

Morality and Ethical Values in Indo-Persian Literature with Special Reference to Dara Shikoh.

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ABSTRAC:

Human conduct and character are the focus of ethics, not as objective natural truths with a history and occasional connections, but as having value in light of an ideal standard. In Persian , ethics is known as akhlaq (character), whereas in Arabic and related languages, it is known as aadat (habits), insaaniyat (humanity), and ishtiraq-i-Amal (co-operation). It is also that area of knowledge that talks about ethics and morals as they relate to one's conduct, character, behaviour, and commercial dealings. "Ethics and morals" have been virtually always a top focus in literature of whole world. Particularly in Persian literature, which is rich in ethical and moral teachings. Numerous Persian authors and Poets have written on this subject because it forms the basis of every society. Dara Shikoh was the great luminary scholar, writer, poet, mystic and statesman of 17th century. He while writing on different fields has written of Morality and ethics. In this paper, emphases will be laid on Dara Shikoh and his teaching of ethics in Persian Literature.

INTRODUCTION:

The phrase that is moral is "pertaining to, involving, or capable of discerning between morally acceptable and unacceptable behavior. It is also the useful lesson that is imparted by any incident or story, the importance or meaning of a parable. In terms of right, wrong, and obligation, it is a maxim or principle and practice, whereas ethic refers to general conduct or behavior.

Persian language has an ancient origin having descended from the old stock of Indo-European language. After the birth of the language, the fine literature both in prose and poetry came into existence, which speaks well of the delicate taste and poetic disposition of its creators. This is called the Persian literature

which is known to the world for its sweetness and richness. The poets and authors discussed different subjects and make their contribution for the language and literature of Persian. Here my concern is morality and ethics which is fully and deeply explained by Persian scholars in different times. First of we all should know what ethics is and why we are discussing it.

Ethics is a system of accepted values, mores and beliefs which influence human behavior. More specifically, it is a system based on morals. Thus, ethics is the study of what is morally right and what is morally wrong. The word "Ethics" is a Latin word "ethics" which means character. Since 17th century "ethics" has been accepted as a "science of morals; the rules of conduct, the science of human duty". Hence in common parlance, ethics is treated as moral principles that govern a person's or a group behavior it includes both the science of the good and the nature of right.

REVIEW OF FINDINGS:

To discuss morality and ethics in Persian literature remained always interesting for both writers and poets. The Persian scholar always tried their level best to give the moral and ethical knowledge to the people through the master pieces of literature. They were fully aware of the fact that without proper knowledge of morality the society cannot move smoothly. Moral thought is the only weapon for the creation of prosper ion and peaceful society. In this regard Mughal crowned king Mohammad Dara Shikoh is of great importance.

Dara Shikoh was born at Ajmer. (Monday night, the 29th safer, 1024 A.H). The city hallowed by the memory of the great mystic, Khawaja Moin-ud-din Chisti, whose tomb there has for centuries past, been visited by the no devoted followers. The king Shahjahan, had also frequented the tomb of the celebrated saint and prayer earnestly for the birth of a son. The prayer was accepted by almighty Allah, and it is said that Dara's birth was naturally hailed with the outburst of feelings of joy by his devoted father.

Dara Shikoh was a unique and marvelous personality among the Mughal royal family. He was entirely distinct in all respects from other princes of the entire Mughal house since the establishment of the Mughal rule in 1526 its ultimate extinction in 1857. In fact, he had combined in himself the qualities of his two great ancestors Humayun and Akbar. The habit of passing more and more time in

the library to acquire knowledge was inherited by him from Humayun who had lost his life while descending from the stairs of the royal Library. While the interest in comparative religions, universal brotherhood, humanism and peace came from the great emperor or Akbar. These influences played a vital role in shaping his mind. His great mission in life was the promotion of peace and Concord between the followers of Hinduism and Islam. He worked throughout his life for promotion of universal brotherhood and gave the ethical thought through his literary working. He wrote the biography of Sufi saints connected to different mystical orders namely "Safinatul_Awliya". 1640 A.D while discussing their Sufi's Dara Shikoh wrote the golden quotes of these Mystical personalities, which not only give us knowledge about their spirituality but also gave the teachings of morality as well. He wrote another book about his spiritual guide "Murshid", "Hazrat Miya Mir Qadari" namely "Sikinatul Awliya" (1643 AD). In this piece of work Dara discussed the supernatural power of his spiritual guide, and also discussed another Sufi's as well. Hazrat Miya Mir was a great Sufi and his teachings are full of moral and ethical values which can be seen in Dara's master piece book "Sikinatul Awliya".

