

IDEOLOGICAL LEADERSHIP IN BOOSTAN OF SAADI

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Abstract

A leader is responsible for guidance of his people with different beliefs and ideological attitudes. As a result the people accept this leader as a measure of their beliefs and values. In this regard, the people have own ideology that determines policies, behavior, speech and subjectivity (seyed Javadi, 2008). Saadi Shirazi refers to ideological leadership in valuable thoughtful work of Boostan. This work consists of ten chapters (on justice, prudence and judgment, benevolence, love, intoxication and fervor, humanity, consent, contentment and moderation, education, thankfulness for health, repentance and manner of rectitude and prayer) and refers to valuable leadership and management points. This article investigates ideological leadership in Boostan of Saadi.

Key words: Boostan, Saadi Shirazi, ideological leadership management, Persian literature.

1-Introduction

A poet or a writer has a valuable and fundamental work among his works that popularizes him and distinguishes him from his contemporaries. The masterpiece of Saadi is Boostan that he emphasizes: There is no limitation in sweetness of Saadi speech. In this chaos time that commonalties are selfish and self conceit and seek enjoyment, there is no significant gift as applied thoughts of leadership and management. Saadi complains about problems of his society that they are rooted in the government. He knows disobedience and impious as the only enemy of human society and refers to characteristics of a leader. Meanwhile, he offers an explicit measure for benchmarking by expressing of humanity and belief and introduces them necessary for a religious leadership. Saadi narrates painful tales of evil sensuality for warn the contemporary kings and proposes alternatives for getting rid of this secret enemy in Boostan. His success key is elimination of all social intrigues and sacrificing of evil against rationality (Servana, 1990).

Beneficent men lot is not to suffer evil / And one whose lot is goodness does not cultivate evil
A seditious man, however, goes all out for malice like / A scorpion which rarely reaches home
If it is not in your nature to benefit others / In such a case, being a jewel or flint is all the same.
But my dear and worthily friend, I was wrong here. / For, there is benefit in iron, zinc and stone.
Such a man should prefer

Death to shame, since stone would be superior to him / Not every human being is better than
a bad human being.

A man of wisdom is superior to a beast, but not a man who falls upon people like a beast / When
a man knows nothing but eating and sleeping

What superiority has he over animals? / An unlucky rider who has no guide in his way,

Can easily be overtaken by a pedestrian / No one has sown the seed of humanity without reaping the crop to his heart desire.

Neither have we heard in all our lives that a bad man ever enjoyed goodness or benefits / If you do evil, do not expect goodness in return,

For a tamarisk tree can bear grapes. (Boostan of Saadi, 2005)

Saadi believes that governmental position is not only accepted but also it will be beneficial if its aim is serving to people. Governance and management are not contradicted with religiosity and they are elements of religion and the ruler could reach to exaltation and spirituality by good conducts (Robinse,2000).

Among the stories told of former rulers / There is one about Tokleh who Succeeded to the throne / And if he was superior to others in was in this That during his kingship no one hurt another / Once he addressed a pious man My life has been wasted in futility / I wish to retire into a corner for divine So that I may gain something in the few remaining days / For when rank dominion and throne are to be relinquished No one but a poor man takes with him anything from this world / When the wise and enlightened man heard this He said in great astonishment: O Tokleh enough / Worship and piety are nothing but serving people And not using a rosary a prayer carpet or cassock / You can always be seated on your royal throne But at the same time be humble in your fine virtue / You should gird yourself veracity and devotion And hold your tongue against idle talk and pretension / One should take a step in the right Path and not merely talk / For a talk without action has no foundation Great men who possessed the purity of faith / Wore such a garment under their clock (ibid).

Saadi advices kings by words of Anoshiravan:

Show affability to mendicants / And think not only of your comfort only, For, if you seek your comfort only / None will find repose in your land.

As gracious man can not approve of a situation / Where the shepherd is asleep and the wolf near the sheep (ibid).

