Humanism in the works
of
Shaikh Sa'di
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Sa'di as a humanist in the theme of this part of the present essay. Sa'di's position as a poet and a moralist is above doubt or dispute, for it has been proved and is capable of proof still. But for Sa'di the Humanist one cannot claim as much. If one were to assert that he was a humanist as well, the truth of this assertion would be but indifferently acknowledged because the significance of this assertion would be but vaguely understood. The nature of poetry is commonly known and its attribution to some one may be accepted or denied with a fair degree of certainty. But acquaintance with Humanism is neither so common nor so intimate. So its attribution requires that its nature and substance should be established first. And it is this that I shall try to do in the present chapter.

Humanism as a system, concerned morally with human conduct, and emotionally with the receptive attitude and subjective response of the human mind to the external world, is a late arrival in the field of organised philosophy. So its systematic discussion is also of late origin. But its roots are old and deep - indeed, as old and deep as humanity itself, for, unlike other such systems - e.g. the Kantian Ethics - its code was not 'Laid down' but 'evolved' with the human nature. It is not a garden planned and planted, but a virgin Valley of natural flora just trimmed and fenced around. It is deeper than a philosophy and more congenial than a code. It is not a law of life, but Life itself. It is not life's dictum, but its expose. It does not prescribed how life should be live, it only shows how evenly - balanced, normally developed human beings lives their rich and vivid lives. It is the budding, the
flowering, the fruition of that supreme blossom of creation called the full Man, for perfection is heavenly and consorts, not with him who is heaven's empire.

The first chapter (in which we have defined Humanism and given its historical background) was to give the reader a general idea about Humanism, so that he can judge for himself how far the present writer is justified in calling Sa'di a humanist. Naturally we can not confine the versatality of the Shaikh of Shiraz in the technical framework of humanism his genius is too vast and multifaceted to be defined by the term 'humanistic'. He was a lover of humanity and an admirer of this exquisite creation of God, man and he is profoundly permeated by the same love of humanity and human being. He was not a thinker like Plato, he was not a philosopher like Erasmus, he was simply a full-blooded man, having an instinctive insight into human nature, who realized the worth of man and considered him to be an object of admiration - may, even idealisation. Humanity and, man are the central point of his writings, and he studies and analyses the human life in all its various aspects. His belief can be summed up for us in the following couplet of Poet:

"Know then thyself, presume not God to scan,
The proper study of mankind is man"

This general 'study' of the mankind is the theme of Sa'di's works therefor it will be unwise to shackle his boundless imagination in the technicalities of any 'ism', yet at the same time this is also a fact that we find Sa'di's ideology strikingly close to the philosophy of the humanists of the 14th century: we see
the ideals of Schiller and Erasmas realised in the writings of this 12th century Persian genius.

Matthew Arnold says about poetry that poetry is the reality, philosophy the illusion. In Sa'di's case this proves to be absolutely true: What the humanists tried to define by philosophic maxims and diadectic expression, the clever Shaikh tells us in his witty and interesting anecdotes of گلستان and بوستان.

As a matter of fact Shaikh's ideas reflect the views of the Renaissance period humanists to such an extent that he may well be called the fore-father of this particular school of thought. In the present chapter, we will discuss some fundamental views of the humanists and will see how far does Sa'di conform to them:

1. Man Is Measure in Himself and for Himself:

   The famous dictum of Protagoras that 'Man is the measure of all the things' has been the motto of almost every humanist- from the 14th century to the Modern times. In simply words, it means that man is the most powerful and admirable creation of God and "it is only by reference to man's life that the rest of the universe gains dignity and significance". It is the name for those aspirations, activities attainments through which natural man puts on super-natural. The model for the believers of this motto is neither natural man nor a supernatural substitute-it is precisely a duality of natural man and his possibilities of transcendence. They believe that man is the heir of God himself and he is the center point around which this universe rotates. According to them, man is too superior and independant to be governed by these mundane worldly laws: Instead he should himself be the

1. Lectures on Humanism, by J.B. Nackenzie.
Yardstick and the standard for his activities— he should try to understand this cosmos with the help of
the faculties granted to him by God and to direct the path or regulate his life according to the relation of
things with himself, judging each and every situation on its own and deciding his course of action
guided by his own intellect and power of judgement, not by some set moral and social code. This
means that there is no moral standard detached from and lying outside man. The happiness and well
being of man, both individually and collectively are the best and only criteria to judge his conduct.
Religious and traditional moralities with their uncompromising insistence on conformity, with their
constant and stubborn refusal to accept that “the old order changed yielding place to new : they with
all their restricting shackles cannot help man to fulfil himself either spiritually or materially. So if he
wants to live happily and search for real happiness inside himself. This faith in man is best summed
by Pico in the famous words he attributed to God in the oration on the dignity of man.

“☆☆☆ I have given you, Adam, neither a pre determined place nor a particular aspect
nor any special privileges in order that you may take and possess these through
your own decision and choice. The limitations on the nature of other creatures are
contained within my prescribed law. You shall determine your own nature without any
constraint or barrier, by means of the freedom to whose power I have entrusted you
☆☆☆”2

Let us now see how far did Sa‘di conform to this basic viewpoint of the humanists:

2. Oration on the Dignity of Man, Pico.
In Sa'di's time, for governing the human conduct. There were no worthwhile social, political, or philosophical systems. Religion reigned supreme. It is a matter of wonder, how, how in such a dry set-up, such a daring and liberal soul could have reared its head and flourished: He, with the help of that rare insight which he had into the nature of a man, came to the conclusion that the ideal of humanity can never be achieved by uncompromising rigidity and puritan orthodoxy. (Today, the retreat of religion before the onslaught of the rational and humanist revolution is more the result of the former's uncompromising rigidity than the latter's aggressiveness. The more interfering and fussy is a religion the narrower is its appeal and the swifter its decay. Judaism arrived with a peal of thunder, but now is no more than a faint reverberating sound. Islam did better with its spirit of liberty and compromise Christianity, as reformed by the later days free thinkers is faring the best.

He realised that for his spiritual and material fulfilment, man shall have to look inwards into his ownself and conform his conduct to his own personal needs and to the requirements of his society in general. He also realised that man, a free-willed agent of nature, can never be 'forced' to do anything, and that 'fear' - on which most of the religious and social laws were based in those days - can never inspire man to do good and avoid evil. No doubt fear can and does prevent man from doing evil, e.g. fear of legal punishment can stop him from committing social crime, fear of moral accusation can keep him from indulging in immoralities, and fear of Divine punishment can stop him from committing sin. But these legal, moral or religious taboos can only check the evil-doings superficially, they cannot
take out the roots of evil from the society. They can only stop a man from doing evil but they cannot inspire or 'instigate' him to do good. That is to say, if a man does not believe in religion, or if he is sure not to be caught by the social crime. (As a matter of fact, all this corruption and double standards of our society originate from this overlooking of the psychological phenomena by our moralists and sociologists).

Sa'di, like a true humanist, realised this weakness of our social and moral system and the chaos resulting from this. This moral and social chaos was at its peak during Sa'di's time. The period of Sa'di was the terror-stricken reign of the deadly Mongols. These Mongols were corrupt and cruel people who knew nothing of religion and less of morality. Now it is a fact that the ruled always reflect the character of their rulers. So the whole of the Iranian race was totally degenerated and corrupt at that time. (This moral and social degeneration is best depicted in the works of that marvellous satirist of the Persian Language 'Ubayd-e-Zakani).

This disgraceful debasing of the mankind the most noble creation of God was unbearable to our sensitive humanist, Sa'di. He reacted to it and set out to remedy it and to reinstate his fallen idol on the pedestal it rightfully deserved. He was an intelligent man possessing an extraordinary insight into human nature psychology, so he at once realised that the fault lies not with man but with the defective moral and social system of our society which did not realise the real worth and dignity of man and chained his sublime and aspiring soul with unnecessary and superfluous laws. Sa'di, who
had unfailing faith in man, and who believed that this whole universe has been created because of man wanted to make man 'the measure for every thing'. He believed that man is the super creation of God, the generating force of this universe and every other creation has been created because of man and gains significance only with relation to man. All the mysteries of the universe are inherent in this of the Divine Mystery, because, as Hafiz says:

آسمان بار امانانت نتواست گشید
قرعہ نال بنام من دیوانه ربدند

ابروبادو دیوانه دیوانه

This of the Divine Beauty is the ruling king of this world and it is for his benefit that... have been created:

ابروبادو مه خورشید و فلک در کارند
تاتوانانی بکف آری و غلت نخوری
(The clouds, air, sun and moon each of them are for you; so that you earn your daily bread and not waste your time.)

He further elaborates on this and states his point of view in ten consequent couplets of Bustan-these lines clearly show that he believed man to be the measure of everything:

مهم روشین و مهربانیتی فروزان
مهم گستراند بسات بهار

شب از بحر آسایش تن ورود
سپهر از برای تو فراش دار

4. Kulliyat, P. 68.
(Night is for your comfort, day likewise, The bright moon and the world-illuminating sun;
Retainer-like, on your account the heavens ever spread out the carpet of the spring;
Though wind and snow there be, or rain and mist, Though thunder plays polo and lightning wilds swords- All are subservient functionaries, Who nourish seed for you within the earth ! If you suffer thirst, still seethe not sorely, For the Carrier in the clouds will bring you water on His shoulder,
And from the soil He brings the colour and scent or sustenance,
A showplace for the eye, and brain, and palate; Honey He gives you from the bees, and manna from the air,
Fresh dates He gives you from the palm, and date stones by the heap:
The palm-binders all must gnaw their hands, confounded that none such a palm has ever boud:

Sun and moon and Pleiades are all for your sake, Serving as lamps in the roof of your dwelling;

From thorns He's brought you roses, from the bladder musk,

Gold from the mineworking, fresh leaves from dry wool.

Sa'di believes that this miraculous and magnificent creation for whose benefit God has created has to measure of everything and it is unwise to bind him to any social or moral law. Man is a law in himself and for himself so he cannot and should not conform to any rigid social or ethical code rather, he should judge and evaluate every situation on its own, and act according judgement and the welfare of his fellow beings: For example, If he has to violate any set moral or social law for the large interest of the mankind, he is free to do so. If a falsehood resulting in conciliation is better than a truth producing trouble) can be helpful in saving a man's life, it is undoubtedly better than "Raastii Ftzte Angkiz" (A falsehood resulting in conciliation is better than a truth producing trouble) can be helpful in saving a man's life, it is undoubtedly better than "Raastii Ftzte Angkiz" 5; or if kindness proves to be harmful to the society, it no longer remains a virtue, but becomes a vice:

6. "To have mercy upon the bad is to injure the good; to pardon tyrants is to do violence

5. Kulliyat, P.77.
to dervishes.

If thou associatest and art friendly with a wretch. He will commit sin with thy wealth and make thee his partner.)

Likewise, Sa'di analyses each and every single situation on its own merits and demerits, and tells us different course of action in different situations - sometimes conforming to the ethical values, sometimes contradicting them. On one occasion he says:

7. همهی تابر آید بیر کار مدارا ی دشمن به از کار زار
   (Until a matter by management be concluded, The conciliation of an enemy is better than conflict.)

On another he declares: سر مار بدست دشمن کوب (Strike the head of a serpent with the hand of a foe because one of two advantages will result. If the enemy succeeds thou hast killed the snake and if the latter, thou hast been delivered from a foe). Sometimes he says: 8. چون رمی کنی خصم گرددید دلیر
   (Yet if you are soft the foe grows bolder.)

And yet another time he advises:

9. چو خشم آیدت بر گناه کسی تامل کنند در عقوبت بصی
   (Even if you are angry with someone, delay his punishment as long as you can.)

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Both his Gulistan and Bustan are full of this rational approach towards things. Here one thing
must be pointed out: in the minds of most of Sa'di's critics some confusion seem to prevail about
the interpretation of various of his sayings relating to human morals. They tend to think that by making
man the measure of everything, he is allowing him to exploit the situation according to his own whims
and fancies and is giving him permission to violate the social and moral laws to suit his own
convenience. The reason for this misunderstanding and confusion is Sa'di's practicality and apparent
contradiction obtaining in his various sayings. For example, in one place the Shaikh says:

\[\text{حیف باشند که تکوگویید}
\]

(He whom the Shah follows in what he says, It is a pity if he speaks anything but what is
good)

And at the other, he seems to effect a complete right about and advises:

\[\text{افر برو زرآ گویید شب است ایبن}
\]

(Should he in plain day say it is night, It is meet to shout; Lo, the moon and the pleiads)

 Likewise, at once time we see him likening an untruth to a "ضرایبت لازم" and citing in his support the

story of

10. The attack on the Shaikh's "دروغ مصلحت آمیز" comes from continued,
11. Kulliyat, P.78
12. Ibid, P.103
15. Ibid, P. 693.

(Mendacity resembles a violent blow, the scar of which remains, though the wound may be healed. Seest thou not how the brothers of Joseph became noted for falsehood, and no trust in their veracity remained.)

And the next moment, his pen lays down the famous, or infamous according to the outlook of the reader addict:

And the supports his abstract disapproval by pointing to this very practical hazard:

(Cut off the branch that puts its head in the house of your neighbour, because it will cause conflict.)

But against all this may be juxtaposed the entire fifth chapter of his Gulistan with its subtle and sweet undertones of permissive and deliberate indulgence.

In the kulliyat, there are innumerable instances where he condemns carnal lust and solemnly advises abstinence. The whole of the following ghazal runs in this strain:

(Tariq Ki Az Wajood Beshooye Biroshni
Shahed Bood Her Ancheh Nazer Broye Ajangni

And the supports his abstract disapproval by pointing to this very practical hazard:

(Talakhi Br Aourd Maghrish Bich Brgkni

(Cut off the branch that puts its head in the house of your neighbour, because it will cause conflict.)
These contradictions and the very practical approach of the shaikh in various situations, led the shaikh's commentators to commit a curious error— they named him a "Practical Ethicist"17 and his philosophy of 'Man is a measure in himself "practical ethics". But this measure that their judgement was based only on one half of the whole truth. They either did not appreciate the other half, or failed to be attracted by it. This was an unfortunate omission. We may call sadi a 'Schizophrenic' if we like, there is a sort of dualism in his writings, but we cannot call him a practical ethicist without shutting our eyes to a very considerable and very important portion of his work. The reason why the shaikh's critics committed this error is not to seek. The old principles of morality proclaimed by Sa'di had since long lost their significance and, by constant and universal repetition, has become meaningless platitudes, "Be truthful" and "Be chasto" had been ineffectually uttered a thousand times, and now there thousand and first utterance could also make no impression. But

(In the exuberance of youth, as it usually happens and as thou knowest.)

Were indeed, strains new to the ears and not to be found in any of the expositions and demanded some satisfactory explaining away. To confuse the reader all the more, there was the shaikh's undeniable piety on the one hand, and there were these hard nuts on the other: out of sheer panic and confusion, the bewildered critic took the help that came most handy to him that of the

17. "Pious sentiments and aspiration, indeed a bound; but, they are, as a rule eminently practical....." Aliterary History of Persia, of Persia, by E.G. Brown, V. IV, P.526.
euphemistic term of 'practical Ethics.' But the apologetic undertones of this term strikes the ear at once.

This 'practical ethics' deserves a closer examination for determining if it is really a moral system, and, as such, a useful formula to explain Sa'dis seeming anomalies. Logical scrutiny reveals it to be a hybrid of pure moral sciences and Machiavellian opportunism. It says in effect, sin if you like, but sin to reap a profit. In other words, according to this ethical system (it at all it can be called on ethical system) we may throw the ethical standards overboard but as long as we can bring some selfish and utilitarian justification in your defence, we may be dubbed a 'man of convenience' and we may not be condemned as a downright sinner. Now this is a strange incongruity of our time honoured moral law and it uncompromising moral judgement: In, our ethical spectrum there are only 'white' and 'black', no 'grey'. In other words, the moral philosophy recognizes 'good' and 'bad' but it is not acquainted with the 'indifferent' or the 'Natural'.

So, it will be a pity if Sa'di's philosophy of 'Man is measure in himself' can be defended by such dubious means as 'practical ethics'. All the works of the Shaikh are so infused with saintly virtues that we may only call him a Machiavillian either through cheek or imbecility.

Then how is one to defend him? In the simplest and best way: by summoning in his support the one fundamental law on which the entire frame works of ethics is based: That there is no CATEGORICAL IMPERATIVES in the moral philosophy. The infinity, breadth expense of this law rudely brush aside any notion of rigid conformism. Briefly, and practically it means that there are no
set 'Dos' and 'Don'ts' to regulate man's conduct, that every situation is to be judged on its own merits (as believed and preached by the humanists) and the line of action chosen accordingly.

