

FRANCIS GLADWIN, ONE OF THE EARLIEST ENGLISH
TRANSLATORS OF SAADI'S «GULISTAN»

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Annotation. *This article explores the contribution of Francis Gladwin, one of the earliest English translators of «Gulistan» by Saadi Shirazi. It provides historical context for the translation and discusses the cultural and literary significance of «Gulistan» in Persian literature and its influence on Western literary traditions. Particular attention is given to Gladwin's background his proficiency in Persian, Arabic, and Urdu, his service in the East India Company, and his role in the Asiatic Society of Bengal. The article examines Gladwin's translation strategies, his efforts to preserve the stylistic and moral essence of Saadi's prose, and his impact on cross-cultural understanding between the East and the West. The paper also reviews other early European translations of «Gulistan» into French, German, Latin, and Dutch, highlighting the widespread reception of Saadi's work in world literature.*

Keywords. *Francis Gladwin, Saadi Shirazi, «Gulistan», Persian literature, translation, English language, cultural exchange, East and West, Orientalism, translation studies, literary heritage.*

Saadi Shirazi is one of the most prominent and enduring figures in Persian and Tajik literature, and has earned a worldwide reputation and position in the field of culture and literature. Sheikh Saadi's «Gulistan» is the most famous work of the poet in the Persian language, shining like a shining gem in the treasury of Persian prose. After its publication, this work has been considered a beloved book of Persian speakers and an inspiration for writers for centuries, and many magnificent works have been written in its wake. Saadi's «Gulistan» has spread not only throughout all Persian-speaking regions, but also among other peoples. The influence of Saadi's works on world literature is so great that these works have been followed and adapted since the time of their creation, and have been translated into other languages.

Ismail Ozar's book «Iranian Literature in World Literature», in a section titled «Saadi in the World», writes that André du Ryer (1580-1660) In 1636, at the beginning of the 17th century, a part of Sa'di's «Gulistan» was first translated into French under the title «L'Empire des Roses» (Gulistan or the

Empire of Roses). In the introduction to his translation, André de Riou called Sa'di the «King of Turkish and Persian poetry». This translation made it possible for the French to become acquainted with Sa'di before any other poet [15, 359].

Andrew De Rio's translation was not without its shortcomings, European scholars, who first encountered one of the great works of Persian and Tajik literature, received it with great enthusiasm. After a short time, the fame of Sa'di spread in France, and literary critics of European countries received this spiritual guest from the East with great love and warmth. According to the table of contents in the book «Bibliography of Persian literature in the French language» this book has been fully translated into French nine times.

In the same century that André de Rio published a selected translation of «Gulistan», its translations into German, Latin, and Dutch were published.

A year after the publication of the French translation, a German translation of «Gulistan» by Friedrich Johann Oxenbach was published under the title «Rosengart» (The Garden of Flowers). It should be noted that Friedrich Johann Oxenbach based his translation from French into German on André de Riou's translation, which is very different from the Persian original of Saadi's work.

Another Latin translation of Gulistan, «Rosarium Politikum», was completed by Georgius Genthuis in Amsterdam in 1651. Georgius Genthuis translated Gulistan into Latin and also included the Persian text in his book. «Rosarium Politikum» is a literal translation and differs from André de Rio's French translation, «l'Empire des Roses». One of the features of Georgius Genthuis' translation is that he simplified the original text of Gulistan, making it easier to learn Persian. He placed complex and difficult words in brackets, allowing readers to choose the one that best fits their meaning.

In 1654, Adam Olearius contributed to the translation of Saadi's works, translating Gulistan into German as «Persianischer Rosenthal» (Persian Valley of Flowers). This translation was made directly from the Persian language, and about a third of it was completed in prose. Olearius' translation is more precise and definite than the translations mentioned above.

The translation of Saadi's works flourished in the 18th–19th centuries and reached its peak of fame. In 1774, the English translator Stephen Sullivan translated a selection of «Gulistan» and made it available to English-speaking readers. At the same time as the aforementioned translations, «Duisberg» published its Dutch translation. In 1789, Oba Gudon translated and published Saadi's «Gulistan» for the third time in France.

A nineteenth-century English translation of Saadi's *Gulistan* by Edward Richesteck survives, first published by the Kama Shastra Society in 1888. Scholars have given Richesteck high marks. Richesteck's text is a mixture of verse and prose, such that the English-speaking reader cannot tell which parts of the original text Saadi wrote in verse and which in prose. However, the Arabic words and phrases used in the text are translated in a style similar to the manuscript.

The complete translation of the book «*Gulistan*» was completed in the Shibhuqara environment. Francis Gladwin, who knew the love and connection of many people to Saadi and who himself had a special connection to Saadi, translated «*Gulistan*» into English in 1806. The translator had acquired information and knowledge from Urdu, Persian and Arabic languages and was closely familiar with Islamic culture. (9,12) Little is known about the biography of Francis Gladwin. It is known that he was an officer of the East India Company and served in the Bengal army. During the British rule of India, Warren Hastings taught Persian at Fort William College. He was also an active member of the Asiatic Society of Bengal. He spent the last years of his life in the city of Pant, India, and died there around 1813.

