

## Human Rights Concepts in Shahriyar Works

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### ABSTRACT

This research aimed to investigate human rights concepts in Shahriyar works. The research was conducted as library- documentary method and it was tried to study human rights definitions offered by the legislators and its manifestation in Universal declaration of human rights and also Shahriyar works. Unfortunately, there is no research on human rights in Shahriyar works. This article tries to study human rights in his works and it was hypothesized that four fundamental human rights principles, right to life, human nature dignity, equality and elimination of discrimination and liberty have been paid attention by Shahriyar.

**KEY WORDS:** human rights, Shahriyar, dignity, liberty, oppression

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### INTRODUCTION

In human social life history, the oppressors have tried to weaken human rights in different forms and uncivilized people were oppressed by developed nations and they forced out these people and captured them as their slaves (Mesbah Yazdi, 2009:163). One of the ultimate goals mentioned in all divine books is to express human dignity and founding of human relations based on justice. We have already sent our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And we sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might. (Al- Hadid:25). Unfortunately, religions have been misused by some groups and these groups have tried to prevent unity of people by fighting and destruction of their security by inhumanly interpretations and using ignorance of the religious men.

Shahriyar refers to misusing of religion and demands to rescue people (Shariyar Turkish divan, 1995:172).

By advent of modernity and production of mass destruction weapons, human beings have been threatened and First and Second World Wars were alert for mankind destruction, although, some scholars, philosophers and legislators concerned on human life and his security but after the Second World War, they considered observing human life and his security as their main challenges. In addition to religion, race, nationality, gender, social status and wealth, man has rights that cannot be transferred and all people are obliged to observe these rights (Ebadi, 2004:17). Although, there was no consensus on manifestation of human rights but the effort of some activists and following of United Nations human rights universal declaration was approved in 1948 by United Nations. Since then most of the conferences, international documents and significant part of scientific discussions are based on this declaration and naturally, Iranian social scholars have discussed on human rights from intellectual and social and political perspectives.

Shahriyar has considered dignity, security and humanity concepts in his works since Reza Shah Period in 1921 and his activity was continued in 1925 as participation in associations without belonging to particular party to fight against dictatorship (Articles on Shahriyar, 1998:207). When we consider that dictatorship is the main preacher of the human rights, the dignity of Shahriyar is uncovered. Not only he has composed poems on heavenly and earthly love following the classic tradition but also he has employed social concepts, personal consideration, friendship, family relations, patriotism, humanism, peace in his poems (Alizadeh, 1995:92). The poet of culture tries to offer rightful artistic works. The secret of Shahriyar success lies in establishing relationship with his addressees, recognition and awareness of society realities and even events happened in the world. The people are unaware while the government is partner of thief (Sherdoust: 146).

It should be pointed that "The Iranians know what they do not want but as a members of a society they do not know what they want and in addition it can be said that they are unfamiliar with methods to achieve consensus" (Sariolgalam, 2010:15).

In most of his works, Shahriyar points to sufferings of people and what do they dislike but he never offers a solution explicitly and always suggests kindness and patience and in his opinion, only by patience it could prevent oppression: Heydarbaba there is no way

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Except being patient to destruct oppressor (Kavianpour,1996:374).

Also, in paragraph 111 of Heydarbaba, after complaining about those oppressed people announces them that his purpose is not policy but his style is being kind and kindness and his speeches are will of God.

My quest is kindness

My speech is will of God

Kindness is message of my commission

Though, my intend is not policy (Shahriyar,1995:57).

In some pomes particularly in some part of Heydarbaba he refers to his belief in kindness and patience but invites people to protest on oppression.

Heydarbab, where are your heroes

To fight with tyrants and oppressors

To kill wolves to live cattle in peace (Shahriyar,1995:48).

In above poems he employs epic and attacks on oppressors and demands Heydarbaba to raise heroes and chevaliers to fight with tyrants and kill wolves to cattle live in peace and security(Kavianpour,1996:273).

By survey on Shahriyar works and studying human rights international documents particularly universal declaration of human rights it was found that human rights and its broad aspects have not been considered by Shahriyar, but it is certain that in his works four fundamental principles of human rights, right to life, human dignity, equality and elimination of discrimination and liberty have been addressed that it can be heard liberty in his messages.