To take an extreme example, a general taboo against man-slaughter is very necessary for the protection and preservation of the mankind. But the death sentence to the criminal continues in this prohibitions spite (or in its supports?): and when committed by the hands of Justice, man-slaughter becomes the supreme penalty. Surely, to tell a judicious untruth (دروغ مصلحة أمير) is not more dire than to commit a judicious murder. The reason and justification of this argument are borne both by the ancient and modern ethics.

First, let us look into the theory of the ancient Greek philosophers. The Greek ethics, enumerates four Cardinal Virtues: Temperence, courage, justice, and wisdom. The first three refer to the three aspects of man's inner self-Affection, conation, and cognition, and the fourth represents the factor of balance and harmony which should obtain in the workings and interrelation of those three. Temperence keeps the human feelings and emotions in check; Courage stands guard on our wilful acts; and Justice is to ensure that we do not err in our predication of realities. Had there been no umpire to adjudicate between, and direct the above trio, each one of them might have gone its own capricious way, to the deriment of the other two - rather to the detriment of the human individual and the human society themselves. Temperence could have led to celibacy, courage to fool-hardiness, and justice to harshness or downright tyranny. It is in such cases that wisdom supplies the necessary
checks and balances and points the proper path of moral conduct. It is on this level that, according to
the dispensation of our wisdom, a man slaugther becomes either a murder or a capital punishment,
the untruth becomes a lie or tactful statement, and that sex becomes licentius promiscuity or sacred
bond of marriage.

Modern Ethics says the something but in its own modern way. It lays down that the Moral
standard is the Ideal, and that the Ideal in its own turn, is the 'hermonious development of body and
soul' (for which more later) — or the self, which in its turn are the some old virtues. Affection, conation,
and cognition. Here the role of the umpire (which was given to wisdom in the old ethical order) is
entrusted to a sublimated 'Self Regarding Sentiment'. The result is exactly the same: there is no rigid
code of moral conduct, there are no fixed commands and prohibitions, there are only general guiding
lines for our moral conduct. The well being of the individual and the society (two facts of the same
thing) is the Supreme End, the means to attain that end may be adjusted to the requirement of each
particular occasion.

Thus if Sa'di's writings and his philosophy of Man is a Measure is viewed in this light, it is
hoped that the stigma of 'practical Ethics' will be transformed into the seal of 'rationality' and 'love of
humanity', and when during the argument which is to follow, the term practical will be used (because
of the lack of a better word ) for various of his sayings, it will not be misunderstood to mean
'opportunism' it will mean 'that which is helpful to man for living a successful and happy life'- the
Apart from this ethical justification, there are two more things in favour of this Protagorian belief which our Shaikh practised: one is his faith in the basic goodness of man, and the other is the relation, rather the interrelation of the individual and the society. Firstly, Sa'di, like every other humanist, believe that basically every human being is inclined towards goodness. He had faith in 'natural' goodness rather than 'acquired' goodness. Sa'di, like Rousseau, observes that every thing is good as it comes from the hands of the author of nature and that virtue is very much in the nature of man, and has not to be imported or implanted in man's nature. The so-called caprices of man are the results of bad training; an unfair suppression of some of his instincts and an undue obligation of some others, and of disbalanced obeying or commanding. Goodness is thus an original condition, evil is the acquired one. So if man is made the measur of everything and all his emotions and instincts are harmoniously developed, then there is no reason why he will not be good for the society.

Another thing which made Sa'di believe in the 'Man is a Measure' ideology was his belief that even if a man is free from all moral and social taboos, he will not do anything which is harmful to the society because the welfare of the society, in its turn, is nothing but the welfare of the individual himself; there two distinct and opposite ways of looking at the society; one is to regard it as an aggregate of which the individuals are the units, like pebbles in a heap of pebble stones, the other is to regard it as an organism of which the individuals are the parts, like limbs in the human body. An aggregate may
roughly be said to be a collection of disjoined, unrelated things having no interaction or inter relation in its units. Each of them stands and counts for itself and no more- if one is removed the only change in the aggregate is one minus if one is added the only change in the aggregate is one plus this and no more.

The Shaikh does not uphold the theory of society being an aggregate. He maintains that our society is less of an aggregate, more of an organism. Had the society been like an aggregate, the coming and going of an individual would also have. But it is not so. If a Newton gets born or an Akbar passess away, society is immensely affected thereby. Thus the human society is like an organism of mutually dependant parts having a chain of inter-relation and inter action. This inter relation of the individual and the society serves as an equilibrium between the two (because the individual is sure to get in return what he give to others, i.e. society.) It is a sort of mutual give and take between the individual and the society. So even if there are no moral or social for man and he himself is the measure for every thing, this inter-relation and interaction of the society and individual will let not him be selfish or self-centered, and will inspire him to do good and not to harm the society in any way.

Shaikh Sa'di is a strong believer and proponent of the universal brotherhood of mankind and fervently propagates it. He denounces the indifference of man to the sufferings of his fellow human beings, and considers such indifferent people to be grossly inhuman.18

Sa'di very clearly defines this relation of the individual and the society in the following famous couplet:

18. Wisdom of Sa'di Introduction P. XII.
The sons of Adam are limbs of each other
Having been created of one essence. When
the calamity of time afflicts one limb
The other limbs can not remain at rest.
If thou hast no sympathy for the troubles

of others, thou art unworthy to be called by name of a man.

This clearly shows that Sa'di too, like every other humanist, believed that individuals are parts
of the society like limbs in the human body "بنی آدمی اعضاى یکدیگرند" and that every
individuals welfare is closely linked with the welfare of his fellow beings:

Thus, when man is basically good, a being with principles and with a certain goal infront of him,
and when the relationship of the individual and the society is inter-dependant, he will not do anything
which is harmful to the society even if he is free from social and moral binding and is a measure in
himself. So it will not be hazardous, as feared by most of our faint-hearted moralists, to substitute
blind obedience with discriminating choice. So our Shaikh, having faith in these two basic concepts

of humanism (i.e. basic goodness of man, and the inter-relation of the individual and the society), boldly declares Free Will to be the guiding force for all men. He raises man from the pedestal of a robot to the throne of the son of God.

Humanism is comprised of liberality and kindness.

Do not think that it is only the material form.

Virtue is a must, since pictures can be painted on the walls of a palace with vermilion and verdigrease.

If a man is devoid of excellence and benevolence, What is the difference between him and the painted figure on the wall?

20. Wisdom of Sa'di Introduction, P.XII.
Acquiring worldly riches is not an art.

Win over a single heart if you can.

The great Shaikh is basically a votary of peace and strongly advises the wisdom of pursuing peace in all spheres of life, as peace is the happy, natural state of man, and war is his corruption and disgaace. He vehemently criticises the enemies of peace and believes that man can achieve and gain much more through peace than by resorting to war. What distinguishes war is not that man is slain, but that he is slain, spoiled and crushed by the cruelty, the injustice, the treachery and the murderous hand of man,

The five great enemies to peace which inhabit with us are avarice, ambition, envy, anger and pride. If these enemies were to be banished, we would infallibly enjoy perpetual peace.

(Speak not harshly to men of gentle manners; seek not hostility with one who knocks at the door of peace.)

(Even if you have the strength of an elephant and the claws of a lion, in my opinion, peace is preferable to war.)

21. Wisdom of Sa'di introduction, P-
22. Ibid, P-
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. I have heard that the auspicious-natured Jamshid wrote thus on a stone at a fountain-head. "We conquered the entire world with our bravery and might, but did not take it with us to our grave.")

(When a matter can be resolved with tact, showing moderation to an enemy is better than war.)

Service to humanity is an essential prerequisite of devotion to God. Half of the misery of human life might be extinguished, if men would alleviate the general curse they live under, by mutual offices of compassion, benevolence and humanity. He who wishes to secure the good of others, has already secured his own.
Let us now see, in the light of his sayings, how far does Sa'di, conform to the maxim of Protagoras and what practical wisdom he has to teach to his readers:

He says in Bustan:

25 نکوئ و رحمت بجای خوداست
ولی بابدان نیکم‌ردنی بداست
مکن بابدان نیکی ای نیکبخت
که در شروره، نادان نشاند درخت
نگویم مراعات مردم مکن
کرم پیش نام‌ردنگان گم مکن
با خلاق نر مری مکن بادرشت
که سگ را نمالند چون گربه پشت
گر انصاف خواهی سگ حق سنتاس
بسیرت به از مردم ناسباس

(Goodness and mercy have their place,

But to be good-natured with bad men is bad;

Put no pillows round the mean man's head;

Better on a stone the head of one who injures others:

Practise not good with evil men,

You who have good fortune

Only an ignorant fool plants trees in salty soil:

I say not, care not for humankind:
But waste not generosity on those not human:
In manners be not mild with one who's rough:
One does not stroke a dog's back like a cat's:

(Yet, to be fair, a grateful dog: In better in conduct than people who're thankless).

Kindness is commendable in our social system and we are advised to be kind to all whether they deserve it or not. But Sa'di, that great Persian humanist does not believe this. He does not say like Ghazzali:

Instead, he defies the social reformer and boldly declares: "ولی بابدان نیک مردنی بدست مکن بدنی نیکی ای نکبخت."

He was not insensitive or hard, he was not unfeeling or callous - he was humanity itself (much more human than our so-called social reformer) and it was his love of humanity which made him say: "He did not want to ignore the need of any man because this will encourage him and he will go on doing evil to the mankind and it will be difficult to check him at a later stage because he believes that:

(A tree which has just taken root, May be moved from the place by the
strength of a man. But, if thou leavest it thus for a long time,
Thou cast not uproot it with a windless. The source of a fountain may be
stopped with a bodkin, But, when it is full, it cannot be crossed on an elephant.)

Thus, in order to stop him at the very initial stage, he lays down the rule strictly:

(To do good to wicked persons is like Doing evil to good men.)

And
Condonation is laudable but nevertheless apply no salve to the wound of an oppressor of the people. He who had mercy upon a serpent, knew not that it was an injury to the sons of Adam.

Kindness towards animals is morally commendable, but according to Sa'di, if it proves to be injurious to man then:

The following couplet of Bustan states the Shaikh's point of view in this regard:

I've heard a man once knew household's care, for wasps had made their nest upon his roof; His wife, however, said: 'lay not a finger on them, test from their home the poor things be dispersed at length, one day, they stung the wife, And she, imprudent as she was, by gate and roof and lane did cry for help, the while her spouse was saying: 'Make not good wife, a sour face before mankind: You yourself said the "poor" wasps should not be killed how to evil men should one do good? Long suffering but magnifies the bad in evil men. When by a head you see mankind tormented, Torment his guile with a sword that's spread? Instruct him, rather, to be given a bone. How well the village elder
coined that saw: The beast that kicks is better heavy-laden’! If kindness is practised by
the watch, No one can sleep at night for fear of thieves within the ring of conflict, cane
and lance are a hundred-thousand times more valuable than sugarcane.

Not everyone deserves a gift of property: one aske for property, another to be property
told off!

If you caress the cat, he’ll carry off the pegons; Fatten up the wolf: in places he’ll lear
Joseph.)

Forgiveness and generosity can be said to be the height of morality and one of the most noble
qualities of man. But here also, Sa’di makes, man the measure and preaches that which is practical,
Sa’di advises his fellow beings to take their revenge from their enemies and to destruct and destroy
them:

31. سر مار بدست دشمن کوب

(Strike the head of a serpent with the hand of a foe)

32. بر عجز دشمن رحمت مکرر که آگر قادر شود بر تو رحمت نکنند

(Do not pity the weakness of a foe because when he gains strength he will not spare thee.)

33. آتش تشاندن و اخگر گذاشتئن واقعی کشتئن و بچه اش را لگدادئن کار خردئمئد

31. Kulliyat; P.199
32. Ibid, P.199.
33. Ibid, P.80.
(It is not the part of wise men to extinguish fire and to leave burning coals or to kill a viper and leave its young ones.)

(Who despises an insignificant enemy resembles him who is careless about fire.)

34. It is narrated that an oppressor of the people, a soldier, hit the head of a pious man with a stone and that the dervish, having no means of taking vengeance, preserved the stone till the time arrive when the king became angry with that soldier, and imprisoned him in a well. Then the dervish made his appearance and dropped the stone upon his head. He asked: Who art thou, and why hast thou hit my head with this stone? The
man replied: 'I am the same person whom thou hast struck on the head with this stone
on such and such day."

(When thou seest an unworthy man in good luck intelligent men have chosen
submission: if thou hast not a tearing sharp nail it will be better not to contend with the
wicked. Who grasps with his own powerless wrist wait till inconstant fortune ties his
hand. Then, to please thy friends pick out his brains.)

is not at stake, then we see this believer of God completely transformed - his love and compassion for his fellow beings (the same love and compassion which earlier, in a different situation, made him say) makes him sing a completely different tune: we see him advising the king to have mercy on his enemies:

(When you have mastery of your enemy, ill-treat him not for his sorrow and to spare; A living foe who's broken to your skirt-hem. Is better than one whose blood lies on your neck.)

Here the enemy is of an individual (the king) only, so our self-sacrificing humanist advises the king to forgive him.

All the Shaykh’s sayings were focussed on the life and welfare of the human being, some time condemning a certain thing (because it is harmful to men) another time recommending it because it is advantageous to human being and human society at large, hence the contradiction which we have discussed earlier. We have already seen how he wants to destroy the enemy, now see his other side also where he is all compassion and sympathy:

37. Kulliyat, P.239
(Treat mankind gently. O you have good fortune! test God clog hardly with you on the morrow;)

(Subordinates' hearts should never broken be, lest you one day become subordinate.)

In the famous حكايات of:

(One given to generosity lacked resources, his wherewithal not being to his munificence' measure.)

He says that one should not hesitate to even sacrifice ones life for his fellow beings, because:

38. Kulliyat, P.277.
40. Ibid, P.276.

Ten Zende Del Khineh Dr Zirgal
Be az Alami Zende Merde Del
Del Zende Horg Zegirde Halak
Ten Zende Del Ghr Ghr Mird Che Bak
(A body, live of heart, asleep beneath the sail, is better than a world of live men dead at heart:

Never will alive heart know destruction, What matter if the body of alive heart dies ?)

We have seen earlier that he says: "but that was when kindness to animals could have proved harmful to human being, otherwise, he thinks that if one is kind to animals, all his sins will be forgiven by God:

(One in the desert found a thirsty dog, With naught of his life but the last gasp left; That man of seemly ritual made his hat a bucket, Binding his turban thereto as a rope; His lions he girt in service and opened his arms, And gave the helpless dog a draught of water At all of which the Messenger proclaimed that man's condition, As pardoned by

41. Kulliyat, P.276.)
the Arbiter of sins;) And he draws a conclusion from this, inspiring man to be kind to his fellow beings:

(For if the truth ne'er misses a kindness to a dog, How shall a benefit to a good man done be missed?)

These examples will suffice to show that Sa'di, like a true humanist, had faith in the famous maxim of Protagoras and evaluated and analysed each and every situation on its own, giving man the right to choose his own course of action. Now we will give some more examples from his Gulistan and Bustan which will show how rational and 'practical' his approach was towards life and what useful tactics he practised preached for a happy and successful life. Both his Gulistan and Bustan are full of these worldly tactics, here we will reproduce only a few of them.

42. Kuliyat, p. 276.
43. Ibid, p. 85.
him. Seest thou not when the cat becomes desperate, how he plucks out with his claws
the eyes of a tiger?

(Saline earth will not produce hyacinths throw not away thy seeds or work there on to do
good to wicked persons is like doing evil to good men.)

(Account him not a friend who knocks at the door of prosperity, Boasts of amity and
calls himself thy adopted brother, I consider him a friend who takes a friends hand;
When he is in a distressed state and in poverty.)

44. Kulliyat.
45. Ibid.
46. Ibid.

P.85.
P.82.
P.92.
('In the sea there are countless gains, But if thou desirest safety, it will be on the shore.)

47 همی تابر آید بتدیپر کار

مداری دنیمان به ازکار زار

چون نتوان عودر باقوت شکست

بنعمت بباید در فتنه بست

عندرا بفرصت توانا کند پوست

پس او را مدارا چنان کن گه دوست

مزن باسپاهی زخود بیشتر

که نتوان زد اگشت بر نیشتر

وگر زوا توانا تری درنبرد

نه مردیست بر ناتوان زور کرد

آن پیل زوری و گر شیر چنگ

بنزدیک من صلح بهتر چه چنگ

آگر صلح خواهد عدوسر مهیچ

دگر چنگ جوید عبان بر مهیچ

زند بیر پیر کهون بر مگرد

که کار آزموده بود سالخورد

47. Kulliyat, P.262.
(Until a matter by management be concluded, the conciliation of an enemy is better than conflict;

When you can not break a foe by force,

You can fasten trouble's door by favour

Does harm from an adversary give you concern

Tie his tongue with spell of kindness;

Instead of spikes, spread gold before the foeman,

For kindness blunts sharp teeth.

