



PEOPLE, POWER, AND POLITICS IN MESNEVI: A MIRROR OF RUMI'S MESNEVI IN SARI ABDULLAH EFENDI'S NASÎHATÜ'L-MÛLÛK

Nilab SAEEDİ

Ph.D Candidate, İbn Haldun University, History Department, İstanbul/TURKEY



ABSTRACT

The culture of advising saltans as well as presenting social and political theories and ideas is noticeable in different periods of history. Sari Abdullah Efendi (1584-1660) has written several works with his writing talent. The feature known as the commentator of Mesnevi, this hallmark has shown itself in most of his writings. He is one of the most well-known intellectuals of the seventeenth-century Ottoman period because he was in states's service for a long time. His nasihatnâme is not only a letter of advice but is a political treatise. Nasihatü'l-Mülûk can be seen as a mirror of Rumi's the famous mystical figure of the thirteenth-century political ideas in the appearance of his writings. Sari Abdullah Efendi has been head-on influenced by Rumi and his thoughts and that is how its possible to attest that the political advice and ideas which were given in this text all belong to Rumi.

Keywords: Sari Abdullah Efendi, Rumi, Nasihatü'l-Mülûk, nasihatnâme

ÖZET

Sosyal ve siyasi teoriler ve fikirler sunmanın yanı sıra saltanlara tavsiye verme kültürü tarihin farklı dönemlerinde dikkat çekicidir. Sari Abdullah Efendi (1584-1660) yazma yeteneği ile birçok eser kaleme almıştır. Mesnevi müfessiri olarak bilinen bu özellik, onun yazılarının çoğunda kendini göstermiştir. Uzun süre devlet hizmetinde bulunduğu için 17. yüzyıl Osmanlı döneminin en tanınmış aydınlarından biridir. Onun nasihatnâmesi sadece bir nasihat değil, siyasî bir risaledir. Nasihatü'l-Mülûk, yazılarının görünümünde on üçüncü yüzyıl siyasi fikirlerinin ünlü tasavvufî şahsiyeti Mevlana'nın bir aynası olarak görülebilir. Sari Abdullah Efendi, Mevlânâ'dan ve onun düşüncelerinden doğrudan etkilenmiş olup, bu metinde verilen siyasî tavsiye ve fikirlerin tamamının Mevlânâ'ya ait olduğunu bu şekilde tasdik etmek mümkündür.

Anahtar Kelimeler: Sari Abdullah Efendi, Mevlana, Nasihatü'l-Mülûk, nasihatnâme

1. INTRODUCTION

Sari Abdullah Efendi (d.1660) is best known as analyst of Rumi's *Mesnevi*. He has been a witness of Murad III (1546-1595) to Mehmet IV reigns (1648-1687), and throughout his life, he has worked in their courts in numerous jobs.¹

This paper will examine the *Nasihatü'l-Mülûk*, the book of advice by Sari Abdullah Efendi. Even though the book has been entitled as work of advice (*nasihatname*), it has a clear political objective behind it. The first half of the book contains advice for the ruler on ethics while the second part mainly deals with political affairs. According to Hüseyin Yılmaz Separating these two features inside written texts is tough and undoable. *Nasihatname* as a literal genre holds both advice (nasihat) and political (siyaset) features together². Here the question of onlookers, readers and observers arises, and it is dominant. Sari Abdullah Efendi dedicated his work to Saltan Mehmet IV (d.1693). However with advices holding political intentions for the *saltan* at the same time, *Mesnevi* is the foot for this work. A largely ethical work has been used to give advice and ideas.

Mesnevi being the starting point of the book has been used constructively. Couplets from Rumi's *Mesnevi* are seen on almost every other page of the book. Sari Abdullah Efendi has tried to describe his ideas and words with Rumi's influence and his poetic excellence. Nevertheless, Rumi is known for being a mystic and poetic figure, he is best known for his and modest approach to religion and humanity. Love and acceptance are the two central topics of his . Sari Abdullah Efendi here has used it in a political context. After here life has been used as a link to this world and human, worldly actions are shown as examples.

¹ Serhat Gültaş, "Sari Abdullah Efendi'nin Hayatı Eserleri ve Tasavvufî Görüşleri, ". (Master Thesis., Uludağ , 2014)

² Hüseyin Yılmaz, " Caliphate Redefined: The Mystical Turn in Ottoman Political Thought," Princeton University Press, (January 2018).

Sarı Abdullah Efendi himself was also a mystic figure given the fact that he dedicated his life particularly the last years to a mystic life. His mystical figure in the shadow of Rumi's character and his ideas are widely seen in his work. Rumi while criticizing the *saltans* uses a sharp tone while Sarı Abdullah Efendi is softer in his words and tones whereas Sarı Abdullah Efendi has given detailed attention in the selection of couplets. This can be seen as a reason because Rumi did not present it to anyone while Sarı Abdullah Efendi had a *saltan* to present it for.

While Sarı Abdullah Efendi being a known figure of Ottoman history and literature, has been studied in recent years. Fatih Bayram (2020) and Büşra Çakmaktaş (2019) have played an massive role in conveying Sarı Abdullah Efendi's understandings and notion of ideas. His literal and mystical figures have been studied, but his political side has not been a subject of any significant study.