In the late eighteenth century, Francis Gladwin translated parts of Sa'di's stories, which had a moral aspect, in the form of a book called «*Pandname*» in 1791. His work is called «*The Persian Writer into Persian and English*», which consists of 12 parts and includes a study of the alphabet, a guide to the Persian language, pleasant anecdotes and Sa'di's admonitions. This book was published in Calcutta in 1801 and then in London. In 1798, he wrote a book entitled «*The Rhetoric, prosody and Rhyme of the Persians*», which is devoted to the topics of meaning, expression, rhyme and rhyme in Persian poetry.

In the field of cultural studies, he also authored several bilingual and multilingual dictionaries, the most famous of which is «*A Concise and Useful Dictionary of the Persian and English Vocabulary*», first published in 1770 and again in 1880 under the title «*A Compendious Vocabulary*» (English and Persian). In 1801, Francis Gladwin published the two-volume dictionary «*A Dictionary of the Persian, Hindustani and English Vocabulary*» in Calcutta.

Glodwin's translations from Persian into English include Abul Fazl Allami's «*Ayini Akbari*», Muhammad Abdullah Shirazi's «*Alfaz-i-Adviya*», Kashmiri's «*Bayani Waqo'e*», Sa'di's «*Pandnama*», Munshi Salimullah's «*Tarihi (History) of Bengal*», Muhammadhadi Mu'tamid Khan's «*Guzidai Jahangirnama*», Ziyauddin Nakhshabi's «*Tutinama*», Khoja Abdul Karim's «*Safarnama*», Amir Haidar Bilgromi's «*Risola dar zikri ahkami ushr va khiroj va malikon zamin*» and others.

Among all the works and translations of Gladwin, the translation of Saadi's «Gulistan» and his literary culture have been widely acclaimed and have been reprinted several times. Saadi's translation of «Gulistan», which was first published in Patna on January 12, 1806, was presented to the Commander-in-Chief of India, Marquis of Wellesey (1760-1842). The aforementioned translation has been printed and published many times, including 1806 - first edition, 1808 - revised edition, second edition, 1832 - third edition, 1834 - fourth edition, 1909 - fifth edition. In London and Pakistan, the translation of «Gulistan» has also been published: in 1968 in London with the help of Rewin Levi, in 1980 and 1988 - in Pakistan.

The compiler of the book Francis Gladwin-Kamal Hajisaid Javadi, regarding the translation of this work, says the following: «In the translation of such a magnificent work, it is not possible to convey all the beauties, graces, and literary delights, and one cannot expect that the heartwarming and touching words that sit in the ears and souls of the reader and caress the soul will also be preserved in the translation. It is a pity that the English-speaking reader will never be able to derive the same pleasure from the translation of this work that the Persian-speaking reader of taste can derive from the words of Saadi» [9, 8].

The translator's goal, which is primarily to convey the essence of Sa'di's thought into English, has therefore lost the beauty of the poem's poetic language, and the reader can only access a small portion of that precious word.

Francis Gladwin, in translating Saadi's work, has strived to convey Saadi's message in a way that is both desirable and understandable, while at the same time being respectful. Maintaining the atmosphere of Saadi's prose and adhering to the style of «Gulistan» as much as possible is observed in Gladwin's translation. When it comes to explaining the material, the translator moves away from the realm of literal translation and turns to free translation, which is more faithful to poetry and verses. The translator has strived to convey Saadi's message in an English way that is both desirable and understandable, while at the same time being respectful.

Glodwin's translation has a unique and magnificent prose. Glodwin's prose is English prose of two centuries ago and sometimes close to the style of classical English literature, which is different from modern English prose. However, despite the fact that the translation has old English prose, it is understandable and will not present any difficulty for those familiar with English and Persian to read.

Because the translator was a cultural writer himself and familiar with Persian, Arabic, and Urdu vocabulary, he was able to find different English

equivalents for many of the concepts and words in «Gulistan». The translator introduced some Persian terms and concepts into English for the first time, laying the foundation for a better understanding of the two cultures.

Gladwin has explained the concepts and meanings of Quranic verses, Arabic phrases, and proverbs in an acceptable manner and has also been more or less successful in providing synonyms for these terms, which testifies to his familiarity with Islamic terminology and concepts.

In conclusion, Saadi Shirazi's «Gulistan» is a clear example of his taste, and this effective work, with its content and coverage of moral stories, serves as a source of moral advice for all mankind and enjoys a special status and place among the best writings of mankind. The fact that the United Nations' lobby is adorned with Sheikh Saadi's famous verse, «The sons of Adam are members of one body, created from one gem», is proof of the high status of his words.

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