Chapter One

Introduction

When a business can be managed without my interference,
It is not proper for me to speak on the subject;
But if I see a blind man in the way of a well,
If I keep silence, it is crime.
--Sa’di Shirazi
Translated by Francis Gladwin

While the term “human rights” stands alien to the current politicians of Iran who claim the declaration of human rights to be a European concept to dominate their power on the rest of the world, it is interesting to know that Persia is the land of the first human rights charter developed by Cyrus the Great 2,500 years ago. “Ancient Iran had filled many glorious chapters in the history of the East and its culture had made a name that will endure forever. The mighty empires of Iran covered vast territory of the earth and included nearly all civilized nations” (Jaffery 2). Iran was one of the eighteen members of the commission in the United Nations to prepare and produce an international bill for human rights called later the Universal Declaration of Human Right drafted in 1948. Persia is known for its ancient history for the rise of the Persian Empire has been regarded as one of the most magnificent events in the history of the ancient world:

In little more than a generation, beginning somewhere around 560 BC, an obscure tribal family of Asiatic origin became the creators of the first great universal empire of recorded history, one which incorporated vaster lands, more peoples and
diverse cultures than its predecessors of Babylon, Egypt and Assyria. What had been, for 3,000 years, a gateway and land of transit where armies, merchandise and ideas had entered the Middle East, became the epicenter of the first Commonwealth of Nations in which the king was the symbol of its unity as well as the source of its power. (Dicks 9-10)

Persia is the land of the world’s First Charter of Human Rights by Cyrus the Great. Cyrus conquered the city of Babylon; he freed the captives and banned slavery. Cyrus is the first Emperor in the world who established equality and freedom of religion for everyone:

It was not only Persians in the ethnic sense who, lived in Persis. Other peoples such as; Ionians, Lycians, Egyptians and Babylonians, also worked there, on temporary or permanent basis. If they contributed to the building of Perspolis, if they worked in the royal workshops and treasuries of Persis, as well as in farming, it was not as enslaved war prisoners, but as manpower recruited and paid by the state. (Wiesehofer 38)

While freedom of religion and racial equality were established in Iran during Ancient times by the King, modern Iranians directly and indirectly are forced to follow only the Islamic Laws by the Mullahs. “Cyrus success in creating and maintaining the empire was the result of an intelligent blending of diplomatic and military skills, and his rule was tempered with wisdom and tact” (Dicks 32). Iran has a long magnificent history for it is the land of the Great Darius and the Just king Anushiravan. King Anushiravan is known for his humanistic manners in governing Persia. Sa’di Shirazi remembers him in Bustan and says: “I have heard that, at the time of the agony of the soul (the last breath), King Anushiravan (the Just) thus spoke to Hurmuz (his son), saying: Be observant of the heart of the poor, but not in the desire of thy own ease. A person rests not within thy territory, when thou dost seek thy own ease, and no more” (Bustan 16). Persia is the land of excellent love poetry of Leila and Majnoon, Khosro and Shirin, Bijan and Manijheh and great poetry from Firdausi, Hafez Shirazi, Sa’di Shirazi, Mulana Jalaluddin Rumi, Nezami Ganjavi, Omar Khayyam, Sohrab Sepehri, Freidoun Moshiri, Forough Farokhzad, Sadegh Hedayat. “The literature of the Ancient Iranian people occupies a very important chapter in the history of the human mind. It is full of very deep and vital meaning. The true foundations of Iranian literature and culture centered round the sublime personality of Zarathustra” (Jaffery 4). Persian poetry is greatly appreciated by the politicians even beyond the domains of Iran. As Ban-Ki-Moon the United Nations secretary said: “At the entrance of the United Nations there is a magnificent carpet that adorns the wall of the United Nations, with the wonderful words from Sa’di” (Ban-Ki-Moon,
Statement). Persian poetry is universal and canvasses all human beings for its concepts can help to advocate and promote unity in the world, bringing peace in personal and social life, in national and international relations.

Persian poetry has a history of more than 1,100 years. Persian poetry, which is a vast treasure of ethical concepts, entails numerous concepts of human rights itself. The pride of the Persians is justified when the same poetry is referred to in thousands of seminars, books, articles and meetings all across the global academic domain. Human rights are nothing but kindness, sympathy, equality, understanding, tolerance and caring for one another beyond one’s own kind. But the modern politicians of Iran stand steadfast against the Universal Declaration of Human Rights and against the human rights defenders. As Hafiz Shirazi says:

I see no friends around, whatever happened to every friend?
I see no-one I love, when did come to an end?
This was the home of the kings, and the land of the kind-hearted
When did kindness end, and since when kings pretend?
Thousands of flowers are in full bloom, yet not a song
What happened to nightingales? Where did those thousands descend?

(Hafez, “Ghazal” 169)

The answer can be derived out of the greatest book in Persian poetry *Shahnama* (The book of the Kings) written by Abulghasem Firdausi:

Zahhak (Islam) sat on the throne a thousand years Obeyed by all the world.
Through the long time the customs of the wise were out of vogue,
The lusts of madmen flourished everywhere,
All virtue was despised, black art esteemed,
Right lost to sight, disaster manifest;
While divs accomplished their fell purposes
And no man spoke of good unless by stealth. (*Shahnama* 145)

Warner, the translator of *Shahnama* from Persian to English explains that Zahhak is essentially Semitic and his reign of a thousand years may be taken as typifying that race in their relations to Iranians from the earliest traditions of Assyrian oppression to the political over lordship of the Khalifas of Baghdad in the poet’s own days. Political Islam is still the main criterion in the Islamic Republic of Iran which blocks the way to set up human rights according to The Universal Declaration of Human Rights.
Islam was introduced to the world by Prophet Mohammed. Mullahs, clergymen, and Muslims claim that Quran is the direct words of god and Islam is the most perfect and the last collection of god’s orders to human beings which must be followed by everyone. “Fight with them until there is no fitna and (until) worship is for Allah” (Quran 2:193). Since in Muslim society there is absolutely no freedom of speech setting up the rest of the Articles mentioned in The Universal Declaration of Human Rights such as; equality, freedom of thought, freedom of religion, the right of liberty, security of person, equality before the law, right to privacy, equality between men and women, the right of marriage, the right of education, seems impossible. Lack of freedom of speech caused human society to accept and to believe that their idea is the only and the correct idea in the world. Claud Field explains that the ideas of Mohammad were affected by Zoroastrian ideas:

He did not know that he had borrowed many Zoroastrian ideas. He believed that their source was Jewish, and was unaware that the Quran was, so to speak, a second edition of the Zend-Avesta. When the Persian Zoroastrian first studied the Quran he found many of his beliefs already there in a thin disguise Ahura-Mazda and Ahriman under the names of Allah and Iblis, the creation in six period of time, the angels and the demons, the innocence of the first pair, the forbidden fruit, the resurrection of the body, heaven, the bridge between heaven and hell, over which the souls of the righteous pass, while the wicked fall from it. (Field 13)

From the time that Islam emerged, freedom of speech was strictly banned in the name of blasphemy. Many Iranians were and are executed only because they change their religion from Islam. Today, it is not only Iran which faces behaviors of inhumanity from political Islam but more violent and inhuman acts are visible and endured all around the world. It is an impossibility to find a country which respects and protects human rights and sustains human dignity in all aspects. It is due time that nations develop and deliver humanity in the society by themselves and by sharing the beauty of diversity of cultures all around the globe to bring kindness and peace to the universe. For this, everyone must initiate from him or her own self: “Thou art fellow-lodger with the enemy, lust, why art thou a stranger in the art of conflict? Chastise thyself, with a stick, boy-like, beat not men’s brains with the heavy mace. The body is a city full of good and bad, thou art Sultan and wisdom is the Prime-Minister” (Bustan 176). According to the Universal Declaration of Human Rights: “Education must promote understanding, tolerance and friendship among all nations” (Article 26). Persian poetry, one of the richest treasuries in humanitarian subjects, has its ethics and humanitarian stories touch
one’s heart beyond cultures and its implicit character makes people think, behave and act in a more humanitarian way. “Persian poets, run a strong tendency towards universalism. The images presented have often a timeless and abstract character and testify to eternal values” (Dalal 55). In this thesis the humanitarian stories of Bustan and Gulistan of Sa’di Shirazi, which can be one of the best educational books for teaching and preaching human rights, will be discussed at length with an intent to explore the vast range of the poet in domains of human nature.

**Importance of Research**

The Universal Declaration of Human Rights was adopted by the United Nations, General Assembly on December 1948. But the promise of the basic rights such as equality, freedom of speech, freedom of religion, freedom of thought, social security and many other rights remained unfulfilled around the world. Daily reports of terrors, violations, hungers, refugees, child abuse prove that many governments have failed to set up the basic human rights for citizens.

It is time that individuals from all cultures without considering religion, nationality, colour, race and gender try to develop humanity, tolerance and understanding between one another. Only reading and knowing the Articles of human rights is not enough to develop human rights in human societies. Each one of the mentioned Articles in the Universal Declaration of Human Rights needs to be explained and developed by ethical stories for different age groups. Literature has a unique capacity to touch hearts and minds and engage readers in a way that is distinctly different from political or academic texts. This research is based on the humanitarian stories from Sa’di’s Bustan and Gulistan which can be considered as one of the best sources to teach human rights.

**Purpose of Research**

1- To analyze Bustan and Gulistan in relation to the theories of human rights and humanitarianism.

2- Critique the current situation of human rights.

3- Produce a textual material to teach human rights with the humanitarian stories of Bustan and Gulistan.

4- To help the promotion of the Universal Declaration of Human Rights.

5- To familiarize people with two of the most humanitarian texts of Iran.
Literature Review

Recently a movement by the writers of South Asia and the West ignited an investigation as to how such storytelling can accomplish hope in the wake of mass violence and examine the various responsibilities that these stories create in a global world. No work on such a note has been taken up with relevance to Sa’di’s writings. The poems and writing of Sa’di Shirazi have been researched mostly in Iran from different approaches but the work of the scholar analyzing his work from a human rights perspective, particularly the Universal Declaration of Human Rights, is not only unique but also the first of its kind.

Research Methodology

Close reading and critical analysis of the texts, Bustan and Gulistan, with reference to the Universal Declaration of Human Rights.

Research Questions

How do Sa’di’s Bustan and Gulistan help create and critique modern concepts of human rights and humanitarianism? In addition, the research will also decipher how, according to Sa’di, we ought to conduct ourselves in the context of criminals, the role of the states in justice, peace, etc.

Sa’di Shirazi

The words of Sa’di are precept and counsel;
If thou becomes work-performing, they are of use to thee.

--Sa’di Shirazi
Translated by Wilberforce Clarke

Sa’di was born at Shiraz in or around 1200 and died in Shiraz itself in or around 1292 of old age. His father, named Abdullah, was attached to the royal family of the Atabeg Sultan, Sad-Ben-Zangi, the ruler of the province of Fars (1195-1226).“His father because of the intense love he had for his son and with a view to educate and train him personally, never allowed Sa’di to leave him” (Dalal 131).

It has been said that the poet Muslehuddin Shirazi selected his pen name “Sa’di” from Abu-Bakr Ebn-Sa’d: “My disposition had no desire for this kind (of composition). It had no
wish for the praising of kings. But, I threaded the pearls (of poetry) in the name of a certain one; perhaps, the holy men may unfold, that Sa’di, who snatched the ball of eloquence, was, (lived) in the days of Abu-Bakr, the son of Sa’d” (Bustan). Sa’di Shirazi lost his parents at a comparatively early age. “For me, is acquaintance with the sorrows of orphans, for, in childhood, my father departed (in death), from my head” (Bustan 70-71). The tragic experience helped Sa’di to create one of the most touching poems in Bustan:

Cast protection over the head of the one father-dead;
Scatter his dust (of affliction), and pluck out his thorn.
Knowst thou not, how very dejected his state was?
May a rootless tree be ever green?
When thou seest an orphan, head lowered in front (from grief),
Give not a kiss to the face of thy own son.
If the orphan weeps, who buys for his consolation?
And, if he becomes angry, who leads him back (to quietude)?
Beware! That he weep not; for, the great throne of God,
Keeps trembling, when the orphan weeps.
Pluck out, with kindness, the tear from his pure eye,
Scatter, with compassion, the dust (of affliction) from his face. (Bustan 70-71)

Sa’di, who sees all human beings as the member of one extended family, requests one and all to consider orphans as their own children: “If his (the father’s) protection departed from over his head, do thou cherish him, with thy own protection” (Bustan 70).

The unique style of Sa’di’s words on describing god is charming and touches the strings of the reader’s hearts. Even if one does not believe in god or religious ideas, it sensitizes the reader making them humble and thankful for being alive. Sa’di started the preface of Gulistan with:

Praise to the God of majesty and glory, whose service is the means of approach! And offer him grateful acknowledgments, insure an increase of bounty. Every breath when inhaled sustaineth life, and when respired it exhilarates the body; consequently every breathing includes two benefits, each of which demandeth a distinct acknowledgment.

What hand or tongue can fulfill his praise? (Gulistan, Preface)

Sa’di considers human beings as the center of the world and believes that everything around him is created for human comfort: “Clouds and wind, the moon, the sun and the sky are all busied, that thou, o man, mayest obtain thy bread, and eat it not in neglect. For thy
sake, all these revolve and are obedient; it is not therefore consistent with the rules of justice that thou only shouldst not obey” (Gulistan 10). According to his own claim the Mongol attack on Iran (1219) caused Sa’di to leave Iran:

Know you not, why I delayed some time abroad on my travels?
I departed out of dread of the Turks;
For, I beheld the country in disorder, like the hair of an Ethiopian.
Their form was human; but like wolves their claws were reeking in blood.
Within the city were men with minds virtuous as angels,
And without was an army of warlike lions.
On my return I found the land at peace,
The tigers having forsaken their savage dispositions. (Gulistan, Preface).

Sa’di at an early age was religious and followed the Islam faith. He received a scholarship at Nizamiya Collage in Baghdad. Nizamiya Collage was founded by the Nizamul Mulk the friend of Hakim Omar Khayyam the atheist, poet and a known scientist of Iran. Surely the friendship between Sa’di and the philosopher Shahabuddin Suhrrawardi who was executed for being heretic affected the ideas of Sa’di. This helped Sa’di to seek equality for all human beings, no matter what religion they have. According to Sa’di’s biographer, Daulat Shah:

He accomplished the pilgrimage to Mecca fifteen times and for the most part on foot. Beside Arabia, he journeyed over a large part of the then known world, and among the countries and cities which he visited he mentions in his poems Damascus, Jerusalem, Baalbek, Bassora, Egypt, Mauritania, Diarbekr, Turkestan, Abyssinia, Asia Minor, and India. It was while wandering in the neighborhood of Jerusalem that he was taken prisoner by the Crusaders. (Field 97)

Through his travels and communicating with different people, Sa’di Shirazi observed and experienced newer realms of events which had their affects on his wisdom, humanitarian thoughts and behavior: “In the extremes of the world, I wonder much; with everyone, I passed my time. From every corner, I found pleasure. From every harvest, I obtained and ear of corn” (Bustan 7). Sa’di, much like Socrates for both enjoyed from communicating with different people, exchanged views with merchants, farmers, preachers, wayfarers, thieves, kings and etc. Socrates also usually in the marketplace was seen conversing with a variety of people and both, Sa’di and Socrates, through communicating with all kind of people, attained wisdom that was not entailed with the elitist ideology and that made the name of them both eternal to the world. The most unique point about Sa’di stands that he sees all the human beings as one
and considers all human beings as the part of one body: “The children of Adam are limbs of the same body, and are all produced from the same substance. When the world gives pain to one member, the others also suffer uneasiness” (Gulistan 46). Sa’di believes that real happiness will occur in the world when every single person unchained off trouble and feels no pain. This can be felt through his words on the Bustan when he depicts the story of a fire in Baghdad:

One night, the sigh of the people lighted up a fire.
I heard that a half of the city of Baghdad was burned.
One, in that state, quickly uttered thanks,
Saying: “Injury has not reached my shop.”
A world-experienced one said to him: “Oh father of lust!
For thee the grief of thy self was sufficient.
Thou dost approve that a whole city should burn by fire,
If thy house is on one side, away from danger.”
Except the stony-hearted one, how may he make his stomach tight (with food)
When he sees persons stone-bound on the belly?
How does the rich man himself eat that morsel,
When he sees that the dervish devours the blood (of his heart from grief)? (Bustan 41)

The high value of sympathy for one another in his Bustan is admirable and enchanting. It is Sa’di’s style to bring up both sides of the events, placing the opposites against each other and guiding the reader to ethical conclusions. Through the real and unreal stories, he shows the audience, what behavior is ethical and moral and what is un-ethical and immoral. It is of no doubt that ethics vary from one country to another and even from one small community to another, but there are always some ethical points which are universal and common to all human beings. Persian poetry is basically ethical and profoundly about all human beings. That is why Sa’di Shirazi, with his humor of language, says in his Bustan that his poems and writings in Iran are like taking pepper to India: “Sa’di brings the rose to the garden with (like taking) sauciness, and pepper to Hindustan” (Bustan 9).

The factor which creates a distinction between Sa’di’s words and that of other Persian poets is the simplicity of his words. Sa’di’s poems can be heard easily in every market of Iran, from the barely educated people to the highly educated people, from the markets to the universities, from the house wives to workers, politicians, in coffee shops, and from serious discussions to fun gatherings. The majority of the Persian proverbs are induced from Sa’di’s
words. He explained his ideas in the best form with a unique rhythm, something which in the translation of Sa’di’s works could never have been seen or heard.

Gulistan (Rose Garden)

Sa’di’s created his literary masterpiece Gulistan at the age of fifty: “Alas! Thou hast spent fifty years in sleep, expecting these five days that thou hast been awakened to reflection. Shame on that man who departed without finishing his work; who, when the drums was beaten for departing, had not made up his burthen. Sweet sleep on the day of marching with holds the traveler from his way” (Gulistan, Preface). Sa’di Shirazi, at the introduction of Gulistan, explains the reason for the creation of such a magnificent book:

One night I was reflecting on the time which he elapsed, a lamenting that so much of my life was spent; I pierced the stony mansion of my heart with adamantine tears, and repeat the following lines as applicable to my condition: In every moment of thy life a breath is expended, so that what remaineth is but of small account. Alas! Thou hast spent fifty years in sleep, excepting these five days that thou hast been awakened to reflection. (Gulistan, Preface)

Sa’di Shirazi says the purpose of creating the literary book of Gulistan is to give his advice to people: “My design was to give advice, and I have spoken accordingly” (Gulistan Preface). Gulistan consists of eight chapters. Chapter one dwells on the moral of kings. This chapter includes forty one tales about how the kings and governors must behave with their people. His advice in the Gulistan concentrates on justice. He says that the king and the governments exist because of the power of the people and so it is the duty of the king and government to support the nation: “The king is the sentinel of the poor, although affluence, pomp, and power are his portion. The sheep are not for the shepherd, but the shepherd is for their service” (Gulistan, Chapter 1, Tale 28). Gulistan even talks on the excellence of contentment and consists of twenty nine tales. In the chapter, through putting the opposites in the same story, he tries to explain the effect of contentment in life. Other subjects also can be easily seen, for example there are valuable words on travel and the effect of wisdom in having a successful life: “The presence of a wise man resembles pure gold, because wheresoever he goeth, they know his intrinsic value and consequence. An ignorant son of a rich man, is like leather-money passing current in a particular city, but which in a foreign country no one will receive for anything” (Gulistan, Chapter Three, Tale 28).
Another chapter of *Gulistan* is on the morals of dervishes which includes forty nine tales. Its focus is on honesty with oneself and others, hypocrisy, tolerance, forgiveness, being humble, knowing the audience and speaking according to their understanding, and first concentrating on one’s own life and then on others: “A person wept all night by the side of a sick person, in the morning he died, and the sick man recovered” (*Gulistan*, Chapter 2, Tale 17). In this chapter he gives precedence to science over religion: “A certain holy man having quitted a monastery, and the society of religious men, became a member of a college. I asked what was the difference between a learned man and a religious man that could induce him to change his society? He replied: “The devotee saves his own blanket out of the waves, and the learned man endeavors to rescue others from drowning” (*Gulistan*, Chapter 2, Tale 39).

Chapter four is the advantages of taciturnity and includes fourteen tales. It is on verbal and non verbal communication, being open to critiques and through its stories advices people to speak on the basis of documentary evidence: “Whilst you are silent, no one has any business with you, but when you speak, you must be ready with your proofs” (*Gulistan*, Chapter 4, Tale 3). *Gulistan* also ponders on love and youth for almost twenty one tales: “Sa’di is as conversant in the ways and customs of love, as the Arabic language is familiar at Baghdad. If Leila and Majnoon, were now living, they might learn the history of love from this book” (*Gulistan*, Chapter 5, Tale 21). Sixth chapter is on imbecility and old age consisting nine tales: “When you are grown old, give up puerilities; and leave play and joking to youth” (*Gulistan*, Chapter 6, Tale 5). *Gulistan* is also about the effect of knowledge, wisdom and education and contains twenty tales. In one chapter Sa’di plays the role of a psychologist who considers the age, environment, family, teachers, wealth, society of a person and the person as the effective factors on the learning process.

According to the Universal Declaration of Human Rights and Sa’di’s *Gulistan*, education must bring peace, tolerance, understanding and humanity. As he says in chapter eight: “Two persons took trouble in vain, and used fruitless endeavors; he who acquired wealth, without enjoying it, and he who taught wisdom, but did not practice it” (*Gulistan*, Chapter 8, Tale 3). Chapter eight is on the rules for conduct in life. This chapter involves a variety of different subjects which help one to live her/his life in a wiser way. Chapter eight contains one hundred and six short stories such as: “It is safer to be silent, than to reveal your secret to any one, and telling him not to mention it. O good man! Stop the water at the spring head, for when it is in full stream, you cannot arrest it. You should never, speak a word in secret, which may not be related in every company” (*Gulistan*, Chapter 8, Tale 10).
Sa’di’s Bustan (Orchard)

Sa’di’s Bustan can be called the book of political wisdom of Sa’di which is written in verse. The political advice in this book to the kings and ordinary people can be useful in national and international relations all around the world. It is Sa’di’s style which speaks a universal language.

The Bustan consists of ten chapters; the first chapter of the Bustan is on justice, equity and administration of government. This chapter of the Bustan has the most political views about a nation and government. In this chapter Sa’di emphasizes on equality, respect, sympathy, forgiveness, justice, tourism and foreigner’s rights, the rights for old people and injured people, social security, freedom of speech and freedom of expression, peace, etc. Sa’di’s advice can be compared with the best known theories on politics and each one of them will be dwelled upon in this thesis. This chapter of the Bustan itself enlists almost all the articles of the Universal Declaration of Human Rights. It started with a story from king Anushirvan giving advice to his son who is the next king of Iran: “Be observant of the heart of the poor, be not in the desire of thy own ease” (Bustan 16). Bustan is about beneficence. An entire chapter is based on kindness, understanding, orphans, animals, the value of working, sympathy for one another, but since Sa’di is a realist he has a unique story in this chapter which is very delightful and it started with: “As to beneficence, I said much; but, it is not proper for everyone” (Bustan 98). In this chapter Sa’di explains how being good to all can be of danger to the society. Chapter three is based on love and as Sa’di says: “When love comes, speak not again of reason” (Bustan 111). In this chapter he focuses not only on the love between people but also love for God. Here one can see the color of Sa’di being a Sufi. Sa’di also composed another book named “Ghazaliyat”, which includes the most beautiful poems on love. Chapter four focuses on humility; “My heart is the house of the love of my friend only, for that reason, malice to no one is contained it” (Bustan 146).

Chapter five of Bustan talks about resignation for in this chapter there are stories about worship, hypocrisy, superstitions which can make people think again about what they believe may be not the only truth. Chapter seven of the Bustan is on education. In this chapter he explains the value of wisdom and teaches people the ethical way of living. Each one of the poems in this chapter is unique and perfect in teaching how to behave in personal and social life. This chapter is one of the most beautiful chapters of the Bustan. Chapter eight is based on thanks; Sa’di is a grateful man who knows the value of what he has. In this chapter he tries to
make people thankful for what they have in their life, but Sa’di is not the person to give advice to people to be happy with whatever they have, in fact he credits high value to working, being wealthy and getting strong and through this strength try to help others. He is so against the preachers who say that one should be thankful for who one is and should not strive to attain more. In fact Sa’di too, like Hafez is so against these kinds of preachers: “I have a question to ask of the learned in our midst, why confession-Priests, their own repentance delay” (Hafez, “Ghazal” 199).

Sa’di as it was mentioned before is a realistic person who knows the value of wealth and believes that for solving the problems around the world first there must be at least the adequate standard of living otherwise society will not be ideal because of the people who are unable to avail of food, shelter, etc. In fact he explains to the readers the roots of the crimes in the society. This is relevant to politicians, sociologists, psychologists, and criminologist studies. Chapter nine is on Repentance; in this chapter Sa’di gives the readers a new point view, of some people who do wrong and then put the blame on others and make excuses for their wrong actions. And finally Chapter ten of the Bustan is about Prayer.
Chapter Two

The History of Human Rights

I swear by manliness that all the kingdoms on earth are not worth
Conquering at the cost of a drop of blood being spilled in war.

--Sa’di Shirazi
Translated by Francis Gladwin

All around the world, there is a long history of humane and inhumane actions and behaviors from time immemorial till today. From the time when Cyrus the Great freed the slaves in Babylon and gave freedom to all the people to choose their own religion up to now with the Islamic State of Iraq and Syria beheading men and making their women slaves, selling them in the markets in the name of their religion. The documentary history of human rights starts with the First Human Rights Charter in the in Ancient time by Cyrus.

