

# Nizami's Description of Children Rights

Pari Nazmi, Kamran Pashaei Fakhri\*, Parvaneh Adelzadeh

*Department of Persian Literature and Languages, Tabriz Branch, Islamic Azad University, Tabriz, Iran*

\*Corresponding Author Email: Pashayikamran@yahoo.com

**Abstract:** Stability of a nation has a close relationship with training and guidance of the children of that society so, education of this group is important and it needs to considerable efforts. The children should benefit from natural and legal rights and their progress and perfection lead to perfection of the society. The level of observation and respect on the children rights is different among nations and countries. This paper tries to investigate the importance of the children rights in the works of Nizami. The authorities are responsible for codification of children rights and the members of society are responsible for observing of children right. In this regard, literary men and scholars are representatives of culture of a nation and they have more responsibility for members of the society.

**Keywords:** Rights of child, Nezami, Children literature.

## Introduction

According to Islamic thoughts family is the first association for training of children that constructs the child personality. The children learn their parents' behaviors gradually in the family. A child is born with divine fate and if the parents train their child correctly he or she will be pious and righteous and otherwise he or she will go wrong way" (Tabasi, 2008).

The holy prophet said: as the parents have rights on their children that children also have rights on their parents. The Islamic thoughts refer to the importance of family and the role of the parents in training of the children and also introduce the style and life of the prophet and imams as the patterns of Islamic educations in the societies.

### *Child from the perspective of the contemporary scholars*

"Undoubtedly, one of the important and effective periods of human life is childhood. The personality of the child is shaped in this period. Nowadays this issue has been proved that human not only needs to attention and preservation but also to training in social and emotional aspects and these affairs play an important role in human life and meeting these needs is necessary for interaction with child that is referred as rights of child" (Maleki, 2009).

"When a child is born he or she has potentials for progress and exaltation and to be praised in better way and pass the route toward perfection. If a child is born healthy and train in a healthy family and educational system he could progress and reach perfection; fortunately sometimes some children cannot substantiate their capabilities and even they go wrong way and suffer from behavioral problems (Maleki, 2009).

### *Convention of the rights of child*

Convention of the rights of child was approved in 1989 in United Nations in order to protect children and aid in growth and education of the children and meet their physical, emotional and mental needs. This convention stipulates observance of some ethical measures without any discrimination and difference such as providing social security and welfare, right of education, liberty of expression and idea, protection against stress and tensions etc. among children. This convention was approved in 54 articles by most of the countries and fortunately Islamic republic of Iran signed this chart. Of course, only the government is not responsible for support of the children rights but all members of the society have to observe the children rights.

### *Children rights in Nizami's Khamsa*

Nizami the great poet of sixth century AH is one of the famous masters of the Persian poetry. He exalted the allegorical poetry by completion of a specific style besides Firdausi. His Khamsa is manifestation of his poetical talent. His works have been imitated in all periods. He has referred to the issues of children in his poems and invites the reader to observe their rights that nowadays by studying on the international deceleration of children rights it can be found the relationship between the beliefs of the poets and even the people beliefs and culture and the items of this deceleration. It can be referred to one of these items as an example:

According to this convention any human less than eighteen years old is considered as a child except the law applicable on the child considers lower age.

Investigation on the literary works depicts this fact that Nizami had considered nine years old as childhood that the child cannot think about marriage in this age.

I heard that child

He was nine years old

When Shirin was a bride

He wished to get marry with her.

“Family is the first place for training of children that constructs the child personality. The children learn their parents’ behaviors gradually. The parents are not only responsible for meeting the child feed and clothes but also they are responsible for training based on divine innate” (Tabasi, 2008).

The article 18 of Convention of Rights of Child stipulates that the parents are responsible for support, guidance and training of the children:

The member countries should have effort to recognition of this principle that the both parents are responsible for training of the children and they have to consider the benefits of the children.

These issues have been paid attention in the Islamic thoughts and also different countries. Study on the poems of Nizami clarifies that he paid attention to the role and responsibility of the parents in training and support of the children.

He believes that the parents should support the children and he emphasizes on mutual respect on support and acceptance of the relatives as a moral value.

