

“THE IDEAL HUMAN FIGURE” IN SA’DI'S GULISTAN¹**Aysun ÇELİK***Assist. Prof. Dr., Hacettepe University, aysuncelik@hacettepe.edu.tr**ORCID Number: 0000-0002-4734-1676**Received: 18.11.2017**Accepted: 25.06.2018***ABSTRACT**

Since his existence, man mostly have seeked 'the best', 'the most beautiful', come up with novel ideas established on such notions as utopia, ideal, excellence, target and developed various belief systems although they have always contaminated the good or improved the evil. Muslim thinkers wrote many moral and advisory works so that humanity remain as pure as he was created in the best way and become the perfect human being. Sa'dî's Gulistan is one of such works from the Persian literature. Written by Sa'dî, in the name of Sa'd II the sucessor of Ebûbekr bin Sa'd bin Zengî in Persian in 1258, Gülistân has always been a benefitted work in almost all world literatures as well as the Turkish literature. Comprising an introduction and eight sections, the work is concluded with a conclusion part. Containing short stories concerning nature of rulers, morality of the ons devoted their lives to Islam, superiority of conviction, benefits of silencei love and youth, senesence and discipline is one of the best examples of advisory works. Being used as a textbookdesigned to teach Persian literature at Islamic colleges till the beginning of the 20th century and a moral work, Gulistan tells about many issues as to the ideal person. In this study, all the sections telling what kind of a peorson a ruler and his subjects, the poor, the rich, the young, the old, a neighbour, a companion, an enemy, a father, a mother and a child, namely a human being should be have been analyzed and the value system Islam and eastern societies have built on the ideal of a perfect human being has been suggested for today's world.

Keywords: Sa'dî, Gulistan, ideal human, perfect human.

¹ Bu çalışma tarafımızdan “Aysun Çelik, Sa'dî'nin Gülistân'ında “İdeal İnsan”, *Uluslararası Eğitim ve Değerler Sempozyumu (ISOEVA)*, 5-8 Ekim, Muğla.” künyesiyle daha önce sunulmuş olup bu makalede konu genişletilerek yeniden ele alınmıştır.

INTRODUCTION

Mysticism founded on the idea of "mature human being" with the notion of communiqué shaped on the basis of "ordering goodness and evil from evil" has existed for centuries in our belief system as a route to "the best" and to "the most beautiful". The main goal in the path of mysticism guided by personalities such as sheikhs and parents is to create a strong balance between worldly and spiritual life. Initially Ibni Sînâ, Ibni Tufeyl and İbni Arabî aimed at the "perfect human being", found an important response in our culture and literature, and even literature was used as a means to describe and establish this person. They think for "ahsen-i takvîm" that "the person created in the most beautiful way" will be kept clean and perfect in the world, and they have received many moral works and advice in the nature of the road map.

In Yûsuf Has Hacib's Kutadgu Bilig, in Feridüddin Attar's Pend-nâme, in Sa'dî's Bostan and Gulistan, and in the Mesnevi of Mevlana, in Risâletü'n-nushiyye of Yûnus Emre, in the Çarh-nâme of Ahmed Fakih (Kaplan, 2002: 794-798) the secrets of raising generations have been given. On this basis, a tradition of "advice" and "wisdom" is put forward by translating and commenting on many moral texts, especially those mentioned in classical Turkish literature. In the following centuries, Hayriyye's line, which Nabi received as a dedication to his son for the sake of being a guide to the elderly, continued with the poems that Mehmet Akif Ersoy addressed to Asim.

Sa'dî, one of the most prominent representatives of the school and the world-famous figures of Persian literature, has been found in important references to all human beings in Gulistan, revealing the wisdom of the folktales and telling the best of the best during the difficult period by showing the ways of being peaceful. Gulistan, who has entered the world literature beyond the limits of Persian literature and also has a special place in Turkish literature, has been taught in the schools and schools of the 20th century for language teaching and moral education. Sa'dî dedicates his experience, observations, hearings, and knowledge to the sultan of the devrin as an instrument of distillation and storytelling, and is preoccupied with eight episodes and the end result. The eight chapters that contain the main section consist of moral stories.

In this work, the ideal human portraits that Sa'dî put forward from the advice given in Gulistan were examined and evaluated. Because, as mentioned above, this work which sheds light on world literature, especially Turkish literature, is evaluated again today in terms of values education and human idealism. Below, the parts of Gulistan are examined in the context of values, and then, based on the key characteristics given by Sa'di, how the ideal / mature person should be.

DEPARTMENTS OF GÜLİSTAN AND "IDEAL / ADULT PEOPLE" GUESTBOOK ON "VALUES EDUCATION"

In general, the value defined as a common idea, purpose, fundamental moral principle or belief that a social group or society is deemed to be true and necessary by a majority of its members in order to provide and maintain its own existence, unity, function and continuity (Aktepe, 2016: 363); today is confronted in the context of "education of values" for a generation that will build beliefs, cultures, national values, historical ties and future.

Even if the name is not "education of values", most of the literary works put forth by the Islamic civilization have fulfilled this mission around "morality".