Cyrus Cylinder was issued in 539 B.C and contains the humanitarian orders from Cyrus. He banned slavery, gave freedom of religion and established racial equality. His ideas later developed in India, Greece and Rome. Cyrus, the King of Persia, considered his subjects as their own children. “The Persians called him as a worthy ruler and law giver, and Jews regarded him as the Lord’s anointed. History has further labeled him as genius, diplomat, manager, leader of men, the first great propagandist and able strategist” (Dicks 32). While the Iranian Emperor Cyrus, more than two and half thousand years ago, gave freedom of religion to people, mullahs in Iran still continue to force people to follow only one religion: that it is Islam. Iran, who is to be blamed in International sphere for not respecting human rights claims for the Islamic Human Rights not only for Iran but for the entire world, can easily deprive
most of human beings from their human rights. It is interesting to know while the Mullahs of
the Islamic Republic of Iran defend the talion Law as the Divine Right; in fact talion is the
Law set by Hammurabi long before the Prophet was born. Hammurabi’s Laws, which are
known as the oldest collection of Law, are very simple such as considering punishments like
“Tooth for tooth, eye for eye, hand for hand” etc unfortunately found their place in the Islamic
Laws and are being implemented nowadays in some judiciary systems of the Islamic states
such as Iran, Saudi Arabia, Afghanistan and Pakistan:

The most important contribution of Hammurabi’s laws resides in the notion of
progressive justice, illustrated by the talion principle of “eye for eye, tooth for tooth.”
A strict “eye for eye” rule was dictated, however, only if the victim was a freeman (a
patrician) or from the same rank; if the victim was a commoner, the punishment was a
payment of a fine in silver. (Ishay 28)

The term of Human Rights has a long history of the revolutions and demonstrations
against the states for asking the Natural Rights. “Human rights are derived from the principal
of Natural Law. They are neither derived from the social order nor conferred upon the
individual by the society. They reside inherently in the individual human beings independent
of an even prior to his participation in the society” (Anand 1). The theory of Natural Law was
a common political thought in Europe during seventeenth and eighteenth century. The Natural
Law found its place in the French Declaration of the Rights of Man and of the Citizen (1789).
Surely the effort of the philosophers, individuals, and politicians helped the human society to
force the states to accept only some rights for the nations:

Edmond Burke criticized the drafters of the Declaration of the Rights of Man and of
the Citizen for proclaiming the “monstrous fiction” of human equality, which, he
argued, serves but to inspire “false ideas and vain expectations in men destined to
travel in the obscure walk of laborious life.” Bentham, one of the founders of
Utilitarianism and a nonbeliever, was no less scornful. “Rights”, he wrote, “Is the
child of law, from real law come real rights, but from imaginary laws, from “Law of
Nature”, come imaginary rights. Natural Rights is simple nonsense. (Subbian 47)

Human rights are the results of the conflicts between the nation and the states. Sa’di
believes states must be only at the service of the nation. “Early legal developments in the area
of human rights are said to have emerged from the Magna Carta of 1215, a contract between
the English King John and the Barons who were dissatisfied with the taxes being levied by the
monarch” (Clapham 6). The Magna Carta (1215), the Petition of Rights (1628), the US
Constitution (1787), the French Declaration of the Rights of Man and the Citizen (1789), and the US Bill of Rights (1791) are only some known documents that took part in creating the Universal Declaration of Human Rights.

For centuries, The Divine Right of the Kings deprived humans from their basic rights. It was John Locke (1632-1704) the British philosopher who rejected the Divine Right of the kings. “Locke’s ideas, especially his doctrine of tolerance, government by consent and realization of human freedom in its economic and political contexts, found concrete expression with the discovery of the American continent” (Mukherjee 208). It might seem that Divine Rights for the Kings existed only in the past but it is still thriving in Iran; only the title of the King has changed to the Supreme Leader who decides for the nation that owns the First Human Rights Charter in the world. The efforts of the great individuals such as Galileo who stood up against church, Thomas Hobbes, Rene Descartes, John Lock for liberty, Thomas Paine and Rousseau for equality must not be ignored. It is interesting to know that the concepts of human rights emphasized their presence, even before the Universal Declaration of Human Rights came into existence, and have had their dignified place in the Persian poetry of Iran.

There have always been critics who questioned the existed law and theories which helped the society to recognize that humans deserve to ask for human rights. But still there are countries such as Saudi Arabia and Islamic Republic of Iran that insist on god’s rights instead of human rights. The unlimited power of the Divine King was also attacked by Thomas Jefferson, who played the key role in creating the Declaration of Independence of United State in 1776. The American Revolution was ignited by the tax rule which people refused to pay to the British Parliament. The tyrannical behavior from the states has always been one of the prime reasons that cause people to stand up against it and demand their rights. This is how a dictatorship meets its ends. As Sa’di Shirazi says:

> Seeing that collecting people together is the means of forming a kingdom, why then do you make them disperse, unless you do not desire to govern? The monarch must be just, to induce them to approach him, and merciful that they may enjoy peace in the shade of his government. A tyrant, cannot govern a kingdom, as a wolf cannot perform the office of a shepherd. The tyrannic prince, saps the foundations of his own empire. (Gulistan, Chapter 1, Tale 6)

The French Revolution, which was another assertion for establishment of rights, was the result of the inequalities and injustices of the regime. It was Jean Jacques Rousseau (1712-
the French philosopher who denied *the original sin* and defended equality for human beings. Jean Jacques Rousseau believed the duty of government is to preserve the natural right for people and if the government is unable to do so, it has no right to remain in power. The French Declaration of the Rights of Man and of the Citizen was issued in 1789 which stated: “Men are born and remain free and equal in rights and the aim of every political association is the preservation of the natural and inalienable rights of man. These rights are liberty, property, security, and resistance to oppression” (Clapham 10). Edmond Burke and David Hume criticized the Declaration of the Rights of Man and the Citizen for only considering the Natural Rights only of a part of human society, which is not based on equality. Jeremy Bentham (1748-1832) the British philosopher welcomed the French Revolution but he asked for women’s right to vote:

Jeremy Bentham advanced numerous ideas which have become central to the liberal creed of the nineteenth century. These were liberty of speech and of the press, liberty of association, freedom of trade, freedom to emigrate from one country to another, support for the rule of law, faith in public opinion, and freedom from arbitrary and despotic government. (Mukherjee 340)

The Divine Right of the Kings and religions always had a strong role in forcing, shaping and producing law regarding to all the rights for the state. Unfortunately there still are countries that value and prefer the religious laws, which deprive human beings access to human rights. Churches in Medieval Age have had the authorities forbidden human beings from presenting their ideas, not abiding to which was a risk of life.

The inquisition of the Medieval Age in Europe continues to exist in the religion states such as Iran, Saudi Arabia, Pakistan and Afghanistan. Surely all the ideological states need the Renaissance to access freedom of speech, freedom of thought, freedom of religion and freedom of expression. If a society wants to access to human rights, they must try to institutionalize the freedom from religion because religion in ways more than one deprives human beings of equality. Macheline Ishay, in her book *The History of Human Rights*, has mentioned that the liberal worldview first emerged out of the struggle for freedom of religion and opinion. The efforts of Martin Luther (1483-1546) for “Separation between church and state” must be propagated as we witness the crimes against humans and the nation by the religion states in the name of religion. Lutheranism spread over the Holy Roman Empire and:

Each prince was to decide for himself whether he or his state should be Catholic or Lutheran. Yet the continuous spread of Protestantism was now becoming more
threatening for Catholics, who ended up mobilizing armed forces against Lutheran advances. This religious clash led to a serious of wars that spread throughout Europe: The French civil wars of 1562-1598, the Dutch revolution against Philip II of Spain in 1567-1597, the Spanish Armada Catolica against England in 1588, the Scottish rebellion against Mary Stuart in 1565-1568, the Thirty Years’ War of 1618-1648, and the Puritan revolution of 1642-1648 in England. (Ishay 77)

Since ancient time religion was one of the major reasons for war. Religion failed to promote humanity but succeeded in putting one human being against another. The crimes of religion against humanity on the whole can be felt when the Islamic and other religious wars added to the atrocious wars already tearing the entire world. As Christopher Hitchens says: “It ‘religion’ may speak about the bliss of the next world, but it wants power in this one” (Hitchens 17). Religion has the aspect of harming lives of thousands and thousands both, religious and atheist alike, if the International Community does not propagate human rights instead of god’s rights in all countries.

Thomas Jefferson announced religion a matter which lies solely between man and his god. In Islamic countries the clergymen continues to believe it their duty to compel people to find the Directed Way and impel people to reach the promised Paradise. The politicians benefitting from the religious wars in the Middle East, who are slyly silent about the crimes against the human kind in the name of religion, remain oblivious of the abyss of misery stringency of religion can unleash upon their very own countries. The efforts of people like Geert Wilders, Charlie Hebdo, Theo Van Gogh who tried to make the societies conscious how religion can jeopardize them, must be valued but instead their efforts labeled by the hate speech. The Industrial Age is also another vital period of history for people to demand civil, political and economic rights. In the Industrial Age there existed a deep rift between the rich and the poor, between the educated and the illiterate and between a male and a female. This furthered the way for women to access the right to vote. Shift from agricultural societies to industrial societies created a new social and economic class, particularly in Europe. Industrialization in America, same as Europe, ignited the want for human rights:

European immigrants, arriving in the New World, carried with them new human rights ideas from their homelands. By the mid-nineteenth century, American progressives shared the same views of social rights as their European counterparts. Inciting civil disobedience against unjust laws, the political thinker Henry David Thoreau (1817-
1862) inspired many Americans in the fight for trade unions and women’s suffrage and the struggle against slavery. (Ishay 126)

The World War I made the politicians establish the League of Nations and the International Labor Organization in 1919 but the human rights found its universal appeal and applicability after the end of the World War II. “Both the World Wars of 1919 and 1939 inspired the awakening to the values of human rights. The United Nations Charter is pervaded by the deep attachment of human rights. The aim of the Charter is to save the humanity from the scourge of Wars and the complete development of human personality his liberties and scope for the same” (Anand 12).

The World War II and Hitler himself caused the loss of lives of more than fifty million people. Witnessing the misery that Hitler brought to the World, the international community ushered a strategy to prevent the repetition of the same misery. In fact universality of human rights started after the World War II, by the United Nations, in 1948. President Roosevelt, in 1941, declared freedom of speech and expression, freedom of every person to worship god, freedom from want and freedom from fear. Churchill, the Prime Minister of Britain, declared racial equality. Franklin Roosevelt and Churchill issued a joint declaration for certain common principles with a hope to ensure peace being established to all nations. After the death of Franklin Roosevelt his wife Eleanor Roosevelt aided the process to create a universal plan for equality and peace.

**The Universal Declaration of Human Rights**

A little and a little collected together, become a great deal.

The heap in the barn consist of single grains,

And drop and drop form an inundation.

--Sa’di Shirazi

Translated by Francis Gladwin

United Nations Organization was established in 1945 to save succeeding generations from war, to set up universal human rights and to establish justice and peace in the world. In 1948, the United Nations issued the most valuable heritage for human beings, The Universal Declaration of Human Rights. This Declaration contains 30 Articles which are the base theme for this thesis. The Universal Declaration of Human Rights needs to be implemented in many ways to be institutionalized in the human society. The Universal Declaration of Human Rights
is not yet implemented in all countries and there are majority of people who are unacquainted from the fundamental rights but even the Universal Declaration of Human Rights needs to be reviewed in a context which the next chapters will be explaining.

The Universal Declaration of Human Right issued in 1948 by the United Nations General Assembly. It contains Preamble and 30 Articles with the valuable aim for equality, freedom, peace and justice in the globe:

The General Assembly, proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member State themselves and among the peoples of territories under their jurisdiction.

(UDHR, Preamble)

Article 1, Article 2 and Article 3, describes the right of equality and life for everyone regardless of race, color, sex, language, religion, political and etc. Article 4 and Article 5, prohibits slavery and torture, Article 6, Article 7 and Article 8, Article 9, Article 10 and Article 11 considers the right of equality before the laws, freedom from arbitrary arrest, and considers everyone to be innocent until proved guilty. Article 12 respects the honor, reputation and the privacy of individuals. Article, 13, Article 14 and Article 15, gives the right of nationality, movement and the right to seek for asylum in other countries. Article 16 gives the right to marry without any limitation due to race, nationality or religion. Article 17, gives the right to own property and no one shall deprived from his property. Article 18, Article 19, Article 20 involves the right of freedom of thought, freedom of religion, freedom of opinion and expression and freedom of peaceful assembly.

Article 21, Article 22 and Article 23 gives the political rights to everyone to take part in the government and it gives equal right to everyone to access to public service, social security, economic and cultural rights to develop his personality and the right to work. Article 24 considers the right of rest and leisure, including reasonable limitation of working hours and periodic holidays with pay. Articles 25, gives the right to everyone to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing,
housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control. Article 26, gives the right to free education. “Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations” (Article 26).

Article 27, gives the right of participation in the cultural life of the community, to enjoy the arts, moral and material interests, author’s right etc. Article 28 refers to the fact that everyone must access to the mentioned rights. Article 29 and Article 30 concentrates on everyone’s duties to the community and no one has the right to deprive humans from human rights.
Chapter Three

A Critical Study of Bustan and Gulistan with Reference to the Universal Declaration of Human Rights: (Article 1, Article 2, Article 5, Article 6, Article 10, Article 11, Article 12, Article 15, Article 16, Article 17, Article 18, Article 25 and the Preamble)

Equality

Sweet sleep is forbidden to a king,
When a weak one is the load-carrier of the strong.

--Sa’di Shirazi
Translated by Francis Gladwin

At the first glance, the precious Articles of the Universal Declaration of Human Rights, appear to have mentioned the right of “Equality” only in the first Article when it says: “All human beings are born free and equal in dignity and rights” but in fact the twenty-nine Articles, out of the thirty Articles of the declaration, “are based” on “equality” for human beings.

The Universal Declaration of Human Rights has emphasized that everyone is entitled to all the rights and freedoms set forth in the declaration irrespective of their color, sex, religion, wealth, power and so on. According to this valuable and humanitarian document everyone has the right to liberty, everyone has the right to be recognized as a person before the law, everyone has the right to nationality, everyone has the right to defend himself/herself in a fair court against accusations, everyone has the right to be presumed innocent, everyone
has the right to privacy, everyone has the right to own property, everyone has the right of movement, everyone has the right to marry, everyone has the right to freedom of thought, everyone has the right to freedom of opinion and expression, everyone has the right to take part in the government, everyone has the right to equal access to public services, everyone has the right to social security, everyone has the right to work, everyone has the right to equal pay for equal work, everyone has the right to an adequate standard of living, everyone has the right to education, and Article 30: No one has the right to deny human beings access to their rights. But it seems that unfortunately religion and gender have given a privileged position to the believers and to the men in this world.

All major corners of the world have females as the second sex and the men have more power and chances, not only to access the human rights but also to consider themselves as the guardians and the executors of decisions for women and to limit the actual rights to them. In other words, majority of men consider it their right to neglect and to deprive the women from the human rights. Most of the inequality positions for women have originated from religions and unfortunately are supported by the United Nations by giving the right of “Freedom of Religion” and by the constitutional laws, and sadly by the women themselves.

To explain the factors which deprive human society from conducting human rights, it is necessary to explain some of the religious orders which have found their place in the Constitutional Law of Islamic regimes such as Iran. Iran has a treasure of humanitarian literature that invites human beings to peace and respect for one another without considering their religion, wealth and gender. For Sa’di Shirazi: “It is criminal to crush the poor and defenseless subjects with the arm of power” (Gulistan, Chapter 1, Tale 10). In fact Sa’di believes: “Thou who art indifferent to the sufferings of others, deserve not to be called a man” (Gulistan, Chapter 1,Tale 10). The literary book of the great Persian poet, Sa’di Shirazi the Rose Garden or the Gulistan starts with the socio-political stories based on a defence of human rights. The Islamic attack on Iran forced Iranians to convert from their religion Zoroastrianism to Islam. The new religion was institutionalized in Iran by passing through generations and affected the views, thoughts and ideas of Iranians with the Islamic thyme and found its way in the Persian literature as well.

Some of the Persians believe that the Bustan and the Gulistan must be considered as the sacred books. Sa’di in both Bustan and Gulistan believes that since all human beings are born from the same parents, Adam and Eve, there must be brotherhood, understanding, sympathy and affection between people and they must facilitate one another. In fact he claims
equality for all human beings because he sees individuals as the parts of the human body such as the eye, hand, leg, brain, and so on, which have to work together in harmony to bring peace to the human body (The world): “The children of Adam are limbs of one another and produced from the same substance” (Gulistan, Chapter 1, Tale 10).

Equality in Sa’di’s writings takes place from the time one born till the one die. “O my brother, seeing that we are at last to return to earth, let us humble ourselves in ashes before we are changed into dust” (Gulistan, Chapter 2, Tale 41). As it was mentioned before, Sa’di, through placing the opposites, the extremes and the opponents in front of each other, has tried to depict the goodness and the badness of one event for the readers. “If he be king, or, if garment-stitcher, when they sleep, the night of both becomes day. And, if the torrent of death comes and takes both, whether the Sultan on the throne; or the wanderer in the desert, what difference?” (Bustan 172). Here there is another story from Gulistan regarding the equality between human beings. Sa’di has placed “the king” in front of “the dervish” to explain the equality of human beings without considering their prestige, power or wealth. Sa’di has placed the two opposites “the king” as a symbol of power, prestige and wealth front of “the dervish” as a symbol of the simplicity in the life and far from wealth:

A certain king regarded with contempt the society of dervishes which one of them having the penetration to discover said: O king in this world you have the advantage of us in external grandeur but with regard to the comforts of life we are your superiors; At the time of death, we shall be your equals and at the resurrection our state will be preferable to yours god-willing. Although the conqueror of kingdoms enjoyeth absolute sway, at the same time that the dervish may be in want of bread, yet in that hour when both shall die, they will carry nothing with them but their winding sheets. (Gulistan, Chapter 2.Tale 47)

The “Clouds and wind, the moon, the sun and the sky are all busied” for only human beings must make the best out of it for everyone. In Sa’di’s view point one’s humanitarian acts, humility, sympathy and kindness makes one’s place and one’s dignity higher than others:

Resign your boasting pretensions to strength and fortitude, you weak spirited wretch!
What is the difference between such a man and woman?
Shew your power by engaging others to speak kindly to you;
It is not courage to drive your fist against another’s mouth.
If you are able to tear the front of an elephant, he is no man who hath not humanity.
The sons of Adam are formed of humble earth,
If you possess not humility neither are you a man. *(Gulistan, Chapter 2, Tale 43)*

There are other religious sects in Iran whose advocates are living next to the Muslims. But, they are forced by the Law to follow Islamic Laws. The main factor which creates issues to access the mentioned human rights in the Declaration of Human Rights is religion. Religion has impoverished the world from the humanitarian behaviors by creating distance between human beings by the divide into believers and non-believers: “O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief” *(Quran 9:23)*. In religion states human is not equal with human but the power as Sa’di says is in the hands of the governors: “But the pencil is in the hand of enemy” *(Bustan 28)*. In religion states most of people self-censor their views and avoid presenting their views. As it was mentioned before, human rights are the results of conflict between state and nation. Sa’di says:

Whilst the worthless man is in a state of prosperity,
The wise think it proper to pay respect.
When you have not a nail sufficiently sharp for tearing,
It is prudent not to contend with the wicked.
Whosoever grapples against an arm of steel,
Will injure his own wrist, if it is of silver.
Wait until; fortune ties his hands,
When to the satisfaction, of your friends you may pick out his brains.

*(Gulistan, Chapter 1, Tale 22)*

The bias and the bigots, the lack of the free flow of information, the censorship, the reverence for the religious texts, religious orders and the sermon of the clergymen regarding to the executing, murdering and slaughtering the non-believers in religious states, plus the superstitions, have robed the reason from the human society and have created an immoral and unequal world between men and women, forcing the society towards unjust laws. While the Universal Declaration of Human Rights and human rights activists wants to promote the development of friendly relations between nations, god orders to his creatures “human” to kill rest of the “human” beings: “Fight those who do not believe in Allah” *(Quran 9:29)*. Ordering to kill one in any case and for any reason is not acceptable. In Islam men and women are not equal, and men are the owner of the women because men are paying for women: “Men are in charge of women by (right of) what Allah has given one over the other and what they spend
from their wealth” (Quran 4:34). All the mentioned verses are against the Universal Declaration of Human Rights and makes distances between human beings just because of the gender and because of the faith and believe. While the Universal Declaration of Human Rights stated: “Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world” (UDHR, Preamble), the Quran in Surah Al-Tawbah ordered: “O you who have believed fight those adjacent to you of the disbelievers and let them find in you harshness” (Quran 9:123). According to the Article 16 Universal Declaration of Human Rights men and women are entitled to equal rights as to marriage, during marriage and at its dissolution. A Muslim has no right to marry with a non-Muslim while the Universal Declaration of Human Rights has given the freedom of religion and right of marriage to human without any limitation regarding to religion. Quran has divided people according to their religion and says: “And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men (to your women) until they believe. And a believing slave is better than a polytheist, even though he might please you. Those invite (you) to the fire, but Allah invites to paradise and to forgiveness, by his permission” (Quran 2:221). Sa’di is accused of having anti-women ideas, while he says:

A good, order-bearing, chaste wife makes a poor man a king.
Go strike five times (in joy) at thy door
That a concordant mistress is in thy bosom.
If all day, thou endurest grief, have no care,
When at night, the dear companion is in thy embrace.
If she be chaste, and pleasant of speech,
Look not at her beauty, or deformity. (Bustan 188)

“Sa’di’s domestic life was very unhappy because his wife was a sour-tempered woman with a malicious tongue” (Dalal 132). For Sa’di Shirazi, marriage must happen between the same categories of age: “If you plant an arrow in the side of a young woman, it is not so painful as the society of an old man” (Gulistan, Chater 6, Tale 2). Sa’di in another story in Gulistan explains:

They asked an old man, why he did not marry.
He answered: I should not like an old woman.
They said marry a young one, since you have property.
He replied since I, who am an old man, should not be pleased with an old woman,
How can I expect that a young one would be attached to me?
Let not a man of seventy years make love.
Thou art confessedly blind, kiss her and sleep.
The lady wants strength, not gold.
One passage is preferable to her than ten man of flesh. (Gulistan, Chapter 6, Tale 8)

Islam orders Muslims to fight polytheists: “And when the sacred months have passed
then kill the polytheists wherever you find them and capture them and besiege them and sit in
wait for them at every place of ambush” (Quran 9:5). But Sa’di Shirazi invites human being to
peace and says: “The body is powerful, and army great; but into the country of the enemy (of
the kings of Islam) urge it not” (Bustan 31). There are many orders in religions which are the
prime reason for the inequality prevalent, especially when the religious orders take place in
the constitutional law in religious states such as Saudi Arabia and Iran. In comparison with
such orders and such religious texts when one accesses the Persian literature, which is a
compilation of humanitarian values, literature appears and penetrates the hearts and the minds
of the readers. Hafez Shirazi says: “Be not after the injury of anyone. For the rest you may do
what you will. For in our way and conduct there is no other sin but this, injuring others” (Dalal
257).

According to the Universal Declaration of Human Rights, human rights must set up in
the world with the help of “The rule of the law” and not the rule of a person. Sa’di has started
the first chapter of the Gulistan with a reference as to how the rule of person, instead of the
rule of law, can be perilous to the society and risk the life of individuals: “I have heard that a
certain monarch having commanded a captive to be put to death,” here instead of law it is the
king who has the power to deprive one from his life. Bahram Moshiri, one of the
contemporary critics on the religious states who defended his ideas through the old historical,
philosophical and literary sources, believes that Sa’di knows the psychology of power. Power
can bring corruption and to restrain tyrannies of cruelty against the nation, there must be the
rule of law instead of the rule of a leader, the rule of the religious or the rule of the
authoritarian who believe they have attained their power from god or have set the rule of god
on earth.

The world belongs to the humans and there must be humanitarian rules and laws to
develop equality, justice and peace in the world. Everyone has the right to enjoy the life and
no one has the right to limit humans from their natural rights. According to the Universal
Declaration of Human Rights; “All human beings are born free and equal in dignity and rights, they are endowed with reason and conscience and should act towards one another in a spirit of brotherhood” (Article 1). Sa’di Shirazi believes in equality and says: “The poor and the rich are servants of this earth…” (Gulistan, Chapter 1, Tale 10). In the twentieth tale of chapter three, Sa’di narrates a story of a king who appeared in a village man’s home to spend a night; through such a story he exemplifies humanity:

A certain king, attended by some of his principal nobility, on a hunting party, in the winter, was benighted at a long distance from any town. Having discovered the cottage of a peasant, the king said: “Let us go there for the night, that we may not suffer inconvenience from the cold.” One of the courtiers replied: “It is beneath the dignity of a monarch to take shelter in the cottage of a mean peasant, we will pitch a tent on this spot, and light a fire.” The peasant being apprised of the circumstance, prepared such food as he could provide, which he brought, and presented to the king, and kissing the earth said: “The Sultan’s high dignity will not suffer any degradation by this condescension, but these gentlemen are not willing that the peasant’s humble state should be exalted.” The king approved of his speech, and passed the night in the cottage. In the morning, he bestowed on the peasant a dress and money. I heard that he accompanied the king’s stirrup a few paces, and said, ‘The king’s dignity and splendor have not suffered any diminution by his condescension in suffering himself to be entertained under the peasant’s roof but the corner of the rustic’s cap has been exalted to the sun, by such a monarch having over-shadowed his head.