Dara also wrote the "Risala-i-Haq Numa (1647AD), the "Tariqat-ul-Haqqiqat" and "Hasanat-ul-Arifin (1653AD). These books contain his exposition of some of the Sufi fundamental doctrines. In the introduction of his book "Hasanat-ul-Arifin" Dara wrote that in the condition of "wajid" or love some secrets of truth come out from me and Zahid after listening them laid the fatwah of kufr in me. And to get rid of these fatwahs I am writing this book in this I mention the great sayings of Prophet Muhammad (saw) and his Sahaba (RA).

Dara's sustained researches in comparative religions came out in the form of an extremely remarkable book known as "Majma Ul Bahrain" or mingling of the two oceans. Here he employees the term "two oceans" for Sufism and Hinduism. This book came to light in 1656, just three years before his execution if fact it was a pioneering attempt to find out the commonalities between Sufism and Hindu monotheism. This book show's Dara Shikoh's belief in the unity of all religions.

His spiritual quest for monotheistic strands in Hindu philosophy was a continuous process. This led him to study the Upanishads

and with the help of some Hindu scholars he translated 50 Upanishads from Sanskrit to Persian. The text he prepared, the Sir-I-Akbar, the great secret was completed in 1657.

Dara Shikoh's Persian version of Upanishads entitled Sir-I- Akbar was translated into Latin in 1800. At a later period Arthur Schopenhauer, the famous German philosopher, was influenced by this book. Dara Shikoh should rightly be called a proponent of the concept of modernism based on universalism.

Dara's contribution was not only in prose but he was also a good poet as well. He had a published Diwan namely "Iksir-I-Azam" which according to the author of "Khazinat-ul-Asfiya" contained a mine of information regarding Monotheism (Tawid) and was actually pursued by him.

Dara was a patron of art, architecture and literature and was himself a skilled calligrapher, artist, poet, writer and translator. He wrote several works on Sufism and translated a few remarkable Sanskrit works into Persian. He used his all skills for the message of peace and universal brotherhood throughout his life. His mission of life or cause of life was to irradiate the hatred among human beings on the bases of race, religion etc. He was of the opinion that God has created man equal and all religion leads towards the one God who is omnipotent faced many difficulties in the cause but he never gave up and till he was beheaded by his brother Aurangzeb on September 10, 1659 at the age of 44 years.

CONCLUSION:

Dara Shikoh was a great scholar, poet and calligrapher and his works in Persian language are of great significance. His work on mystic Islam and Hindu scriptures particularly his translation of the Upanishads into Persian played a vital role in stirring western academic interest in the wisdom of subcontinent. Later, from the Persian translation of Dara Upanishads were translated into various European languages. Thus, Dara opened the window of Indian mysticism and philosophy for the intellectual circles of the west.

Dara Shikoh's sought for and found similarities in Islam and Hinduism following Sufi traditions. That is why he was declared heretic and traitor of religion by his contemporary fanatics and fundamentalists. During the present the whole world is fighting on religious bases. Thousands of people are killed and injured annually, real examples are Burma, Syria and also Kashmir. The

problem can also be witnessed in India where minorities especially Muslims are maltreated and they are not feeling safe there. The Hindu fundamentalists are giving the slogan of “Hindu Hindi Hindustan” in these circumstances the whole world needs to the path shown by the great scholar of Mughal dynasty “Dara Shikoh”. Religious intolerance is the big problem for peace and prosperity in the world. In such circumstances it is highly pertinent to popularize teachings of the Sufi saint and persons like Dara Shikoh who gave the sacrifice of his life for the cause of universalism of religions and universal peace and brotherhood.

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