Kiss the hand it is not meet to bite:

Deal with the victors by guile and self- a basement;

Rustan by skillful management came to bondage;

And Isfandiyar escaped not his noose,

The foeman can be kind as occasion serves:

Conciliate him, teen, as though with a friend;

Strike not against a force thats bigger than your own,

For one can't strike a lancet with the finger !
And if you are the more powerful, to the fight,
Manly it is not to do violence to the powerless,
Be you elephant strong or lion-clawed,
Peace in my view is better than war;
If the foe asks peace, turn not aside your bridle!
For sake not the veteran elder's sound devising,
For many a matter the ancient has experienced:
Brass foundations can be O'erthrown
By youths with force, by veterans with good judgment!

These couplets of Sa'di are the best advice that can be given to a king about war tricks. Sa'di was a well-travelled man who had experienced life in all its vicissitudes and all his sayings in Gulistan and Bustan are based on his own experience of this world. He knew this world and its ways and wanted others to benefit from his experience. In the following couplets he tells us how to live in this world:

As we all know Sadi was not a recluse, he was well-versed in all the worldly matters, so all the observations of the "Fons Orationum" about this world and its social set-up are based on truth. He knows that inspite of our efforts, we can not live peacefully in this world, because whatever we do, we will always be criticised by others:

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49. Kulliyat, P.456.
(But none escapes the hand of cruel tongues,

Be he a self-displayer or a worshipper of the truth,

Let but a person choose the nook of solitude,

Having no great liking for society,

And they 'll reproach him with: 'hypocrisy and fraud;

He flees from men as does a demon;

Or if he's smiling-faced and mixes easily,

A rich man by backbiting they will flay,
Saying: 'If there's a Pharaoh in this world it's he!
Yet if one destitute should weep hot tears!
They 'll call him 'luck-inverted, murky-dayed!
But if he grows content and self-preserving,
He's bound to fall foul of some flok's aspersions:
Such a mean fellow will die like his father,
Letting go wealth and bearing off regret!
No man finds escape from the hands of others,
And he who's caught has no recourse but to endure.)

(If in the world there's one who has escaped the world,
He's one who's shut his door against mankind upon himself.)

50. Kulliyat, P-153
51. Kulliyat-e Sa'di, P-362
52. Kulliyat, P-229.
Only Sa'di could say that one should not disclose his misfortunes to one's enemies because:

ке لااحول گویند شادی کتان

The following two couplets from Bustan are typical examples of Sa'di's practical approach towards good and bad:

53. مراعات دهقان کن از بهز خویش

ке مزدور خوشدل کند کار بیش

(For your own sake, care for the yeoman,
For the happy labourer does more work.)

He advises us to be kind and sympathetic to the labour-class not because it is morally recommended, but for the every practical reason :

ке مزدور خوشدل کند کار بیش

Same can be said about the following couplet:

54. سیاهی که خوشدل نباشد رشاه
ندارد حدود ولايت نگاه

(The militia that is not content with the prince, will not keep on the borders of the realm.)

53. Kulliyat-e-Sa'di, - P.212
54. Ibid, P.222.
Sa'di whole-heartedly agrees with that of his Gulistan who did not teach the three hundred and sixtieth trick to his student because he believed that:

(Do not give so much strength to thy friend that, if he become thy foe, he may injure thee.)

The entire eighth chapter of Gulistan is full of this invaluable practical wisdom of Sa'di. Here we are giving a few of the Shaikh's witty and practical observation:

(A disciple without intention is a lover without money: a traveller without knowledge is a bird without wings; a scholar without practice is a tree without fruit, and a devotee without science is a house without a door.)

Here the phrase of is noteworthy. Sa'di inspite of being a poet and a lover does not hesitate in criticising love, and with an amused smile on his lips he mildly condemns

(Property is for the comfort of life, not for the accumulation of wealth.)

56. Ibid, P.209
57. Ibid, P.196.
58. Everyone thinks himself perfect in intellect and his child in beauty.

59. Musk is known by its perfume and not by what the druggist says.

60. Satan cannot conquer the righteous and the sultan the poor.

61. The Most High sees a fault and conceals it, and a neighbour sees it not, but shouts.

62. Anyone associating with bad people, although their nature may not infect his own, is supposed to follow their ways to such a degree that if he goes to a tavern to say his prayers, he will be supposed to do so for drinking wine.

63. As long as an affair can be arranged with gold, it is not proper to endanger life.

58. Ibid, P.201.
59. Kulliyat, P. 205.
60. Ibid, P. 207.
61. Ibid, P. 213.
63. Ibid, P.198.
Wrath beyond measure produces estrangement and untimely kindness destroys authority. Be neither so harsh as to disgust the people with thee nor so mild as to embolden them.

(However much science thou mayest acquire
The art ignorant when there is no practice in thee
Neither deeply learned nor as scholar will be
A quadruped loaded with some books.
What information or knowledge does the Silly beast possess
Whether it is carrying a load of wood or of books?)
2. Harmonious Development of Body and Soul:

The foregoing discussion is so much inter-connected with the present one that it (i.e. 'Man is a
Measure —') will remain incompletely, it with yet another basic concept of humanism that of: "a
harmonious development of the body and soul of man". As a matter of fact, this belief is the natural
and necessary result and outcome of the humanists' fundamental principle that 'man is the measure
of everything': When man is the measure himself and he is generating force of this cosmos, then into
account and there should be a harmony in his spiritual and material life. In other words, they believed
that nature is the realm of man and that the features which lie him to nature (his body, his needs, his
sensations) are essential to him to the point that he cannot abstain from them or ignore them. Thus,
the humanists, while exalting the soul of man for its powers of freedom, did not forget the body and
that which pertains to it and they craved for a harmonious development of both. According to the
Encyclopaedia of Social Science:

".....Humanism was essentially a protest against the dehumanizing and depersonalizing
of man ......... and its polemic was directed against the intellectualistic assumptions of
the traditional logics which systematically ignored the psychological side of man and the
influence of volitions, desires, emotions, purposes, biases and personality on our
process of thought ....."66.

66. Encyclopaedia of Social Sciences
Ralph Barton Perry says in his Humanity of Man:

"Humanism is essentially a philosophy expressing a reaction against the unnatural stress which asceticism places on self-denial. This, does not mean that humanism lacks discipline, but that its self control is constructive and justified by fruitfulness. Humanism finds no virtue whatever in self-denial and self-torture. It finds good things of life to spring spontaneously from an original fund of instincts enriched by growth and social intercourse. Humanism is a vreed dedicated to man. It idealizes man without divorcing him from nature. Its object is existent man taken irrespective of the faculties and achievements which dignify him.... Humanism is committed to accept human nature and is therefore obliged to take the bad with the good and so construct a supreme concept of nature which will embrace both the good and evil as these appear from man's limited point of view..... In the natural man humanism envisious the union of a physical nature with the spiritual perfections ....."67

(This union of physical nature with the spiritual perfections' when interpreted by the humanists, becomes the famous humanistic epithet : 'harmony of body soul').

When we go through Sa'di's works, the fact instantly strikes us that Sa'di too believed in this basic concept of Humanism and wanted man to follow all the instincts of nature along with his spiritual aspirations. He did not believe in the doctrine of 'Innate Depravity' according to which the original sin

67. Humanisty of Man by Ralf Barton Perry.
of Adam has been engrained in the very nature of man, and so the function of the society was to curb and suppress everything (i.e. his feelings, desires, instincts, emotions) that is natural in man. He did not consider passions and emotions to be the diseases of the soul as considered by most of our moralists and social reformers—neither his cardinal maxim was "abstain and bear". He loved life and wanted to cultivate it, such as it has pleased God to grant it to us—a curious of spiritualism and materialism. He believed that man should heartily and gratefully accept what nature had bestowed upon him and should not wrong the great and all-powerful Giver by refusing, annuling or disfiguring His gift. He believed in man's spiritual transcendence, but at the same time, he did not want man to despise or ignore his bodily urges, his emotions, his instincts. His motto may be said to be "live comfortably to nature" and "follow nature". In other words, he wanted man to live and act according to his instincts and emotions which had been implanted in human nature by the Creator Himself—how and to what extent can he employ these instincts and emotions in various situations should be left to his own 'Free will' (Which is a simpler way of saying that in every situation man should be a measure in himself. It is in this way, as said earlier, that both these concepts of humanism—harmonious development of body and soul and man is a measure in himself—are interdependant).

Now this principle of Free Will and of letting man follow his natural instincts had always been a very controversial point with our social reformers, and after reading the above lines, he may accuse the humanists in general and Sa'di in particular, of giving man undue liberties and allowing him to ignore all moral and social laws. At a glance, he seems to be justified in his forbodings, but when we
look at it closely and analyse the various psychological and philosophical factors on which these two
carcepts have been based, we come to the conclusion that this fear is absolutely baseless. But
before entering into a fuller discussion of these factors to justify the humanists, specially our Shaykh,
let us first listen to what social reformer has to say against the principle of free will and of a healthy
development of all the natural instinct of man: To put it briefly and bluntly he fears that these two
things, combined together, may turn man into scoundrels. They may run amuck and injure or destroy
their fellow beings. Being free agents they may choose to act selfishly and refuse to follow those taws
of 'live and let live' which are essential for the continuance of all social life. Are these moralists really
justified in their fears? Are the humanists mistaken in putting their faith in man? can we not entrust
the task of prevention to the individual itself if we do, will our trust be betrayed? to answer these
questions we should get a peep into our mind.

If we examine closely our mental phenomena, we will observe that our instinct and impulses
backed by emotions present a list of alternative activities before our will. The latter chooses from that
list some particular action for the moment. It is prompted in its choice by the idea of the measure of
pleasure which that particular action in likely to give to us. (In psychological jargon, this is called the
law of Hedonic Selection). It is like your seeing the menu of a restaurant and selecting from it some
particular dish which appears delicious to you. The dishes are there, you have only to make a choice.
In the same way, our instincts lay down different modes of action before our will, and it selects one
from that panel of possible alternatives. This act of choice is neither good nor bad; it is the 'object' of choice which determines the moral quality of the act of the will. Again, it is not the object of choice presented by some instincts which are good the objects presented by others are bad. It is the habitual suppression of some instincts and the habitual gratification of the other which is bad. Thus, it is wrong to call some instincts good (or social) and some bad (non-social). The instincts, as given to us by God, are all good; it is after getting related to objects that they deserve these epithets; Banding together of men for achieving some common goal seems to be the most social thing in the world. But a band of robbers strikes out at the very roots of social security. Eating food appears to be a peculiarly personal affair of the individual. But every morsel of wholesome nourishment swallowed by a brave soldier strengthens the sinews of national defence.

All of these instincts and innate tendencies are accompanied by their relative emotions. For example, we have the instincts of curiosity with the emotion of wonder, the instinct of flight with the emotion of fear, and so on. Now emotions accompanying some instincts are pleasurable while those accompanying others are painful. Psychology tells us that man always seeks pleasure and avoids pain. This is such a fundamental principle of human life, that it has been raised by the psychologists to statutory dignity and is termed the Law of Hedonic Selection. As was hinted earlier, the case against the fundamental principles of humanism (i.e. man is the measure of everything, and harmonious development of body and soul) is based upon this same law. It is feared by the faint-hearted
sociologists that individual, if left to his own desires, will always seek to gratify those instinct which give him pleasure and suppress those which give him pain. Constant repetition will help to form habits and habits will grow into character (for character is a bundle of habits). Moreover, the mind will develop disposition to feel and act towards certain objects in certain set ways. The habit of will always dispose man to act uniformly. And, as at the root of all such actions will be the desire to seek pleasure and avoid pain, only those activities will be indulged into which give pleasure and those avoided which give pain. There will be no harmonious development of the self, but a lop-sided growth.

Furthermore, and this is what particularly concerns us here, we will become selfish. What we do for ourselves is called self-gratification and all self-gratification gives pleasure. What we for others usually involves some amount of self-sacrifice, and all self-sacrifice is painful to some degree. This is the reason that our social reformer challenges these views of the humanists. They fear that by following these principles, we will habitually indulge in self-gratification and avoid self-sacrifice, we shall become self-centred and anti-social. This, when carried to extreme, will herald the law of the jungle and the end of the society.

Are they justified in their thinking? Do the humanist really allow man to go astray and harm the society, or is there some solid and psychological reason behind their principle of free will and harmonious development of bodily instincts? Yes, there is, and it is founded upon those very psychological laws on which the case against the humanists has been based: Pleasure and pain are
of various kinds. The kind with which we dealt above is the lowest. It is that elementary type of pleasure which the animals also have. But certainly man is higher than animals.

He is capable of feeling some higher and indirect forms of pleasure and pain. In the early stages of his growth, i.e., the childhood, reward and punishment supply the indirect basis of pleasure and pain. Later, praise and blame suffice. This is on a higher and ideal level. By association the individual learns to link mentally certain of his activities with this higher form of pleasure and certain others with this higher form of pain, and he strive to avoid the one and to go in for the other. The Habits of will are formed which ultimately combine to make character.

The instinct which counts most and is relied upon by the humanists in the complex process of character formation is the instinct of self-assertion or self-display with its accompanying emotion of elation. It will help in the growth of a strong sentiment around the individual's self. This is called the 'self-Regarding Sentiment' (we have discussed in the previous discussion what this self-Regarding sentiment is). By its means we idealise our self into the position of an idol. In whatever we do, we have an eye to the glory of our idol; i.e., we strive to do that which we may add to its honour, we try to avoid that which may turn to its discredit. We feel sorry if it is degraded; we feel pleasure if it is exalted. Mark this last statement and we see how the idealization of self supplies the pleasure pain basis for our actions. We give reins to our instincts and tendencies only so far as they do not injure our self-regarding sentiment, i.e., so far as they do not bring dishonour to us.
This idealization of self works some other wonders too. It introduces us to new types of pleasure and pain in the process of self development. Nay, not only this but it transmutes the very qualities of pleasure and pain in the lower level what pain is more tortuous than death? In the higher levels. What bliss is more perfect than the bliss of a dying martyr? Indeed it is in case such as these when the total abnegation of self becomes its complete fulfilment, and where to lose onself may rightly and truly be said to find oneself. Or take another example, a monkey snatches away an apple from the hands of a child: What sobbing lamentation ensue! A woman sacrifices her ornaments for the national ornaments: How serene is her contentment: In both instances, the acquisitive instinct sustains an injury. But in the case of the woman a strongly developed self-regarding sentiment is there to transforms its pain into pleasure, while in the case of the child it is not.

Another important point in this connection. Human self is a curiously elastic thing. An egoist (a self-centered, anti-social individual) narrows down the conception of self to his own person. So long as he is able to dine well, he worries little if his children strave; so long as his own home is not approached, he cares not if an enemy invades the country on the other as humanist, or an altruist so extends the conception of his own self that it covers his entire home, his home town, his home country and even wider horizons. He rejoice if others are happy, he grievesif others are in misry. The boys of a school cheering frantically their football team is a familiar spectacle. Those boys identify their selves with their school; the idea of their own self includes the idea of their school, the victory of their
school team is regarded by them as their personal victory. This same sentiment when expanded further envelopes the whole humanity in itself and a fully developed self completely identifies itself with the society and sees its own pleasure and pain in the pleasure and pain of the entire humanity. Plan or balance of his instincts, or by stifling his free will and individuality, to turn him into a robot. The great humanist, meant the same thing when he wrote his famous lines:

While we have been discussing the self and its instincts and sentiments, you may be wondering what have become of our arch villain, the Free Will. In fact it has been all along there, silently yet decisively helping the individual to make the right but difficult choice. Had it not been there, it would have been difficult for our martyr to disregard the joint promptings of his instincts of flight and self-preservation and to decide in favour of his self-regarding sentiment. So you see, our supposed to be villain of the piece proved to be, if not a hero, at least a very necessary evil.