(Gulistan, Chapter 3, Tale 20)

Sa’di Shirazi believes; power, wealth and prestige do not make one’s status higher than the workers and the poor. People have the right for equal pay for equal work. Society needs workers but this does entail a lower status for them:

A holy man, passing by a rich man, who having bound a slave hand and foot, was punishing him, said: O my son, god has made subject to thee a human creature like thyself, and has given thee the superiority over him, for which return thanks to god, and do not suffer such violence to be committed. It will not be proper that tomorrow, in the resurrection, this slave should be better than thyself, and that thou shouldst suffer shame. (Gulistan, Chapter 7, Tale 16)

Slavery was common in the world in the past in human society and unfortunately supported by numbers of religions. Sa’di points out that the behaviors and reactions towards
workers and slaves must be established on humanity because people are equal beyond the work they do in this world: “Be not angry beyond measure with your slave, oppress him not, neither distress his feelings. Thou hast bought him for ten direms, but after all thou didst not create him. To what length wilt thou carry this pride, insolence and rag? Thou hast a master greater than thyself. O thou who hast for thy slaves. Forget not thy superior lord. Upon the slave whose services you command, exercise not boundless severity, nor capriciousness; for it will be disgraceful, in the day of reckoning, to see the slave at liberty and the master in chains” (*Gulistan*, Chapter 7, Tale 16).

For Sa’di nationality does not matter and all people must be treated with utmost respect and dignity. “Everyone has the right to own property alone as well as in association with others. No one shall be arbitrarily deprived of his property” (Article 17). Sa’di in *Bustan* explains that not only the property of the citizens but also the property of the foreigners must be respected: “When a foreign merchant died in thy country, it is paltriness to carry thy hand to his property. Because; afterwards they will bitterly lament for that merchant. His relations and tribe will openly speak. Saying: They wretched one died in a foreign country, the tyrant took away his property that remained” (*Bustan* 31). In fact, if inequality originates from a political dictatorship, from the tyranny of the leaders or from the cruelty of the authoritarian, it is easier to establish equality but since widely inequality has its roots and originates from religion, it is arduous to institute equality. What drives interest is that inequality was and is supported by majority of women who have not the same rights like the men. Enlightenment can only arise by education in a free and secular society, far from bias and bigots. Till the time men and women are biased about their religions and traditions, inequality will be a part of the human society.

There are major conflicts between the religious orders, religious thoughts with the Universal Declaration of Human Rights which deprive the human society access to equality. For ensuring equality, all human rights articles need to be explained and developed in human society by training and educating individuals to make everyone aware of their rights and to respect those of others. Through a secular system of education and free flow of information, human societies must let enlightenment spread and replace the biased religious thoughts. Kant described the enlightenment as the liberation of man from self-imposed tutelage. Tutelage is the incapacity of using one’s own understanding except under the direction of another (another can be religion, ideology, teachers, schools, universities, dictatorship). “This tutelage is self-imposed when its cause lies not in the lack of understanding but in a lack of resolution
and of courage… dare to use your own understanding. That is the motto of Enlightenment. Self-thinking was to seek the highest touchstone of truth in one’s self, i.e., one’s own reason” (Mukherjee 265).

Till the legal rights and the constitutions law are affected or originated by religion there is no hope for setting up the Universal Declaration of Human Rights. Human society needs the secular law. The Islamic countries, such as Iran and Saudi Arabia, who draw their laws out of religion, claim for the Islamic human rights which are exactly in accordance with the Quran and Islam.

**Respect for One Another**

Whosoever recounts to you the faults of your neighbor,  
Will doubtless expose your defects to others.  
--Sa’di Shirazi  
Translated by Francis Gladwin

High degree of respect that Sa’di dedicated to god can escort even the non-religious, the non-believers and the atheists not to resist Sa’di’s chant and love for god. Sa’di has presented a very pleasant picture of god in his *Bustan* and *Gulistan*, presenting the most exquisite picture of god through his litany with god in the Preface of *Bustan* and also dedicated chapter six of *Bustan* to “Contentment”, chapter eight to “Thanks”, chapter nine to “Repentance”, and chapter ten to “Prayer”. During all the mentioned chapters god, benevolence, charity and kindness are the main theme of Sa’di’s poems. Sa’di at the Preface of *Bustan* presents his respect to god with placing a nice words regarding to the forgiveness god: “In the name of the Lord life-creating! The Wise One speech-creating within the tongue! The Lord, the giver, hand-seizing! Merciful, sin-forgiving, excuse-accepting! But the Lord of high and low, shuts not the door of food on anyone, on account of his sin” (*Bustan* 2).

Sa’di Shirazi through his advices to the king such as: “As long as thou canst, wound not the heart of the people” asking respect for the nation because: “The king is the crown-holder for the sake of his subjects” (*Bustan* 16). Sa’di also asks the kings to respect the foreigners if the kings are looking for good reputation and if the kings are looking for economical progress in their own country: “Are a good name and favorable reception necessary to thee? Hold in esteem merchants and envoys. Merchants heartily cherish travelers; because, they carry their good name to the world” (*Bustan* 19).
Not respecting other nations and other states can easily affect the exports, the tourists industry and overall the economic situation of one country along with stirring bad reputation for that government and their nation as well. Acting wisely and considering mutual respect for other nations and other countries can create a safe environment between the nations to enjoy their life next to one another. As the great poet Sa’di says: “That kingdom soon becomes ruined, from which, the injured heart becomes a traveler. Be the acquaintances of the foreigner, and friend of the traveler, because the traveler is one who hawks about a good name. Hold dear the guest, and precious the traveler” (Bustan 19). The Universal Declaration of Human Rights also at the Preamble has emphasized on the development of friendly relations between nations. This would happen between nations with mutual respects between nations through emphasizing on the common interests and by centering the human rights as the main subject. The one way of respect, which is based on fear can be observed between the citizens of dictatorship countries towards the leaders and government, will never find its way to the hearts of the nation. Sa’di, in chapter seven of Bustan, states that respect brings respect. Sa’di himself upholds respect for his predecessors and has mentioned the name of the great ones respectfully in his writings. It is obvious that the knowledge of human beings and the progress of the world in sciences and technology are based on the knowledge that humans have derived from the previous historians, scientists and humanitarian activists and so on. Sa’di asks in chapter one of Bustan to remember their names and their efforts respectfully: “When thou dost wish that thy name may be eternal, conceal not the good name of the great ones” (Bustan 21). One of the most direct, meaningful and brief advice of Sa’di, regarding to respect one another, is: “The person, whose name is mentioned in public, recite his name and praises, in the sweetest way. When always thou sayst that men are ass, entertain not the idea, that they, like men, will mention thy name” (Bustan 185).

In chapter seven of Bustan, Sa’di teaches his audience, through his poems, a paradigm to live life better. This chapter is a collection of humanitarian advices from Sa’di Shirazi regarding to what to do and what not to do. Gossip is a topic which took places in both books of Sa’di, Bustan and Gulistan. Sa’di believes through gossip, the person who does this immoral behavior, will not maintain respect for himself/herself and for others as well: “Publish not men’s secret faults, for by disgracing them you yourself of no repute” (Gulistan, Chapter 8, Tale 39). Instead of gossip he guides people to: “Speak of my mode of life, within the street, even as, thou canst speak of it to my face. And, if thou hast shame of the one present” (Bustan 185).
Today the social media have served a positive aspect in itself for the world to spread the truth and untruth, the rumors and the words said by individuals faster. Some of the conflicts between nations and governments occurred for offensive words of individuals regarding other nations or other countries. For instance by following the news one can recognize that majority of the conflicts between Israel and Iran is happening only because of the words by some governors in public and private meetings, having no respect for the other side, which of course has its roots in different political and ideological views of the governors. The nation of Iran and the nation of Israel have created a Facebook page to emphasize to the politicians the untainted mutual respect the nations hold for each other and withheld for the common humanitarian history from 2,500 years ago that the Great king of Persian acted humanitarian with them. These two nations do not see any logical reason for the conflict between Iran and Israel. But the media, in spreading the news from a small group, snapped the fire between these two countries and ushered reassertion of respect for one another. There is a pleasant poem by Sa’di in chapter seven regarding that how title-tattle can create distance between people. One said to a Sufi: “Knowest thou not what a certain person said behind thy back? He replied: Oh brother! Be silent; go to sleep, what the enemy said, best unknown. Those persons, who bear the enemy’s message, are, assuredly, more an enemy than the enemy” (Bustan 189). But from Sa’di’s viewpoint, the gossip of three categories of people is recommended to be cautioned to the society, of the tyrannies and inhumane acts towards the people: “First, the king, reproach-approving, from whom, thou mayst observe injury as to the people’s heart. It is lawful to carry information regarding him. Perhaps, the people may be cautious of him. Secondly, draw not the screen on the shameless one. Thirdly; the one of crooked balance, of dishonest disposition, utter whatsoever thou knowst of his bad deeds” (Bustan 186).

Judging individuals and nationalities because of their race, color and their physical appearance is one of the most down beaten behaviors in human society which will not create respect and friendship between individuals and nations but only creates and nourishes distances. Article 1, of the Universal Declaration of Human Rights refers to human dignity and Article 2 says everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Persian literature is a treasure which invites people to humanitarian behaviors toward one another: “A certain one called one of blackish color, ugly; he gave to him an answer of such a sort that he
remained astonished: I have not created my own form. Which thou considerst my fault, saying: I have done ill. If I am ugly of face, what business (oh sneerer) hast thou with me” (*Bustan* 26).

For Sa’di, the physical appearance of one has no value and constantly he reminds the audiences that value of human beings appears with his or her actions and not by their color, beauty, and so on. Chapter seven of *Bustan* which is titled “Education” involves a poem regarding respect for people no matter how they look and ignore the disabilities of individuals. In fact in this chapter Sa’di teaches the audiences like a wise and a kind father to act and behave towards one another with humanity, kindness and understanding:

    There was a young man, skillful and learned,
    The beard of his face more beautiful than his handwriting.
    Strong in eloquence, and clever in grammar;
    But, he used not to utter truly the letters of the Abjad.
    I spoke one of the pious, saying: A certain one has no front teeth.
    At my folly, he became red of face, saying: speak not again, in this foolish way.
    Thou didst see in him that very defect, which is existence;
    From how much skill, thy wisdom’s eye was shut!
    Listen truly to me; for, in the day of certainty (Resurrection),
    The man, good-seeing, will not experience evil.
    One who has grace, and science, and judgment,
    If the foot of his integrity slips from its place.
    Approve not violence against him, for one small matter.
    What have the sages said: take what is clean. (*Bustan* 196)

No subject in *Bustan* and *Gulistan* has ever been quoted highlighting Sa’di speaking harshly except the injustice acts of people and governors in judging others by their physical appearance. Here also Sa’di stances the Resurrection day to hinder people from stating inhumane words and actions towards one another. It is Sa’di’s style, for conveying his ideas first he places an introduction at the first of his poems in each part, then he explains the matter and at the end he himself brings up the results. In the above poem he explained the situation to reach the very wise words: “Take what is clean” which means give value to the opposite side of human personality and let the positives grow instead of emphasizing on the negatives which will make the speed of developing humanity in the world slow: “Oh wise man! Make not evident the people’s defect. Be occupied with, thy own defect, not with that of the people” (*Bustan* 179). Sa’di has high respect for the elderly because of age and also for old friends
and mostly mentions the old people as the well-experienced people who must be respected: “Advance the rank of thy old friends; because, treasury never comes from the cherished one” (Bustan 19). Sa’di sees the servants as the same rank with the rest of people who must be respected and one must consider all his or her rights when the servant gets old: “When thy servant becomes old, forget not the right of his years. If old age has bound the hand of his service; yet, thou hast power, in respect to liberality” (Bustan 19). Sa’di respects peace by asking the leaders to respect the other countries borders when he says: “The body is powerful, and army great; but, into the country of the enemy urge it not” (Bustan 31). Sa’di Shirazi also diligently asks the governors to respect the property of foreigners as well: “When a (foreign) merchant died in thy country, it is paltriness to carry thy hand to his property” (Bustan 31). It is of no doubt that parents are the most precious wealth in most of people’s life, despite most of them spoiled the life of their children by rooting them in their own psychological background, traditions, religion or ignorance; but most of the parents do their best for their children during the life.

Sa’di who has placed almost all the humanitarian views in his Bustan and Gulistan speaks affectionately of his parents and has dedicated some of his poems to the parents. One of these poems is about a son who behaved badly with his mother:

Thou art that one, who used to be vexed with a single fly,
Who, to day, art chief and powerful.
Thou mayst again be in that state, at the bottom of the grave,
When thou canst not repel an ant from thy body.
Again how may the eye light up its lamp,
When the worm of the grave devours the fat of the brain?
Like one clothed as to the eye (blind), seest thou not that the road,
He knows not, at the time of going, from the well?
Thou who art possessed of vision, if thou didst perform thanks
(knowst the path from the well);
If not, thou also art one clothed as to the eye (blind). (Bustan 200)

Through investing in child’s personality and education, it is possible to teach them to behave respectfully with one another, and clasp respect for others nations as well, with the hope for a better and peaceful universe based on respecting one another regarding nationality, race and color. It should be aspired to get more close to this wish to come true by teaching and inserting more moral and ethical stories in the educational books.
Privacy

Publish not men’s secret faults, for by disgracing them,
You make yourself of no repute.

—Sa’di Shirazi
Translated by Francis Gladwin

Edward Snowden was suddenly a familiar name in 2013 when he grabbed the world’s attention by revealing the secret information from the United States. He has been referred to as both a “Traitor” and a “Hero” at the same time, both very strong yet opposite. He revealed the secret information of the National Security Agency that gathered information on emails, phone calls and internet. According to The Universal Declaration of Human Rights: “No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honor and reputation. Everyone has the right to the protection of the law against such interference or attack” (Article 12). While United States accused other countries for not respecting human rights and makes this reason to attack to other countries it is interesting to know that the United States has charged Edward Snowden with theft of government property, unauthorized communication of national defense information and willful communication of classified communications intelligence to an unauthorized person. But the UN high commissioner for human rights Navi Pillay said that Snowden should be seen as a human rights defender. Edward Snowden in defending the right to privacy declared that a child born today will grow up with no conception of privacy at all. They’ll never know what it means to have a private moment to their own selves, an unrecorded, unanalyzed thought. And that’s a problem because privacy matters. Privacy is what allows us to determine who we are and who we want to be.

Eight centuries ago, when the great poet Sa’di Shirazi presented his *Bustan* and *Gulistan* to the human society, personal, public, and international communications was preliminary, simple and much away from the new communicating technologies and from the social networks that the Internet entails. But Sa’di Shirazi in his *Bustan* and *Gulistan* explains how interfering in private life of individuals can create serious issues. He also indirectly critics religious orders which are very much interested to interfere in private life of humans.

The time that Facebook linked people from different geographical locations and brought a newer and smoother way for communication, there was a massive delight thriving
between public of have an easier way to communicate, share photos and personal information with friends, even strangers, without being aware how their privacy can be affected, tainted and easily misused with the new communication technologies. Not only can the personal data be derived out of the profiles but also the view point and the emotional position of the members on the different events can be analyzed easily.

The social networks in Iran, like other countries, were welcomed by people but it created a major fear for the regime which was afraid of any kind of social movements by the nation. The social networks in Iran have been blocked by the government and unblocked easily by the Iranian citizens. As technology follows its way to development and has an unwillingness to stop for the dictatorial countries to adapt themselves with the new technologies, blocking the social networks and Internet is just bringing extra costs for the nation and for its government. It is of interest to know that the social networks in Iran, which focuses on defending and safeguarding human rights and political discussions by Iranians, most of the time helps in curtailing the inhumane actions from the government. Social networks have a strong role in guiding the public opinion in Iran.

Communication technologies have both negative and positive aspects. Privacy can be threatened by the new technologies, by the governments, by the individuals who reveal true personal information about others or spread rumors to instigate disharmony. Privacy of individuals can be limited by the governments for the safety of the citizens by setting up cameras in streets, hospitals, restaurants, coffee shops, etc. It can also be limiting to an extent that it prohibits people from any kind of social and public upsurge for accessing to freedom and democracy.

Dictatorships and authoritarian states, which are not selected by the will of the nation, have always the inevitable fear of revolution by the nation. This makes the states control and supervise the private life of the people. In other words if the states have no legitimacy inside the country, between the citizens, it has more tendency to supervise people’s life. Through the supervision of the individual’s lives, by eavesdrop of phone calls, accessing emails and checking personal computers, anticipation of the nation’s behaviors and the nation’s reactions in different situations and different events becomes efficiently convenient.

Islamic Republic of Iran, Taliban, AL Qaeda, Hamas, Hezbollah, Boko Haram and most recently Islamic State of Iraq and Syria are the best examples for interfering in private realm of people in the name of religion. What people eat, drink, wear, speak, how they behave, whom they should marry to and even how they think is a matter of great concern for
the religious states and for the ideological countries. Interfering in one’s privacy, especially in traditional and religious societies can cause more serious psychological and physical problems issues for one and one’s family in comparison with the more unorthodox societies.

It is the nature of religion to interfere in the most private aspects of human’s life especially in the sex-life of human beings. Stoning the females, accused of having sexual intimacy out of marriage, is a common inhumane treatment, still being unquestionably practiced in religious and traditional societies such as Pakistan, Afghanistan and Africa. Sa’di beautifully explains that personal life of an individual has nothing to do with that of others and everyone is responsible for his or her own life. Because Sa’di believes that: “The beauty of Leila must be seen with the eyes of Majnoon” (Gulistan, Chapter 5, Tale 19). Sa’di Shirazi believes: “One may perchance restrain his passion, but he will not be able to curb men’s tongues” (Gulistan, Chapter 5, Tale 12).

A sad reality in 21st century persists to be that women are not allowed to make their own decision for their personal life and for their body. Interfering and administrating, especially in female’s, life goes that further that upholders of some religious and traditional societies let themselves, to commit one of the most disgusting extreme behaviors, to cut the female genitalia keeping the girls virgin and prohibit females from the pleasure of sexual intercourse. Female circumcision is practiced mostly in Africa on the helpless, powerless infants and teenagers. It is a sadder reality when the women of the society and of the family themselves support and commit such inhumanity against the females. In lavish patriarchal societies women, instead of being considered a human having the right of equality, are a sexual medium who must be of service to the male and give birth to children. The new born child, nurtured similarly, will behave likewise with the female in the society in the name of religion and traditions if there persists to be no education based on equality, kindness and humanity.

According to the first Article of the Universal Declaration of Human Rights, all human beings are born free and equal but is there freedom for one who cannot decide and cannot stop the cutting of her genitals. Is there to say that these children are born free with variety inhumane practices covering the life of infants even from before their birth? Unfortunately there exists a big difference between being a male and a female; there is no lived equality based on sex. Adultery, as a defilation, affects the life of the female more deeply than the male’s. A female being raped, other than the physical and mental issues, also loses the support of her family and, as in most cases, hesitates in revealing the sexual abuse
for a long time or even forever. The one, who has been sexually abused by a man, unfortunately is hushed by other men such as her father, her brother and even by cousins in the name of the saving the reputation of the family. In this kind of society, stoning and killing the raped is much more acceptable than the rapist. Interfering and revealing personal information from one’s life in such kind of societies is affecting one’s life prominently: “One deprived of the faculty of speech, who sitteth in a corner deaf, and dumb, is preferable to him who cannot govern his tongue” (Gulistan, Preface). People who are involved in revelation of one’s personal and sexual life in traditional societies are mostly aware of the stringent negative reaction from the society and from their family as well: “Until you are not persuaded that the discourse is strictly proper, speak not; and whatever you know will not obtain a favorable answer, ask not” (Gulistan, Chapter 5, Tale 13). For Sa’di, people who injure others are placed and valued even lower than animals; “The laboring ox, and the ass, are preferable to men, who injure their fellow-creatures” (Gulistan, Chapter 1, Tale 20). “Either arrange your words as a man of sense, or else sit quiet like a brute” (Gulistan, Chapter 8, Tale 36).

Since a human being is social, keeping one away from the human society will inevitably cause various disorders and damages in his/her life. Interference in one’s privacy can trigger mental and psychological problems such as depression, isolation from the society, migration to another place and immigration, or even verged for committing suicide: “I shut the door against men, that they may not discover my faults” (Gulistan, Chapter 2, Tale 23). The life of each individual is of utmost importance and one who values humanity more than any aspect of society cannot neglect the life of another. Through education, based on humanity and its various aspects, it is possible to develop wisdom and understanding between people for a better society. It is of no doubt that it must start from one’s own self him/herself to develop her or his own intellect for being able to recognize what is beneficiary for humanity and what is not. “If you correct yourself, you will not need reprehension from another” (Gulistan, Chapter 2, Tale 30). “Let your conduct be virtuous, when it will not be in the power of the detractor to convict you of evil” (Gulistan, Chapter 2, Tale 24).

Sa’di Shirazi in his Bustan and Gulistan appears like an expert psychology. The well-known Persian psychologist Farhang Holakouee believes that interfering in personal life of others and speaking disapprovingly about them is the doing of the miserable, obtuse and idle people who have not worthy things to do in their own besmirched life and feel better by infusing and imagining others with a similar standard of life: “Nothing is so good for an ignorant man as silence, and if he was sensible of this, he would not be ignorant” (Gulistan,
Chapter 8, Tale 36). Farhang Holakouee believes that people do not hurt others unless they have endured such in their own life and in their childhood. “Wish not ill to the envious man, for the unfortunate wretch is a calamity towards him, who has such an adversary at his heels” (Gulistan, Chapter 8, Tale 70). Sa’di says: “I can avoid injuring the mind of every one, but what shall I do to the envious man, who carrieth the injury in his own breast? Die, thou envious wretch, since thou can not be cured of the disease under which thou labourest but by death” (Gulistan, Chapter 1, Tale 5).

Not only is the fourth chapter of Gulistan dedicated to the advantages of taciturnity but also has wise words from Sa’di regarding the non-interference in people’s life and the advantage of being silent that can be visible in other chapters too: “A stupid man was training an ass, and spent all his time upon it. Somebody said: O blockhead, what art thou endeavoring to do? For this foolish attempt expect reprehension from the censorious. Brutes will not acquire speech from thee, learn thou silence from them” (Gulistan, Chapter 8, Tale 6). Farhang Holakouee believes people cannot injure one’s life by judging and speaking offensively unless the one, who gives value to the negative words and remembers those words constantly: “If a worthless stone bruise a golden cup, its own worth is not thereby increased, nor the value of the gold lessened” (Gulistan, Chapter 8, Tale 55). The psychologist Farhang Holakouee argued that it is the one who is hurting himself or herself by making those negative words like a knife dug in her or his own body. Not valuing people who speak ill of others and make rumors is the most soothing remedy for the individuals who get hurt easily by people’s words. The poem by Sa’di Shirazi to makes one value oneself better by saying to the negative people that; I am worse than you can think; “A man of a bad disposition abused another, who took it patiently, and called him a hopeful youth, I am worse than you can say of me, for I know my own defects better than you can possibly discover them” (Gulistan, Chapter 1, Tale 34). The wise people have no respect for the words of people who ponder on the lacks of others to make their own self feel good. “The wise consider not him illustrious, who, speaketh ill of the great” (Gulistan, Chapter 1, Tale 41). Keeping away from the negative people has been advised by Sa’di because: “She who has lost her reputation, what cares she for the character of another?” (Gulistan, Chapter 5, Tale 20). The reaction of one person to another, regarding different events, differs from one to another. Judging others can create emotional and mental issues for one and makes them encounter difficult times. Sa’di believes no one knows one better than his/her own self thus people must not judge others: “How can one man
know what is under another’s garment. The writer knows the contents of the letter” (*Gulistan*, Chapter 2, Tale 5).

Speaking offensively behind one’s back is one of the worse qualities that one can nurture and it is far from humanity and morality. Sa’di Shirazi dispraises a person who dedicates time in defaming others and advises people to keep distance from them because one such person can rot the whole lot: “Whosoever recounts to you the faults of your neighbor, will doubtless expose your defects to others” (*Gulistan*, Chapter 2, Tale 4). As; it is mentioned in the Universal Declaration of Human Rights: “No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence or to attacks upon his honor and reputation. Everyone has the right to the protection of the law against such interference or attacks” (Article 12). But this very humble Article has contradictions with part of some religious orders such as Islam. It took a long struggle for the world to attain such a valuable humanitarian declaration but it will take more time for each society to conduct the humane rules and to develop understanding, tolerance and kindness between people because inhumanity has its roots in religions as well.

The human rights activists have no aversion except to be un-fanatic to stand front of some inhumane religious acts and laws to develop Human Rights. For example in Islamic laws there is an order called *Amre beh Marouf va Nahye az Monkar* which let and ask individuals to interfere in private life of individuals to force them follow Islamic Laws. These people want to stop people from what they do, what they wear, how they act, what they drink, etc, just because these people think and recognize that a particular action done by one is not in accordance with Islam. In another words, this rule is letting all the individuals to interfere and to judge others in public or private sphere to promote Islamic Laws, without being professional or expert in human behavior, morality and personality. This is one reason that the world today is the witness of the new aggressive groups such as Islamic State of Iraq and Syria, Boko Haram, and Hezbollah and other extremist religious groups who are a threat for the peace of the world and want to accord the world to their understanding of religion, of god and of sin. Protest against this inhumane order is widely received as protesting against god’s order itself and leads one to death penalty. From the time that Islam spread to Iran, resistance against inhumanity and defending human rights have been placed in Persian literature and Persian poetry. The genius Persian poet Sa’di in his *Bustan* stood up against the Sharia Law:*Amre beh Maroof va Nahy az Monkar* by explaining how interfering in one’s life is far from humanity and how this order can effect one’s life traumatically. The Sharia Law
recently caused many Acid attacks to Iranian girls in Isfahan. Sadi through his poems in *Bustan* shows that the private life of individuals must be respected. It is the one who must make decision for his/her own life and no religion must get involved in the private life of individuals. Sa’di explains that:

In *Bustan* 179

In India I went down to a corner; what saw I?
A black man, long, like the longest winter-night.
In his embrace, a girl moon-like, his teeth lowered to her lips.
In his embrace, so tightly gathered, that thou wouldst say, the night covers the day.
The well known command of God seized my skirt;
Presumption became a fire and seized me.
From before and behind, I sought for a stick or stone,
Saying: Oh one fearing not god! Nameless and shameless!
With reproach, and abuse, and outcry, and force,
I separated the white (girl) from the black (man) as the dawn…
The hand of the one of Pari-form clung to me.
Saying: Oh thou of the prayer-carpet of hypocrisy, blue-clade;
Of black deeds, world-purchaser, religion-seller!
A long time, my heart had gone from the hand,
To this person; and, my soul was desirous of him.
Now, became cooked my raw morsel,
Which hot thou didst put out of my mouth. (Bustan 179)

Sa’di, in his *Bustan* and *Gulistan*, declared that no one would understand the relationships and the feelings of being in love except the ones who are in love. There are people who are killed by the family or by the governments just because they were in love with one of a different sect than theirs. Human rights (and not god’s right) can save the life of hundreds of individuals who lose their life in traditional stringent societies. According to the Islamic Law in Iran, fathers and grandfathers who committed murdering their child are free from “Qesas” which means “Tooth for tooth, eye for eye,…” or death punishment; this kind of law gives permission to the fathers to kill their children because of notoriety, reputation or else. The love for the opposite sex is common and more acceptable than the love for the same sex. Not only is the same sex love or the same sex marriage illegal in majority of countries but even speaking about these and revelation of love for one of the same sex is a taboo and is banned in countries like Iran and Saudi Arabia which faces the life of one with death penalty.
This makes gays and lesbians to find asylum in other countries making it a shame for the entire human society for not understanding these people and forcing them to be sexually quiet or to marry the one selected by the family. Even though love for one of the same sex is perceived as disgusting to a majority of people, due to their notions of aesthetics, but they are humans too and have each same right to live their life the way they want. No one and no state must have the authority to decide for others whom they can love and whom they cannot. It is a personal decision that the person must make without trepidation from the law and the society’s reactions. These people also must be treated with dignity and it is the society which must increase the level of supporting and understanding them too: “O I wish that you knew what passes in the heart of a lover. The pain of a wound affects not those who are in health. I will not disclose my grief but to those who have tasted the same affliction. It were fruitless to talk of an hornet to them, who never felt the sting. Whilst thy mind is not affected like mine, the relation of my sorrow seems only an idle tale” (Gulistan, Chapter 5, Tale 20).