2. BIOGRAPHY AND IDEAS OF SARI ABDULLAH EFENDİ

Sarı Abdullah Efendi, who in his works has introduced himself more as Sharif bin Muhammad bin Abdullah and Abdullah Al-Saeed, is better known in literature and history circle as Sarı Abdullah Efendi. His name is mentioned in some sources as Muhammad and some sources as Mahmoud. Along with his name, he has been given the title of Sarı. There are number of explanations for, why he was nicknamed with this title. The most famous of these are his physical characteristics, which led to him being nicknamed as Sarı. Sarı Abdullah Efendi was born in 992 AH, coinciding with 1584 AD. There are various sources about the year of his birth, but most agree over 1584³. His father, Seyyed Mohammad, emigrated from his homeland Morocco and moved to Istanbul.⁴ Seyyed Mohammad married the nephew of Khalil Pasha (d.1629), "daughter of Beylerbeyi Mehmed Pasha" who was the prime *vizier*, and Sarı Abdullah Efendi is the result of this marriage.⁵ This connection led to the closeness of Seyyed Mohammad and his family with Prime *Vizier* Khalil Pasha. Sarı Abdullah Efendi lost his father Seyyed Mohammad in a young age and came under the shelter of Khalil Pasha.

Not only family ties but also Sarı Abdullah Efendi's artistry attracted everyone's attention. He was capable in calligraphy. It was his forte that opened the doors of state departments for him in in scribal duty departments for the first time. In the first stage, considering his ability in calligraphy, he was appointed as a special munshi in the court of Prime *Veizier* Khalil Pasha. He was better to say appointed as Khalil Pasha's penman (*munshi*) to grand *vizierate* of Khalil Pasha. Then he was appointed as a biographer. During this period, in 1627, he was appointed as *Reis-ül Küttab*. With the end of Khalil Pasha's grand *vizierate*, Sarı Abdullah Efendi was also dismissed from the state duty. He was then reinstated to his early position in the reign of Murad IV. Sarı Abdullah Efendi resigned from the government duties after 1655 and led a Sufi life. Sarı Abdullah Efendi died at the age of 76 due to an illness that he had contracted. He sat in a corner of seclusion till his death. On his tombstone, the date of his death is written as 1660.⁶

During his life, Sarı Abdullah Efendi referred to different Sufi sects. There is no exact information on how he was introduced to some. Sarı Abdullah Efendi became acquainted with Melami during his adolescence. Then, with the introduction of Aziz Mahmūd Hüdâyî (d.1628), he was assigned to the Jalvati sect.⁷ It was during this acquaintance with a Jalvati sect that he begin his seclusion.

He spent the remaining period of his life in producing texts. Sarı Abdullah Efendi, who is better known as the scholastic of *Mesnevi*, does not have direct relation with Mevleviye but more spiritually.⁸ In most of his works, he refers to *Mesnevi* of Rumi. But all this has to do with his personal and spiritual love for Rumi and his *Mesnevi*. His commentary on *Mesnevi* is related to his love for Rumi and Mevleviye sect. Simultaneously, Sarı

³ Nihat Azamat, "Sarı Abdullah Efendi". Türkiye Diyanet Vakfı İslâm Ansiklopedisi, TDV Yayınları, c.36 (2009): 145-147

⁴ Funda Öztürk, 2018. "Sarı Abdullah Efendi, Nasihatul-Muluk Tergibun Li-Husni's-Suluk (110a-218b): İnceleme-Metin- Sözlük-Dizin, "(Master Thesis. , Recep Tayyip Erdoğan University, 2018): 22

⁵ Fatih Bayram, "Sarı Abdullah 'ın Düstûru'l-İnşâ'sındaki Serdarlık Beratları, " ...: 4

⁶ Nihat Azamat, "Sarı Abdullah Efendi, " ...: 145.

⁷ In Sufism, halvet and celvet, which used to be a sign and mode in the first periods, were later used as sects. İsmâil Hakkı Bursevî (d. 1137/1725), who is a Celvetî sheikh, says that Celvetiyye first appeared from İbrahim Zâhid-i Geylanî (d. 690/1291). However, the Celvetiyye sect was formed during the time of Aziz Mahmud Hüdâyî. The fact that Uftâde, the sheikh of the founder of the sect, Aziz Mahmud Hüdâyî, was a member of Sünbül Sinan, and that he himself belonged to the request of Halvetî like Nüreddinzade and Kerimüddin Halvetî reveals the interest of Celvetiyye with the Halvetiyye. It basically known as a branch of the Halvetiyye. Celvetiyye, after the death of Aziz Mahmud Hüdâyî, Selâmiyye (founder Selâmi Ali Efendi [d. 1104/1692]), Hakkıyye (founder İsmâil Hakkı Bursevî), Fenâiyye (founder Fenâi Ali Efendi [b. 1158/1745]), Hâşimiyye (founder Hâşim Baba [d. 1197/1783]) See DIA.

⁸ "aslen Bayramî, tarikaten Celvetî, terbiyeten Mevlevî" See DIA.

Abdullah Efendi's attentiveness in Rumi and *Mesnevi* is also related to his friendship with Sheikh Ismail Ankaravi (d.1041)⁹, who was a sheik of Mevleviye.

Sarı Abdullah Efendi's mystical side is detectable almost in all his works. He assembled and produced during his lifetime in government positions and later during his isolation and seclusion days as well. His works are always ornamented with Persian verses e from Rumi's *Mesnevi* and also Arabic phrases. On the other hand to express that as a penman and calligrapher he was supposed to have a fair knowledge of Arabic and Persian.