After discussing at length our mental and psychological phenomena, we can be sure that the humanists are justified in their thinking; and what useful possibilities will open for the social training of the individual if, instead of crushing the growth of his self, it is helped to develop and expand towards

68. Kulliyat, P.87.
deeper and broader maturity.

Sa'di too, being a born humanist, realised this. He felt that to make the individual a good or social man (bothe things ultimately meaning the same) it is not necessary either to disturb the natural thing can be accomplished in better and healthier ways-- by letting all his natural instincts and tendencies to grow harmoniously, by assisting him to develop sentimens of the right type, by letting him acquire habits of the right kind, by aiding him to form a broad and well-proportioned conception of self, in one word, by making him a measure in himself, and by a harmonious development of his body and soul. is the reason that on one hand, we see the Shaikh extolling man for his spiritual capabilities and inspiring him to attain further heights; and on the other, he appreciates man's mundane qualities as well and thinks them to be a necessary part of his existence. At one time, we see him writing pages and pages about تربه وراه صواب، عالم تربیت، اخلاق درویشن and reciting the following memorable lines:

به چشم و گوش و دهان آدمی نباید شخص
که هست صورت دیوار را همین تمثال
چو مردرهو اند راه حق ثابت قدم گردد
وجو و غیر حق چشم تو حیدش عدم گردد

and at the other, we see him devoting two full chapters to عشق ودستی و شهر and uttering those

69. Kulliyat, P. 466.
70. Ibid, P. 447.
Let us now cite a few examples from the Shaikh's to prove our point. First, we will deal with the spiritual side of the Shaikh, and then we will bring out the less spiritual but more colourful and interesting aspect of his personality:

I remember having once walked all night with a caravan and then slwpt on the edge of the desert. A distracted man who had accompanid us on that joumey raised a shout.

(I remember having once walked all night with a caravan and then slwpt on the edge of the desert. A distracted man who had accompanid us on that joumey raised a shout, 71. Kulliyat, P. 163. 72. Kulliyat, P. 120.)
ran towards the desert and took not a moment's rest. He replied: 'I saw bulbuls,
commenceing to lament on the trees, the partridges on the mountains, the frogs in the
water and the beast in the desert so I be thought myself that it would not be becoming
for me to sleep in carelessness while they all were praising God'.

Yesterday at dawn a bird lamented,

Depriving me of sense, patience, strength and consciousness.

One of my intimate friends who

Had Perhaps heard distressed voice

Sa'di: 'I could not believe that thou,

Wouldst be so dazed by a bird's ory.

I replied: 'It is not becoming to humanity

That I should be silent when birds chant praises'.

(Externally the dervish shows a palched robe and a shaved head but in reality his

heart is living and his lust dead.)

73 شرب تاریک دوستان خدای

می بتاید چوروز رخشنده

73. Gulistan, P.131.
74. Ibid, P. 213.
To the friends of God a dark night
Shines like the brilliant day.
This felicity is not by strength of arm
Unless God the giver bestows it.

(Take the road of kind and liberal men:

Why stand you still? Take the hand of one who's down
Indulgent be, for those who 'remen of truth
Are customers at the lusterless emporium;
The generous man's a saint, if you would have the truth
Generosity's the practice of that king of Men, 'Ali I)
I've heard that once, before dawn, on a feast-day,

From a bathouse there emerged Bayazid;

All unaware, a pan of ashes

Was pound from a mansion down on to his head,

At which he said, turban and hair dish-evelled,

And rubbing his palms in gratitude upon his face;

'My soul! I'm fit for the fire-

76. Bustan, P. 310.
Shall I, them, look askance at ashes?

(Great ones liik not upon themselves:

Ask not regard-for-God from one who's self regarding

Greatness lies not in reputation or report;

Eminence is not pretension or conceit:

At resurrection, him you’ll see in paradise,

Who for the idea qusted, but let pretention go!

The best manifestation of this spiritualism is in his Qasaid, we are writing below the Matal's of a few of them:

77. Bustan, P. 310.

78. Kulliyatn, P. 446.
79. فصل خدای را که تواناد شمار کرد
پاکیست آن که شکری‌کی از هزار کرد
80. به‌پرست یار مده خاطر و هیچ دیار
که برو بحر فراخت و آدمی بسیار
81. بس صورت بگردید عالم
وزین صورت بگند عاقبت هم
82. توان‌گری‌نی بهم است به پیش اهل کمال
که مال تالب گوراست بعد از آن اعمال
83. دریغ‌رژ جاورانی و عهد برنائی
نشاط کو دکی و عیش خویشتن رائی
84. ای که پنجال رفت ودر خواب ری
مگر این پنجال روز دریابی
85. ای نفس آگر بادیده تحقیق بنگری
درویش اختیار کنی بر توان‌گری

79. Kulliyat, P. 446.
80. Ibid, P. 450
81. Ibid, P. 460
82. Ibid, P. 466
83. Ibid, P. 484
84. Ibid, P. 485
85. Ibid, P. 489
Now see this soft-spoken humble Darvish transformed into a witty, smart and vivacious man who understands and respects human nature in all its aspects and who, with an understanding smile on his lips teaches man how to behave in different situations. He knew that in order to live a rich and successful life, only spiritual development is not enough, instead, there should be a harmonious development of both the body and the soul of an individual. So he helps and encourages man to develop his desires, instincts and emotions to a broader and higher level. He feels that every instinct and feeling which has been implanted in human nature by the creator like, pleasure, pain, love, hate, anger, revenge, compassion etc. play an important role in the development of man's character and personality. Thus, all of these instincts and emotions should be encouraged and properly attended to.

In Sa'di's writings we see him experiencing all of these feelings and emotions and giving them their due importance.

Love is perhaps the strangest of all human emotions be it or عشق مجازی or عشق حقيقی. How this latter type of love has always been looked down upon by our moralists. They consider it to be undignified, childish and even immoral. But our Shaikh thinks differently. He thinks that it may be childish, but it can definitely not be called 'immoral'. It is a part, and a very integral part of our...
existence; a weakness (if at all it can be called weakness) but a very sweet, enjoyable and pleasant weakness which can aptly be called 'the last infirmity of a noble mind. It is a natural instinct of man and so it is nothing to be ashamed. It is an aspect of human life, like so, may others, so it must be accepted and treated like one should talk about it frankly and without feeling any embarrassment as the Shaikh himself does. He says very simple and in matter of fact-tone:

The syllable of shows that Sa'di thinks love to be a natural phenomena in human life which every one experiences - and the Shaikh is no exception:

(In the exuberance of youth, as it usually happens and as thou knowest.)

He too loved the "Sadahe Rwian" and loved with the full intensity of his sensitive heart:

87. Gulistan, P.163.
88. Ibid, P.163.
89. Ibid, PP. 166-67.
90. Ibid, PP. 167-68.
I remember having in the days of my youth passed through a street, intending to see a moon-faced beauty. It was in Temus, whose heat dried up the saliva in the mouth and whose simum boiled the marrow in my bones. I took refuge in the shadow of wall — All of a sudden, from the darkness of the porch of a house a light shone forth, namely a beauty, carrying in her hand a bowl of snow water. I took the beverage from her beautiful hands, drank it and began to live again.

Blessed is the man of happy destiny whose eye
Alights every morning on such a countenance
One drunk of wine swakens at midnight,
One drunk of the cupbearer on the morn of resurrection.)

(I remember that one night a dear friend of mine entered when I jumped up in such a heedless way that the lamp was extinguished by my sleeve.)

Sa'di sees a good looking boy busy with his Arabic lessons. The poetry is

91. Kulliyat, P. 168.
instantly attracted by his soft and sweet looks and utters the following delightful lines:

\[ \text{92 طبع تورا تاهوس نحوه کرد} \]
\[ \text{صورت صبر از دل ما نحوه کرد} \]
\[ \text{ای دل عشق به ام توصیه} \]
\[ \text{مابتو شخدل و توبا ایموزید} \]

(When thy nature has enticed thee with syntax
It blotted out the form of intellect from our heart
Alas, the hearts of lovers are captive in the snare
We are occupied with thee but with Amru and Zaid!)

The way he narrates the famous anecdote of قاضی همدان shows that he did not blame the Qazi for indulging in amorous activities, rather, he had all his sympathies for the love-iron Qadhi! Let us quote a few lines from the above anecdote to enjoy the beautiful narration of the Shaikh:

\[ \text{93 شنیدم که سحرگاه ملك باتی پند ببالین قاضی فراغ آمد. شمع را دید ایستاده و} \]
\[ \text{شاهراف نشسته و می ربخته و قصه شکسته و قاضی در خواب مستی بی خبر از ملك هستی;} \]
\[ \text{بلطف اندک اندک بیدار کردند که خیز آفتاب بر آمد. قاضی دریافت که حال چیست. گفتا: از} \]
\[ \text{کدام جانب بر آمد گفت: از قبَل مشرق، گفت: الحمد لله که در توهیه همچنان باز است.} \]

( I heard that at dawn the king with some of his cortiers arrived at the pillow of the

92. Kulliyat, P.168.
Qadhi, saw a lamp standing, the sweetheart sitting, the wine spilled, the goblet broden and the qazi plunged in the sleep of drunkenness, unaware of the realm of existence.

The king awakened him gently and said: "Get up for the sun has risen". The qazi, who perceived the state of affairs, asked: "From what direction?" The sultan was astonished and replied: "From the east as usual". The qazi exclaimed.

(The entire fifth chapter of the Gulistan and in third chapter of Bustan, the Shaikh describes love in all its various, colourful aspects - so much so that it made some of his more orthodox critics to form disapprovingly and to declare these two chapters, specially the "باب پنجم گلستان" to be indecent and injurious to our morals! (The humble writer hopes that they might revise their opinion after reading the present discussion about the harmonious development of body and soul.) What the Shaikh has to say about these so-called moralists is another story:

94. Kulliyat, P. 365.

(A certain class are wont to sit with pleasant boy

Claming to be pure-dealers, men of insight;
Take it from me, worm out by many days;
The fasting man at table eats regret:)

"The recognition of the place of pleasure in the moral life brought the humanists to the
defence of Epicurus whom the Middle Ages considered the philosopher of impiety. In
their eyes (the humanists') Epicurus was the master of human wisdom, the philosopher
who saw man in true in nature ...."95

Sa'di too realised that to seek pleasure is in the very nature of man. So he put his faith in
desires (as we have already seen and discussed) and enjoyed life with a good conscience. He wanted
to cultivate the art of happiness, and wished to experience and enjoy what this world has to offer. He
did not consider happiness to be 'immoral' or 'evil' as considered by most of ethicists and moralists.

To them, happiness is almost like a disease and they are afraid of it, they feel guilty when
they are happy. In fact, they are afraid of happiness because they have no confidence in themselves
and in their morality. They think that happiness might spoil them and damage their moral sense. They
do not want to taste the pure nectar of happiness because they fear sense of proportion. But our
Shaikh is definitely not so faint-hearted, neither is his morality so superficial and skin-deep. He thought
that being happy or unhappy has nothing to do with one's morals, and even if it has, then happiness
can definitely make an individual and enjoy life one's outlook will be cheerful and one will be

95. Encyclopaedia of Philosophy,
better-disposed towards one's fellow beings. Besides, he observed that God has created man to live a
rich and happy life, so he must make the best of it and take the maximum out of it. He advises us to
'be merry' and to make the best use of whatever we have:

(Property is for the comfort of life, not for the accumulation of wealth. A sage, having
been asked who is lucky and who is not, replied: 'He is lucky who has died and not
enjoyed.' Pray not for the nobody who has done nothing, who spent his life in
accumulating property but has not enjoyed it.)

(Two men took useless trouble and strove without any profit when one of them
accumulated property without enjoying it, and the other learnt without practising what he
had learnt.)

96. Kulliyat, P.196.
97. Ibid, P.196.
He wanted to enjoy the beautiful things in life, even if it was sometimes against the wishes of his Shaikh.

(Despite the abundant admonitions of the most illustrious Shaikh BinJuzi to shun musical entertainments and to prefer solitude and retirement, the budding of my youth overcame me, my sensual desires were excited so that, unable to resist them, I walked somesteps contrary to the opinion of my tutor enjoying myself in musical amusements and convival meetings. When the advice of my Shaikh occurred to my mind, I said:

'If the Qazi were sitting with us, he would clap his hands

If the Muhtasib were bibbing wine, he would excuse a drunkard'.)

With all his conceptions of love, beauty and happiness, Sa’di knew that in the emotional spectrum of man, there are some other shades too—not as pleasing but definitely as important as these, e.g. anger, hate, feeling of revenge etc. Sa’di understood even this side of the human nature

98. Kulliyat, P. 117.
With all his conceptions of love, beauty and happiness, Sa'di knew that in the emotional spectrum of man, there are some other shades too—not as pleasing but definitely as important as these, e.g. anger, hate, feeling of revenge etc. Sa'di understood even this side of the human nature and did not condemn or ignore these sentiments; instead he thinks them to be a necessary part of life and some useful suggestions for the gratification of these instincts of man:

(A youth said to his father: 'O wise man, Give me for instruction one advice like an aged Person'.

He said: 'Be kind but not to such a degree

That a sharp-toothed wolf may become audacious'.)

(Who has power over his foe and not slay him is his own enemy.

100. Ibid, P. 204.)
With a stone in the hand and a snake on a stone,
It is folly to consider and to delay.

Complaince in times of calamity is blamable. It is also said that by compaisance an enemy will not become a friend but that his greed will only be augmented.

Speak not kindly or gently to an ill-humaoured fellow,
Because a soft file cannot clean off inveterate rust.

3. Religion

The Encyclopaedia of philosophy says about the religious beliefs of the humanists:

"For all its antipathy towards asceticism and theology'. Humanism did not have anti-religion or anti-christian character. Its interest in defending the freedom and value of man drew it into discussing the traditional problems of God and providence and of the soul, its immortality and its freedom-discussions that were frequently concluded in much the same form as that accepted by the medieval tradition. However, in the context of

101. Kulliyat, P.211.
humanism these discussions assumed a new significance because they had the purpose of understanding and justifying the capacity for initiative of man in the world. This capacity was defended even in the religious sphere, for the religious discussions of the humanists had two principal themes: the civil function of religion and religious tolerance.\(^{102}\)

"The civil function of religion was recognised on the basis of the correspondence between the heavenly and earthly city. The heavenly city was 'norm' or the ideal of man's civil life, but precisely because it was, its recognition meant the commitment of man to realize, as much as possible, its characteristics in the earthly city. Religion according to Manetti, was the confidence in the values of man's work, in the success of this work, and in the reward that man will find in future life. For a humanist, the fundamental function of religion was to support man in the work of civil life, in political work, and activity."

The recognition of this social function of religion is one of the most striking aspects of Sa'di's works - a quality which makes him totally different from his contemporaries as well as his predecessors. As we have said earlier, the age of Sa'di was an age of pure asceticism and rigid religion. The Iranian people because of their continuous suppression by their conquerers, specially by

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\(^{102}\) The Encyclopaedia of philosophy.
the Mongols, had lost their moral integrity. The whole society was suffering from a moral degeneration. The Mongols were sheer despots caring little for religion and less for morality and their reign was absolutely a reign of terror. People felt insecure and lived in constant terror and tension. They were restless and scared—scared that the axe of their ruthless emperor's wrath might fall upon them anytime. They were miserablely probing their way in utter darkness with no one to look up to who could guide them and in whom they could put their faith. This constant restlessness and mental tension made them to search for some salve which could calm their tortured and tormented souls and give them the desperately needed reassurance and strength. Thus out of sheer desperation, they turned to the thing which came most handy religion. Disillusioned by this world, they sought shelter in the heavenly by this world, they sought shelter in the heavenly abode of that other world. Religion became the first and foremost thing in their life. Disheartened and dejected by the miseries of this world they ignored it altogether and concentrated on the 'life there after'. This obsession with religion was a reaction, and as every reaction is, it was violent and unbalanced: In their earthly life. Religion became dogma and had no social function at all. The sole purpose of religion became to guide the human being not to live this life successfully, but to achieve salvation in that other world. They presumed that religion need not have only relation with the practical aspect of human life, neither did they believe in a rationalistic approach to religion so that it should not clash with the natural instincts and tendencies of man (making him follow double-standards in life.)
Sa'di was the first man who revolted against this puritanism and rigidity in religion. He realised that the religion of that age denied and discouraged man's natural social tendencies, instead, it encouraged a self-centered pre-occupation with one's own virtue and one's own salvation. In the words of that great humanist, Florence Nightingale "it (religion) has been too concerned with smuggling man selfishly into heaven, instead of setting him actively to regenerate the Earth". We see the same thinking reflected in the following verses of this Iranian humanist:

103. Kulliyat, P.128.

A pious man came to the door of a college from a monastery. He broke the covenant of the company of those of the Tariq. I asked him what the difference between a monk and scholar amounts to?