The love between Jalaludin Rumi, the great Persian poet of the 13th century, and Shams-e Tabrizi is a controversial subject amidst Rumi’s advocators regarding Rumi’s involvement physically with Shams-e Tabrizi while the adversaries believe that the love between the two was only spiritual. What is obvious is that the life of Rumi after meeting Shams was completely altered and the love for Shams inspired Rumi to create the fabulous collection of the loves poems regarding same sex love which has the honor of being the most translated Persian poems in west. After Shams left Rumi, because of the envoy of the advocators of Rumi and because of the rumors, Rumi fell into deep sorrow and searched to find out where Shams was and tried to take him back. In Rumi’s poetry the love for Shams is obvious and the second time that Shams vanished Rumi’s life was emotionally devastated: “I have become old in sorrow of his separation, but when his name is uttered my youth comes back to me. The face of Shamsudin Tabrizi’s glory is the sun, in whose track the cloud-like hearts are moving. O shames Tabrizi, beauty and glory of the horizons, what king but is a beggar of thee with heart and soul” (Dalal 123).

The point being that same-sex love must be accepted and respected by human society for after all it is loves existence between two human beings. What is goes on in the private realm of people is must not be the concern of the governors. No one must enjoys the right to make personal decisions for others, forcing them to do something versus their own wish or stopping them from what they wish to do until and unless one’s action stands headfast against humanity and against peace. Unfortunately interference to the privacy of individuals exceeds
and develops to such an extent that it finds shelter even in Law and traditions, and people let themselves to interfere one’s belief system too. Everyone has only one life and the self governance of it must enable one to decide how he or she wants to think, believe and live. Inquisition into private realms is one demonstration of the inhumane behavior when people are physically and mentally tortured to reveal what they think and what they believe. The most famous case on inquisition was and is the trial of Galileo Galilei of the Middle Ages. Inquisition is still common in dictatorship, in the religious and Islamic states. The altars of religion want people to think, to act and to accord to their propagated life style.

Today privacy can also be threatened by the new communication technologies which by their high speed, popularity and involving massive numbers of audiences can threaten the privacy of people faster, easier and deeper than the past. In the past, the privacy of any individual was threatened mostly by the small circle of the close people such as neighbors and friends who had the chance to have personal communication and it was limited only to the small geographical place that one lived in; an alternate solution to which was leaving the place and immigrating to another so one could reduce the disturbance of the revealed personal information of his/her own life and start a new life. “I fled into the mountains and deserts to avoid mankind” (Gulistan, Chapter 2, Tale 31). In the past, for ensuring one’s privacy, it was enough that one discontinues revealing his or her private life to others. Sa’di says in his Gulistan:

Reveal not to a friend every secret that you possess, for how can you tell but what he may sometimes or other become your enemy. Likewise inflict not an enemy every injury in your power, for he may afterwards become your friend. The matter which you wish to preserve as a secret, impart it not to anyone, although he may be worthy of confidence, for no one will be so true to your secret as yourself.

(Gulistan, Chapter 8, Tale 10)

But today, with the power of the social media and social networks on the Internet, the world is like a small village where everyone can access the rumors and the true stories of others, easier and faster than the past. Publishing and spreading private photos of the Hollywood celebrities was a warning to everyone that the information and the privacy of individuals, with the new communicative technologies, are not safe. Sa’di advises all to be mindful of their own privacy by not revealing and not sharing every aspect of their lives to people beyond necessity. If one does not care for his/her privacy, he or she should not expect others to respect their privacy of life: “It is safer to be silent, than to reveal one’s secret to any
one, and telling him not to mention it. O good man! Stop the water at the spring head, for when it is in full stream, you cannot arrest it. You should never, speak a word in secret, which may not be related in every company” (Gulistan, Chapter 8, Tale 10).

It is a well-known sentence that “Internet does not forget anything”. The personal life and behaviors of the politicians and celebrities is another sensitive concern which is followed by majority of the people all around the world. The world will always remember the sexual scandal of Bill Clinton who was accused of using his authority to have affairs with a lady in the White House. Sexual scandals happen even in the lives of ordinary people but Sa’di says in his Gulistan: “If a dervish should commit an hundred improprieties, his companions would not remark one of them; but if a king makes only one improper step, it is circulated from kingdom to kingdom” (Gulistan, Chapter 7, Tale 3). The necessity of thinking and acting wisely by authoritarians is admirable because of their role, their actions and their decisions on the life of the majority of people:

A learned man, who had the education of a king’s son, beat him unmercifully, and treated him with the utmost severity. The boy, unable to bear this treatment, complained to his father, and stripped himself, to show the marks of violence. The father’s heart being troubled, he sent for the master, and said: You do not use any of my subject’s children in the cruel manner that you treat my son, what is the reason of this? He replied: To discourse with propriety, and to have a pleasing conciliating manner, becomes mankind in general, but more especially kings; because, whatsoever they say or do, will certainly be in the mouths of everyone; whilst the words and actions of common people are not of so much consequence.

(Gulistan, Chapter 7, Tale 3)

It is understandable that in exceptional situations, gathering personal information of an individual’s life by the governments can help the society to maintain social order but even in this exceptional situation also the individual’s dignity and reputation must be revered. From Sa’di Shirazi’s view point as long as one is not of danger to human society, his/her privacy should not be disturbed with individuals or with authorities. “A certain personage asked a devout man, what he said of a particular Abed, of whose character others had spoken disrespectfully. He replied: I see no fault in his exterior, and am ignorant of what is concealed within him” (Gulistan, Chapter 2, Tale 1).

At the end of this part it must be stated that, we all are human entities and we must have the sense of humanity and understanding and help the society to be a safer place for
everyone: “All of you are burthened with defects of your own, reproach not others with their failings. Whosoever, is sensible of his own faults, carps not at another’s failing” (Gulistan, Chapter 5, Tale 20). Whether interfering in individual’s privacy is rooted in religious commands or in traditions, or in the law or is occurring just because of people’s curiosity, it is not accommodated with morality, humanity and with human rights declaration. It is the law, the constitutional, the religions and ethics which must be updated with human rights and respect the human dignity. Replacing the inhumane laws with secular laws according to the human rights based on equality, tolerance and understanding can help the world to be a better and a safer place.

**Justice**

A person rests not within thy territory,  
When thou dost seek thy own ease, and no more.  
--Sa’di Shirazi  
Translated by Wilberforce Clark

The term justice, which initially seems simple and easy to be done such as *doing the right thing*, has the reality of the complexity of human behaviors for it is really difficult to decide what action is right and what wrong. Justice has been defined in different cultures differently and even sometimes with opposite rules. Doing a just action in one country can be known as an unjust behavior in another country. For instance, recently after the killing rapes in India in 2013 we were witness of the public movement who were asking for the justice and death penalty for the men who committed the rape. At the same time there was this discussion that death penalty for the men who committed rape as a just or unjust punishment.

Justice can be done differently in different times, because of the different understanding of what is just and what is unjust. Justice also can differ from time to time, as in the ancient time the Hammurabi law, tooth for tooth, eye for eye, was equal with doing justice while today it is known as a inhumane reaction where sociologists and psychologists have to find out the reasons of doing crimes by one. Qesas took its place in Islamic Law in Iran which has created major discussions in international sphere. While the human rights activists critique Qesas, the politicians of Iran claim Qesas as the rule by god and has its spiritual face of being a sacred law therefore it should be respected.
Majority of crimes can precisely be the result of the non-existence of justice in the country; for instance if a poor, jobless person commits the crime of stealing to stay alive, the blame must put on the state which did not provide and did not developed enough opportunities for individuals and made one to commit such a crime. The news shows Saudi Arabia and Iran, in the name of justice, cut the hands of the poor people who committed stealing even for a petty amount while there resides corruption of a high level executed by the politicians which drastically affects the economics of the nation and its benefits but these people are graciously free.

Justice must involve every single person in the state. In religious states, the struggle to access the human rights and justice is much more difficult than in dictatorship countries. One who looks for justice in Islamic states can be known as the one who is against god and deserves to be executed. Human rights, justice and democracy can find their place in Iran if Iranians get aware of the impounding dangers of the apparently forced sacred book in Iran and value their humanitarian literature. Only the *Bustan* and the *Gulistan* of Sa’di are enough to guide people in setting up humanitarian laws and not Islamic laws. Not only Sa’di allocated chapter one of the *Bustan* to justice but the notion of justice takes place in every single story narrated by Sa’di, whether the story is based on personal relation or public relation or even international relationship. For Sa’di Shirazi every single heart is important. Sa’di believes doing injustice and not caring for the comfort of the nation is one of the most important factors which will take away the kingdom from the king’s hands: “The distress of the heart of the one justice-seeking, cast a king from his kingdom. Thou hast slept cool half a day in the retired place, say to the foreigner, burn in the heat outside, God is the taker of justice for that person, who cannot ask for justice from a king” (*Bustan* 34).

There is different and vast definition for justice for example Plato believes through meritocracy justice happens: “Plato prescribes different duties for different group of citizens whose fulfillment would be instrumental in building up a just social order. Justice results from each element in society doing its appropriate task, doing it well and doing it only” (Gauba 133). For Sa’di Shirazi one of the important criterions for distinguishing a just king and just state, from an unfair king or state is meritocracy. Sa’di moves the same way forward as Plato and believes for developing justice in the society the king has high responsibility in appointing one for a duty. He must estimate the abilities of persons and then point them up for the right tasks: “First it will be necessary to prove him in wisdom; to exalt his rank, according
to his skill. From the power of grief, there may be burdens on the heart of that one, who, untried, performs deeds” (Bustan 23).

The unlimited power of one can create crimes against humanity. It has been mentioned in the Universal Declaration of Human Rights that human rights should be protected by the rule of law. For ruling a country there must be some limitations in the behavior of the one in charge to behave fairly with the nation. Sa’di Shirazi considers god as the criteria for not doing tyranny against people: “Appoint the God-fearing one over the peasant; because, the abstinent one is the architect of the country” (Bustan 18). If further, a well ordered kingdom be necessary, give not a great work to an aspirant. For setting up justice it is important to appoint the right person for the right job: “Send a warriors to the contest with the enemy; send lions to the conflict with lions. Execute work, according to the judgment of those world-experienced; for, the old wolf is experienced in hunting” (Bustan 64). “Government is a fault in the hand of those persons, from whose power, the hands (of people) are (uplifted in prayer) before God” (Bustan 18).

Meritocracy takes place in Sa’di’s Gulistan as well: “Whosoever employs an inexperienced person on a weighty matter, beside suffering repentance, will, in the opinion of the wise, be considered of a weak understanding. The wise man, of enlightened mind, entrusts not an important business to one of mean abilities. The mat-maker, although a weaver, yet is not employed in the silk manufactory” (Gulistan, Chapter 7, Tale 14). For Sa’di there is no difference between human beings. Wealth and power should not give a prior right to individual to use their power and wealth for unjust decisions:

One of the sons of Hroon-Ur-Rasheed went to his father in rage, complaining that the son of a certain officer had spoken disrespectfully of his mother. Haroon asked his ministers what was the just punishment for such an offence. One was for having him put to death, another said that his tongue to be cut out, and another, that he should be fined and banished. Haroon said: My son, charity requires that you should pardon him, but if you have not strength of mind to do this, then abuse his mother in return, but not so much as to exceed the bounds of vengeance, for then the injury would be imputable to our side. (Gulistan, Chapter 1, Tale 34)

The most dangerous time for deciding what is just and what is not, is the time the meaning of justice has linked itself with religion. Justice also can be affected by defining different ideologies. Aristotle says: “The identical notion of justice in the minds of people was the reason behind the existence of the state” (Gauba 133). Sa’di the Iranian poet invariably
reminds human beings that governments and states must be at the service of the nations: “In that state be, so that whatever resolution thou mayst make, thou mayst consider the peace of the peasant” (Bustan 17). Sa’di like Aristotle believes that it is the state that must serve the nation to develop justice:

A solitary dervish had taken up his abode in a corner of a desert. The king passed him, and the dervish, because retirement is the kingdom of contentment did not lift up his head, nor shew any signs of politeness. The monarch, conscious of his dignity, was chagrined, and said: This, tribe of ragged mendicants resemble the brute beasts. His Vazier said to the dervish: When the monarch of the terrestrial globe passed by you, why did not you do him homage, nor behave even with common good manners? He replied: Tell the monarch of the earth to expect service from him, who hopes to receive benefits, and let him know also, that the monarch is for the protection of his subjects, and not the subjects for the service of the king. (Gulistan, Chapter 1, Tale 28)

The concepts of justice in Bustan and Gulistan involve all categories of people such as the old, young, poor, rich, orphans, foreigners and also criminals and prisoners: “Look into the affairs of prisoners; it is possible that a guiltless one may be among them” (Bustan 31). Sa’di considers several categories of punishment for the criminals and trials for the accused one. Since for Sa’di every single person is important, he declares to the king to think well before making the decision for one’s life. For the king wisdom, kindness and patience are necessary: “When anger comes to thee, on account of a person’s crime, reflect much on his punishment; because, it is easy to break the ruby of Badakhshan, broken, it is not possible to fasten it together again” (Bustan 22).

As it is mentioned in the Universal Declaration of Human Rights: “Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him”(Article 10). Sa’di Shirazi also believes; no one is criminal until it comes to prove that the person committed the crime. For attaining this there must be this chance for the person in a fair trial to speak out and defend himself: “So long as his crime is not certain to thee, seek not, at the suggestion of an enemy, his injury” (Bustan 26). Even if all the documents are against the accused one, giving the accused one a chance of defending himself in a fair court is another criterion for a just king and a fair kingdom. There must be a safe court for one to speak without the fear of being tortured: “Everyone charged with a penal offence has the right
to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence” (Article 11).

One of the best political stories written by Sa’di has been placed in chapter one of Bustan, which concentrates on “Justice, Equity, and Administration of Government”, there are scores of points in this story which made it really difficult to honorably be explained enough in these papers. Some parts of this story involve such political and humanitarian instances that each line of this story can be an apt title for a book, a speech or an article. This story starts with a perfect stranger who traveled to different countries, and was equipped with tremendous knowledge and rich experience. He reaches Iran which had a great king who was known as a just and wise man caring for every single person. The king asked the foreigners: “What happened to thee that thou camest to me? In this territory what sawest thou of good and bad?” He replied: “For the king, this very kingdom and ornament (of justice) is sufficient, that he is not pleased with injury done to a single person” (Bustan 23). According to the Universal Declaration of Human Rights: “No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality” (Article 15).

The empowered speech of Sa’di in explaining the events transgresses one to the place where the event is happening and one cannot stop himself or herself to follow the story. The foreigner has explained that he came to this land because he heard much humanity, peace and good judgment which the king delectated to the nation. The king after spending much time to know and to examine the trust and the abilities of the person he decides to give a ministry to him. This made the ex-minister initiate problems for him. The ex-minister tried to convince the King that the foreigner committed several crimes. The king take on the responsibility of selecting the wrong person for the post and not blaming just the person who committed the wrong action and said to him: “I considered thee sensible; held thee faithful to the secrets of the kingdom. Reckoned thee wise and intelligent, regarded not thee shameless and unworthy. Such lofty station is not thy place. The sin is mine; it is not thy fault. When I cherish one of bad stock, assuredly, I permit treachery in my house” (Bustan 27). But the king is giving this chance to him to defend himself. This remind us that: “Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him” (Article 10). The Minister (Foreigner) defended himself by saying: “What he (The ex-Minister) uttered is no wonder. The envious one, who sees me in his own place, brings on (utters with) his tongue, what, but evil of me. I consider him my enemy, that hour; when King Khusrau placed him lower than
me” (Bustan 27). The Minister explains one of the preeminent stories which shows the value of freedom of speech and how freedom of expression, and how they can change the mind by making them think again of what they see and what they hear and what they believe and also the value of freedom speech in helping to promote justice in the world. Sa’di says someone saw Satan in his dream and Satan looked sturdily handsome with the most beautiful face. The one could not believe that Satan has such a beauty so he asked Satan:

Since thou hast this face with the beauty of the moon,
Why art thou a stock-story as to ugliness in the world!
Why, in the halls of the king, have they painted thee,
Dejected of face, distorted of hand, ugly, ruined?
They consider thee terrible of face, in the bathroom, they painted you hideous.
Satan of overturned fortune heard this speech.
In lament, he raised a shout and cry, saying; Oh one of good fortune!
That is not my form, but ‘The pencil is in the hand of an enemy’.
I threw out their root (Adam) from paradise;
Now, by reason of malice, they depict me ugly. (Bustan 28)

The Minister said, I also have a good name but because you appointed me as the Minister, the ex-minister by the reason of envy does not speak well about me. The King said:

“If I had not in wisdom acted deliberately, I should have injured him by the speech of an enemy. With severity, to carry a light hand to the sword is to carry the back of the hand of regret to the teeth. Beware that thou hearest not the speech of the designing man; because, if thou set to work (on his speech), thou will become regretful” (Bustan 28-29). As the statesmen are responsible for the life of the nation they must reflect before make decision:

“Glance (at the butt), when thou hast the arrow-notch in the bowstring-seizer, not, at that time, when thou didst shoot the arrow from the hand” (Bustan 24). After it came to the king’s attention that the person has committed the wrong and he is guilty, the king must have the sensibility of understanding and of forgiveness but with consideration of all the aspects of forgiveness. If the person is aware of his wrong and pertinently regrets his actions, the king must protect him, and must know if it is the first time that the person did wrong, there must be mercy and forgiveness: “Accept the excuse of forgetfulness of the sinner; when he asks protection, give protection. If a sinner comes to thy shelter; it is not proper to slay him, at the first fault. When once they uttered advice and the sinner heard not; punish him, the second time, with imprisonment and bonds” (Bustan 21-22).
There are some criminals, who cannot live their life according to the law and they create problems for the society and give execution to crime after crime, Sa’di says in this case: “If advice and bonds are of no advantage to him; He is an impure tree; pluck up his roots” (Bustan 22). And solving the problem with sending him out of country is ineffectual for dangerous people will create disaster in other countries as well: “And if Persia is be his native country, send him not to Sinan, Slavonia, or Turkey. Even there (in Persia) give him not respite, until the middy meal (slay him). It is not proper to establish a calamity on any one. Because they say; may that country to overturned, since such men come out of it” (Bustan 20). “It is also proper, at first, to cut off the wolf’s head. Not at the time when he tore in pieces the sheep of men” (Bustan 18).

Punishment must be considered only for the one who has committed the crime and not involve his family: “No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks, upon his honor and reputation. Everyone has the right to the protection of the law against such interference or attack” (Article 12). Sa’di in Bustan explains that: “It was a crime on the part of the tyrannous man; what is the crime of his wife and helpless children?” (Bustan 31). Eliminating the guilty one from the society is the last option that Sa’di advises to the kings, and it is only in the case that the person is dangerous for the rest of the people. We all do remember the tragedy of 11th September in New York where innumerable people lost their life and their loved one. Forgiveness for the people who are committing such inhumanity is in itself exactly equal with the crime itself. The behavior of king with his nation must be comparable and close to the behavior of the fathers and must include forgiveness and understanding from king side. Sa’di asks the Kings for forgiveness for the criminals and says: “One whom thou didst dismiss from dignity, forgive his crime, when some time elapses” (Bustan20). He believes:

The just monarch, with his subjects, becomes angry like a father with a son.
Sometimes, he strikes him so that he becomes sorrowful;
Sometimes, he makes water (flow) from his pure eyes.
When thou dost exercise gentleness, the enemy becomes bold;
But, if thou art an anvil, he becomes wearied of thee.
Severity and mildness together are best,
Like the vein-striker (bleeder), who is surgeon and plaster-placer.
Be generous, and pleasant tempered, and forgiving;
Even as God scatters (favor) over thee, do thou scatter over the people. (Bustan 21)
Successful functioning of a kingdom is also dependent on a good relationship between the king and the nation. In chapter one of *Bustan* Sa’di explains a story where on a hunting day Darius became separated from his retinue, a herdsman came running towards him. Darius said to his heart; perhaps this is an enemy, so he wanted to shoot him, in a second he changed his mind. The herdsman said oh Lord; I am the one who cherishes your horses:

The heart of the king, gone, returned to its place.
He laughed and said: “Oh one of contemptible judgment!
The auspicious angel assisted thee; otherwise, I had brought the bow-string to the ear.”
The guardian of the land-pastured laughed and said;
It is not proper to conceal advice from a benefactor;
It is not laudable deliberation, nor good judgment,
That the king knows not an enemy from a friend.
The condition of living in greatness is such,
That thou shouldst know each humble person, who he is.
When Darius heard this, did kindness to him,
And said in shame, this advice must be on the heart;
On account of anarchy, there may be sorrow in that throne and country,
When, the deliberation of the king may be less than that of the shepherd. (*Bustan* 48)

The Universal Declaration of Human Rights says: “No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment” (Article 5), and “Everyone has the right to recognition everywhere as a person before the law” (Article 6). Not having access to the judiciary for asking justice is the mistake of the King. Judiciary must be available for the nation in any case of injustice that happens around for any injustice that happens in a country the king is responsible, because he gave the power to the wrong and inhuman person: “How mayst thou hear the lament of one crying for justice, the curtain of thy bed-place at Saturn? So sleep, that the lamentation may come to thy ear. If the crier for justice brings forth a shout” (*Bustan* 34).

Sa’di considers the Kings and the Rulers as the centre of injustice in the world: “Who complains of the tyrant, who is in thy time, when every, violence that he commits is thy violence. The dog tore not the skirt of one of a Karawan. But the ignorant villager, who cherished the dog” (*Bustan* 34). Another story that Sa’di has mentioned in chapter one of *Bustan* is a story of the son of King Abdul Aziz who sold a very precious ring-stone and gave the value to the orphans and the needy ones at the time of drought-year: “When a person sees
poison in the jaws of men, how will the sweet water pass to his throat? Those reproach-making fell on him, saying: such a ring will not again come to thy hand. He said: Ugly is the ornament on a monarch, the heart of a citizen afflicted with powerlessness. A ring, without a stone, is fit for me; the heart of a sorrowful populace is not fit for me” (Bustan 35). “Everyone has the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control” (Article 25). Sa’di in Bustan explains that the King must provide social security for his nation, and Sa’di advises the kings: “When thy servant becomes old, forget not the right of his years. If old age has bound the hand of his service, yet, thou hast power, in respect to liberality” (Bustan 19).

**Tax**

When the enemy carries off the villager’s ass,
Why does the king enjoy tribute and the tenth part?
--Sa’di Shirazi
Translated by Wilberforce Clarke

According to The Universal Declaration of Human Rights; “Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control” (Article 25). Sa’di Shirazi gives high value to “work” and to make the effort to attain wealth and property, but he sees it also the duty of the government to provide the adequate standard of living for the individuals who are not able to work. He believes kings must consider a part of the tax taking from the citizens for the comfort of the disable persons:

Of a certain one, an ass had fallen into the mire.
The blood, through frenzy, had gathered to his heart.
Desert and rain, and cold, and torrent, darkness let down its skirt on the horizon.
He was in this grief, all night, till the morning,
Spoke passionately and gave curse and abuse.
Neither enemy, nor friend, escaped his tongue (of reproach);
Nor the Sultan, whose land and produce it was.
By chance, the lord of that wide plain, passed by him in that reprehensible state.
He heard these words far from rectitude neither patience of hearing nor way of answer. He looked at him, with the eye of punishment. Saying for what is this person’s anger against me? He said: Oh King! Strike him with the sword… The Sultan of high rank glanced, he himself saw him in calamity; And his ass in the mire, forgave the man on account of his ruined state. Swallowed the anger of his cold words, gave him gold and a horse. (Bustan 91)

Collecting tax has been taking place in Iran since the ancient times. From Sa’di’s view taking tax from people must expand on social comfort, and in a time of war and crisis King must not take taxes even if the treasury is empty. Sa’di says:

I heard that a just order-giver used to have a coat,
Both surfaces of lining (cheap) material.
One said to him: Oh Khusrau of happy days!
Sew a coat of brocade of china.
He said: (Cloth of) this quality is covering and ease,
And thou dost exceed this (rule), it is ornament and decoration.
I take not the land tax for the sake,
That I may put embellishments on my own body, and throne, and crown.
A hundred times, I have even greed and desire for it;
But the treasury is not only for me. (Bustan 31)

Army has high place in Bustan and Gulistan since they are bestowed with the protection of the king and defense of the countries benefits and borders. Another convention that Sa’di states for the taxes is to protect the armies and save the country: “The treasuries are full for the sake of the army; they are not for the sake of ornament and decoration. The soldier, who, on account of his king, is not happy at heart, watches not the borders of the kingdom” (Bustan 32).