Along with poetry, sufism and calligraphy, Sarı Abdullah Efendi was well acquainted with floriculture.

3. NASÎHATÜ'L-MÛLÛK TERĞÎBÛN Lİ-HÛSNİ'S-SÛLÛK

Sarı Abdullah Efendi produced this work, which is the main source in this research paper, in 1649 and bestowed it to Saltan Mehmet IV (1648-1687). The book, as its name suggests, is a (*Nasihatnâme*). Sarı Abdullah Efendi wanted to alert the rulers and those in power to refrain from oppressing their people.¹⁰ Like other writings of Sarı Abdullah Efendi, this one is also rich in terms of literature. The work is formed with verses and poems from *Mesnevi*. With the verses of *Mesnevi*, the book includes different appropriate verses and stories. Osmanzâde Taib wrote the work in the summary and presented it to Saltan Ahmad III (1673-1736, Reign.1703-1730).¹¹ This summary is also used during this research.

In the first part of the book, Sarı Abdullah Efendi has divided the book into two parts. Each section is then divided into two more chapters. The first part is regarding the affairs of the world and its order and the responsibility of the caliphates in this deem. Which includes two chapters inside it. The first chapter encompasses the caliphate of Prophet Adam, Prophet David, Prophet Musa, and Prophet Suleiman. The second chapter broaches the four caliphates of Islam. Sarı Abdullah Efendi has mentioned some stories related to this period in this chapter. All stories have (*Nasihatnâme*) in them. The second part is related to afterlife. Which again covers two chapters.¹²

The first chapter is concerning death, the catching of the soul, Azrael. The second chapter is about the time of resurrection, heaven, and hell. Sarı Abdullah Efendi has used different types of poetry in his work. Although he has mostly referred to Rumi's *Mesnevi*, this is not the only *Mesnevi* that has been touched upon. But alongside to it, other types and sorts of poetry such as *Mustazad*, *Ghazal*, *Ruba'i* can also be seen.

Sarı Abdullah Efendi, with all his interest and attachment to Rumi, has referred to the 16th-century Turkish poet *Baki* in the *ghazal* section. The book contains ten *Mesnevi*, six *ghazal*, one *kita*, and three separate verses. Sarı Abdullah Efendi, in addition to pursue the content to the rulers and those in power to refrain from oppression against the people. Since he was supposed to present this work to Saltan Mehmet IV (Reign. 1648-1687), and as a result of this he was hoping to get a status in the court of Saltan Mehmet IV, he also exhibited his potentiality in belles-letters compartment. He has expressed his command, awareness and knowledge in this regard with verses from *Mesnevi*, stories from prophets and caliphates, mentioning the life and afterlife, and gathering it with Ibn Arabi and Imam al-Ghazali.

Sarı Abdullah Efendi's attachment and bond with Rumi was more than his intention to draw attention to his penmanship. Although the work, as it's name suggests, is a (*Nasihatnâme*), because it was presented to the *saltan* and its subject is also a *nasihat* to the *saltans*.

It is not easy to differentiate between *nasihat* (*advice*) and *siyase* (*politics*). Because generally *nasihat* is said or written based on a motive. The author wants to bring a change after his (*Nasihat*). Usually *nasihats* are written to make a positive change or to convey a fundamental message. The receipt of this *nasihat* is also salient. In accordance to the receiver of these *nasihat*, the (*Nasihatnâme*) takes its social and sometimes political structure.

⁹ Ankaravî, XVI. He was born in Ankara in the second half of the century. Date of birth is not known. He is famous for the commentary he wrote to Mevlânâ Mesnevi and is therefore also known as "Hazret-i Şârih". His works, written in plain language and mostly in Turkish and some of them in Arabic, have been beneficial for intermediate readers, especially in the later periods when the connection with the primary and main sources was lost. see DIA.

¹⁰ Sarı Abdullah Efendi, "*Nasihatü'l-Mülûk Terğîbün Li-Husni's-Sülûk*," no. 2638, (Nuruosmaniye Library, 1649): 3.

¹¹ Murat Bütün, "*Sarı Abdullah Efendi, Nasihatü'l-Muluk Tergibun Li-Husni's-Suluk (110a-218b)*" *Inceleme-Metin- Sözlük-Dizin*, " (Master Thesis. , Recep Tayyip Erdoğan University, 2019): 32

¹² Funda Öztürk, 2018. "*Sarı Abdullah Efendi, Nasihatü'l-Muluk Tergibun Li-Husni's-Suluk (110a-218b): İnceleme-Metin- Sözlük-Dizin*." ...: 45.

4. CONTENT SUMMARY OF NASĪHATÜ'L-MÜLÛK TERĠĪBÜN Lİ-HÛSNİ'S-SÛLÛK¹³

The work begins with the praises and supplications to Allah and the Prophet. Then they continue by mentioning the Ottoman Caliphate. Then Sarı Abdullah Efendi discusses and talks about himself. Here Sarı Abdullah Efendi expresses his wish for justice and writes that one hour of justice is better than seventy years of worship. Then, in *sebeb-i telif* (cause of authorship) of the book, Sarı Abdullah Efendi mentions a verse from the Qur'an and writes that Allah does not change the situation of any people until they want it.

