

A COMPARATIVE ANALYSIS OF SHAIKH SAADI'S PERSIAN PROVERBS FROM THE GULISTAN WITH THEIR ENGLISH CORRESPONDENT PROVERBS

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ABSTRACT

The Persian and English proverbs are interconnected on the basis of richness of knowledge about day-to-day matters pertaining to life and on historical context because the Greek writer, Aeschylus had written a tragedy "The Persians" in 472 BC. However, Shaikh Saadi's Persian proverbs spread all over the world through their English Correspondent Proverbs and thus provide solutions of the social problems to the people of the world. The Persian proverbs when translated into English circulated in the world via Global Englishes being spoken and understood around the world. These proverbs are as such acceptable for all living human beings in the socio-cultural communities for the solution of their domestic problems. In the Gulistan e Saadi (1258 AD), Persian proverbs are written through short stories to impress upon the readers with their moral meanings. It was an established fact that exact paraphrase is definitely very ordinary approach of translating Persian proverbs into English. These proverbs suggest close insight and promote the use of analytical skills in order to demonstrate the complications of the cultural norms and linguistic knowledge. The proverbs assist to expand understanding regarding universal beliefs, moral values as well as identification of socio-cultural phenomenon.

Key words:

Gulistan e Saadi, the Persian language, the English Language, Global Englishes, socio-cultural connectivity, identification

1. Introduction

While looking into the literary history of tragedies, we came to know that the greatest Greek dramatist Aeschylus had written 'The Persian' in 472 BC which proves that the Persian is one of the ancient languages like Greek and Latin. Hence there has been a deep link of both the languages. The Persian proverbs teach how to survive in the world respectfully without harming others. The Persian proverbs give the lessons how to live and how to love the people. Musharrif al Din ibne Muslihiddin commonly known as Shaikh Saadi was born in 1213 at Sheraz in Iran and died in 1292. He wrote his book "Gulistan" in 1258 AD which is an instructive piece of work in both prose and verse full of moral stories. Shaikh Saadi got higher education from Nizamiyeh University. In Persian lands, Shaikh Saadi's sayings were greatly appreciated and manuscripts of his work were extensively spread far and wide to give lessons of sense and sensibility. The Persian proverbs are famous for having thought-provoking ideas full of philosophical and pragmatic approaches commendable by all as the same provide solutions of the problems concerning to everyday issues for a layman to the man in power. The greater part of the proverbs is known to a majority of living beings living in all communities. Proverbs have its roots as common pieces of discourse in the form of literary genres and are occasionally taken as a judge for those who translate these proverbial varieties (Al-Azzam, 2018; Ismaili 2018). As per view of Baker (2011:67-68), a proverb works as far as an idiom does bearing no differences because it conveys the meanings more than the meanings of its words for being considered as an element to sustain its significance.

The Gulistan e Saadi is translated into English by various writers including Francis Gladwin (Calcutta, 1808, preface by Ralph Waldo Emerson), James Ross (London, 1823), Edward Backhouse Eastwick (Hartford, 1852; republished by Octagon Press, 1979), Edward Rehatsek (Banaras, 1888, in some later editions incorrectly attributed to Sir Richard Burton) and Arthur John Arberry (London, 1945, the first two chapters). Further modern English translations of the Gulistan as have been published by Omar Ali-Shah (1997) and by Wheeler M. Thackston (2008). Sa'di's Gulistan is considered to be one of the highly read books ever written till to times.

The Gulistan is one of the best pieces of the classical Persian literary work till to-date. *Gulistan* is meant as 'the rose garden' and its text is divided into eight chapters called *babs* ('gates') literarily equivalent to the eight gates to the garden of heaven. It is a instructive story telling work mostly written in *hikayats* as short prose description combined with verses. These are light and humorous in tone, particularly in comparison to his earlier work, the Bustan (fragrant garden). The aim of Gulistan is to guide softly for entertaining and teaching purpose for the survival of humanity. The *Gulistan* was translated by Richard Francis Burton (1821-1890) Iran Chamber Society in 2008 with its contents as under:

Chapter No.	Description	Page No.	Brief Chapter-Wise
	Introduction	3	In this portion, glory and grandeur of God has been praised wherein submission is described as by all means to Him as a great source of approach and gratefulness. To tender forgiveness before the Almighty God, there is no one who is able to praise His grandeur as per His dignity. The chain of His endless mercy is omnipresent and has entered into every spot of the earth and the things created by Him. The feast of His abundant benevolence is extended far and wide.
1	The Manners of Kings	17	This chapter consists of 41 short stories wherein stories of the kinds have been discussed telling therein how to pull on the affairs of the government and how to judge the words what are said even if apparently they are looking quite bitter. The Kings have been told how to take just decisions regarding the subject. Through these short stories, necessary moral lessons have been it has been given to the kings for the betterment of the general public and for taking fair decisions. In my words, the great lesson has been given by Saadi as under: <p style="text-align: center;">Make the best of your! Before you're no more</p> <p>At another place in tale No.1, Persian lines are translated as</p>

			<p>under:</p> <p style="text-align: center;">When a pure soul departs to do rest It's no effect to die on throne or dust</p>
2	On the Moral of Dervishes	55	This chapter consists of 49 short stories. The dervish is considered as a noble man bearing great intellectual approach. The dervishes do not cause pain to others even they are enemies. Their friendship will not make you to find fault behind the back rather it is source that will get ready your friend to die for your sake. It has been advised to beware because he who enfold the faults of others before you, he will surely unfold your mistakes before others.
3	On the Excellent of Content	89	This chapter consists of 29 No. short stories. Contentment is defined as being happy on what has been blessed by God. It gives the lesson of patience and it has been transpired that one who has no patience; he or she has no wisdom. It is better to die of hunger than to beg before others. Those who eat less than appetite, they will not be sick at all. The human beings have been advised to eat with the intention to be alive and for praying purpose.
4	On the Advantages of Silence	115	This chapter consists of 14 No. short stories. Saadi presents the benefits of silence in this chapter. He writes that to be silent is better because the enemy perceives the bad aspects. Hence do not share your problems with the enemies as they outwardly pretend to show sadness but inwardly rejoice on it. Silence is a great tool that helps to hide mistakes and saves us from being ashamed of for want of having no knowledge. It is much better to be silent before one who is irreligious and does not believe in the heavenly Books and saying of the prophets. The learned men keep silent and do not quarrel with the fools.
5	On Love and Youth	122	This chapter consists of 21 No. short stories. Sheikh Saadi writes here that whatsoever stays in the hearts looks beautiful to the eyes even if the same is ugly into the eyes of others. In case of friendship as a lover and a beloved, the relations even between the master and the slaves are suspended like historically we have in the case of Mahmood and Ayaz. One who falls in love finds nothing worse other than virtue. Love and youth both are blind.
6	On Weakness and Old Age	146	This chapter consists of 9 No. short stories. It gives the lesson that when a man becomes old he is weak so no medicine works. Youth are the masters bearing impulses of folly and bad temper whereas the old men are the slaves

			bearing wisdom and soft hearts.
7	On the Effects of Education	154	This chapter consists of 19 No. short stories wherein the writer namely Saadi preaches and educates the people by virtue of spreading moral values in order to uprooting the social evils and stresses upon learning as a social reformer. By way of his writing, he promotes cultural values for the betterment of the world communities especially through English correspondent proverbs.
8	On Rules for Conduct in Life	175	This chapter consists of 60 No. maxims and 21 No. Admonition and 1 No. elegant saying. It has been taught here that the service to the humanity out of what you have been blessed by God Almighty is the best was to be wealthy. By means of this nobility of work, you will survive forever. <p style="text-align: center;">شخامشي به كه ضمير دل خوي</p> <p>Try to hide and do not unfold yourself because silence is golden which will help to get hidden your demerits before others.</p> <p style="text-align: center;">بسيچ سخن گفتن آنگاه كن كه داني كه در كار گيرد سخن</p> <p>It is taught wisely to get ready to speak when you think that the people will listen your words and your words are given due respect and have effect on the listeners.</p>

The following well known verses taken from Chapter No.1 (Story No. 10) of the *Gulistan e Saadi*, have been written on a carpet which is fixed on a wall in the building of United Nations in New York with English Correspondent translation as under:

بني آدم اعضاي يكيديگرند
 كه در آفرينش ز يك گوهرند
 چو عضوي به درد آورد روزگار
 دگر عضوها را نماند قرار
 تو كز محنت ديگران بي غمي
 نشايد كه نامت نهند آدمي

Human beings are members of a whole,

In creation of one essence and soul.

If one member is afflicted with pain,

Other members uneasy will remain.