He praises following principles and religious attitude oriented in just performance of the rulers and points to exalted objectives rooted in this viewpoint. Here the managerial duties are studied and the management belief characteristics are suggested.

2- Obedience of God

A leader should obey God and know that he also needs to him and demands his assistance by saying pray. (Pashai Fakhri, 2013). When an event causes to distress, a leader ought to demand assistance of God at night when people are slept then serve ascetic and worshipers and demand their assistance and meet their needs, go to holy mausoleums and want their assistance and then be compassionate towards the poor, indigents and orphans and release some prisoners.

Put your face on the threshold of devotion/ that is the true carpet-prayer of the honest / If you are a servant go to that door

And remove the cap of lordship from your head / And at the threshold of Almighty God Groan as a poor man groans before a rich man / When you perform devotion, put aside the kingly garment And exhibit eagerness as a devoted dervish does (ibid).

According to Saadi, the leader who obeys God, the God assists him:

A story is told of great men of religion / Of those who found the truth through observation. A pious man was sitting on a leopard back / Riding at an easy pace with a snake in his hand Someone said: O man of Go path / Show me the way you have gone yourself. What did you do to tame a fierce animal? / And get the seal-ring of bliss in your name? He replied: if the leopard and the snake are servile to me, / Or even if the elephant and the vulture Are so wonder not / You, too can abstain from disobeying God command Then no one can refuse obeying your order. / When the ruler obeys the command of God God will be his aid and protector / As he loves you truly

It is impossible that he should surrender you to your / This is the way: do not turn away from God path Step this way and obtain whatever you desire / He who considers Saadi words useful Will then find his counsel beneficial (ibid).

3- Reformation of Society

A leader should obey God and remember his death and take action to reform himself and his society.

It may be possible to conquer a land by mildness / So do not bleed others noses by fighting
I swear by manliness that the whole world / Is not worth shedding a drop of blood on the earth
It is said that the happy natured Jamshid engraved this on a stone by a spring / Many a man like me has lingered by this spring

But departed this world in a twinkling of an eye / They seized many lands by manliness and force But did not take them with them to the grave (ibid).

The story goes that Khosrow told Shiruyeh / At the moment of closing his eyes for ever
Whenever you resolve to do something / Remember to consider the welfare of the subjects
Beware of neglecting fairness and justice / For the people will in turn neglect your wishes
The subjects will flee from the oppressor / And his evil name will make a night tale in the world

Whoever lays the foundation of evil? / Will soon find his foundation destroyed (ibid).
An enemy swordsman may do much damage / But not as much as the bitter sigh of women
The torch that is kindled by widow / Has often been to burn down city (ibid).

4- God Satisfaction

Saadi emphasizes that the king ought to be accept divine fate and consider God consent and rule hopefully: God is not consent with person / Whom that he is not consent to God offerings.
The sun will gradually come out of the cloud / But the embers die in that water
Do not dread darkness, my admired friend / For the water of life may be there (ibid).

5- Devotion

The king ought to be pious and devout to God and rule rationally by employing power of thought, wisdom and wise men.

If you wish to find a straight path / The path of the pious is hope and fear Nature teaches man wisdom / To hope to do good and fear badness

When these two are combined in a king / A place of refuge will be found in his kingdom (ibid).

6-Forgiveness

If the king hopes to God forgiveness he should forgive others:
He will be forgiving to the hopeful / Hoping for forgiveness of God (ibid).

7-Believe in Transiency of the life

Saadi advices kings by pointing to temporary Solomon governance and refers that the world is not stable place for life, so it is better that human especially kings serve people.

My son the world is not an eternal realm / And one should not expect loyalty from it
Was not the throne of Solomon (peace be upon him) / Carried by the wind night and dawn
And did not you see it gone with the wind at last / Blessed is he therefore who went with knowledge and justice

Only such a person was victorious in the field / Whose thought centered on public welfare
Those who made use of things really benefitted / And not those who collected and left all behind

In that moment what the gesture of the hands convey / Is what the tongue utters for fear?
Meaning: stretch long arms of bounty and generosity / And shorten the arms of tyranny and greed

Now that you possess hands uproot the throne / For how can you later stretch arms from the

shroud?