King must be a prudent man with a sense of understanding his nation especially at the time of misery and disaster. In fact Sa’di considers the nation as the base of the kingdom, in case that king has no value for nation and no care is adhered for the comfort of the society, that kingdom very soon will be inevitably destroyed due to non-sustenance of the nation for the king and the kingdom: “When the enemy caries off the villager’s ass, why does the king enjoy tribute (levied from the people) and the tenth part?” (Bustan 32). Sa’di Shirazi sees no disparity between an enemy and a king who does not care for his subjects: “The enemy took
away his ass, the king tribute, in respect to that throne and crown, what fortune remains? Violence to the fallen one is not manliness; the mean bird carries off the grain from before the (weak) ant. Those persons enjoy the fruit of youth and fortune, who act not severely to their inferiors?" (Bustan 32).

There are similarities between Niccolò Machiavelli and Sa’di from the view point that both of them have political advices to the Kings for Machiavelli too mentions in the Prince: “It is necessary for a prince to have all the good qualities, but it is very necessary to appear to have them. To appear to have them is useful; to appear merciful, faithful, humane, religious, upright, and to be so, but with a mind so framed that should you require not being so, you may be able and know how to change to the opposite” (Machiavelli 73). Sa’di knows all these qualities necessary for the kings to truly be so. While Machiavelli says it is necessary for the prince to have a mind ready to turn itself accordingly as the winds, Sa’di advice to the kings to be honest, just, and give respect and value to the nation at all times: “In that state be, so that whatever resolution thou mayst make, thou mayst consider the peace of the peasant. Be sure, so long as thou dost not turn thy head from equity and judgment, that men will not turn aside their feet, from thy power” (Bustan 17).

Machiavelli and Sa’di both, have collection of political advices to the kings regarding the safety of the kingdom and how to develop their authority and their power. But despite of Machiavelli consecrating and giving first place to the benefit of the king and the benefits of the kingdom, Sa’di concentrates and gives first place to those of the nation which will recoil as the benefit of the king himself and the benefit of the kingdom: “Be observant of the heart of the poor, Be not in the desire of thy own ease. Go protect the poor and the needy one, because, the king is the crown-holder for the sake of his subjects” (Bustan 16).

Machiavelli advises the prince to use religion as an instrument to achieve to political aims, but Sa’di meticulously considers religion as an instrument to stop the king from harming the nation: “When the ruler is obedient to God, God is his Protector and Friend” (Bustan 15). “That liver-eater of the people is thy enemy, who seeks thy profit, in the injury of the people” (Bustan 18).

In short, eight centuries ago the great poet Sa’di Shirazi considered justice as the essential factor for the kings and for the states. Justice must be done by the kings and the political leaders in the world. Sa’di explains the notion of justice by explaining the king’s duties. Justice results from the merciful, understanding and wisdom of the king. In order to achieve justice there must be meritocracy, fair trial and fair courts, freedom of expression,
consideration of the public and national benefits instead of the personal benefits, and providing social comfort but also required punishment, is necessary to keep the social order in harmony. He also considers several steps to act against the accused one; first no one is guilty till it comes to be proved. Second, if the person can change him/herself into a good citizen only with advice, it is enough as his punishment. Third, if there is no probe that the guilty can improve only with advices, it is better for the person and for the society to keep him away from the society by putting him in jail. Fourth, if the guilty continues to instigate troubles for the society the last option is to eliminate him from the society otherwise he is dangerous for the public. And one of the most important points in these stories is that the punishment must be done only for the guilty one and not for his family and loved ones.

**Benevolence**

By beneficence a heart tranquil making,

Is better than a thousand sacred inclinations of the head at every stage.

--Sa’di Shirazi

Translated by Wilberforce Clarke

Sa’di Shirazi, in his *Bustan* and *Gulistan*, has artistically placed animals in his poems to teach humanity to human beings. For Sa’di, everything around the world is created for human, and humans must make the best out of them all to be compassionate towards humans. Here, there is a poem from chapter two of *Bustan* regarding benevolence:

A young man came before me, on the road, a sheep, running in bounds, behind him.

I said to him: This is a cord and ligature,

Which draws the sheep behind thee.

He quickly undid the collar and chain from it.

He regarded me, and said: Oh man of sense!

This cord draws it not to me; but kindness is the noose about his neck.”

From the kindness, which the raging elephant has experienced,

He attacks not the elephant-keeper. Oh good man!

Cherish the bad; for, the dog keeps watch, when he devours thy bread.

The leopard’s teeth are blunt against that man,

On whose cheek, he rubs, for two days, his tongue. (*Bustan* 82-83)
Between all the massive collections of the humanitarian poems by Firdausi, Sa’di, Jalaludin Mulana Rumi Balkhi, Baharudin Jami, Omar Khayyam, Shamloo, Freidun Mushiri and so on, only a few poems and stories from the Persian Literature have taken place in the educational books of the schools in Iran which have only Islamic themes. It is a pity that while Persia has one the most precious collections of humanitarian stories and poems, children are forced to read the biased religious books some in Arabic language. One of the few poems placed in the educational book is the story of a man who provided water for a thirsty dog in a desert. The reason that this poem is mentioned in educational books for children is that Sa’di has referred to the prophet of Islam.

The Islamic regime of Iran has the tendency to convince Iranian populace that everything in Iran has the flavor of the Islam and thus Islam was widely accepted by Iranians. The Islamic Regime of Iran works selectively for educational books and every writing which explains the ancient history of Iran or even the current real life of Iranian before the Islamic revolution in 1979 has been rightly deleted from the educational books and has been replaced with the Islamic texts that all the students, from the first grade to the last term of their university’s education, are expected to read and imbibe. While there are different religions in Iran, everyone must respect and follow the Islamic laws. Here there is one of the few poems placed in the literature book in primary schools which of course will not decrease the value of Sa’di’s words but that would be better if all the humanitarian texts find place in the educational books to promote humanity and humanitarian behaviors in the world:

A certain one found, in the desert, a thirsty dog;
He found not beyond a spark of life in him.
He of approved religion made a cap-bucket,
Bound to it his own turban, rope-like.
Bound his lions in service, and stretched forth his arm;
Gave a little water to the powerless dog.
The Prophet gave intelligence of the man’s state,
Saying: The Ruler pardoned his sins. (Bustan 78)

For Sa’di, unlike the majority of the extremists who use the name of god and use religion as an instrument to cover their inhumane deeds all across the world, god and religion are instruments to open the way only for humanity and doing munificence to one another. Sa’di has created the above mentioned poem to reach to the result to say: “Ho! If thou art a tyrant, reflect; choose fidelity, exercise liberality, how does liberality become lost to the good
man, since he lost not goodness done to a dog?” (Bustan 78). Regarding the “Benevolence” in chapter two of Bustan Sa’di has placed the words from the Shahnameh of the great Persian poet Abolghasem Firdausi: “Wound not the ant, that is the grain-carrier; for, it also has life; and, life is pleasant” (Bustan 81). Sa’di has quoted these words from Firdausi in his poems to say: “He is of black vitals, and of stone-heart, who wishes that an ant may be of straitened-heart. Strike not the hand of force on the head of the powerless, lest that thou shouldst, one day, fall ant-like beneath his foot. I have assumed, many are less powerful than thou, also there is certain one, in the end, more powerful than thou” (Bustan 81-82). But the realistic view of Sa’di, which covers all the texts of Bustan and Gulistan, makes him say:

As to beneficence, I said much; but, it is not proper for every one.
Enjoy the blood and wealth of the one, man-injuring;
For, of the bad bird, the feather and wing plucked out is best.
One, who is in strife with thy master,
Why givest thou to his hand, the stick and stone?
Cast away the root that bears the thorn;
Cherish the tree that produces fruit.
Give the dignity of the great, to that one,
Who to inferiors holds himself, not proudly. (Bustan 98)

Sa’di is one of the most indomitable defenders of human rights. During Bustan and Gulistan he advises people and governments to stand head-front against tyranny and not let not there be injustice against humans: “Wherever there is a tyrant, pardon him not, for, mercy to him is tyranny to the world. The lamp of the world-consumer (tyrant) extinguished is best; one in the fire is better than a people with the stain (of tyranny). Whosoever shows mercy to a thief, attacks the caravan with his own arm. Give to the wind (of destruction) the heads of those tyranny-practicing; oppression, on one oppression-practicing, is justice and equity” (Bustan 98). Sometimes a mere act of stupidity is mistaken as kindness and some wrong reactions from ignorant people harm the society’s perception about kindness. In fact, here Sa’di acts like a sociologist who considers the consequences of human actions:

I have heard that a man experienced house-vexation;
For, a wasp made a nest in his roof.
His wife said: What thou desirlest in respect to them, do not;
Lest that they should become scattered from their native country.
The wise man went to his own work;
The wasps began, one day, to sting his wife.
About the door, and roof, and street, the foolish wife,
Kept making lamentation. But, the husband said:
“Oh woman! Make not thy face bitter towards men;
Thou didst say; slay not the poor wasps! (Bustan 98-99)

As we will see in the continuation of this poem Sa’di Shirazi has never ignored the fact that crimes exist and happen in human societies and only a just judiciary must deal with the criminals to keep the society safe and immune:

Forbearance to ill-doers increases ill.
When thou beholds a people’s injury in a chief,
Cut his throat, with a sharp sword.
What dog, in short, is there; for whom they place a victual-tray?
Order, that they give him a bone…
Not everyone is worthy of property;
This one is requires property; that one, rebuke. (Bustan 99)

Sa’di continues the poem by stating that in human society there must be wise plans and swiftness of action to prevent the society from danger. The continuation reminds one the life of Abu-Bakr Baghdadi the leader of the Islamic State of Iraq and Syria who ordered to behead numerous people. If the action and ideas of Abu-Bakr Baghdadi, who is well educated and spent times in jail, was closely supervised, today the world would not be in dread and because of the atrocious actions:

Oh son! Bind the Euphrates, at low-water;
For when the torrent is risen, it is of no use.
When the filthy wolf comes to thy snare,
Slay; if not, pluck up thy heart from (love for) the sheep.
Give neither place nor opportunity to the malignant one;
The enemy in the pit, and the demon in the glass bottle, is best. (Bustan 99-100)

In short, it can be said that the idea of Sa’di regarding kindness and benevolence towards one another is that it will affirm the people of a benign world.
Chapter Four

A Critical Study of Bustan and Gulistan with Reference to the Universal Declaration of Human Rights: (Article 1, Article 7, Article 13, Article 14, Article 18, Article 19, Article 25, Article 26 and the Preamble)

Peace and War in Bustan

When a work prospers through courtesy and pleasantness,
What need of severity and arrogance?
-- Sa’di Shirazi
Translated by Wilberforce Clarke

Wars persist as the most hideous inhumane actions which have created painful and agonizing stories in the world. Numerous people have lost their lives, their families, their love, their friends, their wealth and their peace during and after the wars. People faced misery and pain just for the sake of the avarice of a tyranny for the rigorous ideologies based on race, idea and religion. A numbers of attacks and despotic actions have occurred around the world in the name of god, religion and national benefits.

World War I, World War II, Vietnam War, the Religious Wars, Civil Wars, the Crusade Wars and so on, have destroyed the life of innumerable people. Countless children were orphaned, losing their chances for a better life only for the sake of the avarice of the ignorant tyrannies. Governments and states, which must be responsible for the massacres of
the nation, must be diligently accused for all the crimes of wars. No nation or sect of people will stand up against another nation to fight and ignite war if there is a humanitarian state. Governments must be blamed for the brainwashing of innocent soldiers, armies and militaries while the planners of the wars are in a safe place, waiting to take their benefits from the war and to accumulate achievements.

Governments must be blamed for the occurrence of all atrocities for it is their responsibility to warrant peace and comfort in national and international grounds. Governments, by the power of the social media, by the power of the clergies and by the demagogical speeches and actions in the name of the god, in the name of the social benefits and in the name of the humanitarian aids, are majorly to be brought to questioning. It is with the government’s sanctions that the educational system gives more value to a sect than the other; gives value to race and nationality and lets hatred be sown between nations developing sectarianism and nationalism instead of developing a friendly relationship, instead of developing the love and pride for humanity and the love for the world: Sa’di says: “Of what use is thy government? It is better that thou shouldst die, because thou art an oppressor of mankind” (Gulistan, Chapter 1, Tale 11).

Nations must come together to develop global humanitarian communities to bring peace to the world without considering any distinction between one another based on nationality or religion or race, since there is no hope that governments can affirm this. Sa’di Shirazi presents his humanitarian views in his Gulistan with strong words: “Thou who art indifferent to the sufferings of others, deserve not to be called a man” (Gulistan, Chapter 1, Tale 10). Why would the geographical borders, nationality, race, religion and ideology create distance between people? Sa’di, who suffered from the Mongol attack on Iran and left Iran for years, in his political literary book Bustan says to the kings and the leaders: “The world is not worth the trouble of having; of seizing by the sword and of abandoning. To whom remains the hope of remaining forever? If silver and gold and treasure and property remains, it becomes trodden under foot after a few days. But whomsoever a good acts remains current, may mercy perpetually arrive on his soul” (Bustan 37).

Sa’di refers to the avarices of the authoritarians and the governments who are not content with what they have and consistently look for more with an ever increasing urge to accumulate beyond need and thus wage wars: “The empty-handed one suffers distress, on account of a loaf of bread, the king suffers grief, to the extent of a world. In the case of the
beggar when the bread of the evening is obtained, he sleeps as pleasantly as the Sultan of Syria" (Bustan 45). Sa’di is the man of peace for peace in Sa’di’s writings takes place in personal relationships, in national relations between governments and nations, and also in international relations. In one sentence the view of Sa’di Shirazi can be explained when he says: “If thou art of elephant-strength or of lion-claw, peace is in my opinion better than strife” (Bustan 62).

During the centuries in international relations there have always been conflicts between some of the countries because of social benefits, geographical borders, political ideas, ideological aims, religious reasons and so on, which have made one country’s policies to stand against another to conflict. From Sa’di Shirazi’s view point, as much as it is possible, the authoritarians and governors must try to solve the problems between the countries through the negotiations and wise peaceful solutions to prevent war and misery for the nations for he says: “So long as thy work prospers by deliberation, courtesy to an enemy (is) better than contest” (Bustan 61).

Sa’di proposes to the governors that if the predicament can be solved with financial aids, gifts or benevolence to the other side, it is better to do so: “When one cannot by force defeat the enemy; with cajolery it is proper to close the door of strife. If there be fear of the injury of the enemy, fasten his tongue with the charm of beneficence. Scatter gold for the enemy in place of cow’s feet; for kindness, make blunt the sharp teeth” (Bustan 62). Because of the lack of a strong army if a country has no accumulated power to fight, along with weak armaments, low population etc, it is better to compromise and choose peace and not to instigate war: “When it is impossible to bite the hand, kiss it. For, with superiors, the remedy is deceit and flattery, even as the friend pay observance to the enemy, whose skin, at the time of opportunity one can fly…Exercise caution as to contest with the meanest person, for I have seen many torrent from a drop” (Bustan 62).

In Bustan, Sa’di’s theories have international expertise like a politician’s theories on wars. His theories can be compared with the best theories in international relations when he says: “Strive not with an army more powerful than thy own, for, one cannot strike the fist on a lancet” (Bustan 62). Sa’di’s humanitarian view makes him advise the kings for prevention of war as much as possible, but if the conflicting side attacks, there is no choice than confrontation and defending his own country and nation: “And if thou art stronger in contest than he, it is not manly to exercise force against the feeble” (Bustan 62). If enemy seeks peace
turn not aside the head, and if he seeks battle turn not aside the rein” (Bustan 62). Even during the war if the enemy is showing genuine regret from the conflicting crisis, it is better to stop the war. The request for peace must be acceptable by the authoritarian: “But if he returns with gentleness and understanding, speak not to him with severity and anger and harshness. When the enemy enters at thy door with submission, put out malice from thy heart and anger from thy head” (Bustan 63).

Sa’di advice to forgive the enemy with a behavior of manliness and peace with the enemy but all these must be accompanied with wisdom and caution: “When safety demands practice the trade of liberality, pardon but reflect on his (possible) deceit” (Bustan 63). Sa’di, observed through his writings, wants the audiences and the authoritarians to consider all aspects of one event and instead of severe dogmas, be open to new ideas and make the final decision according to the new situations: “One cannot gallop a steed in every place, places there are where it is proper to cast the shield (yield)” (Bustan 4).

One option to make the best decision in different situations is to consult the one who is entails expertise in that phenomenon. Self-will, waywardness and high-handedness have no place in Bustan and Gulistan, especially when the life and the future of many people are depended on the decisions of one leader, king, or the state. This is a major responsibility for which the authoritarians should be keen to consider all the aspects of their decisions with the help of the experts. As Sa’di, says: “He, who gives advice to a self-conceited man, stands himself in need of counsel from another” (Gulistan, Chapter 8, Tale 27). Sa’di believes: “On an affair of importance, employ a man of experience, who will bring the devouring lion into his trammels” (Gulistan, Chapter 7, Tale 17). In Sa’di’s writings “old man” considers as an experienced and wise man, who is diligently respected in the society thus invariably the reader faces the advices in Bustan and Gulistan to get true wisdom from the old men. Here there is an advice to the king when he wants to make decision on international relations: “Turn not away from the deliberations of old men; for, one years-endured is work-experienced” (Bustan 63). In Bustan and Gulistan, young men are mostly known as inexperienced individuals who may make rush decisions and destroy or harm the lives of thousands of people: “They pluck up the brazen foundations from its root, young men with the sword; and, old men with judgment” (Bustan 63).

From Sa’di’s view point war must be the last option in international relations to the conflicts: “When the hand is broken as to every artifice, it is lawful to carry the hand to the
sharp sword” (Bustan 62). In both, Bustan and Gulistan, he has mentioned two categories of people having a privileged position in the country. One is army who has the duty to defend the country against the enemies: “The warrior who has once showed ardor (in battle), it is proper to increase (his dignity) according to his worth. That the next time, he may place his heart on destruction; may have no fear of contest with the (tribe of) Yajuj” (Bustan 63). And the second class is the intellectual and thoughtful people. Sa’di Shirazi does not dividing human beings based on their race, religion, nationality, but he categorizes human according to their ability and knowledge. Sa’di Shirazi believes in meritocracy and asks the kings: “Oh king, territory-conquering! Cherish two persons; one a man of arm (strong); the other, a man of judgment. Those carry of the ball of empire from those renowned, who cherish the wise man and sword-man. Whose exercised not the pen and the sword, f he dies, say not over him: Alas!” (Bustan 65).

From Sa’di’s view point the king, government and states must give value to the armies under all circumstances, if the country is at peace or in a conflict, for this will aid the government to be stronger: “Kiss the hand of fighting men, now, not at the time when the enemy beats the war-drum. Keep the soldier happy, in peace that they may be of use in the time of distress. From the enemy’s hand, the quarters of the country, keep by the army; and, the army, by wealth. Of the king, the hand is bold against an enemy, when the army is tranquil of heart and satisfied” (Bustan 63). It is the army, the soldiers and the militaries, according to Sa’di, who keep the country immune from the attacks of enemies.

World can step closer to world peace if the militaries, the soldiers and the armies of all countries come together and step forward to seize the occurrence of wars between countries. Sa’di himself states the reason that the king must give a special attention to the militaries: “They enjoy the price of their own heads, it is not right that they should endure severity. When they keep pay from the soldier, he is loth to carry his hand to the sharp sword. What manliness may he exhibit in the battle-ranks, when his hand is empty and work despised?” (Bustan 63-64). Weak military can make the country’s situation fragile and endangered if the oppositional country comes to estimate their scrawny military situation for the avarice politicians to attack that country to achieve more wealth reserves. Sa’di also warns the king through the question: “The soldier whose duty is (lies) not in (getting) victuals, why should he, on the day of battle, place his heart on death?” (Bustan 63).
The last option in international conflicts according to the *Bustan* must be war. Unfortunately the common interests in international scene, the arrogant ideologies, the religious orders, and the countries proximity regarding to the same geographical borders, have created and will continue to create the destructive conflicts in the world. For the arrogant politicians who do not care for humanity, for the lives of thousands and thousands people, war is a very simple preference. No words can describe the pain and the agony of war, the ugliness and the misery of the men, the women and the children who get to be an integral part of the wars against their will. The reasons for wars, whatever they are, were not and cannot be acceptable at the presence of one who cares for human. Everyone lives once and no one must be allowed to destroy the life of another one. Despite of the personal view of the author, which is rigidly against war, here in this part of the thesis there is no way except to explain the rule of war according to the *Bustan* to perform her responsibility as a researcher regarding to “the critical study of *Bustan*” with the wish that one day the concept of “War” itself becomes history and people in utmost harmony with minimal conflicts, without considering their religion, race, and nationality.

**The Rules of War in *Bustan***

One cannot gallop a steed in every place,
Places there are where it is proper to cast the shield (yield).

--Sa’di Shirazi

Translated by Wilberforce Clarke

Sa’di Shirazi in his *Bustan* (Orchard) which is called the political wisdom of Sa’di by Iranians contains the rule of wars which are advised to the kings: “Send warriors to the contest with the enemy, Send lions to the conflict with lions. Execute work, according to the judgment to those world-experienced; for, the old wolf is experienced in hunting” (*Bustan* 64). “The young men, elephant-overthrowing, lion-seizing, know not the artifices of the old fox. The man, world-experienced, is wise; for, he has experienced much the hot and cold (vicissitudes) of life, young men, worthy of good fortune, turn not aside their heads from the saying of old men” (*Bustan* 64).

To rule successfully in a country, the king and the authoritarian must supervise the selection of the right person for the right duty; in other words, instead of selecting the people in
proximity, friends or relatives for a duty, the well experienced and the meritocracy must be
govern in the society: “If future, a well ordered kingdom be necessary, give not a great work
to an aspirant. Make none leader of the army, save that one, who may have been, in many
battles. Entrust not a difficult matter to the young; for, one cannot break the anvil with the
fist” (Bustan 64). In war, the fate and the future of a nation depend on the actions and
behaviors of the military. Sa’di in chapter one of Bustan, which is basically political, explains
the high responsibility of the king for the country and the nation:

Peasant-cherishing and being chief of an army, Are not work of sport and folly,
Thou wishst not that time should be lost? Entrust not work to one, work-unseen.
The hunting-dog turns not his face from the panther;
The tiger, inexperienced in battle, fears the fox.
When the son is brought up to hunting, he fears not, when contest meets him.
In wrestling, and hunting, and shooting at a mark, and ball-play,
A man becomes a warrior, and contest-seeker.
One reared in the hot bath, and pleasure, and luxury,
Will fear, when he sees the door of conflict open.
Two men place him in the saddle; it may be a boy strikes him to the earth.

(Bustan 64-65)

The fugitives from the war in Sa’di’s viewpoint are not forgivable for three reasons;
first because they have accepted the responsibility to go to war and defend their country but
they did not do their duty and their responsibility towards their nation. Second, their escape
from the war will break the strength of his companion bringing weakness and asthenia in the
military and can make others also to leave the battle, and third because he left his companion
alone in the midway which this will increase the high possibility of getting killed by the
enemy:

The one, whose back thou seest in battle, slay, if the enemy slay him not in the ranks.
An impotent one is better than the swordsman,
Who, in the battle-day, turns away his head, woman-like.
The horseman, who, in battle, showed his back, slew not himself, but those of renown.
Bravery comes not, save from those friends, who fell, in the circle of conquest.
Two of the same quality, of the same table, of the same speech,
Will strive mightily in the heart of conflict.
For shame comes to him of fleeing from before the arrow,
The brother, a captive in the enemy’s grasp. (*Bustan* 65)

Governing a country is reinforced as a serious matter in *Bustan* for one mistake from the government’s side can lead the life of one or more nations to be at risk. If in other parts of Sa’di’s writing one observes his humorous language, in the matters of governance of a nation there is no place for his humorous language. Sa’di is well aware of the positive and negative aspects of the governors and politician decisions:

This is not manliness, the enemy in the affairs of war,
Thou, confused with the wine-cup, and sound of the harp.
Possessed of sovereignty, sate down to play, many a one,
Whose wealth went in play from the hand.
I say not fear the battle with the enemy;
Fear rather him, who is in the state of peace.
Many a one recited, in the day, the verse of peace;
(And) Urged, when it became night, his army at the sleeper’s head. (*Bustan* 65-66)

Even when he wants the armies to be ready at all times, it must be mentioned that Sa’di Shirazi is a man of peace who never advises war as an unquestionable solution. The rules for the war which have stated in *Bustan* and *Gulistan* are in the state of defending against the attacks from enemies: “Sleep not naked (unarmed), like women in the house, it is necessary to prepare secretly for war, so that one can secretly assault the enemy. Caution is the business of men acquainted with work; the advanced guard is brazen fence of the army-place” (*Bustan* 66).

According to Sa’di’s view point, no king and authoritarian must attack another country and must prevent the war in all possible ways: “If an enemy chooses war spill his blood with the sword of deliberation” (*Bustan* 66). First, Sa’di wants to solve the conflicts with deliberation of the experienced politicians. Second, Sa’di presents the idea of getting alliance with the enemy of the enemy to set up a more powerful country ultimately leading to the prevention of war: “Between two ill-wishers of short hand (weak), it is not wisdom to sit secure. Because if both together secretly deliberate, their short hand becomes long. Keep one engaged with deceit; bring forth the destruction of the other’s existence. Go accept friendship with his enemy; that the shirt on his body may be a prison. When discord occurs in the enemy’s army, Place thou thy own sword, in the scabbard” (*Bustan* 66).