If you have no sympathy for human pain,

The name of human you cannot retain.

The aforesaid Persian verses definitely show the importance of the Persian Language particularly with the association of Gulistan e Saadi and also after being translated into English these proverbs are more helpful in teaching sympathy and love of humanity to the world. Here this message of Persian language is spreading in the world with the help of its English correspondent translation.

1.1 Significance of the study

The need demands to conduct research on the nature of Persian and English people's understanding of their proverbs especially to see whether the reported findings support the compatibility between the Persian and English proverbs in the context of the Gulistan e Sadi. This research article will be helpful to the students particularly and generally the readers of the world to know that the Persian proverbs are full of wisdom which provide solutions to the problems of day to day life.

1.2. Objective of the study

1.2.1 To know that Shaikh Saadi's Persian proverbs from Gulistan e Sadi into English correspondent proverbs convey the same sense and meanings.

1.3. Research question

1.3.1 Do Shaikh Saadi's Persian proverbs convey the same sense and meanings after being translated into English?

2. Literature Review

It is a universally acknowledged phenomenon that a proverb communicates a lesson of universal belief, illustrious truthfulness, communal uprightness and ethical values (Abrahams 1968; Mieder 1985; Norrick 1985; Crystal 1992; Gibbs & Beitel 1995). During the period from 1701 to 1800, proverbial lexemes bear allegorical expressions and were used very slightly as compare what are being practiced these days (Simpson and Speake, 1992, p. ix). Presently, a 'proverb' is socially understood and anticipated to 56 which are found Translating Proverbs in The Guslitan of Sa'di [...] Hikma 21 (1) (2022) showed in very short tales full of morality of lessons have its roots in the cultural norms of all nations of the world and demonstrate wide-ranging beliefs, moral values and identification. By all it is a rational approach to accept that knowing the proverbs of a society is the finest technique to be acquaintance with the societal system of the people of relevant country (Lunde & Wintle, 1943, p. vii; Manesh et al., 2019:124). The translation of proverbs into other languages is no doubt a complicated zone in fictional translation process because of being intensely embedded in a nation's culture (Issa, 2017; Njui, 2019). This is the beauty that these proverbs are open to have numerous ways of translations and interpretations (Millar, 2020:79) which vary from man to man but overall its result is building of a society. The base of the earliest category of these proverbs we have in the literary works of the ancient Persian writers and poets which include Saadi, Rumi, Hafez and Firdausi. The work of Saadi, Gulistan is replete with prose and verse. The use of target language proverb by translation, Unseth (2006) the translators are required to interpret the source-text proverbs into appropriate type in the target language so that they may impart the same sense and meanings with aesthetic pleasure felt and accepted by native speaker. The researcher should realize that it is their duty to provide the readers with requisite

material relating to their worth of preservation because of method for translation into other languages relatively diverse alphabetical phonemes. From the writing date of the Gulistan, it is being praised for its "inimitable simplicity" (Franklin Lewis: 2001) for the reason of the simplicity of Persian prose. It has been seen that in the Persian-speaking countries, proverbs from the Gulistan are taken and used in all varieties of literary piece of work and even in communication, much as Shakespeare is in English (Lewis, 2001) so is Saadi is regarded in Persian. Likewise Waris Shah we have in Punjabi. In accordance with Sir John Malcolm's *Sketches of Persia*, the stories and maxims of Sa'di were considered as "known to all, from the king to the peasant" (John,1828).

3. Methodology

The comparative analysis of the Saadi's Persian proverbs taken from Gulistan with their English Correspondent proverbs is corpus-based and descriptive study to assess the ways how to translate the Gulistan's Persian proverbs into English Correspondent proverbs. The Gulistan of Sa'di was selected as the sample being most famous classical Persian literary book with similarity of same proverbs as we have in English which are helpful for providing solutions to the domestic problems upto the monarchs for living peacefully and ruling peacefully. The Gulistan is a classic Persian book full of worldly and spiritual knowledge comprising of a complete introduction and eight chapters on various themes. These chapters display guidelines to the rulers, the character of spiritual persons (dervishes), the excellence of satisfaction with what we have or have not, the benefits of being silent which not less than gold, whatsoever stays in the hearts appears beautiful to the eyes, youth are the masters bearing impulses of folly and bad temper whereas the old men are the slaves bearing wisdom. Moreover the education teaches manners when to speak and how to speak. However the principles of social conduct being last chapter is full of numerous topics. Out of Persian literary work, The Gulistan by Saadi is conceived as a repertoire of a variety of speech figures (Parvaz & Afrouz, 2021) whereof proverbs are regarded as the best pieces of literature. The Gulistan and its English translations by W.M. Thackston (2008) and Richard Francis Burton (1888) were used as the main corpus of the study. However for elevating the exchange, the translations by Ross (1823), Eastwick (1880) and Newman (2004) were also referred for conversation. The comparison regarding Shaikh Saadi's Persian proverbs with the English correspondent proverbs is given below:

Source Text	دروغ مصلحت آمیز به ز راست فتنه انگیز (WM Thackston, 2008:12)	Comments
Translation into English	That falsehood mixed with good advice is preferable to truth tending to excite strife. (Gladwin, 1865:114) 'A peace-mingling falsehood is preferable to a mischief stirring truth'. (Ross, 2000:4) 'Well-intentioned falsehood is better than mischief exciting truth'. (Eastwick, 2000:23)	These Persian and English proverbs convey the same sense and meanings that a lie told in prudence is far better than the truth if creates dispute amongst the people living in the society.

English Correspondent Proverb	A prudent lie is better than a seditious truth. (WM Thackston, 2008:13)	

Source Text	ندکی جمال به از بسیاری مال (Sadi,2000:172)	Comments
Translation into English	A little beauty is better than much wealth. (Rehatsek, 1888:119)	The message regarding importance of beauty is very well said and conveys aesthetic pleasure even after being translated into English and this is how it has started to be acknowledged in the world on account of its universal theme. "A thing of beauty is a joy forever" (John Keats).
English Correspondent Proverb	Beauty is power. (Mieder et al., 1992:41)	

Source Text	به هر گردی نشاید گفت گردوست (Sadi,2000)	Comments
Translation into English	Every round object cannot be called a 'walnut'.	The lesson about shining things has been communicated that they are not real rather will lose its charm shortly for being unoriginal. Not all that seems valuable will turn out to be so.
English Correspondent Proverb	All that glitters is not gold. (Shakespeare,1596)	

Source Text	اول اندیشه وانگهی گفتار (Sadi, 2000:11)	Comments
Translation into English	Deliberate in silence first, then speak (Newman,2004:31)	

English Correspondent Proverb	Think first and speak afterwards. (Simpson and Speake,1992:252)	It has been observed with deep concern that when a man speaks hastily and without due pondering over the matter, he is supposed to regret later. Here it has been told to be very careful when you are going to speak anywhere to avoid shame of repeal.
Source Text	هر چه زود آید دیر نپاید. (Sadi, 2000, p.292)	Comments
Translation into English	Whatever takes place quickly is not permanent (Rehatsek,1888:205)	
English Correspondent Proverb	Easy come, easy go. (Simpson and Speake,1992:74)	It is said that when something, especially money is easily got without any labour and hardworking it has been seen that the money so obtained becomes valueless and as such it is soon spent or lost.
Source Text	پیش دیوار آنچه گویی هوش دار تا نباشد در پس موش دیوار (Sadi,2000:11)	Comments
	Take care of what you say in front of a wall Because an era may be behind the wall (Rehatsek,1888:199)	Here it is warned that you should be careful about what you are saying because people might be listening hence be slow so that what you may say is not in any way be audible to others. It helps to maintain ones privacy.
English Correspondent Proverb	Even walls have ears. (Simpson and Speake, 1992:270)	
Source Text	نه هر چه به قامت مهتر به قیمت بهتر (Sadi,2000,p.29)	Comments
Translation into English	Neither is everything that is bigger in stature is better in value. (WM Thakeston,2008:13)	It has been told that one may not be more beautiful outwardly but characteristically he is more beautiful. It means that a person's character is more important than how he looks.
English Correspondent Proverb	Beauty is only skin deep. (Simpson and Speake, 1992:13)	

Source Text	آنان که غنی ترند محتاج ترند (Sadi, 2000:144)	Comments
Translation into English	Those who are the wealthiest are the most needy. (Rehatsek, 1888:35)	We are never ever contented with what we have meaning thereby that when we satisfy our desire, it simply leads us to have another wish and as such we go on and on to have more and more.
	Nonetheless, the man who has the most comes before you bearing the greater need (Newman, 2004:39)	
	The richer they are the more they stand in need of succor. (Ross, 1823:91)	
	The wealthier they, their need is here the more. (Eastwick,1880: 37)	
English Correspondent Proverb	The more you have, the more you want. (Mieder et al.,1992:419)	

