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The Gulistan and Bustan of Sa'di has impressed and fascinated me from my very childhood and I always had an irrepressible urge to explore and to understand all the subtle aspects of this Shirazian Genius. So I felt greatly exhilarated and honoured when the topic "SA'DI AS A HUMANIST AND LYRICIST" was assigned to me for detailed study and research for the award of Ph. D. degree in Persian.

For centuries, the various aspects of the Shaykh have been discussed time and again; yet nothing much has ever been written about Sadi, the humanist. This topic is completely original in itself and the present writer has tried her best to bring out and discuss fully all the humanistic trends in his works. Sadi's lyricism and his mastery in Khazals have always been acknowledged by renowned poets and profound critics, but here also the present writer has tried to add something quite new and original to this accumulated treasure of the past.

I may be allowed to say that this topic is absolutely subjective in itself and there is very little material available on this topic, specially on the humanistic
element in Sádi's works. It is on this account that it took me several years to make an intensive study of almost each and every line of the Shaykh's voluminous Kulliyât and to make an appraisal of his writings. I had also to work around them in so much as I was required to make a comparative study of Sádi's humanism and lyricism with such brilliant luminaries of Persian poetry, like Hrdawmi, Khusrav, and Sa'dí. I have tried my best to present a critical account of the problem under our investigation and to prove that the Shaykh is the most humane of the humanists and the most lyrical of the lyricists of the Persian language. I have succeeded in my attempt or not it is for the esteemed judge to decide.

In the end, a word of explanation, the English translation of all the Persian verses referred to in the present thesis would have definitely enhanced its value. But due to limitations of my own, the translation of all the lines could not be affected. However, I have made an attempt to translate those lines from the Shaykh's Gulistán and Ústán which would enable the reader to understand and appreciate his humanistic aspect. In this connection, the following two works have been of great help to me:

I. The Ústán of Sádi, translated by G. E. Wickens
2. The Gulistan of Sādi; translated by Edward Rehatsek

Lastly, I take the opportunity of expressing my deepest gratification and regards to my most esteemed, learned and noble, supervisor, Professor Nazīr Ahmad without whose able guidance it would not have been possible for me to complete my thesis. I also want to express my utmost gratification to my father Mr. S. M. Sadiq Safawi who encouraged and inspired me at every stage of my thesis writing. I would also like to thank my colleague and friend Dr. S. M. Tariq Jassan whose kind help and suggestions helped me a lot in the completion of my thesis. I am also greatly indebted to Dr. Jagdish Narain Kulshreshtha and Mr. S. Murain Ashraf who gave me their unfailing assistance. My thanks are also due to the staff of Maulana Azad Library who helped in finding the necessary material.