With this, he explains how this book was formed. In the first part, the first caliph on earth, namely Adam, is mentioned. Then it is written about the caliphate of David, Musa, and Suleiman. After that, the caliphate of Abu Bekir and then Omar Farooq, Osman, and Ali have been mentioned. In the meantime, after mentioning the status of the caliphate of Omar Farooq, his conquests have also been mentioned. Regarding Imam Ali, the subject of those who go astray with love for him has been written. It is mentioned here that two types of love are harmful. One is an exaggeration in loving someone/something and the other is someone who lies to you a lot for the sake of love or to gain your attention. After mentioning these circumstances, Sarı Abdullah Efendi turned to Sufism and explained some of the basic and important idioms and phrases of Sufism. Sarı Abdullah Efendi then writes about the *saltan*. Considering the subject of the book which is *nasihat*, Sarı Abdullah Efendi writes that the *saltan* needs a *vizier* and writes his *nasihat* and counsel in this regard. Then he writes about the characteristics of the *vezier*. Then he deals with the issues of good and bad deeds. Sarı Abdullah Efendi then mentions calling for good and forbidding evil, hiding each other's faults, obedience to the *saltan*, and accountability. Then Sarı Abdullah Efendi mentions the afterlife and writes that way to the eternal world is through death.

Then, the issues of human creation and the formation of human personality during pregnancy in the mother's womb are mentioned. Then Sarı Abdullah Efendi writes about the afterlife. It is mentioned here that all those who wish to go to heaven do not want to die because they know that their deeds are not right. Then the discussion of the soul and the difference between the human soul and the animal soul is written. He also writes the intellect and knowledge as the greatest blessing and the soul (nefs) as the greatest enemy of man. The value and importance of science are also written here. Then the subject of the Day of Judgment and the reckoning of good and bad deeds and the torment of the grave are mentioned. After that, regarding the Day of Judgment, the signs of the Day of Judgment, resurrection after death and hell, characteristics of hell, the deeds of reward and punishment are written. After hell, paradise and its characteristics are also mentioned. Allah's forgiveness and mercy and entering paradise and meeting Allah in paradise are written at the end.

Table 1. Bab-1 Evvel Fi Ehval-ı Dunya (First Chapter on Life/World)

Chapter-1	Chapter-2	Chapter-3	Chapter-4	Chapter-5	Chapter-6	Chapter-7	Chapter-8	Chapter-9
In the necessity of the Caliphate of Allah	The Situation of Caliphate of Rashidun	On Children of Ali	On differences of four sects and belief's of followers	On the classes of Evliya	On the importance of just in <i>saltans</i>	Inviting on good deeds and prohibiting from bad deeds	Condemnation of life/world	The condition of the fetus in the mother's womb
Prophet Adam	Caliphate of Abu-Bekir	Imam Hasan	Imam Ebu Hanife		On the importance of scholars			
Prophet Musa	Caliphate of Omar Farooq	Imam Hussain	Imam Malik		On importance of reading and writing			
Prophet Suleiman	Caliphate of Osman	Imam Zayn'ul-Abedin	Imam Shafi					
Prophet Davud	Incidents of his time	Imam Baqir	Imam Hanbel					
	Caliphate of Ali	Imam Jafer Sadeq	On beliefs of Sunnis and other sects					
		Imam Musa Kazim						
		Imam Ali						
		Imam Muhammed Taqi						

¹³ Osmanzade Taib, "*Tahlis-I Nesaiih*". 70th ed, (Istanbul Islam Institute Library).

		Imam Hadi						
		Imam Hasan						
		Imam Mehdi						

Table 2. Bab-1 Sani Fi Ehval-i Ukba (Second Chapter of the afterlife issues)

Chapter-1	Chapter-2	Chapter-3	Chapter-4	Chapter-5	Chapter-6	Chapter-7	Chapter-8	Chapter-9
On death	On Human Soul and Animal Soul	On Angel Azrael and Taking The Soul	On Grave and Hell	On Resurrection again and blowing Sur (صور)	On Descriptions of Hell	On the Pool/Tank of Kevser	On Forgiveness	On the depth of Allahs mercy and entering Heaven

5. MESNEVİ AS AN EXAMPLE OF NASÎHATNÂME

Ethics is the sum of the behaviors. Ethics is a field that explores the good and the destructive behaviors. From the Islamic opinion, morality has a valuable role in the development of human personality.¹⁴ The Prophet of Islam has repeatedly invited his companions and followers to good morals. Occasionally in *Mesnevi hadiths* or verses from Quran is mentioned directly and in other cases *hadiths* or verse from Quran are mentioned semantically. *Mesnevi* is not subject to conventional chapters. Topics are scattered, sometimes concise and sometimes detailed; That is to say, Rumi has sometimes mentioned a matter in brief, and in other places he has manifested an issue in precise.

Even though ethics is not the prime theme of *Mesnevi* and Rumi has not directly entered the realm of ethics. Ethics *Mesnevi* is followed by absorbing and appealing synonyms and similes. It is noteworthy that Rumi's attention to abandoning moral vices is much more tangible than acquiring moral virtues, and in fact, this belief is sturdy in *Mesnevi*. Rumi in *Mesnevi* puts all the elements of his stories in the service of morality. Rumi is particularly careful in expressing moral facets, especially religious ethics. Rumi's poetry does not serve for honour or glory and has not sought for any status. *Mesnevi* is a spiritual guide. It is the center of prohibitions. Prohibitions of material things. Hypocrisy, fame, jealousy, revealing secrets, and in essence, forbidding anything that takes man away from the true beloved.¹⁵

از خدا جویم توفیق ادب

بی محروم ماند از لطف رب

بی ادب تنها نه خود را داشت بد

بلکه آتش در همه آفاق زد

*Mesnevi, 1st Chapter*¹⁶

Rumi in *Mesnevi*, inspired by the Qur'an and Sunnah, calls man to his foundation. According to Rumi, man has an origin and principle which is the source of unity. In his frame of reference, the man in the world of contrast and polarity is distinguished from his origin. The end of his journey is to return to his roots again. This link, which is nothing but the hope to reach the source, is the purpose a mystic focuses on.