He replied: 'The former saves his blanket from the waves, Whist the latter strives to save the drowing man.'
This preference of reason on religion, unlike our orthodox Muiiias, he did not see any anomaly between Reason and Religion. He, like the Malazelites, observed:

\[
\text{کل مايديل به الشرع يدل به العقل}
\]

\[
\text{کل مايديل به العقل يدل به الشرع}
\]

This when put in simpler words means that if the principles of religion have been conveyed to us correctly, and if our reason is sound and our judgement unbased, then there cannot be any contradiction between reason and religion, because religion is based on reason. If there appears to be any contradiction between the two, then either that particular principle of religion has been contorted and twisted somewhere, sometime, or there is some fault in our reasoning. Thus, when there is no paradox existing between intellect and religion, then there is no harm in applying reason to religious laws and assessing and evaluating each and every situation in the height of our intellect. Therefore, we should not be too rigid and unyielding in our religious views because it is possible that in the multi-coloured spectrum of human temperament and circumstances, a religious law holds good in one situation but not in another. For example, killing some one religious law; but to a rational and for-sighted man, killing a person who is harmful to the society, is commendable, and for the very reason for which it is condemned by religion- for the survival of the mankind. Sa'di upholds the same rationalistic and practical approach when he says:
(Whoever slays a bad fellow saves mankind from a calamity and him from the wrath of God.)

and further:

Condonation is laudable but nevertheless Apply no slave to the wound of an oppressor of the people.

He who had mercy upon a serpent Knew not that is was anjury to the sons of Adam.)

Such deviations from the set path of religion the path schown to us by the Mulas are often seen in the Shaikh's writings. He was a humanist, first and foremost, and his main concern was with the social and moral welfare of man in this world. For him the only religion was the religion of humanity (which in its turn is nothing but what every religion teaches us), so he judged and evaluated every situation in relation with man and interpreted the religios (as well as moral) laws in accordance

104. Kulliyat, P. 199.
with man's welfare. His religion was not the rigid, uncompromising, inhuman and suffocating religion of the Puritans, where God is not less than a tyrant whose orders (i.e. the religious code) has to be followed to the last word, without any modification or relaxation whatsoever- one inch this side or that side and you are doomed; Sa'di's humanistic heart revolted at this exploitation of man. He realised that this is not religion but pure fanaticism and he set out to break this facade and to tell people what religion is - real and true religion. He boldly declared that religion is far from dogmatic rigidity. It is liberal, humane, reasonable, practicable, rational, natural and gives full allowance to man’s emotions and instincts; in short, it is based on human nature and psychology. It is this religion with its refreshing shades of licentious individualism that the Shaikh advocates in his writings (and his so-called ‘deviations’ from popular religious belief deficit, in fact, the very soul of religion). Let us now cite a few examples to drive home our point and to see the Shaikh's rational and practical approach towards religion:

(It is related that a hermit consumed during one night ten Mann of food and perused the whole Quran till morning. A pious fellow who had heard of this said: 'It would have been more excellent if he had eaten half a loaf and slept till the morning.)

105. Gulistan, P.118.
This is no other than our Shaikh:

106. A hermit, being the guest of a padshah, ate less than he wished when sitting at dinner and when he rose for prayers he prolonged them more than was than was his wont in order to enhance the opinion entertained by the padshah of his piety. O Arab of the desert, I fear thou will not reach the Ka'bah. Because the road on which thou travellest leads to Turkistan. When he returned to his own house, he desired the table to be laid out for eating. He had intelligent son who said: 'Father, hast thou not eaten anything at the repast of the Sultan. He replied: 'I have eaten anything to serve a purpose. The boy said: Then likewise say thy prayers again as thou hast not done anything to serve that purpose."

107. Shabi darhmadet padh nashstet padh, hme shib dideh bormeshabtesh mouchef aziz.

106. Gulistan, P.111.
107. Ibid, P.111.
One night I was sitting with my father, remaining awake and holding the beloved Quran in my lap, whilst the people around us were asleep. I said: 'Not one of these persons lifts up his head or makes a genuflection. They are as fast asleep as if they were dead.'

He replied: 'Darling of thy father; would that thou wert also asleep rather than disparaging people.'

This mild reproach of the old and wise father to hi young captious son is directed towards all those who, proud of their own chastity, look down upon others whose attitude towards religion is somewhat casual.

Sa'di wanted man to be practical and to try his best for leaving success in life. He did not believe in leaving things to fate, instead, he disapproved of those who do not struggle in life, being week and lazy comouflage their weakness by showing it as their faith in God. (They say: 'What can we do when everything is in the hands of the ALMIGHTY'.) Sa'di thought it to be a wrong interpretation of religion-God has not said that man should forsake his efforts and be lethargic and lazy; this is certainly no at all. What He says is that man should try his best and then leave who have this wrong attitude towards life and inspired and encouraged them. In the anecdote of 'روباہ و مرد' when a man saw that God gives food even to a paralysed for who could not get it herself, he slopped to a cave, thinking that God will give him food as He gives to that fox. See how Sa'di gets him
108 چو صبرش نمادن از ضعیفی و هوش
زدبیاری آرازی آمد بگوشه
بروشیر درتنه باش ای دغل
میندزا خودرا چو روباه شل
چنان سعی کرتو ماند چوشر
چه باشی چو رویه بو امانده سیر
بچنگ آرد بادیگران نوش کن
نه بر فضله دیگران گوش کن
بخار تا توائی بیازوی خویش
که سعیت بود در ترازوی خویش
بگیرای چوان دست درویش پیر
نه خودرا بینگدن که دستم بگیر
خدارا بر آن بنده بخشایش است
که خلق از و جودش در آسايش است
کرم ورژد آن ست که مغزی دروست
که دون همтанند لی مغز پوست

When he for weakness lacked all stamina and sense,

A voice came to his ear from out the wall,

Go, be a ravening lion, you rogue;

Cast not yourself down like a crippled fox;

So strive that like the lion you leave somewhat!

How be with leavings sated like a fox!

Though a man have a massive, leonine neck,

If like a fox he casts him down - a dog is better far!

Get goods into your grip and sup with others,

Cock not your ears for others' superfluity;

Eat while you may by your own strong arm;

For in your own scale-pan will lie your efforts;

Tail manfully and comfort bring to others:

The effeminate man cats by others' toil!

O youth! Take the aged pauper's hand,

Not casting yourself down that your hand may be taken,
God will forgive that one among His servants
By whose existence mankind lives at ease
The head that has a brin will practise generosity:
The meanly-minded lack both case and kernel!
Good he will see in both abodes
Who to God's creatures brings some good.)

(The last three couplets show Sa'di's socialistic approach to religion; but of this later.)

The following is not less than a blasphemy in the eyes of our puritan Mallas where such mercenary thing as eating is preferred over the Divine pursuits:

Here also Sa'di's approach was purely practical. He thought that everything should be proportionate and balanced in a man's life: excess of anything, be it religion or prayer, is not good: A man is hungry and his host, being a chaste man, keeps him engaged in religious discourse (in "تسبیح و تکلیف") without giving him food. Our Shaikh could not appreciate this lop-sided behaviour and voiced his resentment thus:

To our rationalist Sa'di, the formalities of religion are not important at all, what is important is
that man should be basically good and should care for his fellow beings. True and real religion lies not in the minute trivialities of but in being kind to your fellow man:

(In childhood I conceived desire of fasting,

110. Kulliyat, P.357.)
Not knowing which was left yet, which was night
A devotee, a local pious man,
Taught me to wash my hands and face:
Say first "In God's Name" as practice prescribes;
Second fix your mind; and third, wash the palms;
Item, massage your head; then rinse your feet-
And there it is, all finished in the Name of God!
The ancient village - headman heard these words
And lost his temper: 'O foul person, execrated one!
Did you not call it error to use toothpicks while in fast
But is it right to eat the sons of men when they are dead
Wash first your mouth from what should not be said:
Then it will be washed free of edibles!

About such self-righteous, pharisaical hypocrits who consider these formalities to be the very
soul of religion, and about their so-called religious discourses, Sa'di says with an amused smile:

فقيهان طريق جدل ساختند
لم ولا و اسلام در اند اختند

111. Kulliyat, P.131
(On the highway of argument the lawyers now set out,
Casting about with 'Why?' and 'That we grant not';
They opened on each other wide the door of discord,
And crance their necks to utter 'Nay' and 'Aye'
So that you'd say that cocks, all apt to battle,
Had set about each other, beak and claw;
One, as thought drunk, beside himself with rage,
Another, both hands beating on the ground;
Together in a tangled knot they fell,
Which none could manage to unravel.)
As we have said earlier, Sa'di believed in the harmonious development of body and soul. Even his religious approach shows that he gave much importance to human feelings and emotions, is insight into human nature made him realise 'fear' can never reason that most of our religious to orders are carried out only half-heartedly by people (because most of the religious laws are based on fear-fear of God, fear of sin, fear of punishment etc. etc.). And because of this constant fear, our religious leaders have lost their self-confidence and have become rigid, and pessimistic. They are not sure that even their good deeds will be rewarded:

ने रुर प्रे ईन्न टू पात राण क्रिजन ने रत्नी प्रे बहरुसे क्से खिल बूढ़ बर्ग क्रिया प्रूज़ा दा क्रिया जाह बंजार बाति

On the contrary, Sa'di, like every other humanist was an optimist by temperament so his religious approach was also optimistic. His God was not A Cruel Despot, but A Loving Friend who cares for men and wants them to lead a happy life. (Sa'di was not like the Asha'iras who do not include Justice in the Qualities of God and so are afraid of punishment inspite of their good deeds. Da'di's belief was more like the Mo'tazelites' who think God to be Just). He was confident that if a man is really good and virtuous then he need not be afraid, he will be rewarded by God. Neither did he think that one should be recluse in order to be chaste and pious. In the preface of Gulistan, he says that once he decided to live in seclusion and to cut off his ties from this is not a healthy way to live in this world, he must mix up with people and be happy and gay. Let us quote the Shaikh himself to
enjoy his beautiful diction:

(After maturely considering these sentiments, I thought proper to sit down in the
massion of retirement. I continued in this resolution till a friend, entered at the door, but
I would give him no reply nor lift up my head from the knees of worship. He looked at
me aggrieved and said:

Now, while thou hast the power of utterance,

Speak, O brother, with grace and kindness.)

This friendly approach was enough to bring him out of his temporary melonchalia! He at one
calised that:

(It is against propriety, and contrary, to the opinions of wise men that the Zulfiqar of A'li
should remain in the scabbard and the tongue of Sa'di in his palate.

112. Kulliyat, P.71.
113. Ibid P.71.
The famous anecdote of Somnat (although its historical authenticity is doubtful) clearly and boldly describes the Shaikh's unusually liberal and practical outlook. (Allow me to say that the fertile imagination of Sa'di has conjured up this whole anecdote for the sole purpose of showing how broad-mind and practical one should be in life, and, whether authentic or not, it successfully suffices in conveying the Shaikh's message). It is quite a few things:

1. Sa'di did not see any harm in or in behaving according to situation, even if, sometimes, it clashes with one's religious ideas. We can say that he believed in a sort of (the much criticised) Taqayyah of the Shias! He gave us an extreme example of this when he worshipped the Brahman's Davta at Somnat:

(That idolkin I gave a kiss upon the hand,
Curses be on him, and upon the idol-server!
An infidel I became myself, in blind acceptance, for some days,
Because a Brahmin in the stations of the Zand.)

2, One should not hesitate in killing a "manṣūd" to save one's life:

(At sight of me the Brahmin was discomfited)

A sure disgrace, to have the cast out of the bag!

He rushed away, and I upon his heels,

And down into a pit I cast him,

For I knew that if he remained alive,

He'd try to have my blood,

Having report of a malefactor's doings,

Remove his power when you first become aware.)
3. The last few couplets of this anecdote are full of invaluable practical wisdom. In the end, he summed up his own teachings in the couplet:

كه چوپای دیوار گنده، ماپیست

(No other counsel lies in Sa'di's pages)

If you dig out a wall's foundations, stand by it no longer.)

On the more and perhaps the most striking example of Sa'di's rational attitude and of his so-called deviation from popular religious belief is where he narrates that a man saw the Devil "in his dream:

مرابطس رادید شخصی بخواب

بقاتم صندربر برودی آفتاد

نظر کرد و گفت: ای نظیر قمر

ندارند خلق از جمالت خبر

تراسهمگین روی پنداشتند

بگر مابه دیر زشت انجاشتند

(I know not where I've seen, but in a book,

that someone in his dream saw the Devil;
A fire-tree in stature, a hur to see,

(Light gleaming from his countenance like the sun.

He went up and said: "Can this be you ?

It is not rather an anged, so fair ?

You, whose face in thus fair as the moon,

Why are you, in the world, a bed-time tale for ugliness ?

Made you morose-faced, ugly and corrupt ?)

Now Sa'di, with a twinkle in his eyes and a misechievous smile on his lips makes the devil

report:

پهندید و گفت: آن ته شکل منست

ولیکن قلم در کف دشمن است

براندختم بیخ شان از بهشت

کنونم بکین می نگارند زشت

(Hearing which words, the devil laughed and said: "This is not my firm,

But the pen is in the focmans palm !

Their root from paradise I overturned,

Now in vengeance they depict me ugly !")

Apart from his rationalistic attitude towards religion, the religious views of Sa'di, like a true
humanist, were profoundly permeated by the spirit of tolerance. The concept of tolerance which has come to be affirmed in the modern world as an effect of the wars of religion in the sixteenth and seventeenth century implies the possibility of a peaceful coexistence between the various religious confessions which remain different from each other and are not reducible to a single confession. For Sadi, (as well as for the humanists) instead, the attitude of tolerance derived from the conviction of the fundamental unity of all the religious beliefs of mankind and therefore the possibility of a religious peace between each and every religion be it Judaism, Islam, Christianity or hinduism. Sadis age was the age of rigid religion; there were different schools of thought (Hanafi, Shafei, Hambali, etc) and each of them clung to his own set of ideals and virtues, condemning others. In such an atmosphere of non-cooperation when every one thought that the only way to heaven was through his religion, it is surprising how a man of such modernistic ideas as Sa'di could survive. He thought that every religion is to be respected and every one has a right to follow his own religion because they all are different means to reach on single goal-God. No religion can be said to be better than others because a 'fundamental unity' inter connects them. All this argument and tussel about has got a right to criticise or condemn other's beliefs- to every man his religion is the best because he is born in it and is emotionally attached to it:

117. Kuliiyat, P.355
(A Jew was debating with a Musalman

Till I shook with laugh at their dispute.

The Muslem said in anger: 'if this dead of mine

Is not correct may God cause me to die a jew;

The jew said: 'I swear by the pentateuch

That if my oath is false, I shall die a muslim like thee.'

Should from the surface of the earth wisdom disappear,

Still no one will acknowledge his own ignorance.)

In yet another ancedate in Bustan Sa'di abseves that for God there is no difference between a Muslim and a pagan or a jew and a christain. He loves all and wants us also to love every one without any consideration of his casle or creed. Sa'di says that once prophet Ibrahim called a passer by for lunch. When that man come and started eating without saying "Bismillah", khahil asked his religion
and on knowing that he was not a muslim:

(Meanly he drove him forth, seeing him as foreign for the filthys excrable to the pure.)

Now look how God admonishes his prophet for looking down upon a man and humilitating him:

118. Kulliyat, P.271.
119. Ibid, P.27.
(From the maker majestic straightway came an angel,

A wesomely uttering refroof: 'O Friend:

A hundred years I've given him his duly-bread and life

Yet you've an aversion to him all in a moment:

Though he prostrates himself before a fire,

Why hold you back the hand of bounty?

Tic no knots on beneficence' bond,

Saying: Heres fraud and heres deceit, there's strickery and craft'

A poor bargain drives the learned exegete

When he for bread sells science and humanitties:

For how should reason or Religious law give ruling

That men of wisdom may give faith for worldly things?

Yet you must take, for one possessed of wisdom

Will gladly buy from those who cheaply sell :)

But the most important and striking thing in Sa'dis religious taleance the thing which differentiates him from others and makes him a true humanist is his ideas of the social function of
religion. It is most astonishing how in a time when religion was considered to be something supernatural and its sole aim was supposed to be pave mans path to heaven, could Sa'di conceive of its social aspect. (He was most modern in this sense, because it is a theory propounded by later christian thinkers and humanists.) Sa'di thought that religion-atleast the religion which has been handed down to us attaches for great importance to loving God than to loving ones fellow man further more, it puts forward as the main motive for loving and helping ones neighbour the assurance that such conduct is pleasing to God and will earn a substantial rewards in the life here after. This appeal in “posthumous self-interest,” (in John Stuairt Mills phease) never impressed our humanist poet. He was a practical and reasonable man, having an extra ordinary insight into human nature, and his way of inspiring man for doing good was much more simple and effective he inspired man to do good not by some vague hope of getting rewarded in the other world, but by showing him its every practical in this very world. He, being a humanist, was more concerned about this humble domain of men and paidless heed to the much-longed for other world. Of course he too, like our religious reformers, advised men to help others and to make them happy, but his motive in doing so is completely different. He says :

مراعات دهقاته کن از پهر خویش

Because :

که مزدور خوشدل کند کار بیش
Here he advises us to be kind lenient to the poor not because we will be rewarded for this in heaven, but for the very practical reason that if we stisfy him, he will work for us more heartily and efficiently. Likewise, he advises the king to take care of his people because:

\[
\text{انکہ شاہ از رعیت بود تاجدار}
\]

(For by virtue of the people the emperor holds his crown.)