Sa'dî-i Şirazi, who took the responsibility of telling the ideal of "being a good person" and "cultivating good societies", organized Gulistan, which he formed in the axis of "advice and wisdom" with strong style, as a book of education of values. On the basis of "morality", the number and volume of stories in each chapter are different in each section, where a specific subject is assigned for each subject. The internal titles of the work are:

Dîbâce (Foreword)

Bâb-ı Evvel Der-Sîret-i Pâdişâhân (Chapter One: About the Nature of the Sultans)

Bâb-ı Düvvüm Der-Ahlâk-ı Dervîşân (Chapter Two: About the Morality of the Dervishes)

Bâb-ı Süvvüm Der-Fazîlet-i Kanâ'at (Chapter Three: About Satisfaction)

Bâb-ı Çehârüm Der-Fevâ'id-i Hâmûşî (Chapter Four: About the Benefits of Not Talking)

Bâb-ı Pencüm Der-İşk u Cüvânî (Chapter Five: About Love and Youth)

Bâb-ı Şeşüm Der-Za'f u Pîrî (Chapter Six: About Weakness and Aging)

Bâb-ı Heftüm Der-Te'sîr-i Terbiyet (Chapter Seven: About Moral Reasoning)

Bâb-ı Heştüm Der-Âdâb-ı Sohbet (Chapter 8: About Conversational Ethics)

*Hâtime*² (End of Book)

DÎBÂCE (FOREWORD)

Sa'dî, in the preface to which the verse-prose has been mixed up; Thank God. After praising Hz. Muhammad, he explained the purpose of writing. Upon the request of a friend in this statement; Sa'di, who said that he would write a Gulistan an book for the refreshment of the readers and the hearts of his readers, expressed that his rose garden (Gulistan) would always stay fresh besides his laughing five six day life and gave his work the name "Gulistan". Sa'di said that his work, which he completed before the end of the rose period, was received in the name of Atabeg Ebu Bekr bin Sa'd bin Zengi and his son, and emphasized that his purpose in his work, which he organized as "eight sections" by implication of "Eight Heaven".

² For the translation of Gulistan's original, "Muhammad Ali Furugi (1385), Külliyyât-i Sa'dî, Intisharat-i Hermes." "İlaydın, Hikmet (1966), Gulistan, Ankara: Milli Eğitim Bakanlığı Yayınları.; Karaismailoğlu, Adnan (2004). Gulistan, Sadi. Ankara: Akçağ Yayınları.; Kanar, Mehmet (2013), Sadi-i Shirazi, Gulistan, Istanbul: Şule Yayınları." benefited from well-known works

As explained in this section; Sa'di, who saw the transience of the world, decided after a time that he would be drawn to the corner and engaged in worship. However, a friend who is aware of Sa'di's knowledge, ability and experience, saying, "Now it is not time for silence, it is time to speak, you tell them to be calm with it, their hearts are refreshing, their ways are enlightened." He persuaded Sa'di to write Gulistan.

Sa'di stated in his Preface that he wrote this work as follows:

"If the good and the evil will die, then what a happy, good and useful thing. Send favor to the grave, because no one will send you after you die. Even if my dust particles are scattered all over the place, everyone will get the look of this kitten. Our purpose was to give advice. We gave it. And we have entrusted you to God." (Muhammed Ali Fürûgî, 1385: 3-14; İlaydın, 1991: 3-20; Kanar, 2013: 15-26) to be a responsible member of the society.

PART ONE: "BÂB-I EVVEL DER-SÎRET-İ PÂDİŞÂHÂN" (ABOUT THE CHARACTERISTICS OF THE GOVERNMENTS)

In the section consisting of 41 stories; the sultanate, the justice, the generosity, the ambition, the jealousy, the arrogance, the interests and the consequences of the persecutions of the sultans and the state administrators. In addition, the sultan's own viziers, administrators and the relationship with the people are processed, statesmen 's view of the dervish has been evaluated. As admonition; the skilled person was warned and suggested that an authority should be given. The first story of the first episode is an example of the essence of these subjects:

حکایت

پادشاهی را شنیدم به کشتن اسیری اشارت کرد . بیچاره در آن حالت نومیدی ملک را دشنام دادن گرفت و سقط گفتن که گفته اند هر که دست از جان بشوید هر چه در دل اید بگوید.

وقت ضرورت هر چه نماند کریز

دست بگیرد سر شمشیر تیز

اذا ینس الا نسان طال لسانه

کسنور مغلوب یصول علی الکلب

ملک پرسید چه میکوید؟ یکی از وزیران نیک محضر گفت ای خداوند همی کوید. وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ

ملک را رحمت آمد و از سر خون او درگذشت. وزیر دیگر که ضد او بود گفت ابنای جنس ما را نشاید که در حضرت پادشاهان جز راستی سخن گفتن. این، ملک را دشنام داد و ناسزا گفت. ملک روی ازین سخن درهم آورد و گفت آن دروغ وی پسندیده تر آمد مرا زین راست که تو گفتی که روی ان در مصلحتی بود و بنای این بر خبثی و خردمندان

گفته اند دروغی مصلحت امیر به از را ستی فتنه انگیز.

هر که شاه آن کند که او گوید

حیف باشد که جز نکو گوید

برطاق ایوان فریدون نبوشته بود:

جهان ای برادر نماند به کس

دل اندر جهان آفرین بند و بس

مکن نکیه بر ملک دنیا و پشت

که بسیار کس چون تو پرورد و کشت

چو آهنگ رفتن کند جان پاک

چه بر تخت مردن چه بر روی خاک

(Muhammed Ali Fürûgî, 1385: 17-18).

In this story, Sa'di, in the process of killing a saint innocent slave, carries out two different reactions given by the two viziers. According to this; the prisoner who is going to be killed unjustly, has begun to say bad words to his sultana in his own language because he has cut off his hope. When the Sultan asks his viziers what he said to the prisoner, One of the viziers lied and said, "They are consumed in abundance and in stiffness (in the way of Allah), they defeat their anger and forgive the people. Allah loves those who do good. "He said that he had read the verse, and he forgave the sultan. But the other vizier said that the prisoner insulted the patriarch and the vizier lied. The sultan, who was bothered by the words of the second vizier, said, "His place is more pleasant to me than your right. Because his goodness, yours is opening the door to evil. "

Sa'di directs the rulers, statesmen and rulers from some of the first stories of his chapter, basically by some rules, and contains many wisdom expressions which can be used as wall writings in the chamber of authorities. The words and thoughts that constitute the main idea of the first part of the story are:

a. About the King/Sultan/Ruler:

- The ruler must first adopt the concepts of justice, merit, and driver's license. It is the right commissioning of such things as "discussion, counseling". For example, listen to two different thinkers.