### **1-Human dignity and elimination of discrimination**

According to article 28 of Universal Declaration of Human Rights, everybody has right to live in civil and international order that all human rights and liberty are observed(Movahed,2003:170). Accordingly, after get familiarity with discovery of Albert Einstein that imbalanced human calmness and peace he decided to send a message to Einstein and demands him to prevent human rights weakening and help mankind and unify all people in any religion and race and nationality(Khierandish,1998:124-129).

Article 28 of Universal Declaration of Human Rights: Everyone,withoutanydistinction as to race, color, sex, language, religion, political or non politicalopinion, national or social origin, property, birth orotherstatus shallenjoy all the rights andfreedomset forth inthisdeclaration (Movahed,2003:118).

Shahriyar announces Einstein these items in the form of poetry and demands him to consider all people in any race and religion and nationality and uses his knowledge for healing people pains employ your knowledge to remedy of mankind pain without any discrimination in religion, race and nationality (Shahriyar,2012:860).

Then he invites him to observing human dignity and greatness (ibid).Finally, he demands him to consider human beings with any religions and solve mankind problems by kindness.

Se all people, Jewish, Christian and Muslim beside each other

Solve the problems with love and kindness (ibid)

### **2-Observing the condemned rights and prisoners dignity**

International Covenant onCivil and Political Rights,Article 10: allthose whohave beendeprived of their libertyshallbe treatedwithhumanity andrespect forthe inherent dignity ofthe human person(Declaration ofHuman Rights, 1993:28).History has shown frequently that the kings kill thousands people for revenge. It can be referred to Imam Ali who was killed in an assassination attempt but he advised his son never behave with his killer and observe his rights. Shahriyar refers to his advice eloquently (Sabokdel,2012:35).

There is nobody except Ali

Asks his son to act moderately with his killer and captive(Shahriyar,2012:69).

In this couplet he visualizes human rights in special conditions (guilty) and refers to dignity of Imam Ali.

### **3-Freedom of human being**

Article 19 of the Universal Declaration of Human Rights: Everyone has the right to freedom of opinion and expression (Movahed:2003:152). Freedom is one of the foundations of fundamental human rights and this declaration expresses directly or indirectly the right to liberty and human dignity, and Article 3 of the Declaration explicitly states: Everyone has the right to life, liberty and security of person is entitled (Ibid: 120).

Maybe there is no annoying torture than deprivation of freedom and for this reason human being has tried to release himself from confinements and has fought for live freely and although he was unsuccessful in most of the cases but he never withdrew his liberty:

We tried to abolish the dictator ruler to live our people freely (Shahriyar:1995:132).

The poet expands the scope of freedom and in addition to releasing dictatorship and oppression he complains about discrimination that the Turks could not read and write with their mother tongue.

According to Article 7 of the Universal Declaration of Human Rights all people are equal and entitled before law without any discrimination. All people have right against any discrimination in violation of this Declaration and against any provocation to such discrimination are entitled to equal protection of the law (Movahed, 2003:128). Article 27 of the International Covenant Civil and Political Rights states: in countries that racial, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with the other members of the group, to enjoy their own culture and their religion, devout the act or to speak their language (Declaration of Human Rights, 1993:33). Shahriyar complains about discrimination of language in this verse:

The Turkish language is banished

There is no official handwriting

Shahriyar has been banished to speak his language (Shahriyar,1995:132).

Or, my darling our problem is Tabriz and Tehran

Or, maybe the problem is Turkish language in Iran (Ganjoor site, 2007: Shahriyar Turkish divan).

In History humans have fought for liberty and this attitude is manifested in artistic works and poetry. By this approach, it can be found that in history and even in modern world the governments sentence deadly punishments in prisons. Humans have tried to defend human rights and organize prisoners' conditions; however imprisonment is one of the heavy punishments. In all documents especially declaration of human rights liberty and its different aspects are emphasized.

#### **4 - The right of freedom of expression**

In accordance with Article 19 of the Universal Declaration of Human Rights: Everyone has the right to freedom of opinion and expression.

(Movahed,2003:152).

In some of his poems, Shahriyar not only expresses his belief in freedom of expression but also considers dialogue with each other as human beings duty, in these poems he refers to throbbing and suppressing atmosphere in the society and likens it a prison that he seeks a hole to escape:

We live in trouble but it is not important

We have right to express our opinions

If we have no right to live

We have right to find a hole to escape(Shahriyar,1995:132).