Wolf and sheep are the symbols of tyranny and nation respectively. Here Sa’di places the wolves as the two countries which are the enemy of another: “When wolves approve of
each other’s injury, the sheep repose in the midst. When the enemy becomes engaged with enemy, sit down in ease of heart with thy friend” (*Bustan* 66). Even during war, politicians must look for serene solutions with the enemy to prevent massive massacres: “Easy with deliberation battle with the enemy, reflect on counsel; and conceal thy resolution. Reveal not the secret to every one, for I have seen many cup-sharper a spy” (*Bustan* 67).

Keeping the secrets between the decision makers and between the militaries, and not revealing the policies and strategies of war can help the country in attaining victory: “When Bahman wished to go to Zabolistan, he cast a rumor of (his going to the) left, and he went to the right. If one, besides thee, knows what thy resolves is, it is fit to weep over that judgment, and knowledge, and resolution” (*Bustan* 67). The kings, leaders and authoritarians are consistently advised by him to look for a better solution than war to solve the conflicts between the countries: “Exercise liberality, neither conflict, nor rancor, that thou mayst bring a world beneath thy signet-ring” (*Bustan* 67).

The behavior of the conquerors must be humanitarian with the captives. The history of wars is full of vicious behaviors done by the conquerors against the captives. There are varieties of crimes which happen during and after the wars against the captives such as rape, physical and mental tortures and so on. Exchanging the captives in Sa’di’s view point is more acceptable than killing or torturing them: “When an officer of rank of the enemy falls to thy grasp, it is proper to Exercise delay in slaying him. For, it may happen that a chief of this half (thy own army), may remain a captive in bonds. If thou slayst this wounded captive, thou wilt not again behold thy own captive” (*Bustan* 67).

Another humanitarian point in Sa’di’s *Bustan* and *Gulistan* is that he asks the Kings to consider the captives as a part of human society. The behavior with the captives must be according to human dignity and remember that the captives are human: “Who exercises violence towards captives? That one is hand-seizer (helper) of captives, who himself may have been a captive in bondage. If a chief places his head on thy writing (of command), when thou keepest him well another chief places his head. If thou secretly brings to thy hand ten hearts, it is better than that thou shouldst execute a hundred assaults” (*Bustan* 67). In short, the ideas and views of Sa’di in *Bustan* regarding peace and war in international relations can be summed up as the international problems and conflicts must be solved through deliberation and toleration.

Sa’di prefers to solve the international conflicts by negotiations. He does not see any harm in solve the conflicts financially (money, gifts and wealth) to avert the other side from
attacking. Select other countries as the alliances to stop the enemies to attack. Taking consultation from the well experienced and wise politicians is a must to prevent of the international conflicts instead of making harsh decisions based on assumption, arrogance and ignorance. Sa’di emphasizes that one wrong decision in the political realm and in international conflicts can destroy the life of majority of people. Thus his advice to his own country’s king is to have and ensure respect for other nations and countries, keep affable relations with the leaders of the foreign countries as well. At the end if even by deliberation, benevolence, gifts, toleration, wisdom and alliance the leader of another country is deterministically interested in war, Sa’di advices for stern preparation: “When thou speakst with kindness and pleasantness to the mean, his pride and obstinacy become greater” (Bustan 62). Sa’di has the same idea on relationships between the state and the nation regarding the stance against one who is of danger for people’s life because “He is an impure tree” and the last way for such people, who are a danger for majority of people, is to; “Pluck up his roots.” Sa’di wants to keep the universe in peace and harmony by any way but war. But if there is no way to keep the world in peace, then war is his option.

**Religion**

Do not oppress anyone and do whatever you like,  
Because in our religion there is no other sin except oppression.  
—Hafiz Shirazi

As soon as religion emerged in the world, anti-religious elements also surfaced. But why invariably the voice of the religious was and is much louder than the voice of the non-believers and the people who are against religions? What was the implementation of The Universal Declaration of Human Rights: “Everyone has the right to freedom of thought, conscience and religion” (Article 18), and “Everyone has the right to freedom of opinion and expression” (Article 19), and as it has mentioned to the Preamble of The Universal Declaration of Human Rights human beings shall enjoy freedom of speech and belief. Sa’di Shirazi believes freedom of speech is a natural right for everyone and says: “To what shall be linkened the tongue in a man’s mouth? It is the key of the treasury of wisdom” (Gulistan, Preface). While nowadays even the countries who claim for the highest level of freedom of speech sometimes prevent freedom of speech in the name of “Hate Speech”, for Sa’di there must be freedom of speech for all so the society can scrutinize if someone is dangerous or not:
“When the door is shut, who can discover whether the he deals in jewels or in small ware? Although, in the estimation of the wise, silence is commendable, yet at a proper season, free speech is preferable” (Gulistan, Preface).

According to the Universal Declaration of Human Rights, everyone has the right to freedom of speech and freedom of religion, but why only the religious have the right to enjoy their freedom of speech, freedom of belief, freedom of worship and freedom of expression? Why the opponents of religions mostly deprived from human rights? Why human society supports freedom of speech for religious but almost shut down all the voice of the non-believers in different ways and tags such kind of speeches as blasphemy preventing the accessibility to the freedom of speech to the non-believers? Isn’t it that according to the Universal Declaration of Human Rights all people are equal and have the right to enjoy the freedom of speech? But; it appears that the religious have more rights in human society and have the right to impede some part of the human society from presenting their ideas. Here there are some reasons which have created the ground for developing religions in human society and the main reasons which have made the voice of the religious much louder than the voice of the non-believers.

1- The Non-Secular Educational systems

Non-secular educational systems, with the support from the states, provide the foundation that children think and therefore act towards developing the idea that their religion is the only truth prevalent and the rest are undoubtedly false. Non-secular educational systems through the religious thoughts penetrate in the child’s mind and divide human beings at the most initial stages into believers and pagans. Such educational systems enforce children to set up structured and strategic values in their life instead of emphasizing on humanity, equality and human rights and thus children grow up with bias religious ideas of them being the better of the others on the earth.

Christopher Hitchens, in chapter sixteen of his book God is not Great, has explained how religion abuse children and Richard Dawkins also in his book The God Delusion believes that religion is a child abuse. There are numbers of philosophers, creationists, archaeologists, biologist, sociologists, humanists, Darwinists and poets who have critiqued religion from different viewpoints but mostly have been deprived a place in the educational books of non-secular educational systems.
In the non-secular educational system of Iran, when the Persian poet, Hafiz Shirazi speaks of drinking wine and describes the aesthetics of love, the selected teachers profess to the students that Hafiz did not mean the wine of liquor but something spiritual and Hafiz did not mean love in aspects of humans but as an appropriation of love for god! It is same about Sa’di Shirazi, while Bustan and Gulistan are a source of humanity, sympathy and love for one another; the students are conditioned as exposure to read only selective poems of Sa’di which have a thyme of praising Prophet, god and Islam.

In such systems there is only one right idea to be taught to children and the antagonistic viewpoints never surface in education. Taliban, Saudi Arabia, Islamic State of Iraq and Syria, Hezbollah, Jihadists are only some examples who have forced the society to think and act according to their own assimilated religious and ideological views. This idea is against the international laws regarding geographical borders and also against all the humanitarian sources which emphasize on concepts such as respect for one another, tolerance, human dignity, freedom of thoughts and freedom of speech. Children, instead of being exposed to humanity and secular knowledge, have been trained by bias ideological views which have strong role in their personality, in their right to think their religion is the only truth, creating a sphere to stand up against the non-believers: “Whosoever associates with the wicked, will not see good. If an angel, should keep company with a demon, he would learn terror, perfidy, and deceit” (Gulistan, Chapter 8, Tale 38).

As Sa’di believes, childhood is one of the most effective ages for learning. Parents and society must care more about what educational systems oblige as knowledge to their children: “He, who is not taught good manners in his childhood, will have no good qualities when he arrives at manhood. You may bend green wood as much as you please; but when it is dry it cannot be made straight without fire” (Gulistan, Chapter 7, Tale 3). It must be mentioned that Iran has the highest level of the drain brain and refugees in the world, induced from the ideological and political systems of Iran after the Islamic Revolution, and how truly Sa’di Shirazi says that: “The peasant flies from the tyrant. He makes his bad repute, a stock story in the world. Much time passes not, that his own foundation, that one plucked up, who laid a bad foundation (of tyranny)” (Bustan 17).Iran, having a vast treasure of humanitarian and universal literary sources, a long humanitarian history, owning to the first declaration of human rights which respected the right of the freedom of religion about 2,500 years ago by Cyrus the Great the King of Persia and also one of the first countries to have accepted the Universal Declaration of Human Rights, is now struggling with human rights
implementations. One cannot deny the effects of the education on shaping the children’s mind and life: “A chicken, as soon as it comes out of the egg, seeks its food, but an infant hath not reason and discrimination” (Gulistan, Chapter 8, Tale 34). It is the craft of the society what is permissible to be drawn, painted or written on the child’s mind. Thus, instead of religious affirmations, there must be teaching based on humanity and only humanity. This can happen with the aid of Secular Educational Systems. For achieving the human values, for developing peace in the world, and for making human society are of the human rights, the educational systems must be secular and based on humanitarian values.

2- The Context of Religion

Almost all religious minds and religious hearts know their religion as the only truth and that is why they believe in their own religion. An extensive majority people have inherited their religion from their predecessors and their parents. Religion has a direct relation with the geographical position of the birth land of a particular religion. For example, in India most of people are Hindu, in Saudi Arabia most of people are Muslim and so on. Even most of the religions have major similarities in their history:

Many believe that, with cooperation of an immaculately conceived virgin, god was delivered of a son. Now the birth of Jesus Christ was in this wise. When his mother, Mary, was espoused to Joseph, before they came together she was found with child of the Holy Ghost. The Greek demigod Perseus was born when the god Jupiter visited the virgin Danae as a shower of gold and got her with child. The god Buddha was born through an opening in his mother’s flank. Catlicus the serpent-skirted caught a little ball of feathers from the sky and hid it in her bosom, and the Aztec god Huitzilopochtli was conceived. The virgin Nana took a pomegranate from the tree watered by the blood of the slain Agdestris, and laid it in her bosom, and gave birth to the god Attis. The virgin daughter of a Mongol, king awoke one night and found herself bathed in a great light, which caused her to give birth to Genghis Khan. Krishna was born of the virgin Devaka. Horus was born of the virgin Isis. Mercury was born of the virgin Maia. Romulus was born of the virgin Rhea Sylvia. For some reason, many religions force themselves to think of the birth canal as a one-way street, and even the Quran treats the Virgin Mary with reverence. (Hitchens 23)

Undoubtedly, usually, people instead of searching for their own religious truth, follow the religion of their parents. For Sa’di, one must himself or herself search to find the truth:
“Worship in imitation is seduction; he who is acquainted is pleasing to the wayfarer” (Bustan 210). Sa’di also refers to how everyone thinks his or her religion is the perfect and the only truth which this assures idea can cause serious problems in human societies: “A Jew and Muhamedian were disputing in a manner that made me laugh. The Muhamedian said in wrath if this deed of conveyance is not authentic, may God cause me to die a Jew! The Jew said, I make oath on the Pentateuch, and if I swear falsely, I am a Muslim like you” (Gulistan, Chapter 8, Tale 31). This assures the idea that in most of the religious minds, their religion is the only truth and all the other collections of religions are faulty and flawed, induced from constantly reading only one book, their book. The danger of such religious minds emerges when this bias idea has the support from the states.

The religion states, through the censorship, threats, killings of intellectuals and through closing chiefly all the communication ways for the leaders of the public opinions, have control and deprive the nation from freedom of thoughts, of speech and of idea and religion. All these freedoms, which are supported by The Universal Declaration of Human Rights, have almost no recognition, at least profoundly, in religion states. Religion states make their populace willing to die and even to kill for the religious idea. The life of thousands of conditioned individuals, who had no access to proper informative sources, is literally spent for defending religion. Religious minds and religious hearts do have access to different sources of information critiquing immoral and unethical sides of their religion but they insistently pay no heed to search the stated facts asking their god to direct and guide these seducers. This can be widely observed between the Semitic religions which believe in the Monotheistic gods with the Polytheisms religions.

For the prevention of crimes against humans and humanity by the extremists who behead individuals, to stop the Islamic groups from dreadful schemes, to prevent superstitions to dwell beyond tolerance in human society and to save the life of innumerable individuals, there must freedom of speech for all people, and not only for the believers, to discuss, to critique and enlighten the human society. Sa’di defends freedom of speech in Bustan and Gulistan regarding to the enlightenment process and says: “Whatever thou knowst of profitable speech, utter, though it be acceptable to no one” (Bustan 188).

Religion is one of the most sensitive subjects, critiquing which entails a risk of life. But to save the life of numbers of individuals and to replace superstitions with facts and lived reality there is no chance except facilitate the freedom of speech and the freedom of expression for everyone and not only the believers. Religion by the name of “blasphemy” silences the voice
of non-believers and hinders the society from freedom of thought, freedom of speech, freedom of expression and freedom of religion. Quran itself has invited the non-believers to challenge and create a word or a book like Quran: “If you are in doubt of what We have revealed to Our votary, then bring a Surah like this, and call any witness, apart from God, you like, if you are truthful” (Quran 2:23). But the time Salman Rushdie created his novel book he received the Fatwa by Ayatollah Khomeini. Christopher Hitchens regard to this says:

It is impossible to imagine a greater affront to every value of free expression. The ayatollah had not read, and probably could not read, and in any case forbade everyone else to read, the novel. But he succeeded in igniting ugly demonstrations, among Muslims in Britain as well as across the world, where crowds burned the book and screamed for the author to be fed to the flames as well. (Hitchens 29)

Sa’di invites religious people to tolerance and considers the right of freedom of speech and says: “A great river is not made turbid by a stone; the religious man who is hurt at injuries, is as yet but shallow water” (Gulistan, Chapter 2, Tale 41). Censorship, the lack of freedom of speech and of expression for the non-believers have helped the religious voices to be heard and adhered to in the world which is iniquitous to the human society ways more than one. Firdausi also defends freedom of speech for everyone by saying: “I have heard from a wise man that there is much wisdom in the world but it is scattered among the people, and hence all people must be gathered together” (Dalal 67).

Human society must access to all multiplicities of ideas, of views and then make their own decision of what to believe and what not to believe. Persian Literature is full of the humanitarian aesthetics and can help the process of unity between human beings based on understanding and sympathy. Persian poets like Hafiz, Rumi and Jami invite people to spread peace and respect for one another and to enjoy the life as well.

3- The Strong Relations between Religion and State

The well-known Persian poet, Abulqasem Firdausi, in his book Shahnama, says: “Religion and kingship are so closely knit, that one would say they are under one coverlet” (Dalal 71). All the Islamic movements have a universal purpose of making all behave according to their understanding of religion. Monotheistic Religions started with killing the non-believers, and continue with killing the non-believers. Sa’di also places the historical events in his Bustan and Gulistan:

I have heard that, in the time of the Prophet, the tribe of Tai,
Made not acceptance of the faith (of the Quran).
The Messenger of good news and the Observer (Muhammad) sent an army;
They took captive a multitude of them.
The Prophet ordered them to slay them with the sword of hate,
Saying: “They are unclean, and impure religion.” (Bustan 89)

The strong relation between religion and power is one of the reasons of the existence of hypocrisy in human society. Hypocrisy is also another subject which took place in Persian Literature. Hafiz Shirazi, Sa’di Shirazi and Omar Khayyam are only some of the forbearers among the Persian Poets who have sternly critiqued hypocrisy in their poems. Hafiz says: “Drinking wine in which there is no hypocrisy, is better than that piety in which there is oppression and hypocrisy” (Dalal 272). Hafiz Shirazi is subtly questioning the political religion systems who enforce the nation to follow religion when they themselves taint the piteousness of that religion. Sa’di Shirazi says:

They teach people to forsake the world, whilst themselves accumulate property.
A wise man, who preaches without practicing, will not impress others.
The person is wise who abstaineth from sin,
Not he who teaches good to others, whilst himself committeth evil.
The wise man who indulges in sensual gratifications,
Being himself bewildered, how can he guide others? (Gulistan, Chapter 2, Tale 38)

4- Non-Secular Laws

For Sa’di, religion is a matter of interpersonal relation between one and his/her god. There are number of people who spend their entire course of life in marketing their religion to others. But to communicate and speak to god, Sa’di does not accept any middleman for in his view; one can speak to god in any situation, anywhere and in any way one wishes. Praying to god has nothing to do with others except the one who wants to pray to his or her god. Forcing people through laws to worship god in particular ways and in a particular language is against the most basic of human rights. Qesas cutting the hands and the legs of the criminals, inequality of the laws regarding gender, child marriage, stoning, inquisition from and killing of the non-believers are only some of non-secular laws which are against human rights. All the religious orders regarding supervision and guidance of the behaviors of individuals in human society are on the verge of dominating the whole of the civilizations. Since humans live in the society there must be some rules and laws created by humans and not by religion;
to help and to protect human beings to live peacefully next to one another. Therefore the law must be at the service of human beings and not the religion. All kind of laws against a sect or against a nation or against equality and against the peace in the world, whether they are induced from religion or an ideology, must be considered as a threat to human society. Wherever there is religious law instead of a secular law there is no doubt that the rights of fathomless individuals are neglected.

In religious states the voice of the non-believers cannot be made heard and the right of the freedom of speech, freedom of express and the freedom of religion are supported by the State and by the Law only for a part of the society. It also must be mentioned that conversion from Islam is a punishable only by death and the victims and free thinkers are labeled as the Infidels. Individuals who convert from Islam are banned from the freedom of speech, freedom of expression and freedom of religion and belief. Sa’di Shirazi defends freedom of speech and says: “Although thou knowest that they will not listen, nevertheless speak whatever you know that is advisable” (Gulistan, Chapter 7, Tale 5). Religion is still a very sensitive subject to speak against not only in Iran but almost in all countries.

Atheists are also humans who must enjoy from freedom of thoughts, freedom of speech, freedom of expression and freedom ‘from’ religion. The risk in the religious states and religious societies are much higher and more serious. Sa’di advises individuals, who are against forced religion in the society, to leave that place or to keep quiet for their safety. This story is based on a true story of Sa’di’s life and his experience in the Sumenat temple: “When thou setst fire to the cane-brake, if thou art wise, shun the tigers. Slay not the young of the snake, man-biting, if thou slayst, stand no longer in that dwelling. When thou disturbs the house of the wasp, fly quickly, from the quarter, lest thou fall. Cast not thy arrow at one more expert than thyself, when it falls seize thy skirt with the teeth (and fly)” (Bustan 213). As criticizing religion can risk the life of one Sadi says: “When thou minest the foundation of a wall, stand not there” (Bustan 213). He believes religion is a bias and sensitive subject to oppose it so: “Fly, so long as thou canst, from danger” (Bustan 207).

Despite the Sharia Law, that has considered Imams as the mediator between human beings and god, Sa’di is unwilling to accept any mediator between god and humans and is strictly against the law set in Sharia Law, induced from Islam, under the topic of; Amre Beh Maroof va Nahy Az Monkar that lets people get involved in the private life of individuals and orders the “others” what to do and what to believe lawfully. In fact from Sa’di’s view point, everyone is responsible for his or her wish to pray the god, for Sa’di worship is something
internal and spiritual between human and his or her god. No one must force others to accept their ideas or their religion because they grimly believe that is the only truth: “If I am God-worshipping; or if self-displaying; I preserve my exterior for thee, my interior for god. When I adorned my exterior with chastity, interfere not with my crookedness, or uprightness. If my way of life be good; or if bad, God is more acquainted than thou, with my secret. If I am good or bad, be thou silent; for, I am myself the porter of profit and loss” (Bustan 196).

Forcing the society leads people to pretend that they are religious for exemption from punishment, opening the way for hypocrisy. No doubt that religion and political powers have untiringly played a strong role next to each other and supported each other to gain and achieve wealth and power. There are numbers of individuals who did critique the religion but the voice of religious entities was always louder than the voice of the advocators for the freedom from religion because of their power in politics. It is pity that still the world acts biased about religion and gives more value to religion than the life of individuals.

It is unreasonable that the children are forced to learn religion more than humanity in the world that human societies, deprived from the freedom of speech, freedom of information, face censorship to keep the society religious and uniform. Human society has the right to access all vibrancies of ideas to found the ability to analyze and to compare the ideas and then make their own decision. As the great honorable poet of Iran, Firdausi says, “One who has wisdom is powerful” (Dalal 67).

Wisdom will happen only through freedom of thoughts, freedom of speech, freedom from religion and during critiques and dialectical discussions. Censorship of ideas, books, and writings, terror to opposing intellectuals, killing the non-believers as blasphemy, must be considered as the most severe crimes in the world. The religious states thwart the nation to think and to believe, to act in a way accepted by the state.

Between the Persian poets, the poet who scoffed religion in his poems and critiqued it, one prominent reference is Omar Khayyam when he says: “You say that that drunkards will go to hell, it is a repugnant creed, the heart cannot believe it. If drunken lovers are doomed to hell, tomorrow heaven will be bare like the palm of one’s hand” (Dalal 84). As Khayyam critiques the people who are engrossed in fighting for religion with others while everyone can adroitly enjoy life without religion. He questions the belief of Hell and Paradise: “If Paradise is to be had only because houries (Virgin Angels) and pure wine would be available there, why should we be afraid of having them here in this world when this is going to be the end of
affairs” (Dalal 92). Khayyam has no value for religion and considers religion as an untrue story and one must live in the moment and enjoy life.

5- Mass Media

Mass media have an effective role in shaping, leading and forcing thoughts in human society. In the dictatorial countries and religious states, social media are also another important medium of reassertion of the ideological structures to support and develop the idea of the state. The mass media which has a strong power to penetrate into the public opinions in Iran is a governmental institute which is supporting only one religion (Islam) as the true religion. It has been mentioned in The Constitutional Law of the Islamic Republic of Iran that: Mass-communication media, radio and television, must serve the diffusion of Islamic culture in pursuit of the evolutionary course of the Islamic Revolution. To this end, the media should be used as a forum for healthy encounter of different ideas, but they must strictly refrain from diffusion and propagation of destructive and anti-Islamic practices. It is incumbent on all to adhere to the principles of this Constitution, for it regards as its highest aim the freedom and dignity of the human race and provides for the growth and development of the human being. (Iranian Law & Government, Constitutional Law of Iran)

6- Parents

There exists no doubt that the parents have an effective role in the learning process of children for more than any other institution, it is the family that plays a strong role in shaping and guiding the child’s mind. According to the Universal Declaration of Human Rights: “Parents have a prior right to choose the kind of education that shall be given to their children” (Article 26). This can be in exceptional situations opposed with the same Article part two of which says: “Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace” (Article 26). But the question lingers that are the parents unbiased in letting the child decide his/her own religion? Is there freedom of religion for children? All these need serious research to be answered properly a better human society. The need for the social acceptance makes some part of the society to act or to pretend according to the accepted and the supported religion by the religion states. The fear of being isolated or judged by members of family, friends, neighbors, relatives and all the people in the communicative circles entices most of
the parents to teach two kinds of opposing life styles. The mere description of Hell, with the all tortures and flames, is enough to provide the grounds for the mental tumult in human’s life. Christopher Hitchens about religion says:

It is hard to imagine anything more grotesque than the mutilation of infant genitalia. Nor is it easy to imagine anything more incompatible with the argument from design. If religion and its arrogance were not involved, no healthy society would permit this primitive amputation, or allow any surgery to be practiced on the genitalia without the full and informed consent of the person concerned. (Hitchens 226)

Unfortunately this terrible tradition has the support from the families which let the circumcision happen for their children. All parents who let this crime to happen must be blamed for forcing children to a particular religion. While the children must be free to think and select their religion, parents convey their religion to the children. The blame of circumcision, of cutting a part of a child’s body in the name of religion, must be addressed to the parents. Here is a poem placed in chapter five of Bustan in which Sa’di also believes that parents, through forcing children to be religious, are heading the wrong way on the road of humanity because they want the children to act religious for social acceptance:

I have heard that a certain one of immature age kept a fast,
With a hundred difficulties, he accomplished one day up to the mid-day meal.
The tutor took him not that day to school;
Devotion, on the part of a little boy, appeared to him great.
The father kissed his eyes, and the mother his head;
They scattered almonds and gold on his head.
When a half of the day passed over him,
From his stomach’s fire, the burning (of hunger) fell upon him.
To his heart, he said: If I eat a few morsels,
How may my father and mother know of the secret (deed)?
When the boy’s face was towards his father and family,
He secretly ate; but openly carried on the fast…
Then, this old man is more ignorant than that child,
Who, for the sake of men, is in devotion. (Bustan 163)

Religion is a matter of personal interest and selection. Since a new born child has absolutely no idea about religion, it is the family who forces the child directly or indirectly to think and to act in accordance to their religion. Children must grow up in a secular society and
have the freedom of selecting their parent’s religion, other religion or no religion. From Sa’di’s view point: “Worship, with sincerity of intention, is good; otherwise, what comes from the husk, without kernel?” (Bustan 162). There is a common presumption in the societies that one without a religion is not a pious person and the infidels and non-believers, since they do not believe in a particular god or religion, have no substance of being trustworthy. Omar Khayyam never believed in religion. Despite of Omar Khayyam’s view that there exists no god and religions are false, Sa’di does hold belief in god but considers religion as an instrument at the service of humanity.