It is not better to behave with children in hostile way

Act and behave unkindly

The person who does not ignore the rules

He places the child as crown on his head

The tree of mulberry was kicked

Since it turned upside down its offspring (Tabasi, 2008).

“Education of the children has precedence as old as of human civilizations. Historically, the children education can be divided into practical and theoretical parts. Practical education was continuation of the father job and theoretical education involved learning to write and read and mathematics and reading religious texts” (Abed Khorasani, 2010).

“Of the rights of the children on their parents is learning to write and read. The parents should prepare conditions to education of the children and pay their educational cost” (Tabasi, 2008).

The child has right to learn and gain knowledge after reaching the age of education and learn to read and write. Article 28 of convention of the rights of child recognizes this right and expresses: The member countries recognize the children rights for education and learning and gaining knowledge. The right begins from elementary education and high school freely and continues to higher education.

Nizami puts emphasize on the children right to learn and education and believes that the parents have to provide the cost of the education of the children. In his opinion, education and gaining knowledge cause to superiority and exaltation and he likens education to collecting property and pearl and advises on his son:

Everybody who does not blame education

He collects pearl and gem

Everybody who is reluctant to learning

He is ashamed of education (Tabasi, 2008).

He also believes that there is no difference between boys and girls in education he never discriminates between girl and boy and this vision is rooted in the beliefs and culture of that period.

Every child began to learn

Though by fear or eager

Besides those elder sons

There were some girls at the school (Tabasi, 2008).

One of the principles that Islam emphasizes on it is that invite the parents to choose the best names for children. The child right chart stipulates on having name and nationality after birth.

“What is important is to choose the beautiful name for the child. Since the name of the child influences the child behavior and his or her conducts toward other children” (Maleki, 2009).

He had three boys and every boy

Was skilled in an art

He was happy by those sons

Each of them had good name

They were skilled and great (Tabasi, 2008).

The importance of the name of the children and observing their rights in the period of Nizami requires investigation. Study on the poems of this great poet of sixth century could uncover the facts about the customs related to naming of the children and other rituals.

The God give his a son

After many years praying and demanding

The father saw him great

Called him KhosrowParviz

Since then the prince was called Parviz

He was honored by everybody (Tabasi, 2008).

Playing and recreation influence the children personality in different steps. Playing enhances self-reliance of the child and reduces his or her anxiety. Islam refers to different aspects of playing and its effect on behavior and conduct of the children.

Article 31 of the children rights stipulates that: A child has right to rest, play and recreation and the child should participate in artistic and cultural activities freely.

Nizami was aware of the children right to play and in the story of Alexander and Dara he likens Alexander from the tongue of Darato a child that should play and never think about war.

When they began to talk about the bat

Said him you are a child

You have to play and leave

The wish to fight in your mind (Tabasi, 2008).

Nizami believes that the children should live far from militarily and political involvement and they should be secured. The child has to play and gain knowledge.

### Conclusion

All people have paid attention on the importance of education of the children. Since the children need support and attention as the weakest class of the society. All nations consider continuity and stability of the society in the light of education and training of the children. The governments need training of the powerful and brave youths for their splendor. The children are trained in the families and societies and they assure development of the societies. The importance of this fact has let to approval of convention of the rights of child and the member countries have to observe the children rights in any color, race, culture and gender and religion and social classes.

Iran as a member of the countries signed this convention and with having valuable culture and beliefs respects on the children rights. The witnesses of this respect and attention can be found in the works of the great poets and writers that have been referred in this article. By study on the works and ideas of Nizami it can be found the importance of the children as member of the society in his works and his time. In his period, children had right to have good name and nationality, education and comfortable living and security and the people accepted the rights of the child.

### References

- Abed Khorasani M, 2010. Introduction of the rights of the child. 1<sup>st</sup> edition, Mizan Publication, Tehran, Iran.  
Maleki H, 2009. Familiarity with the rights of the child. 1<sup>st</sup> edition, Ayiz Publication, Tehran, Iran.  
Tabasi MJ, 2008. The rights of children at the school of AhleBeit. 6<sup>st</sup> edition, BostanKetab Publication, Qom., Iran.