



Persian: The Strong Supporter of Human Rights, Humanity & Universal Brotherhood

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Abstract:

Human rights have evolved the year in different parts of the world with the growing interaction between civilization & people, such rights as peoples' rights have found acceptance all over the world. The rights that are gained by virtue of being born all called human rights. These human rights are guaranteed by law thus, individuals & communities are protected from acts of violation of human dignity & fundamental freedom since 1945, a series of human rights agreements & similar instruments have been presently for assigning a legal status to human rights.

Persian had created a composite culture-based society in India number of Iranian poets' scholars came to India and Iran over the centuries has covered every aspect of life from culture, poetry & thought to trade, commerce, town planning, tourism & other crucial avenues. Many of these are still unexplored. Humanistic vision & concept of brotherhood through Persian language & literature needs to restudied, reanalyzed & incorporated in life's onward caravan towards peace, good will, tolerance & mutual love & understanding in today's world of intolerance, opportunism, terrorism, injustice & human exploitation on geo-political or religious grounds whether in the west or East. If we will not understand & follow these ideal concepts of humanism & universal brotherhood the world will definitely wreck & ruin very soon.

1. Introduction

Human Rights have evolved round the year in different parts of the world with the growing interaction between civilization & people, such rights as people's rights have found acceptance all over the world. The rights that are gained by virtue of being born are called human rights. All individuals have the rights & freedom to enjoy it, irrespective of one's caste, creed, race, religion, sex, national or social origin, ownership, birth or any such factor.

These human rights are guaranteed by law thus, individuals & communities are protected from acts of violation of human dignity & fundamental freedom since 1945, instruments have been present for assigning a legal status to human rights and its gaining Universal approval. Some important milestones in evolution of human rights are as follows:

- 1215 Magna carta in English (Charter of Rights)
- 1628 Petition of Rights
- 1689 Bill of Rights
- 1789 Declaration of Human & Civil rights in the French Revolution.
- 1790 Character of Rights in America.
- 1648 West Falia Agreement of Freedom of Religion.
- 1815 Vienna Conference, International Condemnation of slavery.
- 1862 Washington Agreement to abolish slavery.
- 1867 Brussels Conference against slavery.
- 1890 Brussels Conference against slavery.
- 1885 Berlin Conference against slavery.

- 1856 Paris declaration against War.
- 1864 First Anti-War Geneva Conference.
- 1906 Second Anti-War Geneva Conference.
- 1899 First Anti-War Hague Conference.
- 1907 Second Anti War Hague Conference.
- 1864 Establishment of International Red Cross.
- 1926 International Geneva Convention for total abolition of slavery.
- 1945 Establishment of United Nations Organisation.
- 1948 Universal declaration of Human Rights.

Persian language & literature always been a strong supporter of promoting human rights, humanity & Universal brotherhood. One of its great scholars such as Saadi Shirazis couplet which is written on the main gate of U.No. building is as follows:

He Says: Bani Aadm azaie yak deegarend –

Means: Sons of Adam are links of each other.

Kay dar afreenish ze Yak goharand

Having been created of one essence.

Chu uzve bedard awarad roozgar

When the calamity of the time affects one limb.

Digar uzvha ra na manad qarar

The other links cannot remain at rest.

Tu kuz mehnate deegaran beghami

If you are Unaware of others grief & pain.

Na shayad kay namat nehand aadmi

Then it is not suitable to be called a human being.

The similar approach was adopted by another great sufi Persian poet, Jalaludin Rumi says:

Come, Come

Wherever you are,

Wanderer, Worshiper,

Lover of leaving.

(it doesn't matter).

Ours is not a Caravan of despair,

Come,

Come even if you have

Broken your vows

A thousand times

Come,

Come yet, again,

Come,

The love-oriented world is drastically different from all other worlds based on various ideologies.

Rumi Says:

Millatay Ishq az hama deenha judast

Ashiqan ra mazhabo millat khudast

Means the religion of love is different from all religions. The religion of the lover's is God.

2. Humanity & Universal Brotherhood

Submission, the state of being a subject of God in its broadest sense, is the celestial title of being in harmony with existence & things, of being well adjusted to the world & all that is in it, of making one's way through the mysterious hall ways of the universe without getting lost, (in short of protecting the

balance of one's inner harmony with existence. The righteous person should put up his standard at the point where the fundamental principles of existence & the orders for rules of conduct meet; without providing such a balance it would be impossible to continue on the way, respecting & protecting human values.