Thus, in his *Mesnevi*, Rumi frequently invites man to good morals. He believes that avoiding misdeeds leads man to spiritual truth.¹⁷ Rumi considers a perfect man to be the one who is comprehensive in form and meaning and does not deprive himself of the life and beauties of the deceased and does not surrender himself completely to dry asceticism¹⁸. On the other hand, he calls attention to the point of what human fate should be like. He scrutinizes a very high position for thought and intellect and considers the purification of thought and the removal of the dust of ignorance from it as the cause of decontamination of the soul.

Rumi in *Mesnevi* always emphasizes the main moral foundations and seeks to explain them. He sees the source of virtues in the human soul in the intellect and mind. Because the mind constantly calls the other forces

¹⁴ Tarahum Amiri, "Akhlâq Der Mesnevi," (اخلاق در مثنوی), Vol.267, (January 2008) : 30.

¹⁵ Roya Mohammadi Pur-Fikr.2014. "Andishe-Ha-yi Siyasi Mawlana" (اندیشه های سیاسی مولوی بلخی). Journal Of Political And International Research. Vol.26, (March 2014): 26.96.

¹⁶ "Mesnevi," Mawlana, Ganjoor, last accessed February 2021, <https://Ganjoor.Net/Moulavi/>.

¹⁷ Dilaver Demirdağ, "Tavusun Kuyruğu: Mevlana Ve Dünyevi İktidar," *Türk Dünyası Bilgeler Zirvesi: Gönül Sultanları Buluşması* (May 2013) : 44.

¹⁸ Mariam Muhammadzade, "Naqd-i Qudret Az Did-gahe Mawlana Der Mesnevi," (مثنوی نقد قدرت از دیدگاه مولانا در), Journal Of Culture And Literature (2009): 282.

towards moderation.¹⁹ In Rumi's view, knowledge emanates from the human soul and spirit, and according to him, wisdom is given by Allah to people so that they can overcome their desires; Not that worldly and physical affairs can be fulfilled with it²⁰.

Rumi mentions two kinds of intellect in *Mesnevi*; The first is the intellect of one who needs to learn from a book, a teacher, a school, through teachings, thought, and repetition. This kind of intellect is surging every day and by it, man is superior to others; However, because it is a burden that falls on his shoulders and weighs on him. This mastery is engraved on the soul of a human and must persistently memorize it and try to improve, expand and refine it But there is another type of intellect that never becomes crooked or cloudy; Rumi calls this type of intellect the "*intellect of faith*" which is from Allah. That is, Allah himself preserves it and man is no longer its protector. An line with Rumi, to whomever, Allah grants this, shines a light on his heart and puts in him the ability to recognize the certainty of doubt. He not only acknowledge certainty from doubt but can also be an example for others to look for.²¹

According to what has been said, it can be seen that Rumi in his *Mesnevi* has indirectly addressed the issues of ethics. Each story of *Mesnevi* is a story of advice in its self.²² After many years; it is no longer difficult to learn lessons and advice from *Mesnevi*. *Mesnevi* is one of the greatest teachings in the world²³. Not only for Persian speakers but for the whole world, *Mesnevi* teaches lessons of ethics and morals.²⁴

6. RUMI'S MESNEVI AS AN EXAMPLE OF SİYASETNÂME

Rumi's great quest is to "reach the truth." "Truth" or right is the most fundamental concept of his life. He expresses this abstract concept with the help of metaphors such as sun, sea, Joseph, lion, and king.²⁵ One of the great metaphors in Rumi's cognitive system is: "Truth is the king. This metaphor is a reflection of his political ideology in the artistic subconscious .Rumi selects the "*Saltan*" from the sources of his biological experience to portray and express the truth.

The book *Fih Ma Fih*, Rumi's Letters and Biographies in the Eighth Century, contains clear documents from Rumi's relations with the lord of politics in Anatolia. His 120 letters to the *saltans* is a coherent observation of his political ideas. But one has not gone into *Mesnevi* to look through for political perceptions. But Sari Abdullah Efendi has used *Mesnevi* as a source to narrate political opinions.

We commonly know and appreciate Rumi more because of the mystical teachings of the truth-loving atmosphere and his friendly and poetic language. While one of the distinguishing features of his personality is social cohesion and his sense of responsibility in social and political concerns. Albeit Rumi has spent most of his time in spiritual and inner involvements and has objectified his inner condition in the form of writing and poetry, is not oblivious of the social issues and different divisions of people in collective relations and interactions. He was a mystic poet and his poems had no service or assistance for *saltans*. He saw nothing but soulless rites and ceremonies in the power of *saltans* and rulers, and at the same time, he spoke of the soullessness of their power and prestige. In *Mesnevi*, he has often disdain to the officials and powerful people of the society, and in the face of *saltans* and princes, while meeting them he never cajole or flatters.²⁶

Rumi's political and social ideas can be expressed in plenty of forms. Most often, his moral invitations go hand in hand with politics. Rumi in *Mesnevi* has dealt with various topics by coloring them with stories. An essential reason for why Rumi is free from religious and linguistic boundaries is his anti-prejudice ideas²⁷. Avoidance of prejudice or pluralism is one of the cases seen in *Mesnevi*. As reported by Rumi, people according to their living environment and political, economic, and social requirements are divergent, and by dint of this, some of their exertions and behaviors may be good in one and the same exertions, behaviors and actions in another may be faulty and reprehensible.