He further elaborates on this:

\[
\text{العمل گردنہی مرد منعم شناس}
\]

\[
\text{کہ مفصل دادڑ سلطان هراس}
\]

(In bestowing office, recognize the well-endowedman, for the penniless man bows his neck.)

If the king is cruel to people, Sa'di does not frighten him with the punishment he will recive in the end, instead, he says:

\[
\text{خبرداری از خسروان عجم}
\]

\[
\text{کہ گردنی برزیر دستان ستم}
\]

\[
\text{نه آن شوکت وپادشاهی بماند}
\]

\[
\text{نه آن ظلم برروستائی بماند}
\]

120. Kulliyat, P.228.
121. Ibid, P.246.
(Do you hear of the Persians' khusraus

Who practised oppression against their subjects?

That grandeur, that kingship do not endure!

Nor endures that tyranny over one single peasant!

See the error committed by the tyrant!

The world endures, but he and his tyrannies have gone!)

These examples will suffice to prove that Sa'di did not approve of emotionally blackmailing man into doing good to others—instead, he wanted man to do good and to be kind to others because this will help him in living a happy life. Sa'di realised that the religion which was preached and practised, was totally individualistic and had no collective or social goal. It was concerned less to relieve others' sufferings than to enhance one's own sanctity and encouraged a sort of selfish charity men gave money to the poor and were sympathetic to them simply and exclusively for their own spiritual benefit and the welfare of the sufferer was altogether foreign to their thoughts. Sa'di's compassion for humanity made him revolt against this selfish approach; he wanted to promote and expand the conception of self and to envelope the entire humanity in this single word. He propounded
that religion means not only a selfish involvement with one's own chastity in this world and salvation in the other, what it really advocates is the welfare of all the human beings in this world and consequently in the other, because:

ابنابادت بجز خدمت خلق نیست
بتسبيح و سجادة و دلق نیست

This one couplet is enough it show how Sa'di interpreted religion and what great importance he gave to serving humanity. According to him only those who love and serve their fellow men will enjoy the heavenly luxuries:

براز شاخ طوبی کسی برنداشت
که امروز تخم ارادات نکاشت

He further says:

تو باخلق سهلی کن ای نیکبخت
که فردا نگیرد باتو سخت.

Sa'di believes that if one is kind to man men-nay, not only to men, even to the animals, God rewardes him for this:

یکی دربایران سگی تشهیت یافت
برون حبل از رمی در حیاتش نیافت

122. kulliyat, P.271.
123. Ibid, P.243.
125. Ibid, P.276.
(One in the desert fond a thirsty dog, 
with naught of his life but the las gap left; 
That man of seemly ritual made his hat a bucket, 
Binding his turban thereto as a rope; 
At all of which the messenger proclaimed that mans condition. 
As pardoned by the Arbiter of SinsI) 

And thus he draws the conclusion: 

(For if the turth ne'er misses a kindness to a dog, how shall benefit to a good man 
done be missed.)

Sa'di believed that only ' عليهم ' and following the religious formalities is not enough, one must do something for his fellow men, only then can he be called a truely religious man: 

126. Kulliyat, P.276. 
127. Ibid, P.275.
(Think not, because you’ve done obeisance,
You’ve brought a single tit bit to this presence:
Easing one heart with one act of kindness
is better than a thousand rak’ as at every way-stage ;)

Before concluding this discussion, let us quote a few more example to prove our point:

1. \(128\) جوانمردي كه بخورد و دهد به از عابدی كه روزه را دارد و بنهد

(A liberal man who eats and bestows in better than a devotee who fasts and hoards.)

And thus he draws the conclusion:

\(129\) سر مار بدست دشمن كوب كه از احدي الحسنین خالي نباشد اگر اين غالب آمد مار کشي و گر آن از دشمن رست.

(Strike the head of a serpent with the hand of a foe, because one of two advantages will result. If the enemy succeeds thou hast killed the snake and if the latter, though hast been delivered from a foe.)

---

128. Kulliyat, P.200
129. Ibid, P.199.
130. Ibid, P.209.
3. (The Quran was revealed for the acquisition of a good character, not for chanting written chapters.)

4. Exaltaion of freedom:

One of the most important factors of the humanist revival was their love for freedom: They wanted "The rebirth of a spirit that man has possessed in the classical ages and had lost in the Middle Ages a spirit of freedom that provided justification for mans claim of rational autonomy, allowing him to see himself invalued autonomy, allowing him to see himself invalued in nature and history and capable of making them his realm." This new-born sense of man's freedom was the most striking (and most attractive) aspect of Humanism. The renaissance like the protestant reformation, was not really anarchecal. It rebelled against unfair authority, against one set complese of ideals, habits, institutions. Humanism which was the most important offshoot of the Renaissance shared the spirit to the full. The humanists worked hard to discredit an older authority (and in the process, they often used libertarious language too) and demanded freedom for the new education, freedom from the rule of scholasticism, freedom for the individual to follow his own mind and not just parrot Aristotle.

Encyclopadia of philosophy says about this particular aspect of Humanism:

"The exaltation of freedom was in fact one of the major thems of humanists, but the freedom of which they spoke is that which man can and should exerise is society. The
fundamental institutions of the medieval world the empire, the church and feudalism. Seemed to be the guardians of a cosmic order which man had to accept but which he could not modify to the slightest degree. They worked primarily to show that all the material and spiritual goods to which man could aspire derive from the order to which are the interpreters and custodians of the cosmic order. Humanism, which was born in the cities and communes that had fought and were fighting for their autonomy and that saw in traditional hierachial orders an obstacle rather than an aid to the goods indespencible to man, defeded man's freedom to project his life, in the world in an autonomous way.”131

We are greatly surprised when we see the same urge for individual freedom in Sa'di. He was humanist to the very core of his heart and had the same approach to life. He belived that man is a free agent of Nature and have all the capabilities of living a free life. He too, like the humanists, revolted against the authority of the empire and religion. Naturally, his way of revolting was different, but the spirit was the same both believed in the individual freedom of man, both wanted to protest against unfair authority both had faith in the basic goodness of man and both wanted man to have the freedom of thought and speech.

Sa'di lived in an age which knew nothing of freedom.... that too personal and individual freedom. The mongols were despotic rulers and were totally different from their sophisticated

131. Encyclopadia of Philosophy.
predecessors the Iranian kings. Their only way of ruling people was by cruel punishment and unfair authority. What the king ordered had to be followed no one could question him, no one could voice his opinion. Apart from this, the religious leaders of those days were also exploiting people and giving them pure fanaticism in the name of religion, people were like puppets in the hands of their rulers and these religious heads and had long ago lost whatever concept of individual freedom they ever had.

In such exacting circumstances a sensitive man can react in two ways...either he will become totally lifeless, inspired and will bow to the authority, surrendering completely; or he will become aggressive and will boldly try... as best as he can do to protect his freedom and to protest against the authority.

Sa'di belongs to the latter category. He bears aloft the such of individual freedom even in that darkness of suppression and cruelty. He wanted every man to realise that personal freedom is the birth-right of every individual. He wanted to arouse people from their age-old slumber and to inspire them to regain their lost freedom. For this, he chose not the direct, but the indirect method: he did not write treatises on the value or importance of freedom, neither did he condemn the people for not realising its worth and for not trying achieve it -- no, he certainly did not believe in these bizarre ways of today's modern reformist. He had a more subtle but much more effective way of conveying his message. He did not tell the people in so many words that freedom is not a thing which they should
lose, or that they must be bold and try to cast off the unwanted authoritarianism of the empire and the
religion, instead, he showed and proved this by his own behaviour. Every word he uttered and every
sentence he wrote was meant to drive home the fact that he was not afraid of the authority, that he
dared say boldly whatever he thought to be correct and proper. His entire personality, his whole
confidence and untouched sincerity of this bold shiragian! But one is even more surprised when one
sees that despite openly criticising their cruel atrocities, Sa'di was liked and respected by the
behaviour was a challenge to authoritarianism. He himself was a living ideal of his ideology and a
perfect symbol of individual freedom. To him, freedom of thought and speech was a form of resistance
against the authority so he practised it; boldly criticising both the empire and the religion. Never for a
moment was his free and aspiring soul chained by the shackles of the political or religious law. He
had drank the cup to the full, and neither the fear of punishment nor the temptation of reward could
prompt him to change his ideology. One is utterly astonished by the marvellous courage, unabated
the Mongol emperors. His transparent sincerity, his fearless honesty, and his genuine concern for the
humanity touched even the stony hearts of the Mongol Maniacs. Even their deceased minds could
sense that here is a man who is really and truly devoted to the cause of humanity and whose
criticism is neither biased nor unfair— but a healthy and frank assessment of things. They liked his
honest and rational approach to life and listened to whatever he had to say. The Qasidas which he
has composed for the Mongol as well as the Iranian kings, are the best example of Sa'di's exaltation
of individual freedom: He has a peculiarly individual style of قصيدة. The of Qasida has always been used for praising the patron and the poet usually applies all his art in writing it, with the result that now when one thinks of Qasida one thinks of fantastic similies and metaphors, far-fetched ideas, highly exaggerated praise of the ممدوح and a very decorative and artificial diction. (The Qasida of the seljuk period are specially noteworthy for this quality.) But Sa'di sings a different tone: He does not idealise his ممدوح, he does not use fanciful similies and metaphors, and his expression is not decoratively complicated. Instead, what does he do? He frankly criticises his ممدوح for his good and bad deeds. Be he a powerful Mongol king like ankiyanun, a just and good natured Iranian prince like Sa'd ibn -i-abu bakr, or renowned man of letters like 'Ata Malik Juwayni, Sa'di never hesitates in pointing out his weaknesses and telling him how to remedy them. His praise is always restrained and balanced, his language always sweet and simple, his tone always sincere and soft. Only a few examples from the Shaikh's Qusidas will suffice to prove to the esteemed reader how completely different his style and approach is from the other Qasida writers. But before quoting from the Shaikh, let us first quote from Anwari and khaqani— the two giants of Qasida writing only then can the reader fully appreciate the striking difference between Sa'di's qasida and of others'.

Firstly, Anwari:

132. Diwan -i- Anwari, P.183.
What an assemblage of quaint similies, bombastic metaphors, exaggerated praise and affected style! In all this grand show of the poets art and imagination, the م săدوح puts on a super-natural air and the reader, begins to question the sincerity of the م săدح. Now listen to the Shaikh and see what in his style of م săدح:

133. Diwan -i- Khaqani,
The Shaikh grips the readers attention at the very beginning: by the way he starts his Qasida,
what too a qasida which was meant to be a New Year Greeting to the king! Instead of saying something like:

135 صاحبا عيد بر تو میمون باد
عيد نیز از رحتین صمایون باد

He bewares the king:

136 بسی صورت بگردد ست عالم
وزین صورت بگردد عاقبت هم

The entire qasida runs on this strain with a here and one there of the kings praise (as if to merely fulfil the formality); like:

137 جهان سالار عادل انگیانو
سپهدار عرف وترک و دیلم
که روز بزم بر تخت کیانی
فریدونست وروز رزم رستم

Apart from these two or three couplets. The full qasida is devoted to پند و مووعظت and onewonders how could Sa’di be so out-spoken and bold! He himself realises this and says:

138 نه هرکس حق تو اند گفت گستن
سخن ملكیت سعدی را مسلم

135. Kulliyat-i- Urfi, P.34
137. Ibid, P.468
A few couplets in the same strain from an eulogy of Abu-Bakr ibn-i-Sa'di:

In yet another Qasida in praise of Sa'di ibn-i-abu bakr inb-i-Sa'd, a very favorite king of the Shaikh, he extols the king virtue in the first few couplets:

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139. Kulliyat, P.224
140. Ibid, P.223.
But after reciting a few verses in the strain, he says:

141 بر اه تَعَفَفَ مرو بعديا
آگر صدَّق داری بیارو بیا
تُو منزل شناسی وشه راهرو
توحق گوی و خسرو هتایق شنو
چه حاجت که نه کردد آسمان
نهی زیریاى قزل ارسلان
مکوریاى عزیت بر افلاتك نه
بگوری اخلاص بر خالک نه
آگر بنده ای سرمزین در بته
کلاه خداوندی از سربته
که پرورد گارا تو انگر توئی
تووانا و درویش پیش پور توئی
نه کشور خداپس نه فرمانده هم
یکی از گداوان این درگهم
دعاکن بشپ چوان گردند بسوز
آگر می کنی پادشاهی بروز

141. Kulliyat, P.223.
One feels surprised at the way Sa'di boldly declares

\[ \text{ننی زیر پایی قزل ارسلان} \]

It was the integrity of his character and the sincerity of his heart which gives him the courage and confidence to thus admonish and advise the king. A few more lines from his bustan to show how he advises the kings to be kind and just to their people:

\[ \text{بهترمز چنین گفت نوشیروان} \]

\[ \text{که خاطر تگه‌دار درویش باش} \]

\[ \text{نه دربند آسایش خویش باش} \]

\[ \text{نیاکنید اندریار توکس} \]

\[ \text{تو آسایش خویش خواهی وبس} \]

\[ \text{بروپاس درویش محتاج دار} \]

\[ \text{که شاه از رعیت بود تاجدار} \]

\[ \text{تعییت چو بیخند و سلطان درخت} \]

\[ \text{درخت ای پسر باچد از بیخ سخت} \]

\[ \text{طبیعت شود مردارنخردي} \]

\[ \text{باید نیکی میکنی بیخ خویش} \]

142. Kulliyat, P.224
143. Ibid, P.228.
Who can say that these couplets have been taken from an eleventh century Mathnawi? They are so modern in their attitudes so liberal and rational in their social consciousness that they seem to have been taken from some modern book of political thought. The political ideas of the Shaikh are indeed as modern as of any political thinker of today. In a time when noone could concieve of a democratic government, Sa’di says:

Sa’di’s honesty never allows him to shower extravagant praise on his patron. Even while writing a qasida for the Mongol emperors, he does not hesitate in condemning their atrocities and
telling them to be kind and generous to people and not to be proud of their riches and their power, because these are all temporary. Read the following lines and you will see for yourself how Sa’di bewares his مدود and tells him not to give much importance to this world. The Qasida is titled "مدهد انکیانو" but there is hardly any 'مدهد' in it, the whole Qasida is devoted to admonishing Ankeyonum and frightening him with the Even in the

아خرى عذاب

he does not say:

44 بس بگردد و بگردد روزگار
دل بدنیادر بندند و هوشیار
ای که دستت می رسد گاری بکن
پیش از آن کر یو نیاید هیچ کار
آنچه دیدی برقرار خود نماند
وین چه بیننی هم نماند برقرار
سال دیگر راکه می داند هصاب
پاکبارفت آنکه بامابود پار
خنگتان بیچاره در خاک لحید
خنفته اندر کله ی سر سوسما

Even in the دعا he does not say:

45 الاتامزاج عناصر بنسبت

زیادت کند پیکر آفروش

144. Kulliyat, P.460.
Instead, he prays to god to inspire the king to do good:

He starts one Qasida by bluntly, almost rudely, declaring that:

And after, driving home this point that by praising him against his (the poets) wishes, he was doing the king a special favour, Sa'di proceeds thus:

---

146. Diwan-i-Anwari, PP.172-73.
147. Kulliyat, P. 462.
148. Ibid, P.223.
149. Ibid, P. 224.
(Even while comparing the king to Nushirwan, our poet does not forget to compare him with the august prophet himself)

He praises the king, not for his extraordinary riches, or his supernatural bravery, but for the reason that:

He does not say like other qasida writers that he is lucky to have been born during the days of the

Instead, he completely turns the tables and says:

When we go through his qasida carefully, one more fact, and a very significant one, strikes us: mostly those qasidas of Sa'di have this which are addressed to the kings, otherwise, the qasidas which he has composed for others are not so full of advises and Sa'di has also bestowed praise on

151. Kulliyat, P.462.
his patrons quite lavishly. The point stands proof: read the eulogies he has written for ‘Alauddin’ Ata Malik Juwayni. Salib diwan, great historian and scholar of his times. These qasidas have all the traditional qualities attributed to this by the seluqui qasida writers, and the Shaikh is quite extra-vagant in his praise of the 

Here are a few more couplets from yet another qasida, in praise of shamsuddin Mahammad juwayni, Saheb diwan:

ضراویگان صدور زمانه شمس الدين
عماد و قبلا اسلام وقبله زوا

آکابر همه عالم نهاده گردن طوع
برآستان جلالش چو بندگان صفار

ته هرکس این شرف وقود و منزلت دارد
که قصد باب معمالي کنندش از اقطار

One is quite confused at this semblance of paradox in Sa‘di’s qasidas and may well ask, ‘why this contrast’? In the humble opinion of the present writer, the disparity in his style is chiefly due to following two reason:

1. Sa‘di is a man with a highly-developed sense of self-respect to him, lavishing undue praise on the royal patrons means self-degradation. He does not want the king to assume, that even he -Sa‘di, the greatest humanist, the symbol of freedom, can lower himself so as to please the king. His dignity and
self-respect never allowed him to do so. He does abhors being taken by the king as one more of their professional admires. Thus, while adressing the kings, he maintains his digny. His tone extrolling his مصدوم, he is more like an elder appreciating the good qualities of his youngers, but at the same time admonishing them for their weaknessess چنین پند از پدر نشینده باشی (اگر هوشمندی بشنو ازعم)

so he is most reserved while eulogising a king.