- The pink lie counselor should choose to counsel the right lie; pay attention to the fact that the culprit is oriented towards goodness, compassion and justice.
- You should not allow double heading in order to avoid corruption within the state.
- Do not trust your sultan, you should not be connected to the world. Because the famous famous ruler was forgotten and gone. If the stateman does not want to be forgotten, he should do no and good.
- The ruler becomes persecuted, and if he gains it, he gains the basis of his reign.
- The ruler should not be jealous of his men, in a position to give rise to sedition.
- Kerem must be possessive and forgiving, to give confidence to his people.
- It should not be a collection of treasures such as Karun, but a person who does useful work, such as Nûşirevân, for good.
- Laws / rules should be a prime example in implementing and directing the public.
- He should have mercy on the younger ones and treat people well.
- He should not punish anyone with anger, but forgive him.
- The ruler should not intimidate the neighboring states.
- Must be fair when giving punishment.
- Always remember that salation is temporary and the body is mortal, should not rely on reputation and richness.

b. About The Assistants Of The Sultan

- Responsibility is common in the decisions taken, as the sovereignty of many decisions of the rulers is their own, so consultants/helpers; the investigator should act reasonably and consistently.
- They should always act cautiously, as their location may be subject to gossip, leprosy, jealousy, sedition and slander frequently.
- The sultan/ruler should avoid sharp changes in their nature.
- It is not wise to work with the sultan/ruler.
- If the Sultan has a definite opinion on a particular issue, he/she should not submit an opinion contrary to it.

- The Sultana should not persecute the people to be slain, nor should they refuse to fill the treasure by taking unfair tax or property.
- People should not act with the enemy, even if they are unfairly seen by the ruler.
- He should not speak unnecessarily near the ruler/manager.

c. About the Enemy of the Rulers:

- The ruler must do his job well.
- If the ruler has not made a mistake, no one should be afraid.
- In order not to fall into a pitiful state, he must not forgive his cruel enemy.
- If you are going to make a move to the enemy, the enemy must be ready for the next move.
- The Sultan should not strengthen his friends very much. Because it is possible that friends are also hostile.
- Do not speak every secret.
- He should not wage war against his enemy, whom he knows his power is not enough.
- The enemy must not be happy when he is dead, he must learn from it, know that the line will come to himself, and act accordingly.

d. About Soldier:

- The ruler must be generous to his soldiers, because he is the soldier who has revealed his life for the country.
- When a soldier is fighting, his own life is dangerous, but if he flees, he plays with the fate of an entire army, so the king and the soldier must be brave for victory.
- You must not forfeit money from the monarch's troops, you must financially satisfy the troops.

e. About the Public:

- Ruler; must be generous to the people, so even other nations want to be the people of that ruler.
- He should keep the people well, find the needy and get what he needs.
- Deliver the right of the people on time.
- The heart should win, the people should love him.

- Evaluate people, their commandments and soldiers according to their physical characteristics, and look at their abilities.
- It should not be forgotten that the actual soldiers are the people.
- The person who abuses goodness and uses goodness for evil should not give opportunity and blessings.
- He should not hope and bountomize the needy with grace, and then he should not bribe and stumble upon him.
- He should not be bullied, he should not let himself fall on the curse of the people and the oppressed.
- In the new territory he earns, he should not hurt the peoples of the countries, and should keep his former sultans in good hands in order to ensure trust and nationality.

f. About Merit and Incentive:

- Ruler; intelligent, intelligent, understanding and predictive people.
- The ruler should increase his salaries, paying particular attention to those who are doing well. (Muhammad Ali Furugi, 1385: 15-75, İlaydın, 1991: 21-78, Kanar, 2013: 29-66)

In this section, Sa'di hardly advises them to serve the rulers and to be close to them. This is the most interesting point in the chapter, and it is a remarkable situation that Sa'di can present this work to his ruler.

PART 2: "BÂB-I DÜVVÜM DER-AHLÂK-I DERVÎŞÂN" (ABOUT THE MORALITY OF DERVISHES)

This part of Gulistan; how moral and virtuous people should be. In the section consisting of 48 stories; the appearance and living of the dervishes which should have features such as clean heart, sincerity and modesty are depicted. As admonition; It has been tried to draw the ideal person's portrayal which is expressed as the necessity of worshipping Allah and doing good to the people freely. The section on which the story is told most in terms of numbers is a rich chapter in which Sa'di conveys anecdotes about himself (Çelik, 2017: 161). In this chapter, Sa'di's interlocutors are dervishes, religious people, clergy. And it is the humanity itself, in which they speak in their person.

a. About Dervishes / Religions:

- Dervis / religious; should not repair the foundation's property. However, if the person gets to worship the foundation's property, it is forbidden, if it takes to satisfy the belly. The foundation is not for the dervishes, but for the poor and the poor.

- The way of the dervish, and thankfulness, service and worship, giving and convicting, tawhit and restraint, surrender and anticipation.
- It is not dervish to walk around idly, to comply with the soul, to be in the sleep of the night in the pursuit of lust for daytime,
- Dervis/religious; no matter how much you worship, you should not trust your worship. Because it demands worship, it must be done already. The other good things he has done are determining the degree of his worship.
- Dervishes/religions should not be despairing, always carrying hope of forgiveness.
- They should pay attention to the people they take, the people they walk around with.
- The state should not try to give them a religious image to appreciate their elders.
- They should not see anyone in their religious life and worship more difficult than themselves, if they see a sinner, they should be gentle and forgiving.
- The evildoer must shame with goodness.
- He should not offend Allah, and he should not be in situations in which God does not enjoy the good of the people.
- The whole world must be silent and tongue-tongued while speaking to God in his own language.
- Be attentive and patient.
- You should not eat too much.
- It should be generous.
- They should not go on visits until they bore people.

b. About Education and Behavior:

- Edep can also be learned from nonsense. Because people do not apply the behaviors they do not like, they can collect "decency".
- Because advice is not beneficial, it should be avoided by others, and should avoid evil volunteers.