#### **5-Freedom of movement**

One of the aspects of freedom is human movement. Transportation within the city, transportation within the country, traveling other countries is included in this regard. Perhaps, given the importance of the freedom that a travel is banned in some countries and travel to some countries has penalties for offenders. After exclusion of the right of free movement restrictions it is seen as a punishment for man. Therefore that Article 13 of the Universal Declaration states that: Everyone has the right to freedom of movement within the borders of each country and everyone has the right to leave any country, including his own country as well as the right to return to his country (Movahed,2003:140).

Given this freedom, and according to restrictions imposed in Iran, the poet visualizes it in his poems(Shahriyar:1995:78).

#### **6-Justice and equity**

One of the problems that most communities are suffering from is distance among social classes and some people who work hard receive little pay. In Article 23 of Universal declaration of human rights it is stated: Everybody who works has right to receive just payment in order to meet his and his family needs according to his status and in case of necessity get aid from social support association(Movahed,2003:160).

Shahriyar points to justice and equality in Heydarbaba poem:

Everything is expensive except

The labor of peasant is cheap

The children of the peasant work in the roads

In hope for meeting his daily needs (Shahriyar,1995:54).

He adds that the villagers though work hard and meet significant part of the society needs but they live in poverty (ibid:55).

The villagers experience poverty, hunger and death every day. The poet refers to the painful truth of the society and criticizes exploitation in the rural areas and visualizes the painful image of the village and villagers life(Kavianpour, 1996:273).

### **7-Right to live**

Article 3 of the Universal Declaration of Human Rights states that everyone has the right to live that liberty and security of person is entitled (Movahed, 2003:120).

In Article 6 of the International Covenant on Human Rights, the right to life is defined inherent for human being; this right shall be protected by law. No individual cannot be arbitrary (without permission) be deprived of life (Declaration of Human Rights, 1993:26).

As previously mentioned, Shahriyar frequently refersto right to freedom and dignity of human life, regarding to life of Iranian great poet Firdausi he writes:

This great man of Iran

Who was respected in Iran?

He had nothing in the life

Thus he had no right to live

Iran gave his reward in this way

That he ran to Bagdad without any ride(Shahriyar,2012:670).

Throughout the history of mankind, those who have announced were oppressed by the dictators and the right to live was taken away from them, or at least was forced to leave their homes and land.

### **8 -The right of having relative welfare**

of other issues raised in the Universal Declaration of Human Rights is the welfare of the people that article 25 of the Declaration states: Everyone has the right to live healthy and in welfare including food, clothing, housing, medical care and necessary social services, and the right to security in the event of unemployment, sickness,disability, widowhood, old age or other causes beyond the control by the person (Movahed,2003:164). Also, article 22 states that everyone has social and cultural rights and he can achieve social, economic and cultural rights by national and international participation according to his national resources that are necessary for his dignity and liberty (ibid:158).

Shahriyar speaks by language of the oppressed and painful people that they could not effort their lives:

O Shahriyar, a companionate man cannot be found among these people

There is no one to help us

There is no one to solve our problems

Come and help me and preserve my life (Shahriyar,2012:665).

## **CONCLUSION**

1-Survey on Shahriyar works depicts that he has considered four fundamental principles of human rights, right to live, humandignity, equality and elimination of discrimination and freedom. But study on his works and human rights international documents showed that he has not considered human rights dimensions and manifestations.

2-It is concluded that he engaged in dignity and humanity of mankind from his youth and he has written on social life aspects and considered altruism in addition to divine aspects and showed his skill in these subjects.

3- By research on his works it can be concluded that he was familiar with people pain and sufferings and reflected them in his poems but never pointed to what people should seek in their lives.

4 -Shahriyar was aware of the realities of his society and even world and hisprotesting poems are unparalleled in this field.

5-It can be observed that in some poems he complains about social conditions, but never specifies an obvious orientation based on an integrated social and political thought and never offers reasons but after a while he expands social concepts and introduces cases.

6-By survey on Shahriyar works it can be concluded that he is messenger of kindness and patience and sometimes invites people to adjudication and protests to oppression.

7-Finally, we find that he has considered freedom, human dignity and right to live more than other components in his poems.

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