

**FLOWERS CULLED FROM THE
GULISTAN, OR ROSE GARDEN,
AND FROM THE BOSTAN, OR
PLEASURE GARDEN OF SADI**

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Flowers Culled from the Gulistan, or Rose Garden, and from the Bostan, or Pleasure Garden of Sadi by Sadi

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SADI

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CULLED FROM THE
GULISTAN, OR ROSE GARDEN,
AND FROM
THE BOSTAN,
OR
PLEASURE GARDEN OF SADI,

A Persian Poet, who flourished in the 18th Century.

"WHOSE IS WILLING TO PROFIT BY GOOD COUNSEL
WILL DO WELL TO RECEIVE IT FROM THE WORDS OF
SADI,"

LONDON:
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HENRIETTA STREET, COVENT GARDEN;
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PRELIMINARY NOTICE.

Of the distinguished authors of Persia, none perhaps have enjoyed in the Eastern world a more decided and wider popularity than Sadi, and few, if indeed any, have so nearly attained that rank even in our Western world. He early won the attention of European scholars through a Latin translation of his best known work, the *Gulistân*, or *Rose Garden*, made by George Gentius, and published by him at Amsterdam, A.D. 1651, under the title of *Rosarium Politicum*. The fame of this celebrated production has since, but with a considerable interval of time, been extensively diffused by other translations into the principal languages of Europe: in our own by those of Gladwin, Dumoulin, Lee, Ross, and more recently an excellent one by Professor Eastwick; in German, by Nesselmann and Graf; in France, by Semelet. This celebrity has been deservedly merited by the good sense and wit and wisdom of the author,

by his knowledge of the world and human nature, by his religious feeling and high moral tone, and by the general clearness and simplicity of his style; in which last particular he stands, comparatively speaking, in remarkable contrast to the ordinary redundancy of expression, and exaggeration of sentiment and figure, in Persian composition.

Shaikh-Muslah-ud-Din Sadi was born at Shiraz, the capital of Persia, or rather of the province of Fars, which might not be improperly entitled the Persian Athens, in the closing years of the twelfth century: a period in which Europe was slowly emerging from mediæval darkness. He was patronized by the Atabeg Saad-ben-Zingi, the then Ruler of Fars, at whose Court his father is said to have held some office. He appears to have been educated, in part at least, in the Nizamian College at Baghdad, and to have been a pupil of the Shaikh Abdul Kadar Gilani, who instructed him in theology and the principles of the Sufi sect, and with whom he made his first Pilgrimage to Mecca; which he is said to have repeated in his after-life fourteen times. He was, as we gather from notices in his works, in the course of it a great traveller in distant countries, and is said to have assisted in the Holy Wars against the Infidels in Asia Minor and in India:—

"I have wandered through various quarters of the world,
And spent my days conversing with every one I met :
In every corner I found something to profit me ;
From every sheaf I gathered an ear."

On one occasion, he tells us himself, that whilst he had withdrawn into the desert near Jerusalem to perform his religious exercises, he was made captive by the Franks, who sent him to work with some Jews in digging the trenches at Tripoli. Here he was recognized by an acquaintance whom he had known at Aleppo, and who, pitying his sad condition, redeemed him with ten dinars, took him home with him, and subsequently married him to his daughter, giving him a portion of one hundred dinars. This marriage did not prove a happy one. Her disposition, he says, was ill-tempered and abusive, so that it quite destroyed his comfort. One day tauntingly she exclaimed, "Art not thou the man whom my father bought for ten dinars?" "Yes," he replied, "and sold to thee for a hundred!"

Sadi married a second time at Sanâa, the capital of Yemen. We may hope that his second nuptials were crowned with more felicity than his first appears to have been. In the Bostân is found an affecting passage, in which he deploras the death of his son in terms of the most poignant anguish. The events of Sadi's life recorded by his biographers are but few,

and those few rest probably on little authority. Perhaps the Poet himself is his own best and most authentic recorder of his acts and opinions. For the attentive reader of his works will be able to form a very fair estimate of what he did, and what he thought, and what he was, and will find presented to his view in them a lively and interesting portraiture of an intelligent, wise, and estimable man. If the story be true, that when the Minister of Hulaku Khan sent him a present of 50,000 dinars he expended them on a house of entertainment for travellers, he practised the generosity which he so often and so well inculcates in his precepts.

If to the period of his childhood and youth and the time passed in the Nizamian College in his education and theological studies we add the thirty years which he is reported to have consumed in his travels and the various adventures of his wandering life, Sadi must have been already of more than mature age, when, as he is said to have done, he returned to his native city Shiráz, where he spent the remainder of his days in retirement, in religious contemplation, in receiving the friends and strangers, whom his great fame drew around him or attracted to visit him, and probably in the composition of his various works, of which Rose in his life enumerates twenty-two, and

Sir Gore Ouseley in his *Biographical Notices of the Persian Poets* gives a list with their titles of twenty-four, and which he probably would hardly have had the leisure to execute on his journeys. His life appears to have been prolonged to extreme old age, though we may be excused from accepting Daulat Shah's his biographer's assertion that it was extended to one hundred and two years. He was buried near Shiráz, where his tomb was seen by Kaempfer in 1683, who describes it at that time as almost a ruin; by Franklin in 1786-7, who says that unless repaired it must soon fall entirely to decay; and again by Sir Gore Ouseley in 1811, who, from the reverence in which he held Sadi, wished himself to do something to save it from destruction. But the Governor of Fars, "too proud," he says, "to accede to my wishes, and too avaricious to be at the expense himself, would not allow me to carry my intentions into execution, but promised himself to put it into as fine a state of repair as the Vakil Kerim Khan had done the tomb of Hafiz. But he has not fulfilled his promise, and "it is to be feared and lamented that ere long not a stone will tell where the once brightest ornament of Persia—the matchless possessor of piety, genius, and learning—was entombed."

In the picture which Franklin saw of him near the