(Muhammad Ali Furugi, 1385: 75-132, İlaydın, 1991: 79-127, Kanar, 2013: 69-105)

PART 3: “BÂB-I SÜVVÛM DER-FAZÎLET-İ KANÂ‘AT” (ABOUT THE IMPORTANT OF SATISFACTION)

"Opinion", which comes to foreground as a virtue in Islamic civilization, is the basic concept of this chapter consisting of 30 stories. This chapter is a section where contradictory concepts such as richness-poverty, hunger-toughness, abundance-scarcity, grievance-waste, stinginess-generosity, existence-absence, greed-conviction are constantly compared and collided in stories. As admonition; begging and gratitude are praised, being convinced is to be praised (Çelik, 2017: 162).

a. About the Poor:

- You must be rich in the rich and good in the poor, so be willing on earth.
- In the absence of patience, wisdom should not be sought.
- You must draw your own mentality and not grateful to the people. No one desires anything, but in the eyes of others it must not hurt his reputation. If illa is required, it should be requested from anyone with good intentions. Do not demand anything from immoral, ruthless and surly people.

b. About the Riches:

- They should be willing to learn science, not to accumulate money and goods.
- You should not eat until you fill the midday, you should not be hungry enough to starve to death.
- It is desirable that your wealth is beneficial.
- It should not be forgotten that you will never be satisfied with your wisdom.

c. About Education and Behavior:

- Information and skill, if any, should be shown.
- Travel is useful for five classes of people; traders, scholars, beautiful face people, beautiful voice people, those who have a profession.

(Muhammad Ali Furugi, 1385: 133-174, İlaydın, 1991: 128-165, Kanar, 2013: 109-135)

PART 4: “BÂB-I ÇEHÂRÛM DER-FEVÂ‘İD-İ HÂMÛŞÎ” (ABOUT THE BENEFITS OF NOT TALKING)

This section emphasizes the importance of speaking less and less clearly when it comes to the place and time, the less talk and the wisdom, the more talk with the benefits and the damages of the word-cutting. In this section where 14 stories are transmitted (Çelik, 2007: 163), Sa'dî advised less and less self-talk:

a. About the Enemy:

- When speaking, one should not forget that the enemy will recognize and use against the faults.
- The trick in the eyes of the enemy is a great shame. Therefore, no matter how good or talented you are, you should not attempt to compromise your enemy.
- Tiredness should not be reflected in the enemy.

b. About Non-Talking Places / Situations:

- It should not be talked about among scholars, because it may be asked whether the person does not know it if he tells it.
- If a denial can not be persuaded with the Qur'an by the hadith, it should not give another answer.
- Scholars should not enter into controversy.
- During a conversation, a pleasant reminder should not be repeated more than once, so that it does not get lost.
- When one is talking, one should not interrupt and intervene, the other should not talk silently.
- Anyone without a good voice should sing.

(Muhammad Ali Furugi, 1385: 175-190, İlaydın, 1991: 166-175, Kanar, 2013: 139-145)

PART 5: "BÂB-I PENCÜM DER-'İŞK U CÜVÂNÎ" (ABOUT LOVE AND YOUTH)

In this section composed of 21 stories, the topics of love and youth are processed. Love secrets, love suffering, separation, effects of love in the soul and body, condemnation of love, impossible love, self-sacrifice, squeeze, and the ages of the elderly. (Çelik, 2017: 163).

a. About Lovers Status:

- Everyone who treats the Sultan will treat him well, and whoever falls in the eyes of the Sultan will not even face him. For this reason, relations with the rulers should be cautious.
- The person who confesses one's love must no longer expect service from him.
- Love is a state of patience and patience. Because of this, it is not beneficial to advise the beloved person that you should not waste any time.

- Scientists should not fall into love and vocalize themselves. Because fifty years of immaculate name, love and enthusiasm can ruin a moment.
- The person who walks and walks freely should take a look at his hand.
- It should not be connected to someone or something.

b. About Education:

- Man should deal with his own dispossessed, not confuse others.

Muhammad Ali Furûgî, 1385: 191-224; İlaydın, 1991: 176-207; Kanar, 2013: 149-172)

PART 6: “BÂB-I ŞEŞÜM DER-ZA’F U PÎRÎ” (ABOUT WEAKNESS AND AGE)

In this section where the subject of "to fall from the ground and to grow old" disease, old age, youthfulness, worldly fanaticism, people's unfaithfulness and death. The fact that ages are suitable for marriage and that couples have certain duties among the couples is also highly emphasized in the section's special advice. (Çelik, 2017: 164).

a. About Weakness Or Old Age:

- If a person is good to his father, he should expect good from his son.
- Fast as arab horse cracks and dies, it may go day and night slowly as camel. For this reason, instead of running and getting tired, walking constantly is a better choice.
- Do not shout at the annelies, the sickness during childhood and the kindness that your mother shows must always be remembered.

b. About Marriage:

- An elderly person should not marry a very young person.
- The married person should no longer have children when they are children. He should leave the game, the fun and the frivolity.