¹⁹ Esin Bayru Çelebi, "*Bir Değer Eğitimi Olarak Mesnevi*", Sufi Studies, Vol:2, (2010): 123.

²⁰ Muhammad Huseyn Jamshidi, "*Hukumat ve Mardom Der Andisha-yi Mawlana*", (حکومت و مردم در اندیشه مولانا) Journal Of Politics Department Of Political Sciences, Vol.41, (2011): 71.

²¹ Roya Mohammadi Pur-Fikr, "*Andishe-Ha-yi Siyasi Mawlana*", ... : 107-108 .

²² Esin Bayru Çelebi, "*Bir Değer Eğitimi Olarak Mesnevi*", ... :123-124.

²³ Esin Bayru Çelebi, "*Bir Değer Eğitimi Olarak Mesnevi*", ... : 123.

²⁴ Roya Mohammadi Pur-Fikr, "*Andishe-Ha-yi Siyasi Mawlana*", ... : 96 .

²⁵ Mahmud Fatohi., "*Ta'mul-i Mawlana Jalaluddin Balkhi Ba Nehad- Ha-yi Qudrat Der Konya*", (تعمامل مولانا جلال الدین بلخی با نهاد های قدرت در قونیه), Journal Of Persian Language And Literature, no.21, (Spring 2013): 74.

²⁷ Roya Mohammadi Pur-Fikr, "*Andishe-Ha-yi Siyasi Mawlana*", ... : 95 .

Rumi underscores that man should not be condemned on his beliefs.²⁸ He also writes that no one should impose his opinion on another, believing that in such a situation, society will go miserable. Man must be vigilant and cautious and always be open to new ideas and thoughts.²⁹ And whenever he comes up with something out of the ordinary, then he has to re-think his position. To approach the transcendent truth, and to purify his mind from prejudices, to open the door to meaning in his heart. Although the issue of avoiding prejudice and mutilation is a moral issue, if we understand its consequences, the issue goes back to politics. One of the foundations of a government is to ensure mutual acceptance, steer clear from any kind of prejudice. Linguistic or ethnic-religious prejudices cause problems that even lead to the overthrow and failure of governments. The rulers who impose their ideas on the people have a history of oppression and go to ruin their government³⁰. Another issue related to governance that can be seen in Rumi's *Mesnevi* is the accentuate on justice. In numerous places, he has mentioned stories in which the subject is on oppression³¹. In his poems, he advises *saltans* not to kindle the fire of oppression and aggression in the harvest of people's lives and not to tyrannize and ill-treat the weak and helpless. He writes that a person digging

از برای خویش دامی می کنی

Mesnevi, Chapter 1, Part:72³²

Rumi is displeased with the *saltans* in this regard. He mentions in various verses that *saltans* do not accept the word of truth and continue their oppression and cruelty with all the efforts of the subjects. Not only the oppression of the *saltans* over the people but also Rumi offers theories about the oppression of the people against each other. He believes that if the people of a society are corrupt and try to oppress each other.³³ They are pessimistic about each other. This is all because their rulers and politicians are corrupt, cruel, and pessimistic. He believes that evil and disgrace are inherited from the elders.

Another thing that can be seen in most of the letters is the issue of entrusting the work to its owner. That is, every human being should reach a position based on his skills and capability. The task should be entrusted to a person based on his knowledge and potential and not on other grounds³⁴. He sees all other grounds at the root of oppression. That is, if the work is not left to its owner, it is injustice. He deals with this issue with harsh criticism in the form of poetry. He begins his critique of the ruler and the *saltan*. And he says that a handful of illiterate and ignorant people, called the leader and the *saltan*, have taken over the leadership of the society. And that is why scholars and mystics have become isolated and are out of state court and power. In one of the verses of *Mesnevi*, he writes that if the pen is in the wolf's hand, it is obvious that he will trap the deer. Here, his goal is that if the power is in the hands of the oppressor and no one is aware of the precise work, it is undoubtedly an insulting result. Although Rumi did not look to power and was always respected by the rulers, he criticizes *saltans* and their behaviors in various of places in *Mesnevi*.³⁵

He emphasizes on the subject of not paying attention to scholars and mystics. It would not be wrong to say that he wants to see scholars and mystics in the government, but the absence has angered and displeased him. Simultaneously, Rumi and his family were hunted down by the tyranny of a ruler. His father was forced to leave his home to escape the oppression of the ruler.³⁶ This may be one of the reasons for his constant criticism of *saltans* and rulers. Furthermore, the changing political situation of the Seljuk period also prepared the ground for Rumi's political ideas. The Crusades, the Mongol sedition, the subjugation of the Seljuk narrators by the Mongols, and the disappearance of political and national unity all influenced Rumi's political thoughts.³⁷

Rumi has also given guidance and recommendations in this regard to the dimensions of a human personality. He censures and condemns the *saltan* for the seeds of all personality disorders. In *Mesnevi*, he has written about the causes and reasons that led to oppression and injustice. Rumi relates all the misfortunes of society to human personality and morality, as has been said, that is, the good morals of a good government and a good

²⁸ Roya Muhammadi Pur-Fikr, "Andishe-Ha-yi Siyasi Mawlana, "... : 104 .