Forever the moon and sun and the Pleiades will shine / Without your being above to raise your head from the grave

In an intelligent man eye the world is a straw / For it offers a home to each man only for a short time

How could you secure for yourself this crown and throne? / Even if you manage to get the treasure of Korah Nothing remains but what you reap by generosity / Such is the vicissitude of times and life

Light in movement, unfaithful and unstable / Do not rely on this world which is a stranger Or a minstrel wandering from house to house / It's not worth living in pleasure with a sweetheart

Who has a new husband every morning? / Do well this year when you rule the village For next year someone else will be the headman (ibid)

8-Contempt of Property and Dignity

Saadi advises they kings not rely on their property and dignity and they consider convenience of the people in order to develop the country.

My heart is not burdened with pain and sorrow / For life here is no more than an hour

Now live in such a way that people praise your deeds / And when die they would not curse your grave One should not set up a bad custom / So that they would damn its founder

Even if a man of strength rises high / Would he not at last lie in the earth?

A lord of this world is concerned about his faith / For the life in this world will end anyhow

Do not rely on ranks, retinue and realm / For these existed before you and will exist after you

If you do not wish your realm to be destroyed / Your care for realm and faith should be combined

Distribute gold since you depart from this world / For Saadi who lacked gold scattered pearls (ibid)

9-Respect to Mysticism

There is no superior position than being dervish. Those who suppose that there is no position superior to government, they are in mistake. Saadi advises us:

Do not say that there is no rank higher than the king / For it is not more secure than a fakir

Unencumbered men can move more lightly / This is a fact that pure hearted men should hear

An indigent is worried only about his bread / While a monarch is anxious about the world

When the beggar gets enough bread for his supper / He will sleep as soundly as a ruler of Shaam

Sorrow and joy both go to one head / But with death both will leave the head

Whether a man is one who is crowned / Or one who had to pay tolls

Whether one exalted as high as Saturn / Or one is in prison because of poverty

When the army of death makes an assault / There is nothing to distinguish between the two (ibid)

10- Governance based on Divine Orders

A king could not order to kill someone without referring to religious rules and the relatives of the killed person ought to be commiserated and they should not live in poverty and deprivation because of losing their supporter and tendency toward corruption and in this case, the others should not be incur losses. The sinner can be forgiven for sake of his wife and children.

It is not wrong by the divine laws to drink water / And it is right to shed blood by a judicial decree

And if religious jurisprudence allowed execution / There is nothing to fear in putting someone to death

And if you know his family and relation / Show them mercy and bring them comfort
It is the wicked man who has committed a sin / So why should his poor wife and children pay for it? (ibid)

11- Fear of God

The servants should be pious and they should fear God. The servants who serve for sake of the king and government and plan for serving the king and persecute people and cause that they complain to divine court; they are incompetent for serving and they should be punished to establish security.

Appoint an overseer for the people who fear God / For a virtuous man is an architect of the land
.He who seeks your interest by tormenting people / Is in truth your ill wisher and people blood sucker .It is wrong to hand authority to such persons / From whose tyranny man hands are raised to God

One who fosters benefactors will not suffer pain / But if you perpetuate evil you are your own enemy .Do not punish the noxious through their wealth / Rather should they be uprooted wholly?

Have no forbearance with tyrannical agents / Whose fattened bodies should be skinned alive?
The wolf head should be cut off first / Before he has the chance to tear up the sheep (ibid)

12- Being Religious

The rulers should pay attention to this fact that their governance is not eternal so, it is better to serve people in this short time and preserve good deed for other world:

A story is told of a Roman emperor / Who began to weep before a good man of learning?
Saying: the enemy has left me nothing / But this town and its fortress
I have tried hard for my son / To be accepted as a ruler to succeed me

Now the ill natured enemy has dominated everything / And nullified all my effort and manliness
What steps can I take? What remedy is there? / For I am worn out to death by sorrow.