(Muhammad Ali Furugi, 1385: 220-238, İlaydın, 1991: 208-217, Kanar, 2013: 175-182)

PART 7: “BÂB-I HEFTÜM DER-TE’SÎR-İ TERBİYET” (ABOUT THE IMPACT OF MORALITY)

In this section where the effects of morality are discussed; the necessity and benefits of education and training are explained. The difference between talent and skill is the creation, discipline is the difference, the difference

between the gentleness and the sullenness, the laws of the elders and the rulers, the necessity of halal gain, goodness and charity (Çelik, 2017: 165).

a. About Ideal Man:

- Man must be generous and valiant.
- The person who goes to Hajj should not break heart.
- Must be compassionate to workers who are under a covenant or an order.
- Rich, both food and catering. In this way, both the world and the afterlife will win.

b. About Capability and Competence

- Training and support for those who are capable.
- Although the same education is given to the son of the sultan and the son of the sultan, the results are different.
- The use of weapons by the wealthy is not expected to show valor.

c. About Becoming a Professional Owner

- You need to learn art and be a profession.
- The trick is a valuable asset.

d. About Education

- Statemen should be careful about the education of their children. Because if the children of the people make mistakes, nobody will take care of it, but if the sultan makes a child, he will wander the language.
- A tree that is not directed at a young age is split into two if it is intervened when it grows. In this context, child education should also start at a young age.

e. About Teacher:

- Even if it is bad oral or cranky; The teacher who is afraid of the student is better than the angel faced teacher. Because if the teacher becomes passive, the children will not take that teacher seriously.

f. About Merit:

- A job should be given to the master.

g. About Adherence:

- Do not expect good from a son who does not behave well to his parents when he is young. Because it is neither pleasing nor lucky without showing favor to his relatives.
- It is necessary to raise good children.

(Muhammad Ali Furûgî, 1385: 239-268, İlaydın, 1991: 218-247, Kanar, 2013: 185-205)

PART 8: "BÂB-I HEŞTÛM DER-ÂDÂB-I SOHBET" (ABOUT CONVERSATION RULES)

This section, consisting of small stories and short words, contains many different topics and advice. The subjects such as the uselessness of the accumulation of money, the anger and the loss of anger, the necessity of dealing with science, avoiding sin, not forgiving the evildoers, not opening secrets, keeping secrets, underestimating the enemy and telling the truth have been emphasized (Çelik, 2017: 166). Some of these are those:

a. About Richness:

- Wealth is for peaceful life. Life is not for collecting money.
- Three things do not last; unemployed money, unquestionable knowledge, non-political reign.
- The person who spends the money he has collected is fortunate, unfortunate.

b. About Merit:

- Working with a sultan is not an appropriate job.

c. About Bad Human/Enemy:

- Bad people must be punished.
- If you are watching a bad person, you will be a partner to every bad thing.
- Hold on to the rest when there is no remedy available.
- Pity is good, but the one who breaks the heart of man must not be forgiven.
- He must listen to the enemy, but he must reverse his argument.
- Very anger creates fear, very softness and reputation.
- He does not see goodness who spend time with bad people.

d. About Friendship

- If one person pours the other's blessing on you, he will turn you into another.
- Do not know that you will not be an enemy one day, opening every secret to your friends.
- Do not make your secret friend, he is your friend.

e. About the Enemy

- If the weak enemy is trying to approach you, know that it is for strength. Because if the enemy is incapacitated, it will try to establish friendship.
- Talk between two enemies so that they are not ashamed when they are friends.
- Sit with your enemy and pull your hand away from your guardian friend.
- Do not fight the one who wants to make peace with you!
- It is a good thing to hurt but do not put ointment in the wound of a human hurt.
- Two people are enemies of the country; the cruel monarch and the irreligious pious.
- The Sultan should not annoy his enemies.
- Be comfortable if enemies fall apart, if they come together then be cautious.
- If you appeal to the humble man with a sweet word, it will rebel and cease to boast.
- If anyone enters the sun, he will do something bad, but it will become uglier if he comes from the scholars.
- The person who is spending time with evil is accused of being a friend of the evil, even if he is not affected by them.
- Help you, help yourself, fight with you and fight with you.
- The difficulties of good people pass, the refreshment is directed, but the evil of the evil is temporary, the work always goes uphill.
- Thieves do not steal as long as they are not cut.
- Peeing the lion, punching the pillar, is not the job of the wise man.
- It is the persecution of self-power, who is not merciful to the weak.

f. Various Recommendations:

- If you are hesitant to do a job or not, prefer the most harmless one.
- Do not put your life in danger for a job that can be solved with money.
- Those who try to admonish their minds are actually in need of their own advice.
- The young do not do well, suffer from aging.
- Do not reveal the flaws of people because you lose confidence in you when you disgrace them.
- Do not think that anyone who speaks well and is well-argued is honest.
- The aim of the Qur'an's descent is to acquire beautiful idols with it.
- Take examples of the calamities that have happened to others, so that others learn not from what happened to you.
- Rough conversation with polite people.
- Do not give the bad news, others say.
- For the ignorant; Silence is better than talking.
- You should not eat too much.
- You have to believe in the value.
- The head of two people will not get rid of it; bankrupt merchant and spendthrift.
- Spend your own money.
- Do not lie.
- Every face will not be beautiful, and every ugly will not be ugly inside.
- You, do not give advice to the King!

g. About Praise:

- Praise fools.
- Everyone thinks that he is very smart and his child is beautiful.

h. About Science, Skill and Education:

- If a person does not have a good nature, then he will not.
- Uneducated people can not bear to see a skilled person. Their biggest weapon is gossip.
- If the skilled person sees from the footstool, do not break it.
- Jewellery is worth a drop of water, and it is worthless if it rises in the dust heavens.
- Untrained ability is pitiful. Tribulation to those who are not talented is also in vain.
- Knowledgeable people do not speak, they only show their skill.
- The person of knowledge is not to forgive.
- The unwilling student is useless.
- Do not hesitate to ask if you do not know.
- Do not use drugs that you are not sure about, do not go on your way.

(Muhammad Ali Furûgî, 1385: 269-301, İlaydın, 1991: 248-291, Kanar, 2013: 209-242)

HÂTİME (END OF THE BOOK)

Sa'dî, in this chapter, which he completed his work; Gulistan said that there were no old, useless words. He did not want to squeeze the reader. He took care of language and style. Then he praised God and said that his purpose was to be good, and he demanded prayer from the book reader:

We advised you on your schedule.