Sa’di believes in the Creationism doctrine. He believes that god has created the world and set up everything around for the comfort of human beings so humans must be humble and thankful to god and some parts of Bustan and Gulistan are dedicated to appreciating god. Sa’di has high value for god and dedicated chapter eight of Bustan to “Thanks”: “I cannot express a breath for thanks to my Friend (god); for, I know not a word of praise that is worthy of Him. Every hair on my body is a gift from Him, how may I perform thanks for every hair?” (Bustan 198). “Behold one finger, with how many joints, God, by creating, cast together. Then, it is madness and foolishness, that; thou shouldst place thy finger (of caviling) on the word of His creating” (Bustan 200). Khayyam sees no need for religion and human must be good enough to his/her own self and also behave humanely with others: “Live in such way, that your righteousness and knowledge does not trouble others. Be calm and master of yourself. Don’t allow yourself to be aggressive. If you truly want to live in peace, smile at your Fate”. From Khayyam’s viewpoint, instead of spending time in sacred places, one must work on his or her personality to be good, to do well and to enjoy his or her life. In fact Khayyam, unlike Sa’di who believes to the after death, considers all the values only for this life. Hakim Omar Khayyam has value only for the current moments and asks human beings to behave with kindness, love and enjoy the moments. Khayyam is a naturalist who put a profound question mark on the prize of heaven for humans, for praying and for obedience of the commands of god and asks if god is going to deal with human then where is his kindness and greatness? “There is no man in the world who has not sinned, if he does an evil thing and He gives equally an evil punishment, where then lies the difference?” (Dalal 92).

While there are majority of the religious people who believe that the source of goodness is religion, there have been inhumane and immoral behaviors which have their roots in religion. The circumcision, the idea of the Hell, urging to kill in the name of god, inequality in the human society, consideration of non-believers as animals or even lower, inequality
between men and women in considering the latter as impure and source of sin, Retribution, and so on are only some of the many ideas and behaviors propagated by individuals, families, and religious states in their austere belief of their religion, creating the risk of losing life in religious societies and religious states. And parents who teach religion to their children as the only truth are to be blamed for sustaining human beings to believe and not be infidels. Superstition is another issue in religious societies which appears stronger.

There are majority of people who, instead of considering the facts of life and discovering their own abilities in their life, look, imbibe and follow supernatural practices done by some demagogic people to solve their problems. Sa’di has referred to such kind of people as the ignorant:

As to a certain villager, his ass fell (and died);
On a vine-tendril, he placed its head flag-fashion.
An old man, world-experienced, passed by it;
To the vineyard-keeper, laughing, he thus spoke;
Oh soul of father! Think not that this ass,
Repels the evil eye, from the sown field.
For, from its own head and buttocks, this ass, the repelling (of blows),
Effected not, so that, feeble and wounded, it died.
What knows the physician of trouble-removing from a person,
When helpless; he himself will die of trouble! *(Bustan* 158-159)

From Sa’di Shirazi’s view point religious people must have wisdom, understanding and tolerance:

I have heard that of a learned man, God-worshipping,
His collar, a drunken knave seized.
From that one of black heart, the man of pure heart,
Suffered head-pushing, but raised not his head from tranquility.
At length, one said to him art thou not also a man?
Endurance, in respect to his indiscreet one, is a pity.
The man of pure disposition heard this speech;
He said to him speak not again to me in this way.
The ignorant drunken one rends a man’s collar;
Who meditates (practices) conflict with a lion-claw?
It befits not the learned one, that his hand,
He should fix in the collar of the drunken, ignorant one. *(Bustan 135)*

7- The Context of the Universal Declaration of Human Rights

The Universal Declaration of Human Rights states: “Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance” *(Article 18).* Since the context of The Universal Declaration of Human Rights took place in most of the Constitutional Laws, the stance of freedom ‘from’ religion looks feeble in the precious declaration of human rights which must be considered precise defense of the rights of people who do not believe in religion. This would help the human society to respect one another without considering each other’s religion and not divide human beings into believers and non-believers.

The same degree of freedom that believers exercise in the world must be considered and ensured for the non-believers as well. Instead of considering value for the religious thoughts in human society there must be value for human and humanity which can happen imploring families to develop the tolerance of workshops regarding the context of The Universal Declaration of Human Rights and developing moral and humanitarian values, through secular educational systems educate children and train the students according to their grade and their age, through secular media develop human values in human society, and all these must be protected by secular laws. *Bustan* and *Gulistan* of Sa’di along with other humanitarian sources in Persian Literature can help the process of restoration of humanity and peace in the world to move faster.

Sa’di not only dedicated chapter seven of *Bustan* and chapter seven of *Gulistan* to “Education” but also teaches humanity to humans in every page of *Bustan* and *Gulistan*, to act and to behave with one another with respect, tolerance and understanding. Sa’di dedicated chapter four of *Bustan* to “Humility”. In this chapter also Sa’di invites people to live in peace next to one another without creating troubles: “The pure lord created thee from dust, then, oh slave, practice humility like dust. Be not, avaricious, and world-consuming, and head strong; of dust He created thee, be not, like fire” *(Bustan 122).*

There is a significant difference between the poems of Sa’di regarding religion, who had a realistic view of the world in all aspects of humans life and the poetry of Hafiz, and between the poetry of Mulana Rumi Balkhi who was a Sufi, and between the poems of Omar
Khayyam who was well known of almost all the existence sciences at his time such as astronomy, philosophy and etc. But there is a common similarity in all these poetry and that is the universal view of all of them regarding to seek and help spread peace and humanitarian values in the world. For Sa’di praying to god, going to sacred places has no value but there is a high value for humanity in his poetry: “By beneficence a heart tranquil making, is better than a thousand sacred inclinations of the head at every stage” (Bustan76).

Sa’di cannot accept one as a religious one if the person is arrogant and only stringently concerned for his or her comfort but not other’s comfort. For Sa’di, every single person is of utmost importance and everyone has different potentialities which can be found in his or her abilities in society and social interactions. One instead of being arrogant, according to him, must have contempt, humility and tolerance to grow in humanitarian manner and through this enhance the society to be a better place: “A rain-drop dropped from a cloud; it became ashamed when it beheld the amplitude of the ocean. Saying where the ocean is what am I? If it be, by God! Then I am not. When, it regarded itself with the eye of contempt. A shell cherished it with fervor in its bosom. The sky caused its work to reach to the place (of honor), where, it became the famous royal pearl” (Bustan 122).

For Sa’di it is not religion which makes one great but having value for humanity and behaving in a humanitarian way that makes one great: “Oh boy, self-approving! Knowst thou not, that by service, men attain to rank?” (Bustan 123). For setting up a humane society in the world where all human beings live in harmony next to one another with respect and humanity, it is necessary to give value to the humane aspect of our existence instead of preferring religious thoughts which are considered as the only truth.

Religion hardly functions to unify human beings but instead ushers difference between categories of people. In the world there are believers and there are non-believers and everyone is entitled to freedom of speech, freedom of expression. Quran emphasizes in freedom of religion when it says: “There is no compulsion in religion” (Quran 2:256). Sa’di himself believes in god but defends the rights of the non-believers and it is the religious that must have proof: “Proofs, strong and real are necessary, not the veins of the neck (swelling) in hot altercation” (Bustan 129).

Critiques of religion for a better world should not be recognized as blasphemy and even if it is, as Christopher Hitchens believes, blasphemy must be allowed to stop the non-humanitarian actions in the world. Religion and worship also must be respected till it is not the decision maker for a nation or for the world.
Freedom of Movement

He is the readiest to distress a traveler,
Who has not himself experienced the difficulties of traveling.

-Sa’di Shirazi
Translated by Wilberforce Clarke

There are different and opposite statements about Sa’di’s voyages. What is obvious is that Sa’di himself refers in his writings that he has been in different countries, and many of the stories he has said in his *Bustan* and *Gulistan* has happened in other places than his own birth city: “In the extremes of the world, I wondered much, with everyone, I passed my time” (*Bustan* 7). As Sa’di has explained in his *Gulistan*, he left Shiraz to spend his life in other places because the Turks (Mongols) attacked Iran: “Know you not, why I delayed some time abroad on my travels? I departed out of dread of the Turks; for I beheld the country in disorder, like the hair of an Ethiopian” (*Gulistan*. Preface).

There is no doubt that travel brings wisdom. Having a chance to travel other places is conferring a new view and newer chapters in one’s own life. Travel had its difficulties in the past with transportation still not flourished like today and people through their journeys could face bandits, thieves, shortage of food and water, and mistrust in new places. But also journey has its positive consequences in one’s life and of course the consequences will affect the life of the society as well. Through traveling and getting familiar with new cultures and new people tolerance and understanding will increase which are necessary in human society to ensure and restore peace and respect for one another’s ideas. One factor which made Sa’di to have a universal view on the phenomenon and being open is his journeys, his communicating with different people from different cultures with different histories. And that’s why he is giving the value to human and humanity more than any other aspect in his writings and his life. As he says in his *Bustan*: “In the extremes of the world, I wondered much, with every one I passed my time. From every corner, I found pleasure; from every harvest, I obtained an ear of corn” (*Bustan* 7).

Chapter three of *Gulistan* can be considered as a sociopolitical analysis which categorizes the reasons that makes one to leave his/her own place and travel to another country. Sa’di Shirazi for the advantages of travelling says:

The advantages of travelling are many, the recreation of the mind, profitable attainments, to see wonders, and to hear strange things; the view of cities; the
conversation of mankind, the acquisition of honor, and attainment of manners; the increase of wealth, the means of gaining a livelihood, forming intimate connections, and the experience of the world, in the manner as has been observed by men of piety:

As long as you stick to your shop, and to your house, never, o simpleton, will you become a man. Go and travel over the world, before the time shall arrive for your quitting it. (*Gulistan*, Chapter 3, Tale 28)

At the time that Sa’di lived there was no legal and official restrictions for people to move to other places. Today people go to other places with their own wish for different purposes. It can be for pleasure, for education, for getting stronger in business, for having a better situation and a better life, or it can be because of war or religion. The Universal Declaration of Human Rights also gave this right to each and every citizen to leave any country, including his own, and to return to his country. And “Everyone has the right to freedom of movement and residence within the borders of each State” (Article 13). The problem starts when one, despite of his or her own wish, is forced to leave his or her own country. Leaving the country, family, friends and leaving the homeland can create serious emotional and financial problems for one. The situation of people who leave their country with their own wish opposed with the situation of people who are forced to leave their country stands totally different.

The situation of people called refugees or in asylum is a very painful reality that everyone with a slight sense of humanity can understand. It is of intense sacrificial vigor to leave everything behind and look for a new place to build a new place. War is one of the most shameful and the most hideous crimes and strategies committed by humans against humanity. All the politicians, with minute majority of exceptions, are responsible for the inhumanity which happens during the wars in the world. The avarice and ignorance of some politicians and governors are the reasons which have caused the most inhumanity to this world: “It has been observed that ten dervishes may sleep upon one blanket, but that one kingdom cannot contain two kings. If a pious man eateth half a loaf of bread, he bestoweth the other half on the poor, if a king possesseth the dominion of a whole climate (kingdom). He longeth to have the same enjoyment of another” (*Gulistan*, Chapter 1, Tale 3).

World War II, Vietnam war, the crisis in the Middle East, Holocaust, Nagasaki nuclear explosion, Syria civil war caused a large number of asylums. Being displaced, loosing family, being raped, genocides are only a feeble yet fanatic part of the consequences of wars. These events brought the large number of people to be refugees and look for asylum. Torture, crisis,
war, political and religious issues can be the reason which compels one to look for a safe place for asylum. Leaving family, friends, home, job, can make these people one of the most fragile and vulnerable people in the society who need international support.

Wars, scarcity, and the lure of greater opportunity have remained throughout the centuries the main factors driving migration, exacerbating what the German-American philosopher Hannah Arendt (1906-1975) characterized as the calamity of stateless people. What has changed is the visibility of refugees as the global reach of modern mass media has combined with growing recognition that migrants have rights, rights that call into question established conceptions of citizenship and national and cultural identity. As have other major wars, World War II brought new waves of migration, including at its conclusion, two mass expulsions of German populations. (Ishay 267)

The large number of people who are seeking asylum shows inhumanity is common. One cannot neglect the unlimited wants of politicians, governors and strong financial factories to stir more benefits through crisis in the world; for finding a new market for weapons manufacturing. The crisis which exists in the Middle East, in the name of religious and ideological conflict to access to the sources of oil, gold, metal, etc. and in the name of the humanitarian intervention commit the inhumanity and try to cover the origins of the crisis. To these we need to add the wars in the world by the United States in the name of human rights and humanitarian aids which caused the death of numbers of people. These crises have members from different countries and different nationality to act atrociously against humanity.

The high value of Sa’di’s words outshines when even for his enemies he wishes no harm: “The death of my enemy is no cause of joy to me, since neither is my own life eternal” (Gulistan, Chapter 1, Tale 37). But the time when one offends a responsibility for human’s comfort and does brutality against human society, Sa’di does wishes for eliminating the person: “A certain tyrannical king asked a religious man, what kind of devotion will be most meritorious for me to perform? He replied that you sleep at noon, because in that one moment you will not oppress mankind. When I saw a tyrant sleeping at noon, I said; he is a tyrant, it is best that he should be overcome with sleep. He who is better asleep than awake, death is preferable, to such an evil life” (Gulistan, Chapter 1, Tale 12). In fact Sa’di prefers the comfort of the nations to the comfort of the leaders and governors.
Refugees

Who complains of the tyrant, who is in thy time,
When every violence that he commits is thy violence.

-- Sa’di Shirazi
Translated by Wilberforce Clarke

Chapter one of the Bustan starts with a perfect collection of humanitarian and political advice from King Anushiravan to his son Hormoz, who is the next king in Iran. Anushiravan is known as one of the most righteous kings and has been significantly praised in the history of Iran. In this chapter Sa’di advises the king how to behave with the nation and with foreigners as guests and respectful people, who must kept dear and close to the heart but simultaneously be aware of some foreigners who wish to instigate trouble inside the country and function as spies in international relations.

From Sa’di’s viewpoint, in stories of Bustan and Gulistan, different factors such as political, economical, religious, educational and personal objectives can cause movement and immigration which can appear in two spectrums: first is the personal wish to move to another place for looking a better life which appears as immigration and second is when one, despite of his or her own wish, is forced by different factors to seek for asylum and save his or her life. Today the large number of refugees and asylum seeking proves the callous actions mostly from government’s side. And Sa’di, the biggest human rights defender, declares to the kings: “Be sure, so long as thou dost not turn thy head from equality and judgment, that men will not turn aside their feet, from thy power. The peasant flies from the tyrant; he makes his bad repute, a stock story in the world” (Bustan 17).

Sa’di in his Bustan explains how justice, wisdom and kindness of Bubakr Ben Sad Ben Zangi brought peace to Shiraz and people from other places were willing to settle in Iran to have a better life: “From every broad road around it, men come. In his age, thou dost not see a sorrowing one. In thy time, I behold the peace of the people; after thee, I know not (what will be) the end of the people” (Bustan 10). Surely Sa’di Shirazi had no clue that Iran will be the tops countries in the list of the world’s largest refugee, and having the highest rates of brain drain in the world. After the Islamic Revolution in 1979 in Iran against the King of Iran, people started to leave Iran and settle in other countries such as United States, Britain, France, and Germany. Today it must be a big shame for the government and the leaders and Mullahs
of Iran that Iran has the highest numbers of migrations, especially from the well educated people.

Sa’di Sirazi believes giving value to the nation and having respect for foreigners as well can have its positive effects on the economic progress and development in the countries: “The great king, who injured the merchants, shut the door of well being on the (people of the) city and the army” (Bustan 19). Economic development is dependent on the safety and trust country. Without trust and safety the chance of economic growth will decrease. Sa’di believes bad behavior with foreigners will bring bad effect on the country’s economy: “How may wise men again go there, when they hear the rumor of bad custom? Are a good name and favorable reception necessary to thee? Hold in esteem merchants and envoys. Merchant heartily cherish travelers, because, they carry their good name to the world” (Bustan 19). Not having respect for the nation, travelers and for merchants will cause bad economy and the country will face serious problems: “The kingdom soon becomes ruined, from which, the injured heart becomes a traveler” (Bustan 19).

The place of foreigners, guest, passengers and travelers in Iranian culture and in Persian literature is at a very high pedestal. Persians always had an extra room with the best decoration and facilities for guests and provided the best for the comfort of the guests. Sa’di says to the Kings that having respect for the guests is a sign of greatness. Bad economy can cause the collapse of the government and kingdom and can increase the number of immigrations: “That kingdom soon becomes ruined, from which, the injured hearts becomes a traveler. Be the acquaintance of the foreigner, and friend of the traveler; because the traveler is one who hawks about a good name” (Bustan 19).

Sa’di is a wise man who is firmly not content in giving his audiences only kindness as a message for all the time he considers all the aspects of one phenomenon. In fact, by placing opposites in the same story he himself analyses the events. Foreigners and asylum seekers are also of no exception in Sa’di’s style. Along with pondering on the positive sides of communicating and practicing kindness with strangers and foreigners, he also cautions one for being aware of the reasons that made one to travel to other countries and other cities: “Hold dear the guest, and precious the traveler; but also be on guard from injury from them. To beware of the stranger is good; because, possibly, he may be an enemy in the guise of a friend” (Bustan 19). Between travelers there is possibility of inviting trouble makers and spies as well. Sa’di Shirazi advises the governors that if there be any foreigner inside country who creates problems, do not go to the extent of punishing them, but send them back to their
country: “The foreigner, whose head is intent on strife, injure not; but; expel him from the country” (Bustan 19). According, to The Universal Declaration of Human Rights: “Everyone has the right to leave any country, including his own, and to return to his country” (Article 13). National unity and high population are the major powers of a country. War is a ruinous reality which exists in the world and at the time of war it is the army and the nation who defend the country and the kingdom. Sa’di says that tyranny is a reason for not having a powerful country; if people inside the country are not happy with the way things are, it leads to the downfall of the country. People decide to leave their own country and look for migration or ask for refugees in other countries: “Seek not plenteousness in that land and region, where thou dost see the subjects of the king sorrowful. In dreams, he sees the territory of another populous, who keeps the heart of the people of his country distressed” (Bustan 16).

From Sa’di’s view point, justice, respect for individuals, and humanitarian laws can prevent the toll of migrants and asylums who leave their own country and find solace elsewhere: “Be sure, so long as thou dost not turn thy head from equity and judgment, that men will not turn aside their feet, from thy power. Much time passes not, that his own foundation that one plucked up, who laid a bad foundation (of tyranny)” (Bustan 17). According to The Universal Declaration of Human Rights: “Everyone has the right to seek and enjoy asylum from persecution” (Article 14). But the truth is that asking for asylum takes time till the related institutes decide to give refugees official letters to people who are in host countries. Forced to leave his or her country, it is prolong process to prove that one’s life was in danger and there existed no choice except to migrate which is not easy to explain on paper. A number of the refugees never succeed in getting approved by the immigrations offices and grapple to be back to normal course of life without having a valid identification card to be known as a member of the society.

Religious stringencies also are another reason for causing migration and sometimes force people to leave their own country and seek for asylum in other countries. Even Sa’di acknowledges in Bustan that sometimes it is necessary to leave everything behind and go to other countries. Sa’di insists that if one critic religion should leave the place as fast as he can: “In the leaves of Sa’di, there is only this advice; when thou minest the foundation of wall, stand not there” (Bustan 213). Religious problems occur especially in countries where politics has a close link with religion. Any kind of speech in public or even in personal life can create death penalty for one, while the Universal Declaration of Human Rights, Article 18, gives freedom of religion to everyone. This is also is another serious reason which forces people to
leave their own country. In refugee problems there is not much to be done by the people, but governments must take more serious actions to save numbers of refugees which have the same right for living their life like others.

Hunger

The master of the house is considering how to decorate his hall,

Whilst the foundation is in a state of decay.

--Sa’di Shirazi
Translated by Francis Gladwin

While there are a majority of campaigns and activities all around the world against the states for access to freedom of speech, to women rights and to democracy, there are countless hunger-stricken people in the world, wishing only for one meal a day and healthy water and a shelter, which apparently looks like a dream never to come true: “Many a person has slept and hungered without anyone knowing who it was. Many a vital spirit has departed, over which no one has wept” (Gulistan, Chapter 1, Tale 16).

It is a big shame for the entire human society that over 842 million people in the world are suffering with not having enough food to eat. Governments must take an urgent action to save the hungers not only inside their country but also all around the world. Sa’di believes it is the duty of the rulers to care for the nation. It also has been mentioned in The Universal Declaration of Human Rights: “Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control” (Article 25). Sa’di Shirazi in his Gulistan through the stories try to take the attention of the rulers to their duties:

I heard of a king, who had spent the night in jollity, and when he was completely intoxicated, he said, I have never in my life experienced a more pleasant moment than the present, for, I have no thoughts about good or evil, and am not plagued with anyone. A naked dervish, who had been sleeping without in the cold, said: o king, there is none equal to thee in power, I grant that you have no sorrow of your own, but what then, hast thou no concern about us? (Gulistan, Chapter 1, Tale 13)
Colossal sources of money are spent every year, every month, and even every day by people to visit sacred places in the name of god or gods, to pray and to ask for forgiveness hoping that god may neglect their sins. They relentlessly ask god for more and more literally begging gods to make their wishes come true. These religious or religiously pretentious people spend to reach special mosques of Medina and Kaaba, to temples and churches to pray the gods to be a better person; but fall short of doing humanitarian aid to people around them, for if they did, we would never have the majority of poor people in the world who face death every day because they have not enough food and water: “O thou, who art mounted on a swift horse, reflect! That the ass laden with thorns is sticking in the mud” (Gulistan, Chapter 8, Tale 63).

Humanitarian acts have always been appreciated in Persian poetry. Caring for neighbors, for poor people has always held a higher pedestal than going to sacred places and praying to god every day. One of the most magnificent poems related to this matter is said by one of the greatest Persian poet Jalaludin Mulana Rumi. He has a critical view on religious people who are going out of their country and take the risk of going to journey spending immense money and time to get closer to god! He says instead of taking all these adversities, it is better to open our eyes and our minds to see people around us who instantly need help, providing which can unquestionably make one closer to god. It has been mentioned in the Quran that every Muslim should go to Kaaba at least once in his life but there are Muslims who visit Kaaba every year making it a statement of which they are proud to exert as an achievement. Even hypocrisy seeps in when some people pretend to be religious for being religious gives them a better stature in the society. Sa’di Shirazi, Hafez Shirazi, Jalaludin Rumi, Omar Khayyam, and other Persian poets are robustly against hypocrisy: “I fear, o Arab, that thou wilt not arrive at Kaaba, because the road which thou art pursuing leads to Turkistan” (Gulistan, Chapter 2, Tale 6).

In Persian literature and Sa’di’s writings the value of helping the needy is much higher than praying god: “The liberal man, who eats and bestows, is better than the religious man, who fasts and hoards” (Gulistan, Chapter 8, Tale 60). For Sa’di Shirazi, people who think and care only for their own selves and that of their loved ones, not for other’s comfort, are considered as the lowest people in the world: “Mean persons, when they have escaped with their own blanket, say, what signifies it, if the whole world should die” (Gulistan, Chapter 7, Tale 20).
Sa’di believes not having access to adequate standards of living can affect the entire course of an individual’s life. Their want and need for food can be a major factor of rising crimes in the society. In the 21th century there still exists this rule in some country such as Saudi Arabian and Iran, etc where for the crime of stealing they cut the fingers and the hands of the criminal while the statesmen are free from this punishment for the crime of stealing the treasury. The Universal Declaration of Human Rights says: “All are equal before the law without any discrimination to equal protection of the law” (Article 7). In religion states instead of considering the punishment such as tooth for tooth, eye for eye and etc the experts in sociology, psychology and criminology should have the security to vigilantly investigate the origin and the reason of committing such crimes. Sa’di Shirazi in Gulistan asks the question that; how can the society expect the needy one to be good and respect the rules? Abraham Maslow, the genius who has designed the Hierarchy of Human Motivation, classified the human needs on four categories. The base of the hierarchy is the physiological needs. “For the man who is extremely and dangerously hungry, no other interest exists but food. He dreams food, he remembers food, he thinks about food, he perceives only food and he wants only food” (Maslow 2). “To those who are thirsty, the whole world, appears in their dreams as a spring of water” (Gulistan, Chapter 7, Tale 20).

The base factor for accessing the human rights is the right of living and being alive. The person must be alive to be included in the process of generalizing of human rights in the world. Unfortunately in some cultures the value for dead people is higher than those alive. This is visible in the history of countries, in religious festivals and in personal life as well. There are people around us who need help just to stay alive; people who are suffering every second in their life and ask for help but there is no help: “Do good, o man, and account your life as gain, before the report is spread that such an one is no more” (Gulistan, Chapter 1, Tale 2). For conducting the smooth functioning of human rights in the world everyone must try to be strong and independent enough to live his or her life and then help others in depleting the roots of poorness. The realistic view of Sa’di regarding this appears in his humor in Gulistan: “A person wept all night by the side of a sick person; the morning he died, and the sick man recovered” (Gulistan, Chapter 2, Tale 17).

Since human rights belong to everyone without considering who they are and where they live, it is the duty of everyone, the human rights activists, governments, humanitarian and international organizations to help provide food, water and shelter for the poor and the weak people. The reason for emphasizing on this matter is that the poor people, born and
brought in the streets, have minimalistic idea about human rights. When one cannot access to the basic needs, how he or she can claim for the rest of his or her rights? Where are the human rights for this part of human society? Can he or she access the social media? Can he or she find this chance to have a word with powerful governors? And even if they find the chance to make their voice reach others and have the chance to ask for something, definitely that would not be for freedom of thoughts, freedom of speech, and the rest of the human rights. They will ask for the most basic and simple needs just to stay alive. And of course most of them will never be able to show the rest of the world how difficult it is to struggle to find food as a part of their routine. Thus, it is the duty of the media and the humanitarian activists to take the responsibility of transferring the horrible situation of the hungry to the related organizations and to the society as well through conferences, speeches, books and articles, documenting and making public the life of the hunger-stricken ensuring emergence of help to the poor and weak people: “In a season of scarcity and drought, inquire not of a distressed dervish how he does; unless you mean to apply ointment to his wound, by giving him subsistence” (Gulistan, Chapter 8, Tale 64).