Again, he says:

"Single breath of man is worth that of a life; A hair that falls down from him (or her) is worth that of a mine."

Rumi (Rubais, 76)

Love, Understanding & Tolerance

In the vocabulary of humanity, love is life; we feel & sense each other with love. God Almighty has not created a stronger relation than love, this chain that binds humans to another. Infact the Earth is nothing but a ruin without love to keep fresh & a live. A great poet of Shiraz, Hafiz Shirazi says:

Hargiz na meerad aan kay dilash zindeh shud bay ishq

Sabt ast bar jareedaey aalam dawamay ma

Means that person will never dies who adopts Love, his name become immortal. As well as Allama Iqbal gives preference to "Ishq" instead of "Aqal"

He says:

Mun bandaey aazadam Ishq ast imamay man

Ishq ast imamay man aqal ast ghulamay man

Means, I am a free man & my leader is love & my mind is a slave of love. We must try to return good for evil, & disregard discourteous treatment. An individual's character is reflected in his or her behaviour. Choose tolerance, and be magnanimous toward the ill-mannered.

Saadi says:

Aay Kareemi Ke az khazana-i ghaib gibr o tarsa wazeefay khurdari

Doostan ra Kuja kuni mehroom tu kay ba dushmanan nazar dari.

The Urdu version of it is as follows:

dar guzar kur kay nahi tere tahammul se baeed

besamar per pay paththar kahan barsate hain

3. Reconciliation & Coexistence

At least, respect for everyone; accepting everybody with their positions & living together in peaceful coexistence, believe in embracing all races & all beliefs, a road bringing everyone together in brotherhood.

Dialogue among civilizations & cultures should be based on mutual respect among all peoples belonging to these cultures & civilizations, & should protect the principles of justice & equity. It should also contribute to giving impetus to the efforts exerted by the international community with a view to reinforcing tolerance & establishing peace & security as well as cultural & civilizational coexistence among human beings.

4. Unity & Multi Cultural Diversity

Multicultural societies can be a learning ground for inter civilizationa, interfaith & intercultural dialogue. Establishing diversity within common boundaries.

Allama Iqbal says:

Bardar az gardoon maqamay aadam ast

Asal tehzeeb ethairamay aadam ast

Means the status of man is higher than Heavens, the essence of civilization is the respect of man. Another great poet of Persian Amir Khursrau teaches religious tolerance in the following verse, which is so commonly known"

Khusrau agar wasal khwahi sulch kun ba khaso aam

Ba musalman allah ba musalman Ram Ram

5. Peace & Justice

Recognizing that peace is not only the absence of conflict, but requires a positive, dynamic participating process where dialogue is encouraged & conflicts are solved in a spirit of mutual understanding & cooperation. One should avoid going to extremes in one's thinking & actions. Going to extreme is a lethal poison. As clothing or a life being lived in a miserable house with a few broken old things, so too it's wrong to see sophistication, civilization & prosperity in the modern style of expensive clothes & other luxuries.

6. Conflict-Resolution

Briding the gaps with a dialogue of ethics-based literature either persian or any other language. Recognizing also the end of the cold war has widened possibilities for strengthening a culture of peace. Expressing deep concern about the persistence & proliferation of violence & conflict in various parts of the world. Proactive studies & activities on the causes of wars & violent conflicts, develop tools for early recognition of tensions, & formulate conflict mitigation & peace-building strategies.

7. Conclusion

Humanistic Vision & concept of brotherhood persian language & literature needs to be restudied, reanalyzed & incorporated in life's onward caravan towards peace, goodwill, tolerance & mutual love & understanding in today's world of intolerance, opportunism, terrorism, injustice & human exploitation on geo-political or religious grounds whether in the west or East.

If we will not understand & follow these ideal concepts of humanism & universal brotherhood presented by Persian literature in such a beautiful way the world will definitely wreck & ruin before the day of doom. Only the solution is in my opinion is:

Ibadat bey juz khidmatay khalq neest

ze tasbeeho sajjadao dulq neest.

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