For this purpose we consumed a lifetime.

It does not matter if no one hears.

The task of the ambassador is to convey the news.

(Muhammed Ali Fûrûgî, 1385: 301-302; İlaydın, 1991: 292-293; Kanar, 2013: 243-244)

DISCUSSION AND CONCLUSION

Whatever the name "smart person, ideal person, guide person, responsible person, good person, helpful person" whatever the name; the ideal human type is the same in almost all civilizations and cultures. "The ideal man" by way of the crops of our ancient literature in the Islamic circles; can be described as "good" and "working for good", collecting religious, ethical, moral values in themselves. According to this, if the responsibilities and duties are abandoned and the human being assigned to a divine line uses the given limbs, physical and spiritual equipment as required, it will reach the "ideal/perfect man" degree.

In Gulistan, which is one of the powerful works of our culture, literature, and education history, Sa'dî; describes the principles of courtesy that must be observed in social life and human relations while describing the ideal human being and the means by which people can be respected in society and peaceful in their own lives and methods of establishing order and order in society.

It is quite remarkable that Sa'dî acts as a responsible and inspirational person, as this work is full of advice, to present the devil to the power holders, and to enjoy the enjoyment of his people.

Sa'dî received "rulers / directors" in the first part of his work and "pious people / dervishes" in the second part in the sense that he was the "educator" who directed the societies and "politics and religion" in the ruler.

He frequently advised that he should not work closely with the rulers / rulers, that he was warned to stay away from the authorities and their titles, and that it was possible to be a peaceful person with worship and conviction. The way of the dervish / devout is; thank God, generosity, service and worship.

Sa'di, who uses story power in an effective way, tried to persuade the reader with real narrative or fiction techniques, manifested in the presence of religious and cultural words such as verse, hadith, poem, proverb, idiom.

According to Gulistan, the general characteristics of the ideal person are; the ideal person, praises to God, thinks to God, tells the truth, does not lie. It is not evil and empty, it is not robbery, it is trustworthy, it is generous and hospitable, it acts fairly and courageously, it gives importance to its work, it does not escape from the battlefield, it is not prejudiced, it possesses skill and profession.

With this work; Thanks to Gulistan's stories, it is told how the manager, the ruled, the poor, the rich, the genius, the elderly, the neighbor, the friend, the enemy, the mother, the father,

Although the title and addressee seem to be different in every part of the eight sections of Gulistan, all the suggestions put forth for the construction of an ideal society are all human.

Although some of the provisions of the 13th century social life that we have watched with various aspects lose their validity and significance today, most of the advice Sa'dî has made is worthy of apology and application today.

Almost every visual, advertising, directory, comic strip, cinema has a sub-message / messages in an age when the audiovisual and literary media are guided by media elements. Using this system, the "storytelling system", we can bring out useful things, good feelings and thoughts, good societies.

SA'DÎ'NİN GÜLISTÂN'INDA "İDEAL İNSAN"

TÜRKÇE GENİŞ ÖZET

GİRİŞ

İnsanoğlu yaratıldığı günden bu yana, her iyiye biraz kötü, her kötüye biraz iyi bulaştırırsa bile, ekseriyetle "en iyi"yi ve "en güzel"i aramış, "ütopya, ülkü, mefkûre, mükemmel, ideal" mefhumları üzerinden çeşitli fikirler geliştirmiş, muhtelif inanç sistemleri ortaya koymuştur. İslam mütefekkirleri ise "ahsen-i takvîm" üzere yaratılan insanın dünyada temiz kalması, kemal bulması, yani kâmil olması için yol haritası mahiyetinde ahlaki eserler kaleme almış, nasihatnameler yazmışlardır. Bu eserlerden biri de, İran edebiyatının meşhur müelliflerinden Sa'dî-i Şîrâzî'nin, *Gülistân* adlı eseridir. Sa'dî'nin Salgurlu Beyi Ebûbekr bin Sa'd bin Zengî'nin velihtı II. Sa'd adına 656/1258'de Farsça olarak kaleme aldığı *Gülistân*, başta Türk edebiyatı olmak üzere, dünya edebiyatlarında da ziyadesiyle ilgi gören ve istifade edilen bir eser olmuştur. *Dîbâce*, sekiz bâb ve hâtîme bölümleri ile tertip edilen *Gülistân*, "Padişahların Tabiatı, Dervişlerin Ahlakı, Kanaatin Üstünlüğü, Susmanın Faydaları, Aşk ve Gençlik, Hastalık ve İhtiyarlık, Terbiyenin Tesiri, Sohbet Adabı" konularına dair ahlaki hikâyelerden ve nasihatlerden oluşmaktadır. 20. yüzyılın başlarına kadar İslâm ülkelerinin medreselerinde Fars dili ve edebiyatı öğretimi için bir ders ve ahlak kitabı olarak kullanılan eser, eskilerin deyimiyle "kâmil", yenilerin deyimiyle "ideal" insana dair pek çok hususu konu edinmiştir. Bu çalışmada, *Gülistân*'ın hikâyeleri ve hikmetleri üzerinden yöneticinin, yönetilenlerin, fakirin, zengin, gencin, ihtiyarın, dostun, düşmanın, annenin, babanın, evladın, hâsılı "ideal bir insan"ın nasıl olması gerektiğini öğütleyen ifadeler incelenmiş, İslamiyet'in ve doğu toplumlarının "kâmil insan" hedefi üzerine kurdukları değerler sistemi, günümüz dünyasının istifadesine sunulmuştur.