Source Text		پشه چو پر شد بزند پیل را همه تندی و صالبت که او است مورچگان را چو بود اتفاق شیر ژیان را بدراند پوست (Sadi,2000:112)
Translation into English	A swarm of gnats will overpower an elephant Despite of all his virility and bravery. When the little ants combine together They tear the skin of a furious lion. (Rehatsek,1888:124)	
	Despite an elephant's courage and strength, it will give way before a swarm of gnats, and when ants swarm, acting with one purpose, they can flay the skin from a fierce lion. (Newman,2004:86)	
English Correspondent Proverb	Union is Strength (Simpson and Speake, 1992:266)	

Comments

The proverb is meant that strength falls in unity. If we are united, we will be able to get victory on our enemies and beat our difficulties successfully. If we begin to quarrel with one another, our opponents will easily defeat us.

Source Text		هر که مزروع خود بخورد به خويد وقت خرمن خوشه بايد چيد (Sadi,2000:7)
Translation into English	Who eats the corn he has sown while it is yet green, / Must at harvest time glean the ears of it (Rehatsek, 1888:11)	
	Eat the corn you've planted when it's green/ and you'll feast on it again at harvest time (Newman, 2004:26)	

English Correspondent Proverb	As you sow, so shall you reap. (Simpson and Speake, 1992:235)
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Comments

The action and the result are interconnected on account of the reason that as the actions are, so will be the results. It means that we will have to struggle hard to achieve our target of life and avoid being reluctant.

4. DISCUSSION

Persian and English literary varieties are interconnected by the reasons of their cultural and historical connectivity on account of being ancient languages full of worldly knowledge. Notwithstanding the worldwide fame of cultural concepts of both nations is emerged by a few proverbs on account of similarity in the literary works conveying same sense and sensibility full of aesthetic beauty. These languages have the same roots but they are completely different due to linguistic codes and cultural norms. Some similarities exist between the moral points as we have in the proverbs of both languages. It is very note able to explore the way translators of the two languages have translated the varieties of Persian proverbs into English conveying exact sense of the language. Hence, the study in hand was done to go through the English correspondent proverbs taken from the Sa'di's Gulistan which guide how to make one's personality respectful into the eyes of others, how to perceive the truth as well as how to comprehend the conceptual intelligence leading to rule over hearts. The proverbs are costly tools full of lessons leading to success because they provide deep approach and points of view outside the traditional field. According to Mahmoud Afrouz 57 Hikma 21 (1) (2022), 53 – 83 from proverbs, we come to know that a number of proverbs are being used far and wide in the daily dialogues. Dabaghi et al. (2010) saw proverbs by way of looking at translation with same meanings. The matter regarding translation of great Persian work of art 'Gulistan' by all means has been a very wonderful piece of work full of solutions to many social evils found in every society of the world for the people either living in the cottage or the throne.

The objectives behind writing the Gulistan by Saadi were to show right path tenderly by way of entertaining and teaching methods particularly in Persian proverbs for the survival of humanity throughout the world with the help of English Correspondent proverbs likely to be spoken and understood as the proverbs explain and illustrate the worldwide cultural knowledge. As Eastwick, Edward B. (2000) viewed that "Each word of Sa'di has seventy-two meanings" and the tales beside its amusement and moral height, commonly focus on the behavior of dervishes. This facet contains Sufi teachings for the promotion of spiritual guidance to the people at large for their worldly success and in hereafter as well.

5. Result

The Persian and English languages are linked up on account of socio-cultural facts which have appeared onto surface with similarity between some proverbs from both the civilizations especially the translation of Saadi's Persian proverbs into English Correspondent proverbs. Nevertheless

according to Katouzian, Homa (2006), the book *Gulistan* brings to light nearly all main social subjects dealt with by human beings with positivity full of a delicately ironic manner. Many pieces of advice have been shown for the rulers meaning thereby that Saadi has presented fundamental doctrines for the rulers as well as for the common men of all cultures. The objectivity of materialistic authority in connection to a transcendental source of power or to the intangible and permissible values of these cultures has also been discussed with all aspects of human beings living in the world.

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