But the case is totally different when he writes a qasida for literary man and a scholar. They are birds of the same feather, worshimppers of the same idol, and he feels completely at ease with them. If he bestows extravagant praise on them, his self-respect is not injured because in praising them, he is paying homage to the goddess learnig itself.

2. The second reason for this contrast is that Sa'di is a sincere and honest to the very core of his heat and possesses a deep of sense of responsibility towards his fellow beings. Most of the kings of those days were cruel and there total anarchy in the whole coutry. People, afraid of their rulers, dared not say a word against them, be neither could they show their resentment and the miseries they were going through. Sa'di was painfully conscious of what was happening around him. He also knew that people do not have the courage to defy their rulers and to tell them how bodly they were suffering. Sa'di, with his inherent love of humanity and his bold and courageous nature, took it upon himself to be the representative of the public feelings and to convey to the ruling authorities the real sentiments
of the silent majority. He was apprehensive that the passivity of the people against their cruelties, will result in making the rulers all the more callous and ruthless. Sa'di wanted them to realise their cruelty towards people. Naturally, he could not be too aggressive in that time of the Mongol Terrorism, so he chose a mild but effective way: he criticised them in his poetry; sometimes addressing them directly and condemning them for their atrocities, sometimes indirectly, by saying how harmful cruelty and despotism is for the king and that by being kind to people, the king can have a stable government. The Shaikh chose the Qasida for conveying message as because it is in qasida only that the poet addresses the king directly. Thus, Sa'di selected this particular type of poetry as link between him and ruling emperor and this is the main reason that all his eulogies of the kings have minimum possible praise and an abundance of social and moral advice.

Sometimes the Shaikh uses the indirect method and conveys his ideas through symbolic anecdotes: He wants to say that the death of a cruel man is good for the society, see how effectively he says it is the following anecdote of the Gulistan:

153 درویش مستجاب الدعوة در بغداد پدید آمد، حاجج بن يوسف را خبر کردند,
بخواندش و گفت: دعای خیر بر من گن، گفت: خدايا جانش بست، گفت: این چه دعاست؟
گفت: این دعای خیر است تراوجمله مسلمانان را.
ای زبیست زیردست آزار
گرم تاکی بسند این بازار

And dervish, whose prayers met with answers, made his appearance, and Hajaj Yusuf, calling him, said: 'Utter a good prayer for me, where on the dervish exclaimed: 'O God, take his life.'

He replied: 'For God's sake, what prayer is this?' The dervish rejoined: 'It is good prayer for thee and for all Muslamans.'

O tyrant, who oppressest thy subjects.

How long with thou persevrs in this?

Of what use is authority to thee?

To die is better for thee than to oppress men.)

In other anecdote he says:

(An unjust king asked a devotee what kind of worship is best? He replied: 'For thee the best is sleep one half of the day so as not to injure the people for a while.)

In one more anecdote of Gulistan Sa'di tells us how even a trivial injustice on the part of the king, can encourage his servants to go to the extremes:

1:Kulliyat, P.87.
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(It is related that, whilst some game was being roasted for Nushirwan the just during a hunting party, no salt could be found. Accordingly a boy was sent to an adjoining village to bring some. Nushirwan said: 'Pay for the salt lest it should became a custom and the village be ruined. If the king eat one apple from the garden of a subject, His slaves will pull him up the tree from the roots.)

One more example from Bustan is which inspires the king to be kind and compassionate:

155. Kulliyat, P.95.
156. Ibid, P.251.
(Make a prayer; said the king. ‘O prudent one!

For I like a needle a fettered by “the thread”.

On hearing which words, the bent -backed elder.

Sharply raised a harsh-sounding cry,

Saying: ‘God Himself is kind to the just man;

Look to the forgiving and giving of God!

You who never once forgave mankind-

How shall you see ease from fortune?.)

Sa’di’s love of freedom and individualism manifests itself in religious matters too and he has a distinctly individual approach towards religion. He does not follow the set and rigid rulers presented to us by the Mulla. He searches for their rational justification and sees everything in relation with the welfare of man. Much has been said in this regard in the preceding discussions about the Shaikh’s
religion, so here we need not elaborate on this only the following one example from the Shaikh's Kulliyat will suffice to prove the point. The Shaikh says to serve the humanity is better than...

Now there are two things which necessarily follow individual freedom: self-respect and contentment. If a person believes in personal freedom then naturally his ego or 'self' is highly developed and he never likes to lower and degrade himself at any cost. Another thing which individual freedom initiates is contentment: if one wants to maintain one's personal freedom and self-respect, then he must be content with whatever the less is the freedom. So contentment is necessary to lead a free, dignified and balanced life.
Sa'di knew that individual freedom is impossible unless one has a fully developed concept of 'self' and is contented and satisfied with whatever he has. His Gulistan and Bustan are full of such anecdotes whers he extolls self-respect and contentment. Let us make our point clear by illustrating from Sa'di’s Gulistan and Bustan.

1. Self-respect:

To Sa'di, death is preferable than asking a favour from a "ب الخيل".

(A brave warrior who had received a dreadful wound in the Tatar war was informed that a certain merchant possessed a medicine which he would probably not refuse to give if asked for. The warrior replied: 'If I ask for the medicine he will either give it or refuse it and if he gives it maybe it will profit me, and may be not. At any rate the inconvenience of asking it from him is a lethal poison. And philosophers have said: 'If for instance the

157. His qasidas are the best example of his deep sense of self-respect.

158. Kulliyat, PP. 137-38.
water of life were to be exchanged for a good reputation, no wise man would purchase it because it is preferable to die with honour than to live in disgrace.)

(I heard that a dervish, burning in the fire of poverty and sewing patch upon patch was told by some one, 'Why sittest thou? A certain man in this town possesses benevolent nature, if he becomes aware of thy case, he will consider it. He replied: 'Hush! It is better to die of inanition than to plead for one's necessities before any man.)

(A man of heart was be fallen by faver, And was told: 'Ask what's -his-name for suger Said he: The bitterness of dying I'd frefer, my boy, To bearing the cruelty of a sour face I)

2. Contenment:

The Gulistan and Bustan of Sa'di are so full of such anecdotes which extoll the virtue of
contenment 160 that selection has become very difficult. However, here are a few examples, picked at random from his Kulliyat:

161 رنجوری را گفتند دلت چه می خواهد، گفت آن چه دلم چیزی نخواهد.

(A sick man having been asked what his heart desired replied: 'That it may not desire anything'.)

162 گدارا کند یک درم سیم سیر
فردون بملک عجم سیر
گذای که بر خاطرش بند نیست
به از پادشاهی که خرستند نیست

(A beggar can be sated with one dirham of silver,
Faridun but half-sated with all the realm of the Persians:
The custody of realm and empire's but affliction;
The beggar's an emperor, in name only 'beggar'.)

What can be a better peroration of this discussion than a quotation from the Shaikh's Gulistan itself in which he defines freedom in a beautifully symbolic way:

163 حکیمی را بر سیدند که چندین درخت نامور که خداى تعالى آفیده است همه میوه دار

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160. The Shaikh has devoted two full chapters to in Gulistan and Bustan.


162. Ibid, P.347.

163. Ibid, PP.210-11.
A sage was asked: 'Of so many notable, High and fertile trees which God the most high has created, not one is called free, except the cypress, which bears no fruit. What is the reason of this? He replied: 'Every tree has its appropriate season of fruit, so that it is sometimes flourishing therewith, and looks sometimes withered by its absence; with the cypress, however, neither is the case, it being fresh at all times, and this is the quality of those who are free'.

Please not thy heart on what passed away; for the Tigris will flow after the khalifs have passed away in Baghdad.

If thou art able, be liberal like the date tree,

And if thy hand cannot effort it, be cypress.

5. Aesthetic Sense and cheerful Outlook:
The charm of the colourful personality of Sa'di lies in its countless facts and infinites variety. And when he projects this variety on to pages of his literary writings, they also partake of its spectral hues. He love of beauty and his optimistic attitude towards life is one more - and perhaps the most attractiveaspect of his humanism. J.S. Mackenzie, in his Lectures on Humanism, says about this particular quality of the humanists.

"To be men, to play the game of life beautifully seemed to be their (the humanists') highest ambition. And the reason that they were so much attracted by Greece and all that is Greek was that the ancient Greeks, 'played the game of life' - to quote Goethe -more beautifully than others and their interest seemed always to lie in himself....."164

The Encyclopadia of social science stresses this love of beauty of the humanists in the following words:

"The humanists were one and all scholars with a great love for learning and genuine appreciation of beauty from and thought ......"165

Crane Brinton hints at the cheerful outlook of the humanists thus:

" These humanists and artists were not going to be like the late Medieval decadants, worried and obsessed with sin, while they tried to enjoy themselves. The humanists were cheerful, optimist, and enjoyed life with a good conscience. Theirs was to be no

164. Lectures on Humanism.
165. The Encyclopadia of Social Sciences.
dreadful Dance of Death, but a cheerful Dance of life...."166

All these definitions suffice to show that temperamentally, all the humanists were cheerful and loved beauty in every form. When we critically observe this phenomena, we see that it was born out of a reaction against the asceticism, gloom and the general pessimism which prevailed in those ages, the humanists, while revolting against the depersonizing and dehumanizing of man also revelled against this pessimistic and deceased outlook towards life, giving it a healthy and cheerful touch.

The cheerful outlook of Sa'di is a necessary product of his humanism. As can be interpreted by the above definitions, a humanist is never dour, never sour, never bitter. Darkness never dungeon which lets in light, he glues his eyes to that chink and forgets all about the surrounding gloom. He adores beauty and known that beauty consorts not with gloom and darkness but dwells in sunshine, and brightness, and beaming smiles. He leaves behind the bats and the owls to get stuck in the nocturnal pitch of the neither world, and soars himself, like the sky lark, to the celestial glories of beauty, what connoisseur of pretty thigs is fit to hold a candle to that "ماشى اصحاب نظر" that "عاشق نغمة مرحان سحر" "سوارزة باى و بهار " قتنة شاهد" that Sa'di, that Prodigal son of Shiraz, who returns like a nightingale to the rose garden of his homeland and tenders meek apology for his wandering lust in such disarming verse:

167. Ideas and Men.

167. Kulliyat, P.450.
His love of beauty 168 manifests itself in various forms. There are his innumerable lyrics in which he praises his pretty sweet heart. Selection is made invidious by abundance. However, a few example may be cited:

170. Ibid, P.671.
171. Ibid, P.653.

168. Sa'di is such a worshipper of beauty that he thinks it a sin not to admire and appreciate beautiful faces:
Then there are the poets’ offerings of adoration at the shrine of Nature’s Beauty. In the Persian literature; it is hard to find anything which can equal the following, and in the literature of any language it is hard to find anything which can surpass it:

172. Kulliyat, P.454.
باد بروی سمن آورد و گل و ترگنس و بید
در دگان بچه رونق بکشايد عطبار
خبری و خطمی و نیلوفر و پسان افروز
نقشهاي که دروخیزه بماند ابصار
اروعان ریخته برده که خضراء چمن
همچنانست که بر تخته دیبا دیتر
این هنوز اول آثار جهان افروزست
باش تا خانم زند دولت نیسان وايار
شاخهادخترد و شیره باگند هنوز
باش تا حامله گردند بالوان ثمار
عقل حیران شود از خوتو، زرین عنب
فهم عاجز شود از حالت یاقوت ایثار
بندهای رطب از نخل فو اوتیزند
نخلبدان قضاوقدر شیرین کار
تائه تاریک بود سایه انبوبه درخت
زر هر برگ چرا نمی بنهند از کلتار
سب را برده طرف داده طبیعت رنگی
هم بدایگونی که گلگونه کند روى نگار
And again the following in which Natur's beauty serves as a setting for human holiness and indistinguishably blends with it in colour and freshness:

173. Kulliyat, P.443.
But Sa'di's description of Beauty is not the only manifestation of his love for it. He has drank the cup to the full. He is possessed with it. His body and soul are steeped in it. It spills from his pen and imbues his writing. The case is like the case of the mystic lover (which also Sa'di was to a certain extent) who adores his Divine Beloved so that his entire being becomes a mirror for His Effulgence Read Sa'di's big Kulliyat of verse and prose from end to end and the exquisite beauty of his writing will manifest sentence. About this melodious phrase of Gulistan "آز بستر نرمش برخاست رگمش نشاند", anecdote makes the great Taftazani to say: "I wish Sa'di would have given this phrase to me and taken my entire Mutawwal from me"! The pages of Taftazani's trustworthy biographies are silent about the truth of this anecdote, but the pages of the Shaikh's Kulliyat bear eloquent testimony to the truth of the point which this anecdote tries to make .... that point being that the works of other literary nauthors cannot compete in eloquence and beauty with the writings of Sa'di. Just read these few lines from the Preface of Gulistan and decide for yourself whether they can be equalled in their magical beauty:
Laudation of the God of majesty and glory! obedience to Him is a cause of approach and gratitude in increase of benefits. Every inhalation of the breath prolongs life and every expiration of it gladdens our nature; wherefore every breath confers two benefits and for every benefit gratitude is due.)

(He told the chamberlain of the morning breeze to spread out the emerald carpet and, having commanded the nurse of vernal clouds to cherish the daughters of plants in the new year's robe and clothed their breast with the garment of green foliage, whilst their offspring, the branches, adorned their heads with blossoms at the approach of the season of the roses. Also the juice of the cane became delicious honey by his power, and the date a lofty tree by His care.)

175. Ibid, P.73.
The entire Preface of Gulistan is an exquisite piece of art, and, not even poetry, what to say of prose, can match it in its subtility of imagination, beauty of diction, and richness of style. Mulla Jami, the Master of the Latter Days, about whom it was said "بِجاَی سَخْن رَانِمَائی رَسِید " wrote his Baharistan to emulate the Gulistan of the Shaikh

And what did Jami rear up? Not a fresh and fragrant garden but a sluffy hat-house! compare the following examples from Baharistan and Gulistan. Jami registers this jejune complaint about an obstinate love:

Now see what human touch is given to this very complaint from the Shaikh literary magic:

176. Kulliyat, P.75.
177. Baharistan-i-Jami, P.3.
178. Ibid, P.55.
179. Kulliyat, P.159.
(His friends, who considered his position, pitied his state, gave him advice and at last 
confined him but all to no purpose.)

Even on the sweetness of a dainty voice Jami could not dwell without gagging and stifling it with 
fullmouthed bombast:

> And now behold the ultimate in contrast: Sa'di makes fun of an ugly voice- and with what felicity! 
Hearken to his Sanjari "

(My Lord, thou hast injured me by turning me away for ten dinars from this place 
because where next went they offered me twenty dinars to go to another locality but I 
refused. The amir smiled and said: 'By no means accept them because they will give 
yee even fifty dinars.')

Or again read this about his "

(Asked him what his monthly salary was. He Replied: Nothing. 'He further inquired! 'Them why takest thou this trouble?' He replied: 'I am reading for God's sake'. He replied: 'For God's sake do not read'.

Or, read the following anecdote and see how injurious ugliness was to our Shaikh's fine sense:

(I saw a musician. Thou wouldst have said he is tearing up the vital artery with his fiddle-bow. His voice was more unpleasant than the walling of one who lost his father.)

182. Kulliyat,
P.117.
Put mercury in my ear that I may not hear
Or open the door that I may go away."

A musician! Far be he from this happy abode
No one ever saw him twice in the same place.
As soon as the shout rose from his mouth
The hair on the bodies of the people stood on end
The fowls of the house, terrified by him, few away
Whilst he distracted our senses and tore his throat.)