YÖNTEM

Nasihat etmek ve hikmetli söz söylemek ekolünün en önemli temsilcilerinden ve Fars edebiyatının dünyaca meşhur şahsiyetlerinden olan Sa'dî, *Gülistân*'da bütün insanlığa önemli tavsiyelerde bulunmuş, anlattığı hikâyelerle hem hilkatin hikmetlerini ortaya koymuş hem de yaşadığı zor dönem içerisinde kişiyi en iyiye, en güzele teşvik ederek huzurlu olabilmenin yollarını göstermiştir. İran edebiyatının sınırlarını aşarak dünya edebiyatlarına giren ve Türk edebiyatında da özel bir yeri olan *Gülistân*, dil öğretimi ve ahlak eğitimi için XX. yüzyıla kadar mektep ve medreselerde okutulmuştur. Sa'dî'nin tecrübelerini, gözlemlerini, duyduklarını ve bildiklerini toparlayarak damıttığı ve hikâyelerle mücehhez olarak devrinin sultanına ithaf ettiği eser, bir **dîbâceden** (ön sözden), **sekiz bâbdan** (bölümden) ve **hâtîme** (sonuç)'den müteşekkildir. Ana bölümü ihtiva eden sekiz bâb, mealen "Padişahların Tabiatı, Dervişlerin Ahlakı, Kanaatin Üstünlüğü, Susmanın Faydaları, Aşk ve Gençlik, Hastalık ve İhtiyarlık, Terbiyenin Tesiri, Sohbet Adabı" şeklinde ana başlıklar altındaki ahlaki hikâyelerden oluşmaktadır.

Bu çalışmada, Sa'dî'nin *Gülistân*'da verdiği öğütlerden yola çıkarak ortaya koyduğu ideal insan portresi incelenmiş ve değerlendirilmiştir. Zira yukarıda da ifade edildiği üzere, başta Türk edebiyatı olmak üzere dünya edebiyatlarına ışık tutan ve yol gösteren bu eser, değerler eğitimi ve insan idealizmi bakımından bugün yeniden değerlendirilmelidir. Aşağıda önce *Gülistân*'ın bölümleri değerler bağlamında incelenmiş, ardından Sa'dî'nin verdiği anahtar özelliklerden hareketle ideal/kâmil insanın nasıl olması gerektiği üzerinde durulmuştur.

TARTIŞMA VE SONUÇ

Genel olarak, *bir sosyal grup veya toplumun kendi varlık, birlik, işleyiş ve devamını sağlamak ve sürdürmek için üyelerinin çoğunluğu tarafından doğru ve gerekli oldukları kabul edilen ortak düşünce, amaç, temel ahlaki ilke ya da inançlar olarak tanımlanan* (Aktepe, 2016: 363) değer; bugün inançlı, kültürlü, millî değerlerine bağlı, geçmişî ihya ve geleceği inşa edecek bir nesil için "değerler eğitimi" bağlamında karşımıza çıkmaktadır. Adı "değerler eğitimi" olmasa bile İslam medeniyeti sahasında ortaya konan edebî eserlerin çoğu da "ahlak" temi etrafında bu misyonu yerine getirmiştir.

"İyi insan olmak" ve "iyi toplumlar yetiştirmek" idealini anlatmayı kendisine vazife edinen Sa'dî-i Şîrâzî de, güçlü üslubu ile "nasihat ve hikmet" ekseninde oluşturduğu *Gülistân*'ı adeta bir değerler eğitimi kitabı olarak tertip etmiştir. "Ahlak" temelinde, her bâb için özel bir konu tahsis edilen bölümlerdeki hikâye sayısı ve hacim her bölümde farklıdır. Eserin iç başlıkları şunlardır:

Dîbâce (Ön Söz)

Bâb-ı Evvel Der-Sîret-i Pâdişâhân (Birinci Bölüm Padişahların Tabiatı Hakkında)

Bâb-ı Düvvüm Der-Ahlâk-ı Dervîşân (İkinci Bölüm Dervişlerin Ahlakı Hakkında)

Bâb-ı Süvvüm Der-Fazîlet-i Kanâ'at (Üçüncü Bölüm Kanaatin Fazileti Hakkında)

Bâb-ı Çehârüm Der-Fevâ'id-i Hâmûşî (Dördüncü Bölüm Susmanın Faydaları Hakkında)

Bâb-ı Pencüm Der-İşk u Cüvânî (Beşinci Bölüm Aşk ve Gençlik Hakkında)

Bâb-ı Şeşüm Der-Za'f u Pîrî (Altıncı Bölüm Zayıflık ve Yaşlılık Hakkında)

Bâb-ı Heftüm Der-Te'sîr-i Terbiyet (Yedinci Bölüm Terbiyenin Tesiri Hakkında)

Bâb-ı Heştüm Der-Âdâb-ı Sohbet (Sekizinci Bölüm Sohbet Âdâbı Hakkında)

*Hâtime*³ (Kitabın Sonu)

“Akil insan, olgun insan, kâmil insan, rehber insan, sorumlu insan, iyi insan, yardımsever insan, başkasının derdiyle dertlenen insan, düşenin elinden tutup kaldırabilen insan...” adı her ne olursa olsun; hemen bütün medeniyetlerde ve kültürlerde ideal insan tipi müşterektir. İslam dairesindeki kadim edebiyatımızın ortaya koyduğu mahsullerden yola çıkarak “ideal insan”; dinî, ahlaki, örfi değerleri kendisinde toplayan, “iyi olan” ve “iyilik için çalışan” insan şeklinde tanımlanabilmektedir. Buna göre, sorumlulukları ve vazifeleri ezelden ve ilahi bir çizgiden tayin edilen insan, kendisine verilen uzuvları, fiziki ve ruhsal donanımları gerektiği gibi kullandığı takdirde “ideal/kâmil insan” derecesine erişecektir.