²⁹ Muhammad Huseyn Jamshidi, "Hukumat ve Merdom Der Andisha-yi Mawlana, " ... : 79.

³⁰ Mariam Muhammadzade, "Naqd-i Qudret Az Did-gahe Mawlana Der Mesnevi, " ... : 281.

³¹ Roya Muhammadi Pur-Fikr.2014. "Andishe-Ha-yi Siyasi Mawlana, " ... : 111 .

³² Mesnevi, " Mawlana, Ganjoor, last accessed February 2021, <https://Ganjoor.Net/Moulavi/>.

³³ Mahmud Fatohi, "Ta'mul-i Mawlana Jalaluddin Balkhi Ba Nehad- Ha-yi Qudrat Der Konya, " ...: 56.

³⁴ Roya Muhammadi Pur-Fikr.2014. "Andishe-Ha-yi Siyasi Mawlana" ... : 110 .

³⁵ Muhammad Huseyn Jamshidi, "Hukumat ve Merdom Der Andisha-yi Mawlana, " ... : 75.

³⁶ Mahmud Fatohi, "Ta'mul-i Mawlana Jalaluddin Balkhi Ba Nehad- Ha-yi Qudrat Der Konya, " ...: 50.

³⁷ Mehmet Ali Hacıgökmen, "Mevlana Celaleddin-I Rumi'nin Selçuklu Sultanları İle İlişkileri, " Selçuk Üniversitesi Türkiyat Araştırmaları Dergisi (2016): 119.

government mean a fortunate society³⁸. Similarly, in his poems in *Mesnevi*, one of the objects for injustice is the weakness of spirituality in the character of the *saltan*.³⁹ The more power there is, the more pleasure there is in life, which in turn doubles the greed to maintain and develop power. That is why the powerful rulers are defeated by their juniors every other day. And they move away from spirituality and the administration of justice is delayed. As stated by Rumi, the best way to establish justice is to consider the good of the subjects in everything. This, in turn, requires the ruler to fear God and obey his commands. That is why, Rumi likes a ruler who believes in Allah and his oneness, takes care of the affairs of the people in the day, and is a servant of God and thankful to him at night⁴⁰. For this reason, he suggests that man should control and stay away from greed and lust.⁴¹

He assumes that most of the rulers in the world are over-blown in greed. ⁴²He believes that If a man gets power before he is matured and cultured enough, he might loose his way and as a result greed will soar and all this will lead him to desvastation . Rumi likens such rulers and *saltans* to death corpses, which are left to his people to carry. They always take their entertainment expenses from the people out of their greed and lust. *Mesnevi* calls on the rulers to be humble and modest and forbids power. In accordance with Rumi, power is a disease⁴³. He believes that love for power causes turbidity. Rumi calls this temptation the greatest turbidity of the heart. He considered power and presidency as causes of oppression. Rumi have a conviction that the presidency and greed for power are based on conflicts and this is because a hundred people can travel around sit down and eat together, but at the same time, two people in power do not fit together. There is no way to eliminate it except to educate a man and make him aware of his personal and social morals. We can see traces of democracy in Rumi's political thought. In a democratic society, no one is in control of the other except to the extent that relationships based on mutual cooperation, tolerance, and friendship is required. On the other hand, Rumi's battle against prejudice is an important example of his ideas being for equality and acceptance. We can possibly claim that his ideas roots to democratical views.

از الوهیت زند در جاه لاف
طامع شرکت کجا باشد معاف
صد خورنده گنجد اندر گرد خوان
دو ریاست جو نگنجد در جهان

Mesnevi, chapter 5⁴⁴

Boasting/bragging of divinity for being in power

How can the greedy be forgiven?

Hundred people can get together around a table

But two greedy for power can get together in world

In this concern, Rumi has tried to demonstrate various dimensions of the ruling personality, the *saltan*. He has examined the personal and social dimensions of a ruler or saltan by expressing the features and qualities of an unpleasant ruler, he has tried to unveil the image of a proficient and capable ruler who is worthy of power and position.

7. CONCLUSION

Right through history, an celebrated mystic and poet was not born as Rumi. He had a exceptional impression on the psyche of the people outside the linguistic and spatial boundaries. What is obvious is that Rumi has tried to guide humans in *Mesnevi* with various stories. *Mesnevi* can be red as a piece of human advice which is decorated with mystical stories and poems. The angle of advice of *Mesnevi* is bright as the sun. Owing to fact that in most countries, stories taken from *Mesnevi* is been taught for educational purposes. Rumi in

³⁸ Roya Mohammadi Pur-Fikr, "Andishe-Ha-yi Siyasi Mawlana, " ... : 109 .

³⁹ Muhammad Huseyn Jamshidi, "Hukumat ve Merdom Der Andisha-yi Mawlana, " ... : 73.

⁴⁰ Mahmud Fatohi, "Ta'mul-i Mawlana Jalaluddin Balkhi Ba Nehad- Ha-yi Qudrat Der Konya, " ... : 52.

⁴¹ Muhammad Huseyn Jamshidi, "Hukumat ve Merdom Der Andisha-yi Mawlana, " ... : 110.

