppression, ignorance, poverty and deprivation as signs of inadequacy and distrust. On the contrary, he states that the use of various sciences and wisdom increases the reliability. Proof of readiness and constant presence to serve also increases the king's confidence in his subordinates and servants. One of the conditions that the superior element enumerates for trusting others in transactions is being skilled and experienced and mature. He cites revealing secrets, lies, betrayals and blaming others as factors that destroy trust. The supreme element considers trustworthiness and credibility as the cause of wealth. In his view, the worst and most distressing feeling in a friendly relationship is the abuse of one's trust and betrayal by others, which is one of the most reprehensible vices and destroys the foundations of trust. The author of Qaboosnameh also states the criteria for making friends, trusting others and establishing friendly relations with them. One of the ways to build trust is to accompany and empathize and do good to each other. According to the Supreme Element, moral vices such as: greed, irrationality, lack of art, resentment, as well as friendship with the enemy of friends, as well as those who bind friendship without guilt and sin, cause mistrust. In addition to observing the conditions and foundations of trust, he also considers determination, foresight and distrust of the enemy necessary. For example, in the case of custody, the order is made in the presence of just witnesses; Or in his remarks about the relationship between the minister and the king, although he exhorts both to maintain truth and honesty towards each other, he warns them against complete trust.

The existence of basic morals, values and beliefs in a society causes the progress and development of that society and the promotion of great social capitals. The author considers the observance of moral principles and values such as respect for the rights of God, kindness to parents, kindness and charity, tolerance and avoidance of persecution necessary. For him, obedience, gratitude, and thankfulness to God and His messengers is the same as sincere confession of servitude. Disobedience and ingratitude are due to human arrogance and selfishness, and such a person not only causes his own destruction, but also should not expect his subordinates to be obedient to him during his lifetime. The Supreme Being also advises respect for the rights of parents and kindness to them. According to him, kindness and goodness to people cause closeness to God, the revelation of infinite divine mercy, prevent the descent of calamity and lead to the elimination of hardships and problems, unity and harmony with each other. He considers the control of anger and rage, patience and forbearance, good manners and abandonment of quarrels and quarrels as methods of tolerance and less harassment. An examination of the illustrations of the illustrated Qaboos also shows these ethical themes.

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