Kültürümüzün, edebiyatımızın ve eğitim tarihimizin güçlü eserlerinden olan *Gülîstân*'da, Sa'dî; ideal insanı tarif ederken esasen sosyal hayatta ve insan ilişkilerinde uyulması gereken nezaket ve âdâb-ı muaşeret kurallarını anlatmış, insanın toplum nezdinde saygın ve kendi hayatında huzurlu olmasını sağlayabilecek yolları, toplumda dirlik ve düzen tesis etmenin yöntemlerini ifade etmiştir.

Sa'dî'nin sorumlu bir mütefekkir ve münevver gibi davranarak, bu eseri öğütlerle dolu olarak devrinin saltanat sahiplerine sunması ve halkının da istifadesini sağlaması oldukça dikkate değerdir. Topluları yönlendirenin “eğitim”, yönetenin de “siyaset ve din” olduğunun idrakinde olarak Sa'dî, eserinin ilk bölümünde “hükümdarları/yöneticileri”, ikinci bölümünde “dindarları/dervişleri” muhatap almıştır. Sıklıkla hükümdarlarla/yöneticilerle yakın mesafe çalışılmaması gerektiğini öğütlemiş, makamlardan ve unvanlardan uzak durulması konusunda uyarılarda bulunmuş, ibadet ve kanaatle huzurlu insan olmanın mümkün olacağını savunmuştur. Dervişin/dindarın yolunu ise; zikir ve şükür, hizmet ve ibadet, dağıtmak ve kanaat, tevhit ve tevekkül, teslim ve tahammül olarak belirlemiştir. “Nasihati gönlü açık olana, doğruyu arayana etmeli.”, diyen Sa'dî, insanın başkalarına iyiliği emrederken kendisini unutmaması gerektiğini de hatırlatmıştır. Kur'ân'ın inmesinden maksadın onunla güzel huylar edinmek olduğunu söyleyen Sa'dî, yazdığı eserleri adeta birer tebliğ aracı olarak görmüştür.

Tahkiye gücünü etkili bir biçimde kullanan Sa'dî, tarif ve tasvirlerini; gerçek anlatı veya kurgu teknikleriyle, ayet, hadis, kıssa, atasözü, deyim, vecize gibi dinî ve kültürel söz varlığıyla ve bilhassa “secili” ve şiirsel bir üslupla ortaya koymuş, okuyucuyu ikna etmeye çalışmıştır.

Sa'dî'nin doğrudan sıralamadığı fakat hikâyelerin içine sırladığı “ideal insan”ın genel hususiyetleri şunlardır; Allah'ı zikreder, tefekkür ve tezekkürde bulunur, şer değil hayır konuşur, iyiliği emreder, kötülükten men eder, yalan söylemez, gıybet ve iftirada bulunmaz, kötü ve boş söz dinlemez, hırsızlık etmez, güven verir, cömert ve misafirperver olur, adaletli ve cesur davranır, liyakata ve ehliyete önem verir, savaş meydanından kaçmaz, önyargılı olmaz, hüner ve meslek sahibi olur, şehveti körükleyecek hallerde bulunmaz, şehvetin esiri olmaz.

³ *Gülîstân*'ın aslı için “Muhammed Ali Fûruği (1385), *Külliyât-ı Sa'dî*, İntişarat-ı Hermes.”, tercümesi için; “İlaydın, Hikmet (1966), *Gülîstân*, Ankara: Milli Eğitim Yayınları.; Karaismailoğlu, Adnan (2004). *Gülîstân*, Sadi. Ankara: Akçağ Yayınları.; Kanar, Mehmet (2013), *Sâdi-i Şirâzî, Gülîstân*, İstanbul: Şule Yayınları.” künyeli eserlerden faydalanılmıştır

Bu çalışma ile; Gülistân'ın hikâyeleri ve hikmetleri üzerinden yöneticinin, yönetilenlerin, fakirin, zengin, gencin, ihtiyarın, komşunun, dostun, düşmanın, annenin, babanın, evladın hâsılı insanın her türüne ve toplumun her kesimine hitaben "ideal bir insan"ın nasıl olması gerektiğini öğütleyen ifadeler incelenmiş, İslamiyet'in ve doğru toplumlarının "kâmil insan" hedefi üzerine kurdukları değerler sistemi, günümüz dünyasının istifadesine sunulmuştur. Gülistân'daki sekiz bâbın her bölümünde başlık ve muhatap farklı gibi görünse de ideal bir toplumun inşası için ortaya konan tavsiyeler, tüm insanlığadır.

XIII. yüzyılın sosyal hayatını çeşitli yönleriyle izlediğimiz eserdeki hükümlerin bir kısmı bugün geçerliliğini ve önemini yitirse dahi Sa'dî'nin ortaya koyduğu nasihatlerin çoğu bugün de ilgiye ve uygulanmaya layıktır. Bugün kadim kültür ve medeniyetimize sahip çıkmak, mazesini bilen ve atisini inşa eden ideal bir nesil vücuda getirmek misyonu devlet kurumları tarafından yahut vakıflar ve şahsi çabalar ile gerçekleştirilmek isteniyorsa, "yitik, yitirildiği yerde bulunur." hesabına binaen, en önce, değerlerimizin ne olduğu ve geçmişte değerler eğitiminin nasıl yapıldığını araştırmak, incelemek, değerlendirmek ve bugün için uygulanabilir hale getirmek gerektir.

Görsel, işitsel ve yazınsal basın, medya elementlerinin hayata yön verdiği bir çağda hemen her görselin, reklamın, dizinin, çizgi filmin, sinemanın bir alt mesajı/mesajları olduğu düşünülürse aslında iyi niyetli girişimlerle, bu sistemi yani "hikâye etme sistemi"ni doğru kullanarak ortaya faydalı işlerin, müspet duygu, düşünce ve hassasiyetlerin çıkabileceği de muhakkaktır.

Anahtar Kelimeler: Sa'dî, Gülistân, ideal insan, insan-ı kâmil.

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