⁴² Roya Mohammadi Pur-Fikr, "Andishe-Ha-yi Siyasi Mawlana " ...: 107 .

⁴³ Mariam Muhammadzade, "Naqd-i Qudret Az Did-gahe Mawlana Der Mesnevi, " ... : 279.

⁴⁴ Mesnevi ,” Mawlana, Ganjoor, last accessed February 2021, <https://Ganjoor.Net/Moulavi/>.

Mesnevi describes the attributes of human personality. He then connects all these distinctions to the spiritual dimensions. Hence, he relates the afterlife of man to his worldly deeds.⁴⁵

As an influential and noteworthy personality in his lifetime and then, Rumi was a great social exponent. He unveils his criticism appeared as advice in the guise of poems. Rumi's indifference for *saltans* is evident from the story of his migration from Balkh to Konya. Considering *Mesnevi* as an example, we can say that Rumi was a political critic and exponent⁴⁶. Rumi's critiques are mostly related to the worldly ventures of rulers, which have direct consequences for the people. He warns that if such indecent acts continue, there will be no good ending. The afterlife of execrable and unpleasant deeds is clarified in Islam. The principle of tolerance, equality, avoiding any kind of prejudice, and such practices leads to the rise, sustainability and balance of the government and societies. The essence of Rumi is that in politics, love should be replaced by fear⁴⁷. Thereby the prevailing tradition in political thought and action was to base their continuity on force and tyranny. In expressing these criticisms, he sometimes uses an explicit and decisive tone, and in this regard, he explicitly depicts his political and social situation with a protesting tone⁴⁸. He believes that where there is love, there is no need for force, coercion, or fear.

جنگ هفتاد و دو ملت را همه عنبر بنه

چون ندیدند حقیقت ره افسانه زدند

⁴⁹Hafiz, *Gazel no:184*

The war of Seventy Two nations is all excuses because they could not find the truth, they created myths.

Sarı Abdullah Efendi, as previously describe, was a follower and devotee of Rumi and his discipline. Correspondingly, he followed the path of Rumi in his writings aswell⁵⁰. Using couplets and stories from *Mesnevi*, he has used and replaced them with political warnings and cautions of Rumi in his writings. It is not far from the truth that he has chosen the verses very appropriately for this subject⁵¹. Sarı Abdullah Efendi, with his artistry and linguistic adroitness, found a exceptional place in this genre of literature putting it together with mysticism. The literature of letters of advice and policies is not complete without enough understanding of mysticism. Sarı Abdullah Efendi knows this well and has expertise it. He combines political and ethical advices, hence that it gets tough to separate them. However, it is possible to bring the political meaning of poems and stories used from *Mesnevi* in the context of the search for political meaning. It deeply and directly depends on the commentator.

Sarı Abdullah Efendi has expressed the wisdom of Rumi's *Mesnevi* in the form of verses he has used. In his writing, Sarı Abdullah Efendi has choosen stories and pearls of wisdom accordingly to mystical literature. Although the verses of *Mesnevi* are fewer and are seen as a decoration of writing, in principle, it can be said that the main material of this work is Rumi's *Mesnevi*. It would not be wrong to say that Sarı Abdullah Efendi wrote the whole book keeping *Mesnevi* in mind. Political advices given is related to what Rumi has written and therefore it is possible to claim that they do not illustrate Sarı Abdullah Efendi's political views. Sarı Abdullah Efendi used verses from *Mesnevi* and collabrate it with the mystical ideas of Ibn Arabi. Sarı Abdullah Efendi reported the views of Ibn Arabi and Mawlana. However it does not mean that Sarı Abdullah Efendi was only a "transporter" who conveyed their views⁵². He has also given explanations and clarifications to the issues within its conceptual framework to reveal the accumulation of his knowledge and proficiency.

⁴⁵ Mehmet Ali Hacıgökmen, "Mevlana Celaleddin-İ Rumi'nin Selçuklu Sultanları İle İlişkileri," ... : 117.

⁴⁶ Mahmud Fatohi, "Ta'mul-i Mawlana Jalaluddin Balkhi Ba Nehad- Ha-yi Qudrat Der Konya," ... : 51.

⁴⁷ Roya Mohammadi Pur-Fikr.2014. "Andishe-Ha-yi Siyasi Mawlana" ... : 101.

⁴⁸ Mahmud Fatohi, "Ta'mul-i Mawlana Jalaluddin Balkhi Ba Nehad- Ha-yi Qudrat Der Konya," ... : 58.

⁴⁹ Ghazalyat," Hafez, Ganjoor, last accessed February 2021, <https://Ganjoor.Net/Hafez/>.

⁵⁰Esmâ Öztürk. 2018. "Ülker Aytikin "Sarı Abdullah Efendi Ve Mesnevi-İ Şerif Şerhi," Hitit University, Journal Of Theology Studies no.34, C.17, (2018): 791

⁵¹ Büşra Çakmaktaş, "İbn Arabi'nin Osmanlı Tasavvuf Düşüncesine Tesiri":Sarı Abdullah Efendi Örneği in *Osmanlı Düşüncesi Kaynakları ve Tartışma Konular*, ed. Fuat Aydın Metin Aydın-Muhammed Yetim, Mahya Yayıncılık.(September 2019): 639.

⁵² Büşra Çakmaktaş, "İbn Arabi'nin Osmanlı Tasavvuf Düşüncesine Tesiri," ... : 649.

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