He replied: brother, grieve for yourself / For the greater and better part of your life has gone
As long as you live what you have is enough / And when you depart the world makes room for another

Whether your successor is stupid or intelligent / Do not grieve for him since he grieves for himself

The world is not worth having such a hardship or seizing it with the sword and leaving it behind
/ Do not boast about a five days stay here

But rather think of being well prepared to leave / which of the Persian kings do not you know?
From time of Frydoon, Zahak and Jam / whose throne a Kingdom did not declined?

For no kingdom lasts except the domination of exalted God / Who in the world has hoped to live everlastingly?
Since you have seen no one to live forever? / For whom have gold and silver, treasure and wealth lasted since after him everything is destroyed awhile? / And he who has left some benefits behind for others to enjoy
Will incessantly receive blessings for his soul / A great man who has left a good name for himself

Can be said to worthily men he has existed for ever. / Beware lest you do not nourish the tree of bounty

If you hope to enjoy its fruit eventually / Be generous for when the time of accounting comes to morrow

You will be offers benefits according to your benevolence / One who takes more steps in the service of others
Can expect a greater right of esteem before God / But a timid and disgraced man can never hope for a place

And one who has never done any good should feel fear / Let him bite the back of his hand with regret
Who was lucky to have a hot oven and never baked a loaf of bread / It is when the time of reaping corn arrives
That one realizes one mistake in failing to sow (ibid)
Some scholars of the management summarize main personal characteristics of leadership as follows: A-intelligence, B-fluency, C-motivation, D-moral and social growth
Moral and social growth is important for Persian literature scholars and so some points are addressed.

13- Being Chivalrous, Well Disposed and Generous

Most of the Persian literature scholars have described inevitable moral characteristics for a ruler:

Be chivalrous, well disposed and generous / Treat the people as you wish God to treat you
No one came into the world to remain forever / Except one whose good name remained everlastingly That man never died who after passing away / Left behind bridges, mosques, fountains and inns
Whoever left behind nothing to be recommended by? / Is like a fruitless tree whose existence is void and if he left behind him no signs of goodness / He does not deserve prayers after his death (ibid). You became honored near people / When you are humble
The great person who knows himself inferior / He will be great in this world and other world
From this earth that person became pure / That he became inferior besides a few people (ibid)
The manger ought to be act such a way that the people do not do back biting. Saadi advises rulers that they do not indignant the backbiters since they are responsible for it.
When you do injustice do not expect / To win a good name in the realm
If my words were hard for you to disgust / Do not act in such a way as to deserve them (ibid)

14-Avoid Pride and Anger

Those mangers that are proud and irrational and do not control their anger are incompetent to managing the affairs of the nation and these persons get anxious about people complain.

It is expedient to imprison before putting to death / For an executed head cannot has be grafted again

One who commands and has wisdom and dignity / Is not harassed by people uproar
A head which is full of pride and empty of tolerance / Is wholly unfit to wear a royal crown
I do not say you should not persist in a quarrel / But in anger let your reason be in control
He who has wisdom shows tolerance / And not a wisdom which is dominated by anger
When an army rushes out of anger from its stronghold / There remains no equity no piety and faith

I have not seen such a devil in the whole universe / From whom so many angles flee (ibid)

15-Control of Desires and Materiality

Do not seek whatever your heart desires / For obeying a bodily wish diminishes the light of spirit

Carnal desires make a man contemptible / And if you are wise do not value them

If you want to get whatever you wish / You will receive many disappointments in life (ibid)

Guarding the realm and the wealth and people is a calamity and the ruler should be pleased and be contented. Guarding a realm and wealth is a calamity / A beggar is truly a king only in name
is he a beggar (ibid)

A ruler should not collect wealth and property:

Do not seek exaltation by storing riches / For still water becomes stagnant (ibid) Dominating on desires and avoid moon faced are characteristics of the wise rulers: If you want to have your power / Do not close your heart to simple hearted
If there is no intent / Avoid that greatness has losses (ibid)

16-Avoiding Luxury

Just managers and rulers should avoid wearing luxurious clothes and live like common people and use treasure according to needs:

The story goes that a just ruler / Was dressed in a garment with linings on both sides

Someone said: O fortunate king / Why do you not have a tunic of fine Chinese silk?