Sa’di Shirazi emphasizes that the people who have the chance to speak and transfer the pain of humans to others must use this chance in the best way that they can: “Whilst you have the power of utterance, speak, o my brother, with favor and kindness, for tomorrow, when the messenger of fate arriveth you will through necessity be silent” (Gulistan, Preface).

Secondly the poor and weak people have no idea about human rights and moreover they care not for human rights. As Abraham Maslow says they want, need and wish only for food. Now everyone as a member of society must feel and understand the necessity of helping the poor and the weak and such help can be classified in two categories: First, the short-term aids such as providing food for the weak and poor people around such as charity to save people and prevent them from dying. Secondly, the long-term aids from governments, international, and humanitarian organizations not only to provide food and water, but to provide a safe shelter and create job opportunities for them. The roots of poverty can be slit by creating job opportunities for poor people. Sa’di says to the kings: “Reflect whilst you enjoy power, that; Wealth and dominion pass from one to another” (Gulistan, Chapter 1, Tale 29).

Sa’di believes people who have suffered themselves in their life can feel and recognize the pains of human better for these people can understand and have sympathy for the weak class of the society. With providence of a good education and necessary training, these people can be the conduit between the humanitarian organizations and the poor and needy people for
access to a better life: “He who lives in case and wealth, how can he know what it is to be hungry? He knows the condition of the distressed, whose own circumstances are needy” (Gulistan, Chapter 8, Tale 63). “The avaricious man, with the whole world at his command, is hungry; whilst he who is contented, is satisfied with a loaf of bread. The narrow belly is filled with a loaf of bread without meat; but the narrow sight is not satisfied with all the riches on the face of the earth” (Gulistan, Chapter 8, Tale 31).

How can a society expect the poor and needy not getting involved in different crimes such as selling drugs, stealing, and even murdering others to provide adequate necessities to stay alive? “In the day of battle, consider not yourself safe, because your adversary is weak; for he who becomes desperate will take out the lion’s brain” (Gulistan, Chapter 8, Tale 24). Unlike some religions and cultures which value simple life, the significant point about Sa’di is that he appreciates all: the poor, the powerful and the rich as well. This realistic view of Sa’di is easily visible in his Bustan and Gulistan. And this power, poverty and richness must have two consequences: first, for the person who has the power and property to live his or her life comfortably and second to have benevolence and help others to get strong and live their life by making better the life of others:

The rich are the revenue of the poor, a storehouse for the recluse, the pilgrim’s hope, and the asylum of travelers. They are the bearers of burthens for the relief of others. Themselves eat along with their dependents and inferiors, and the remainder of their bounty is applied to the relief of widows, aged people, relations, and neighbors. The rich are charged with pious dedications, the performance of vows, the rites of hospitality, alms, offerings, and the manumission of slaves, gifts, and sacrifices. By what means can you attain to their power, which can perform only your genuflexions, and even those, with an hundred difficulties? (Gulistan, Chapter 7, Tale 20)

Sa’di Shirazi is copiously aware of the results of not having adequate standards for living, and he considers poverty as the prime source which can decrease the rate of crimes in the society. For Sa’di the hungry cannot even value religious and faith; “At night, when I begin my prayers, I am thinking how I shall be able to provide food for my children next morning” (Gulistan, Chapter 2, Tale 32). Sa’di believes charity makes one more rich: “Wherever the tree of beneficence takes root, it sends forth branches beyond the sky. If you entertain hopes of eating the fruit, cultivate the tree kindly, and put not a saw at its root” (Gulistan, Chapter 8, Tale 2). “And thou, rich man, whilst thou hast thy heart and hand at thy
command, enjoy and bestow; that thou mayest obtain the blessing of heaven, in this life and in futurity” *(Gulistan, Chapter 7, Tale 20)*.

Sa’di appreciates charity and asks people to care for one another. He does not neglect sections of human society that not only make no effort to work but also expect others to pay them money, provide them food, clothes etc. They are a burden on the society’s shoulders economically and socially. In chapter two of *Bustan* there is a story of a person who does not wish to work after seeing how a footless fox is alive and is feeding from the leftovers of the hunts of a lion and a tiger. He related this event to god’s favor, and stopped to work. He believed god will send him food. Then he heard a voice: “Oh imposter! Go; be the rending lion; cast not thyself, like the crippled fox. Strive so that, lion-like, there may remain (something) from thy (trade). Why art thou, fox-like, depending upon the lion leavings. Endure toil, like men; and cause ease to arrive (to others); the impotent enjoys the gain of others’ toil” *(Bustan 83-84)*.

The political machine of the religion states, through specific jobs, takes the money from the people without endowing anything useful for the society. There is absolutely no difference between this kind of jobs and beggary and: “Whosoever becomes a beggar, will be in want as long as he lives” *(Gulistan, Chapter 3, Tale 29)*. At the end of this part there is a story from *Gulistan* in which Sa’di says even the criminals have a sense of humanity:

A certain poet went to the chief of a gang of robbers, and recited verses in his praise. He ordered him to be stripped of his clothes, and expelled the village. The dogs attacking him in his rear, he wanted to take up some stones, but they were frozen to the ground. Thus distressed he said, “What a vile set of men are these, who let loose their dogs, and fasten their stones.” The chief having heard him from a window, laughed and said, “O wise man, ask a boon of me.” He answered, “I want my own garment, if you will vouchsafe to bestow it: A man entertains hopes from those who are virtuous. I have no expectation from your virtue, only do me no injury. The chief of the robbers took compassion on him, ordered his garment to be restored, and added to it a robe of fur, together with some dirhams. *(Gulistan, Chapter 4, Tale 10)*

**Sympathy**

The wise man wishes not to see a wound,
Neither on the limbs of a man, nor on his own limbs.

--Sa’di Shirazi
One of the most appreciable points about Sa’di’s character is his deep insight of and high understanding towards human pains. His elaborate depiction of the minutest details of the human life and its events are unique. Sa’di in his Bustan takes all the readers along with himself through the lives of different individuals to observe and to feel the pains of the disasters in an individual’s life. He shows to the readers how people almost from all the categories think, feel, behave and react and moreover and more importantly shows the audiences why people tend to act in a particular way.

Sa’di takes the readers along with himself to such an extent that every moment during the poems the readers feel the pain and the happiness of the events in human’s lives. No doubt that all the experiences that Sa’di has gained during his life were effective and helped Sa’di to create one of the most incredible feats in Persian literature. One of the most effective poems in Bustan which penetrates in the hearts and the minds of the readers is the poem regarding orphans: “Think of that poor child, without father; and be cautious of the sigh of his sorrowful heart” (Bustan 31). Sa’di, who himself lost his father in his childhood, describes the pains of the orphans more deeply: “For me, is acquaintance with the sorrows of orphans, for, in childhood my father departed (in death), from my head” (Bustan 71).

The poem regarding orphans has been deliberately placed in chapter two of Bustan: “Cast protection over the head of the one father-dead. Scatter his dust (of affliction), and pluck out his thorn” (Bustan 70). He knits an example of tree cut from its roots to show the overriding pains of losing parents. He describes the deep and poignant feelings which will eternally be a part of the orphan’s life. Sa’di wants people to understand the pains of the orphans and behave kindly and humanly with them, nothing less than what they bestow on their own children: “Knowst thou not, how very dejected his state was? May a rootless tree be over green?” (Bustan 70). Sa’di Shirazi is an expert who takes the readers along with himself to feel the happiness and the sadness of the individuals in the mentioned stories in Bustan and Gulistan:

When thou seest an orphan, head lowered in front (from grief),
Give not a kiss to the face of thy own son.
If the orphan weeps who buys for his consolation?
And if he becomes angry who leads him back (to quietude)?
Pluck out with kindness the tear from his pure eye,
Scatter with compassion the dust (of affliction) from his face.
If his (the father’s) protection departed from over his head,

Do thou cherish him, with thy protection. (*Bustan 70*)

Sa’di, according to his words, has travelled to many places and gained precious experiences of humanity. Sympathy towards each other takes place in every page of *Bustan*. Sympathy in a humane society knows no border. The meaning of sympathy in Sa’di’s view can be explained ascetically when he explains a massive fire burned the city of Bagdad: “I heard that a half of the city of Baghdad was burned. One, in that state, quickly uttered thanks, saying injury has not reached my shop. A world-experienced one said to him oh father of lust! For thee the grief of thy self was sufficient? Thou dost approve that a whole city should burn by fire? If thy house is on one side away from danger?” (*Bustan 40-41*). If this humanitarian view of Sa’di regarding the consideration of the pain of others to be the same as the pain in one’s own life, dominated the world it would be of no doubt that majority of inhumane behaviors and mind blocks that have happened in the world would never have happened. If the leaders and the current politicians have a slight sense of humanity like Sa’di, they would inevitably disavow their avarices, their wants towards achieving the wealth not entitled to them. If the leaders of the countries have slight sensibility, they would never sanction endeavors of wars where the children of the nation become orphans, never let the regime of Bashar Assad to fling the nation of Syria away only for the sake of ensuring power to be kept in his hands. If *Bustan* and *Gulistan* and the rest of the humanitarian texts take place in educational books all around the world, children will grow up holistically and will learn the value of kindness, understanding and helping one another without considering geographical borders.

Humanity has no border it is just about doing well to humans without considering their religion, their race, their nationality. Instead of all the bias instigating religious books in schools, which are bound to divide people to believers and non-believers and enable hatred to grow in children’s personality, humanitarian texts must be placed in teaching programs to develop humanity with the hope for peace in the world. Sa’di considers the people who do not care for human’s pains and do not have sympathy with the people who are suffering in life as the shoddier of people in the world: “Except the stony-hearted one how may he make his stomach tight (with food),when he sees persons stone-bound on the belly? How does the rich man himself eat the morsel, when he sees that the dervish devours the blood (of his heart from grief)?” (*Bustan*41).
Chapter one of *Bustan* in itself, which is one of the perfect collections of humanitarian and political advices to the universal society, was enough to make the name of Sa’di eternal. Only chapter one of *Bustan* is able to put a big question mark in front of the religious books in Iran that have subtly yet slyly been placed in the educational system of Iran. Not just Iranians but everyone around the world must have access to the humanitarian and astute advices from the great people like Sa’di.

Sa’di’s words do not belong only to the Persian terrain for his words are about humans and humanity, about justice and peace, and about kindness and sympathy for one another without categorizing people for their religion, race and nationality. Here there is another poem from chapter one of *Bustan* regarding sympathy for one another, caring and understanding each other. At first Sa’di depicts the deep degree of the misery of the famine in Syria:

The sky over the earth became such a miser,
That the crops and the date-trees wetted not their lips.
The spring of the ancient fountains dried up;
Water remained not, save the water of the eyes of orphans.
Only the sigh of a widow-woman, it used to be,
If smoke went forth from a window.
I saw trees, leafless (poor) like a dervish,
Those strong of arm, languid and greatly distressed (by the severity of the famine).
Not in the mountain, verdure; not, in the garden, a branch;
The locusts ate the garden, and men, the locusts. (*Bustan* 39)

As it is Sa’di’s style to put opposites against each other in one story, here too with no exception, he first takes the attention from the audiences to the misery of the famine and how it affected the life of orphans, women, and poor people, and then he places the situation of the life of a wealthy man who was not downtrodden by the famine: “In that state of things, a friend came to me, to the extent broken down, merely a skin on his bones. Although, in dignity, he was of strong state; was lord of rank and gold and property. I said to him: “Oh friend of pure disposition! Say what wretchedness has happened to thee?” (*Bustan* 40). The answer shows the deep and the high degree of responsibility from the rich towards the poor. People with the even the slightest sense of humanity cannot savor their own life while the rest of people stand on the verge of suffering: “I am not yellow of face, by reason of want of victuals; grief for those food-less has made yellow my face. The wise man wishes not to see a wound, neither on the limbs of a man, nor on his own limbs” (*Bustan* 40).
In all the pages of *Bustan* and *Gulistan*, the reader constantly faces the main idea of Sa’di that considers all human beings as the members of one family or one body. This is the reason that the value of *Bustan* and *Gulistan* is much higher than the religious books which are dividing human beings into different categories: “When I see that the wretched dervish eats not, the morsel of food within my palate is poison and grief. Thou dost take one of (his) friends to prison; where is his pleasure in the garden?” (*Bustan* 40). This kind of verses has made the name of Sa’di eternal. His humanitarian views must develop between human beings. One cannot deny the effective roles of education on children’s minds which guides them throughout their life. Since a human being is social and his/her behavior and actions are affecting people around them, it would be of utmost usage for human society to let kindness, sympathy and understanding grow in their personality. *Bustan* and *Gulistan*, through their humanitarian stories, can help and elevate human society to understand each other and to act with kindness towards one another.

There is another meaningful poem in chapter one of *Bustan* which describes how the king’s family sympathizes with the poor. This poem is also one of the well-known poems of Sa’di in Persia. The son of King Abdul Aziz had a precious ring. Drought seized the city and he decided to sell the ring to provide food for the weak and the orphans:

> When he saw not ease and strength in man,  
> He considered it not manliness to be himself at ease.  
> When a person sees poison in the jaws of men,  
> How will the sweet water pass to his throat?  
> He ordered, they sold the ring-stone for silver,  
> Because pity came to him, on account of the poor and orphan.  
> He gave its value, in spoil, in one week;  
> He gave to the poor, and needy, and necessitous…  
> Ugly is the ornament on a monarch,  
> The heart of a citizen afflicted with powerlessness.  
> A ring without a stone, is fit for me,  
> The heart of a sorrowful populace is not fit for me. (*Bustan* 35)

Surely there exists a pivotal point in all the humanitarian stories and poems said by Sa’diin *Bustan* and *Gulistan* and that is his wish for human beings to live next to one another with care, kindness and sympathy.
Chapter Five

Conclusion

What benefits will you derive from a basket of flowers?

Carry a leaf from my garden (Gulistan),
A rose may continue in bloom for five or six days,
But this Rose Garden will flourish forever.

--Sa’di Shirazi
Translated by Francis Gladwin

The vision of Sa’di on political, social, economic, military, psychology and almost all aspects of human life is really appreciable for the strong vibrancy of colors of justice, equality and sympathy in Bustan and Gulistan. Studying the literary books Bustan and Gulistan, along with the pleasant feelings of its rhythmic content reminds one the concepts of humanity and human rights. The concepts such as freedom of speech, religion, peace, respect for one another, respect for the privacy of individuals, fair courts, the right to an adequate standard of living for everyone, rights of the refugees, and many other humanitarian themes are dealt with in both the incredible books, the Bustan and Gulistan. As Sa’di himself says: “The eloquent uttered no word, on which, Sa’di utters not a parable” (Bustan 115).

Reading Bustan and Gulistan can give the readers a rare chance to value the concepts of human rights and realize human rights through the stories and poems by Sa’di Shirazi. The significant point is the valuation of all aspects of human rights by Sa’di years before The Universal Declaration of Human rights came into existence. Unlike many other books which
are limited to a particular age group, *Bustan* and *Gulistan* can seep through the understanding of any age group and any sect of human beings.

The stories of *Bustan* and *Gulistan* inevitably lead the readers to the realization of the fact that the role of the government and of religion is to be at the untiring service of humans. Sa’di opens the contemplation valves of the individuals that instead of just paying taxes and giving service to the government, they must fairly claim for their rights and stand in front of the states to access human rights because “The king is the sentinel of the poor, although affluence, pomp, and power are his portion. The sheep are not for the shepherd, but the shepherd is for their service” (*Gulistan*, Chapter 1, Tale 28).

It must be said that developing the idea of nationalism and martyrdom both are against human rights. Nationalism opens the way in the minds of the children to racism and similarly religion makes the children believe that they have more privileges than other nations. Developing love for the country and giving value to martyrdom places humans against human beings. Sa’di explains the role of the government even beyond the domain of the country to develop friendly relations with other countries and ensure cultural and economical development. In international issues between countries, Sa’di advises the rulers to find a solution which will bring lesser risk and jeopardy for nations: “If thou art of elephant-strength, or of lion-claw, peace is in my opinion better than strife” (*Bustan* 62). Sa’di’s humanitarian views on international relations and caring relentlessly for other nationalities are also appreciable. Sa’di rebukes the authorities who put the prosperity of the nations in peril just to develop their power and wealth in a world where their life is not eternal. Unlike the politicians who, with their avarice, put the life of the nations in fire, Sa’di utters to the authorities: “The body is powerful, and army great, but into the country of the enemy urge it not. When the enemy flies to his lofty citadel, injury arrives to the innocent people of the country” (*Bustan* 31).

For the concept of religion Sa’di holds the belief that it must be at the service of humanity. Sa’di, through his magnificent books, explains to the readers that how one and all are responsible in human society to access human rights and also must be benevolent enough to facilitate others in achieving this. Forgiveness, tolerance, honesty, hope, understanding, etc take strands of existence in the stories which are related to the lived personal life of individuals.
It can be said that Sa’di abets one to know how to live the life in a way to enjoy the life and at the same time not hurt others who have the same meaning and accessibility of freedom and humanity. For Sa’di education must bring wisdom and peace in human life. While he gives the value to educate and teach individuals in their childhood, he believes in self-education as well. In fact he believes in setting up kindness, sympathy and tolerance. Everyone must start from his or her own self and develop wisdom, tolerance and understanding towards the rest of the society for a better life. He considers friends, family, environment, age, heredity, society and travel as the main effective factors in the process of learning.

Sa’di also through different stories in *Bustan* and *Gulistan* made the effort to stop human society in believing the superstitions prevalent and asks humans to have a realistic view in their life. While the readers of *Bustan* and *Gulistan* encounter many stories and poems which refer to equality and brotherhood, only the poem of *Bani Adam* is enough to explain the necessity of valuing equality and brotherhood in the world: “The Children of Adam are limbs of one another, and are produced from the same substance. When the world gives pain to one member, the others also suffer uneasiness. Thou, who art indifferent, to the sufferings of others, deservest not to be called a man” (*Gulistan*, Chapter 1, Tale 11).

For Sa’di, similar to the content of The Universal Declaration of Human Rights, everyone must have the right to life, social security and asylum from torture. Sa’di explains that everyone must have access to fair courts and values equality of individuals in the process of defending himself/herself. For Sa’di Shirazi not only does one have the right of equality before the law but also the judicial system must be aware that there is an exceptional possibility of wrong verdict on one. To set up justice in society even the prisoners must have the chance to defend themselves against the wrong sentence: “Look into the affairs of prisoners, it is possible that a guiltiness one may be among them” (*Bustan* 31). Reading *Bustan* and *Gulistan* bestows wonder on the readers that Sa’di, almost for all the Articles mention in the Universal Declaration of Human Rights, has an effective story to say.

The main themes regarding The Universal Declaration of Human Rights which have been discussed in this thesis are: Equality between men and women, equality between believers and non-believers, equality between nations, equality between rich and poor, the right to privacy, stoning, female genitalia and circumcision, justice, talion, equality before the law, sympathy, brotherhood, peace, religion, freedom of speech, refugees, freedom of
movement, and hunger. In this thesis also the subjects which are not included in The Universal Declaration of Human Rights have been discussed such as the same sex marriage and freedom from religion. It must be said that since the text of The Universal Declaration of Human Rights plays a strong role in the Constitutional Law of the majority of countries, it needs to be renewed. There are countries such as Iran, Saudi Arabia, Afghanistan, Pakistan, and some of the African countries that advocate the death sentence for individuals who have sexual tendency towards the same gender. This causes individuals to seek refuge in other countries. States must get involved in more important and vital issues in the national and international sphere.

Suggestions

To whom else shall I complain, since there is no other judge,
And there being no hand higher than thine?
--Sa’di Shirazi
Translated by Francis Gladwin

If the people who are responsible in devising and having educational books for children and students make the effort of placing moral and humanitarian stories such as the content of Bustan and Gulistan surely the project for peace will move faster and with a deeper impact. Making movies and videos based on humanitarian books such as Bustan and Gulistan for educational purpose will help the society to value humanitarian acts and grow with humanitarian ideas. Along with these, setting up workshops for different age groups based on the Universal Declaration of Human Rights along with Sa’di’s Bustan and Gulistan will help the society to learn and to respect human rights with the pleasant feeling of reading two masterpieces of literature. In this case the humanitarian concepts will find an internal place in the minds of the readers.

There is also a critique on the content of the Universal Declaration of Human Rights for giving the right of “Freedom of religion, this includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practicing, worship and observance” (Article 18). For centuries the sacred books cast their heavy, scary and terrible shadows all over the human
life as the best, perfect, and the complete guide for human beings. The same sacred books which not only “were”, “are” and “will” be able to bring peace, respect and humanity to the world, but; are the main reasons for the collection of inhumanity, executions, terrors, wars and fatwa. While the world has a treasure of humanitarian literature which can easily penetrate into the minds and motivate human beings to act towards one another with kindness, sympathy, and understanding, unfortunately humans are forced to read, memorize and respect the so-called sacred books.

Religion especially Islam which is the main source of the Laws in Iran is not about equality; in fact religion divides human beings into different categories and sets humans against humans. No child can learn humanity from verses such as: “O you who have believed, indeed the polytheistic are unclean” (Quran9:28). Religion creates distance between human beings: “O you who have believed, do not take the Jews and Christians as allies…” (Quran 5:51). Religion also with the order of “Enjoin what is right and forbid what is wrong” gives power to all the believers to interfere in the private life of others. One of the current crises in the world which has created fear in human societies is suicide bombing. Who can blame the credulous and the brain-washed individuals for committing suicide-bombing without blaming religion? “Indeed, Allah has purchased from the believers their lives and their properties (in exchange) for that they will have Paradise” (Quran 9:111).The people, who commit suicide-bombing want to set up the orders of god and sell their lives to god to go to Paradise.“Fight them, Allah will punish them by your hands and will disgrace them and give you victory over them and satisfy the breasts of a believing people” (Quran 9:14). It must be said that according to Islam it is very easy to become a Muslim and everyone is welcomed to change his religion to Islam by saying only; “There is no god but Allah” but if anyone even after doing research in Islam decides to change his religion from Islam, the one will be considered as an heretic and will be punished only with the death penalty. Sa’di Shirazi says: “It is; the way with the ignorant, when confounded by the adversary’s arguments, to have recourse to violence” (Gulistan, Chapter 7, Tale 20).

Instead of giving the right of freedom of religion there must be the right of freedom from religion for human beings. “When you connect yourself with base men, and shew them favour, they commit crimes with your power, where you participate in their guilt” (Gulistan, Chapter 8, Tale 8). Placing religious texts in the educational books conditions the children to
grow with biased ideas that of they being a selected group by god and have a prior right in the world which provides the ground for discrimination, fear and terror.

It would be helpful if the United Nations makes the effort to set up an organization to research the main sources of all major religions to find out the content of each religion and decide if everyone has the right to propagate his religion. “An ignorant plebeian of dissolute manners, is better than a learned man without temperance; for, that through blindness, lost the road, and this, who had two eyes, fell into the well” (Gulistan, Chapter 8, Tale 62). There are many orders in religion which have the exact opposite concepts with the Universal Declaration of Human Rights. Now it is the duty of the United Nations to make it clear if religion should play the role in human society or the Declaration of Human Rights. While United Nations invites all nationalities to peace, Quran asks: “And fight in the cause of Allah…” (Quran 2:244). “Fight them until there is no (more) fitnah and until worship is for Allah” (Quran 2:193). Sa’di says: “It is also proper, at first, to cut off the wolf’s head, not at the time when he tore in pieces the sheep of me” (Bustan 18).

The reason on emphasizing on religion is that; religion, especially political Islam is the main factor which blocks the way for human beings to access human rights in many countries including Iran. In Islamic states there are god’s rights instead of human rights and anyone who critiques Islam faces the death penalty, which thus deprives individuals from human rights. The fear of the riot of the religious must be stopped by the support of the United Nations. The critiques must have enough security to present their ideas about religion like any other subject without any fear. This would help to enlighten human society and provide the ground for the next generations to have a peaceful world.

If the aim of the United Nations is truly based on peace, equality and friendly relations between nations they must act independently by only secular people to renew the Universal Declaration of Human Rights. Instead of placing religious orders in educational books children must learn equality, humanity and respect for one another without categorizing each other to different groups. Also while the Universal Declaration of Human Rights give prior right of selection of the kind of education for children to their parents, it must be mentioned that this right means that biased parents and terrorists have the right to select the kind of education for their children. Sa’di believes: “The wolf’s whelp will at length become a wolf, although it be brought up along with men” (Gulistan, Chapter 1, Tale 4). All the people who take part in manipulating the public opinion and try to force the human society to be religious
must be known as the people who commit crimes against humans. The common idea of “Respect for all religions” must be replaced with “Respect for humanity”. As Christopher Hitchens says: “If religious instruction were not allowed until the child had attained the age of reason, we would be living in a quite different world” (Hitchens 220). As Sa’di Shirazi says: “He who is born deaf, how can he hear, and he on whom the noose is flung, how can he avoid going?” (Gulistan, Chapter 8, Tale 91).

Till the United Nations, international organizations, religion states, social media, news channels, writers and everyone who takes part in guiding and shaping the public opinion do not make it clear that the terrorist groups such as Boko Haram, Jihadists, Hezbollah, Islamic State of Iraq and Syria, suicide bombers, and many other religious people and organizations who let themselves to take the life of thousands of human beings are not extremists, and they are the real Muslims who follow the exact orders from Quran and Allah the world will face more and more inhumanity and terrors. And the wish for peace will stay forever only as a wish which will never come true. “Somebody nourished a wolf’s whelp, which when full grown, tore his master to pieces” (Gulistan, Chapter 3, Tale 5). But, before any other action, The United Nations needs to take immediate action to help and to save the life of the hungry: “Oh thou, who art mounted on a swift horse, reflect that the ass laden with thorns is sticking in the mud” (Gulistan, Chapter 8, Tale 63).
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