But the of that shrill-voiced singer "

Bعلت آن كه شيخ اجمل بارها بترع سماع فم روده است وموظفه بلغ فته و ذر
سمع قبول من نيامده، امشب طالع ميمون و بخت صمایون بدين بقعه رهبرى كرذ تابدست

184. Kulliyat, P.137.
(My Shaikh had often told me to abandon musical entertainments and had given me abundant advice, I did not mind it. This night my propitious horoscope and my august luck have guided me to this place where I have, on hearing the performance of this musician, repented and vowed never again to attend at singing and convivial parties.)

It was his extreme love of beauty which made him utter this memorable quip:

عطاییش را بلقايش بخشیدم

So overwhelming is his passion for beauty that the plimsp of a pretty, glowing face is more rewarding to him than the riches of this world:

آگر گوی غم دل باکس کوی
که از رویش بننده آسوده گردید

And the reason for composing Gulistan (which the Shaikh tells us in its preface) is not less poetic than the book itself:

شک را بهوستان یکی از دوستان اتفاق می‌پیماید. با امداد و خاطر باید آمدن برای ناشت‌نان غالب آمد، دیدم‌ش دامنی گل وریحان و سنبل و صمران فراهم آورد و آهنگ برگ رجوع کرد. گفت: گلی بستان را پتایی ملته گلستان را و فائی نباید و حکوم فتنه ام؛ برای نزهت ناظران و فسح حاضران کتاب گلستانی تنوم تصنیف کردن که باد خرانی را

185. Kulliyat, P.137
186. Ibid, PP.72-73.
The next morning when the intention of returning had prevailed over the opinion of tarrying, I saw that my friend had in his skirt collected roses, sweet basil, hyacinths and fragrant herbs with the determination to carry them to town; whereno I said: 'Thou knowest that the roses of the garden are perishable and the season passes away, and philosophers have said: 'Whatever is not of long duration in not to be cherished.' He asked: 'Then what is to be done?' I replied: 'I may compose for the amusement of those who looked and for the instruction of those who are present a book of Rose Garden, a Gulistan, whose leaves cannot be unable to change into the inconstancy of autumn .... After I had uttered these words he threw away the flowers from his skirts, and attached himself to mine, saying ' when a generous fellow makes a promise he keeps it. ' ....In short, some roses of the garden still remained when the book of Rose garden was finished.)

The best compliment that can be bestowed on this magical work of Sa'di can only be in his own magical verse:
Now something should be said about Sa'di's optimistic outlook on life. This cheerful outlook is the result of his cheerful disposition. His long life was lived under the constant shadows of the Tartar Terror. A sizable part of it was passed in wandering through the ruins of the medieval Islamic society which had recently been uprooted by the invading Mongol hordes. He had penned with blood the elegy of the last Abbasid caliph and the murdered "children of the uncle of Mustfa". He had stumbled upon the stormy battle-fields of the crusades and was condemned by the Christians to dig trenches at Tripoli. But neither social revolutions nor political upheavels, neither bodily torture nor emotional shock, could alter the innate good humor and the sturdy optimism of this serene humanist.

He uses the memory of that Tripolitan-trench-digging to rail his ragging wife with this delightful quip:

(Compare this with Khaqani's where that morose grumbler writes ninety odd

187. Kulliyat, P.73.
188.Ibid, P.503.
189.Ibid, P.503.
190.Ibid, P.123.
191.Diwan-i-Khaqani,
verses complaining about his captivity which was for less rigorous than that of Sa'di. The limit of accessibility is reached when he threatens to forsake Islam and embrace Christianity.) The Mongol destruction of the Caliphate were not subjects for levity. But even here the characteristic reaction of Sa'di is not defeatist or despairing but brave and hopeful. In such dire circumstances hope can not be sustained without a firm faith in the goodness of things. Not only hope and faith, but a supremely bright outlook is also needed which can discern in the surrounding destruction any vestige of promise for future betterment. (Here the term 'future' has reference to this world as well as to the next). Sa'di as a humanist possessed to the fullest extent all the three qualities mentioned above, viz, hope, faith and a bright vision. And so when he sees blood-thirsty tyranny bent upon killing and destroying the entire Muslim world, on the one hand he tries to blunt the dagger of the murderer with threats of divine retribution and on the other, he soothes the aching wounds of the Muslims with the balm of future hope. Thus, if the have weltered here in blood, then verily for them is the highest paradise as the lowliest recompense in the future world "كمترين دولت ايشان رابهشت". And further in the same strain:

روز محشرخون شان گلگونه حوران عین
قالب مجوز در خاك و خون غلتد چه باک

The point is well brought out when Sa'di's elegy on Musta'sim is compared with Khaqani's lamentation on the. Khaqani was a morose man, and unlike Sa'di, captivity at the hands of Shirwanshah had increased that moroseness. So when he visits the ruins of Madain and laments over the memory of the vanquished and destructed Sasanian Empire he brings forth nothing but blood and tears. In an elegy of forty two verses not a single flame of hope flickers to relieves the tomb-like darkness of the trembling palace. Outside, the fire of the Tigris:

and inside, the hooting of the owl induces headache whose agony can only pacified by the rosewater of the visitor's tears.

So much for the ruined imperial residence. Now for its imperial residents and their empire:

194. Ibid, P.322.
At the end of this poignant dirge the poet throws in something about the devouring earth:

This was how Khaqani reacted to the greatest of the Iranian defeats: no faith in God's mercy, no hope of Nature's recompense; a passive resignation, a total pessimism.

196. Ibid, P.323.
In contrast, what is Sa’di’s reaction to the greatest of the Islamic defeats? This temperamentally sanguine and optimist man never loses hopes, never accepts defeat. Instead, he bravely addresses himself to make the best of a very bad job. He has to work against very great odds. It is as yet (and for very long while to come) Profitless to try for the overthrow of the Mongols so he sets for himself humbler and more practicable targets. On the one hand, by understanding sympathy and reassuring praise he strives to sustain the morals of the few Muslim princes who have succeeded by showering gold and showing pliability, to secure the friendship of the Mongols:

And again,

On the other hand, this brave soul, by his wise precepts and bold rebukes-tries to harness the Mongol Brute himself:

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197. Kulliyat, P.225.
198. Ibid, P.477.
199. Ibid, PP. 460-61.
The second verse above has pointed refernce to the notorious drinking orgines of the mongols.

Like-wise, the third with its mention of the seige and the bilista (منجننیق) has a special application to their cruel tactics, and admonished them in terms and language which are easily understandable to their martial minds.

In other Qasidah, the poet's language becomes stronger and his tone harsher:
Surely, in a qasidah to threaten the patron with must seem the limit of rudeness and offence.

But if the Shaikh was to be effective, he could not afford to be euphemistic. He was not dealing with exquisite sensibilities of the old and refined princely order of Persia for whom the mildest and softest of pleading like the following was remonstrance enough:

Instead, he had to harness the wild Mongols and it could only be done by means of strict chastisement and restrint. Sa'di himself hints at this in a qasida addressed to Ankeyanun:

201. Kulliyat, P. 446.
Not only for political or social calamities, but for his personal inflictions also Shaikh has the same
optimistic attitude. Read the following anecdote and admire his capability of discerning a silver lining
in every dark cloud:

(I never lamented about the vicissitudes of time or complained of the turns of fortune
except on the occasion when I was barefooted and unable to procure slippers. But when
I entered the great mosque of Kufah with a sore heart and behold a man without feet I
offered thanks to the bounty of God, consoled myself for my want of shoes.)

Although most of the Shaikh's writings have an ethical and reformatory aspect, yet they do not
have a vestige of bitterness in them. The preaching of Sa'di is not meant to hurt anyone and his tone is
never harsh-instead he always have an amused smile on his lips and a mischievous twinkle in his
eyes. while uttering such quips:

(The teeth of all men are blunted by sourness, but those of the qazi by sweetness.)

203. Kuliyat, P.140.
204. Ibid, P.210
Some more examples to enjoy the Shaikh's beautiful diction and subtle humour:

(It is related that hermit consumed during one night ten mann of food and perused the whole Quran till morning. A pious fellow who had heard of this said: 'It would more excellent if he had eaten half a loaf and slept till the morning.)

Sa'di says that even the wasps don't like the hone of amorose and irritable man:

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205. Kulliyat, P.118
He further observes:

Next day he too began to trot about the world

Upon his head he'd honey, but vinegar above his brows;

Much he wandered, crying, up and down,

But not even flies would settle on his honey

His wife said to her husband playfully;

Biller is the honey of a sour-faced man-

Any ugly nature takes a man to Hell,

From paradise a goodly disposition comes;

207. Kulliyat, P.317
Go, rather drink warm water from the channel's brink

Than cold rose-juice sold by a man of sour-face

It is prohibited to taste that person's bread

Who folds his brows as though they were a tablecloth;

Make not, good fellow, matters harder for yourself.

For he of evil nature has a fortune all upturned;

Great, then, you have of gold silver nothing;

But can you not, like Sa'di, have a pleasant tongue.)

Let us close this discussion by quoting what Sa'di has himself written about this particular aspect of his writings and which is the best criticism one can offer him:

208. Kulliyat, P.216.
Most of the utterences of Sa'di being exhilarant and mixed with pleasanty, shortsighted persons have on this account lengthened the tongue of blame, alleging that it is not the part of intelligent men to spend in vain the kernel of their brain, and to eat without profit the smoke of the lamp; it is, however, not coehealed from enlightened men, who are able to discern the tendency of words, that pearls of curative admonition are strung upon the thread of explanation, and that the bitter medicine of advice is commingled with the honey of wit, in order that the reader's mind should not be fatigued, and thereby excluded from the benefit of acceptance; and praise be to the Lord of both worlds.

We have advice in its proper place

Spending a lifetime in the task,

If it should not touch anyone's ear of desire

The messenger told his tale; it is enough.)

6. Compassion:

Boundless love and compassion for the humanity is such a basic point of humanism that the two terms can said to be almost synonyms. The humanists are, one and all, lovers of humanity and human being; and the entire Humanist Revival is based on this. What this revival really means is a
fresh realization of man his high achievements and higher potentialities, his independence and his self-sufficiency.

"The glorification of man was the object of humanism and this concern with man is what gives its primary meanings to the word humanism — it is the philosophy of man, nature and human life." 209

Humanism's central point of interest is humanity and human being and the social, moral and spiritual welfare of man is of paramount interest to the followers of this cult. They are deeply concerned with man's life on this earth and all of their principles have one fundamental law, connecting them, together— love of humanity. As Cyril Bibby says:

"Whatever the special characteristics of humanism in particular historical periods; it is always interested in human potential and human welfare. It is more than a rational, intellectual attitude, for that can go with narrow interests and social unconcern. Humanism has connotations of cultural width and generosity of spirit and great degree of philanthropy. It implies not only an intellectual interest in everything relating to that humanity, and also a conviction that humanity and human being is worth caring for ......." 210

This 'caring for the humanity' and this love and concern for the human being are the guiding

209. Humanism, by Hedas Moses.
forces of humanism, and as is evident from the above-given quotations, have always been the spirit behind this movement.

Sa'di too has drunk from the same cup and the pure nectar of love has intoxicated him completely. So much so that when we compare him in this particular aspect, with the 14th century humanists, we feel that their's is but a reverberating sound of the shaikh's resounding crescendo, a wavering bean of that dazzling sun, a small projection of that overpowering emotion. Every word he utters, every sentence he writes, and every verse he composes is deeply permeated by his love of humanity. The literature of the world, including the persian literature, offers throughout its entire development, an unbroken and pervasive spread of humanistic utterance (In the persian literature, examples could be cited from the national epic of firdawsi, from the mystical lyrics of Hafiz, from the travellers narrative of nasir khusraw, from the Siyasat Nama of Nizamul Mulk and from the Akhlaqu-e-Nasiri of نصیرالدین طوسی). But no persian writer (and only very few of the other literatures), is more theme of his corpus is humanity and human life—— in all its thousand and one aspects from religion to love and sense, he discusses everything with a quiet candour, analysing everything and suggesting man how to behave in different situations. His understanding of human psychology and human problems is perfect. (It is this quality of the Shaikh which gives a modern relevance to his sayings.) He loves man and wants others to respect and love this son of God. He is too sensitive for the human miseries and his heart aches at the woeful plight of man. This world is
full of miseries and hardships and Sa'di— the emotional humanist— wants to protect man from suffering and to give him a happy and peaceful life. This overwhelming, all-encompassing love for the humanity and human being is such a prominent feature of Sa'di's works and such a necessary outcome of his humanistic approach to life, that it will be superfluous and to further elaborate on this topic. The rather, we should hearken to the Shaikh's advice (خود بپرود نه انته‌ای عطرا برپرود) and give a few examples from his kulliyat to ascertain our point. It is very difficult to select because: every page of his voluminous Kulliyat is a manifestation of his deep love and compassion for humanity. However, we are citing below a few examples from his to enable the reader to understand and appreciate the writer's point:

1. One should not be self-centred and must care for his fellow beings:

كُلِّ نَفْسٍ فَرَامُوْشْ كَرْدُن عَشْق
نَبْوَدَه بِيْذَّ آَه بِيَوْه زَنَى
اُقْرَ اَپَر شَدَیدِي دُوْرِی اَز رو زَنَى
دَارَان حَال پیِش آَهَم دوْسَتی
اَز رو مانَدِه بر استخْوَان پوَسَتی

211. Kulliyat, P- 245.
Such a dearth one year befell in Damascus
That friends forgot their affection;
So stingy did heaven grow to earth.
That neither crop nor palm did wet their lips;
Naught was it but the widow-woman's 'Ah'!
Whenever smoke-plume from a vent-hole rose
The trees unprovisioned I saw like a dervish
In such state came to me a friend,
On his bones a skin of him remaining
I said to him: 'O friend, of pure temper!'
What misery's befallen you? Say!

At me he thundered: 'Where's your mind?

It's wrong to ask a question when you know the answer.)

2. Kindness and compassion is always rewarding:

(A kind was subject to a terrible disease, the mention of which is not sanctioned by custom. The tribe of Yunani physicians agreed that this pain cannot be allayed except by means of the bile of a person. The son of a landholder was discovered. The executioner was ready to slay the boy who then looked heavenwards and smiled. The king asked: 'What occasion for laughter is there in such a position?' The youth replied: '— I see no other refuge besides troubled at these words.' The sultan became troubled at these words, and he said: 'It is better for me to perish than to shed innocent blood' — it is said that the king also recovered his health during that week.)

3. Religion means serving the humanity:

212. Kulliyat, P-96.
Now that the present discussion is coming to an end, let us revise what are the fundamental qualities of humanism: An overwhelming love of humanity; a rational approach towards religion and morality; a total belief in the individual freedom of man; a keen appreciation of beauty; an unfailing optimism; and above all, an unflinching faith in the basic goodness of man and in the harmonious development of all his instincts. These are the basic ingredients of humanism. When we turn to that Person genius, Sa'di we find such a plethora of humanism and such a marvellous projection of all the

4. Sa'di inspires others to be kind to their fellow beings:

213. Kulliyat, P-277.
214. Ibid, P-143.
216. Ibid, P-245.
above-mentioned qualities, that we wonder how a poet of the twelfth century can share the ideas of the 14th century philosophers: The Shaikh of Shiraz is so 'humanistic' in all his viewpoints, that we can undoubtedly call him the 'fore-father' of humanism. The strange contemporary appeal which the Shaikh enjoys today is based on the very fact that, through his writings, he expresses attitudes which even now are not outmoded; and as long as human being and human life continue to be a source of interest, the rose-garden of Shaikh's saying will also go on intoxicating us by its fragrance.

In the end, let us pay homage to the humanity and to the humanist himself in his own verse:

\[
\text{CiJ-aJiT dLuil} \quad \text{q} \quad \text{jJh} \quad \text{q} \quad \text{217} \quad \text{تن آدمی شریف است بچان آدمیت}
\]

\[
\text{به همین لباس زینباست نشان آدمیت}
\]

\[
\text{آگر آدمی به بخشمت و دهان و گوشه و بینی}
\]

\[
\text{چه میان نقش دیوار و میان آدمیت}
\]

\[
\text{مگر آدمی نبودی که اسیر دیو ماندی}
\]

\[
\text{که فرشته ره ندارد بمکان آدمیت}
\]

\[
\text{آگر این درنده خوئ زطبیعتت بمیرد}
\]

\[
\text{همه عمر زنده باشی بروان آدمیت}
\]

\[
\text{رسد آدمی چای که بجز خدانه بیئند}
\]

\[
\text{بنگر که تا چه حدست مکان آدمیت}
\]

217. Kulliyat, P-577.
طیران مرغ دیدی توزیع بند شهوت

بدرای نابینی طیران آدمیت

نه بیان فضل کردم که نصیحت تو گفتتم

هم از آدمی شنیدم میان آدمیت

........☆.....☆......