He answered: this is sufficient comfort and covering / But more than this would be luxury and adornment

I do not impose taxes on this nation / In order to adorn myself or the crown and throne

If I dress myself like women in fine garments / How could I ward off the enemy like a man?

I too have hundreds of whims and desires / But the treasury does not belong to me only

The treasury is filed to supply the army / And not to serve for decoration and embellishment (ibid)

17-Benchmarking

Rulers who seek name and popularity should think about reformation of affairs and do good deeds in their decision makings; they should know the past and present greats and scholars positions and they should try to expand their names:

If you wish your name to be ever remembered / Conceal not the good name of the great

Read the same message coming after your time / That you heard after predecessors

They enjoyed the same aspiration elegance and delight / But they all departed and left everything behind

One man took away a good name from this world / And another left behind an evil custom everlastingly (ibid)

18- Acceptance

The leader power is originated from different social classes' power:

Hasten in your regard for the needy / For a king gets his crown from his subjects

The subjects are the root and the king the tree / Remember son that a tree gets its strength from the root (ibid) The leader should not ignore people power and oppress them / I am amazed how

a curl man can sleep

When people fall asleep in despondency from him / You who are superior soul not show violence to inferiors For the world does not go on in the same manner / Do not use strength

against a weak one

For if he gets the chance you will be reduced to nothing / The enemy should not be considered insignificant As I have seen lofty mountains made of small stones / Have you not seen when swarms of ants get together? They will bring perdition on fierce lions? / A hair is not less strong

than a thread of silk

But when it is interwoven it is stronger than a chain / I advise you not to try to weaken people

For you will be helpless when you are run down / Having friends hearts united is far better than treasure

As an empty treasure is better than having people in toil (ibid)

People are like the strong wall that the rulers rely on it. The ruler who destroys this wall will be failed:

The subjects who are the supports and refuge of kingship / should never be victimized through injustice

It is not generous to do wrong to someone / From whom you have receive many favors (ibid)

19-Generosity

Remember to give gold and silver / generously to the good and bad
For with the former you get a blessing / and with the latter you ward off evil
Happy is he who in the society of the wise / Learns the qualities of benevolent men
If you possess judgment, intelligent and prudence / you will respectfully listen to advice
For he has many things to offer in this respect / and not in the praise of eyes ringlets, ears and moles

20-Conclusion and Discussion

In the world that we continuously encounter with lack of motivation among the staff, it is not wondering that the employers break rules and act in immoral way .If in a management post, the supervisor and manger ignore faith and personal behavior, good conduct as a capital of social life will be threatened(Contez, 2002).

Management advices special personalities for managerial posts and Saadi as a Persian literature scholar emphasizes on believing principles. It can be concluded that:

- 1-Saadi recognized some human being psychological aspects and addressed to them.
- 2-Does scientific compilation of deep literary attitudes of the poets and writers of this old nation help to globalization of Persian literature?
- 3-Does application of Saadi belief thoughts play an important role in expansion of human factor as the only or important option for releasing of nations from rulers' domination?
- 4-Is utilization of Saadi humanities and believes viewpoints effective in reviewing human societies ideological leadership and human development models?
- 5-Is utilization of Saadi exalted thoughts in cultural engineering of Islamic Iran considered as benchmark?

Most of the Persian literature texts especially Boostan is laboratory of social great incidents and it is like a guider of humans. In spite of reflection of facts it is predictor and the real responsibility of this article is to preserve and transfer human leadership cultural heritage to today and next generations in an elegant and beautiful form in order to comprehend the past and consider the future (Niku Eghbal, 2000).

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