

Englische Zusammenfassungen der Beiträge (چکیده انگلیسی مقالات)

Ali Sayadani, Abolfazl Fathi and Norouz Peighami introduce Saadi as being one of the great thinkers of world history. Great thinkers like Homer, Dante, Shakespeare or Goethe, who enriched culture and man's intelligence with greatness and glory, are the founders and holders of human culture. If these personalities had not existed, culture would have never reached its peak, the concept of humanity neither reached its depth. These personalities have given importance to human life. From the perspective of Iranians, such thinkers are dignities of human's history. Sayadani and his co-authors characterize Saadi's strong bond with the lifestyle and way of thinking of the Persian culture as well as expression of his speeches as being the expression of the cultural soul of the Persian people. Beyond the Persian language area, Saadi has engendered more admiration and compliments and attracted people with different viewpoints and induced their imitation than other writers. The authors outline the manifold references to several world famous writers and interpret it as a link to the importance of his works for the world history of literature as well as for the thinking in total.

Kavoos Hassanli and Ali Radjaie scrutinize Saadi's life and work, showing a diversity of subjects he takes upon in his scriptures, revealing his virtuous language style. Saadi is a highly considered scientist and experienced globe-trotter, who had lived during the time of the Mongol invasion in Persia. Despite or resulting from this era of ferment, his works ›Bustan‹ (1257) and ›Golestan‹ (1258) have for centuries been considered unsurpassable classical poetry in form and content. Hassanli and Radjaie portray Saadi as a ›master of words‹, a ›teacher of morality‹ and a ›poet of the people‹ acclaiming him who carries a mirror which reflects the unvarnished truth of his times. The main frame of his topics embraces a poetic variety of justice, tolerance, paedagogical edifying words of advice, appropriate governance, humility, piety, love towards humanity and beauty. With his prose works and lyrical poetry such as Kasside and Ghazal, which reveal his creativity, Saadi be-

queathes a great heritage whose strong poetic dimension found many imitators in the world literature.

The word Saadi implies a poet, its content a scholar. He is the result of the teachings of Sanayis and Ferdousis aswell as the outcome of the educational speeches and pure doctrines of Greek, Persian, Indian, Arabic and non-Arabic thinkers. **Hassan Heydari** discusses Saadi's concept of man and his charity. According to his views they tried determining and analyzing Saadi's humanbased principles which ground in the natural human rights. Heydari shows that Saadi's charity is based upon morally fundamental principles. The main dimensions of Saadi's core principles are tolerance and consideration of a human being. These fundamental principles reveal implementation in practical life through charity, humility, self-knowledge, love and friendship. In the discourse of his time equality between social classes was non-existent. Heydari introduces Saadi's view of regarding such bylaws as consequences of the deeds of ignorant and unjust people. The legitimization of power according to Saadi's opinion takes place when negligence and arrogance are overcome and we learn from the action of our predecessor.

Sahar Solato takes upon a very different path. She analyzes the psychology of Saadi's spirit of the time and outlines circumstances that may have brought about the close relationship and mutual conditionality between the genesis of his works with their importance and the historical facts of his times. Solati tries to find answers to the conditions of the time in respect of the works of the poet philosopher in order to present exemplary predominant reactions in a sophisticated and learned world of the then existing Persia. To more precisely represent the forms of confrontation and depict the conclusions towards ethical-moral and social changes in a society of his times, Solati takes upon a socio-psychological view in order to single out exemplary viewpoints. By means of them the significance of Saadi's works can be documented and a trace back reveals in how far he also presents a critique alongside the presentation of his lifetime.

Mehrdad Akbari accesses the political impact of Saadi's thoughts and teachings, which have been until today of great importance in the social, cultural and political context. The main question is, of what importance Saadi's message is for today's world, without comparing him to western or other orientalist thinkers. Alongside his talent in the area of poetry and

prose Saadi also belongs to the great scholars of his time, which are reflected in the abundance and range of his thoughts. Akbari solely introduces Saadi's social thoughts regarding rulership. According to the poet a ruler must be chosen among the wise people. He must embody features like wisdom, patience and love for justice to be able to rule. The basics of these characteristics ground in his respective worldview. Saadi's worldview shows a world in which all is subject to continuous change. According to Akbari, Saadi emphasizes that a human being must focus his life and deal with his respective lifespan and charities in order to gain a happy life.

Faranak Hashemi makes the importance and reception of Saadi's works a subject of discussion in the European, especially German-speaking literature and intellectual history. She stresses that Saadi's ›Golestan‹ and ›Bustan‹ have for centuries already been translated, retold and copied into different European languages. Hashemi provides an overview concerning this matter to a variety of different receptions of Saadi in the European language and culture area. Mainly the precursors of the Saadi reception and translation in Europe and explicitly those of the most ›considerable poets‹ are mentioned, which confirms Saadi's far-reaching influence in the world literature. Hashemi beams her attention towards the development of this reception and notices that it is by far not completed, and that there will be, depending on temporal and regional conditions, more translations, retellings and revisions of the works of Saadi.