

# Investigation of *Qabusnama* in Terms of Words of Advice related to Child's Education\*

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## Abstract

The aim of this study is to examine the book *Qabusnama* in terms of advice to children. The qualitative research design was implemented in this article. The data were collected through document analysis and descriptive analysis technique was used to analyze the data. In the result of (descriptive) analysis it was found a great number of advice in the work related to education, science, knowledge and ignorance, skills, justice, good and evil, solidarity, work, friendship, personality and character, lying, good words and table manners. Advices are divided into sections; some sections are created directly with the name of the advices. The author first gave advice to his son, and then supported these advices by exemplifying the verses, hadiths, words of the ancestors' and short stories. He puts special attention to the problem of teaching younger generation to all these necessary life skills and values. In addition, Keykavus says that human beings should possess characteristics such as knowledge, honesty, generosity, to keep religious values in words and behavior, not to hurt people and to be able to see the power of people. Therefore, *Qabusnama* still remains one of the important books in terms of giving advice to children and the values contained in the *Qabusnama* are important today.

## Keywords

*Qabusnama*, advice, advice book, politics books, child education, advice to children, value education.

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## Introduction

In Islam religion morality is explained more practically than philosophically, and behavior that should or should not be done is explained directly. Islamic scholars have written for society and the leaders of countries on the basis of the Koran and Hadith, in order to promote a better life. Nasihatname or advice books are the main examples of such works (Kaplan). According to Bergezer (from Acar), advice books are works written on the subjects of wisdom and morality. The main goals of writing Nasihatnames are to teach ethics of managing which is based on showing and advising the right behavior. So those in Nasihatname good, beautiful and useful values are presented in couplets as recommendations and advice. Unfavorable behaviors, habits and issues deemed to be harmful to society are also expressed in the form of admonition or couplets (Kaplan). The main purpose of giving advice is to direct the person to behave in appreciated, targeted and accepted as beautiful ways. The relationship between advice and morality is formed in this way. However, the texts in such works, in a narrower meaning, give place to narratives which consist of short words and deep, meaning-laden sentences spoken with wisdom (Yıldırım).

In such advice books, the authors write by taking into consideration their own observations, scientific studies and cultural backgrounds. Advices are based on verses, hadiths, words or proverbs of the prophets. In the more comprehensive advice books, various stories are told and shares are extracted from the story (Pala 409). For example, the narratives in the advice books often include short stories about historical or mythologically respected personality who gives advice. The selected stories are usually used to provide evidence for the thought to be expressed (Yıldırım, Keleş).

The works transitioned from Arabic and Iranian literature into Turkish literature are mostly the works about morality (Kaplan, Keleş). “Kutadgu Bilig” written by Yusuf Has Hacı, Nizam ul-Mulk’s *Siyasetname*, Kochi Bey’s *Risale*, the book *Advice to the Rulers of the Countires* by Defterdar Sari Mehmet Pasha are the examples of books about recommendations and advice related to religious and moral principles in Turkish literature. These works are called both *siyasetname* and *nasihatname* (Ergan, Gelişti, Canatan, Belen, Belen).

*Qabusnama* is one of the most important examples of such works. *Qabusnama* was written by Emir Unsuru'l-Maalî Keykâvus bin Iskender, who was the commander (Emir) of the Ziyârîs dynasty who ruled in Taberistan and Jürçân regions, which are now called Mazenderan and Gûlistan in the north of Iran. The *Qabusnama* was written in the 475th year of the Prophet Muhammad (M. 1082) and was devoted to his Gilan Shah to provide him with a number of advice of how to behave when he would become the ruler of the country. It is considered as one of the important prose works of Persian literature (Özkırımlı, Akyüz).

*Qabusnama* was translated from Persian into Turkish six times by six different writers between the 13th and 15th centuries. However, there is no information about the first translation work. The second and third translations were done by Şeyhođlu Sadruddin and Akkadıođlu. The fourth translation was made by Bedri Dilshad who translated the work as *Muradname*. The fifth translation was made by Mercimek Ahmed İlyasođlu in 1434 (Dođan "Eski Anadolu", Dođan "On Translations"). It was translated from Turkish into different languages, such as Uıghur Turkish in 1787, English in 1860, German and Tatar Turkish in 1881, French and Russian in 1886, Azerbaijani Turkish in 1989 and Kazakh Turkish in 1992 (Özkırımlı 12, Kaplan, Ainabekov, Sultanov, Browne, Akyüz).

In the introduction part of *Qabusnama*, Keykavus says that the work is a book of advice based on moral values. The author also expresses his ideas about how the sultan should govern the country, the duties and characteristics of the vizier, the service, the Secretariat, the command, and the ways it should be done. Moreover, he describes various types of arts and the state of those dealing with them, medicine, astronomy, selling and buying slaves and concubines, servants and concubines to buy and sell, to acquire property, to buy property and also gives brief explanation of about the rules of living in the society. He describes general moral issues related to the rights of father, mother and neighbor, upbringing children, welcoming guests, polite speech, drinking wine, taking a bath (hamam). The work also includes a list of advice to artists such as writers and poets. It also reflects the scientific and philosophical views of the writer related to the issues on Islamic law, science, engineering, professorship, judgeship, medicine and astronomy (Özkırımlı 31- 33).

In the *Qabusnama*, words of advice are given in accordance with Islamic religion; these words of advice are reinforced by verses, hadiths or by the words of religious leaders. The aim is to create a type of human being in accordance with Islamic moral values with the help of words of advice and examples based on them. These required qualities are scattered throughout the 44 chapters of the book (Özkırmı 47-48).

*Qabusnama* is one of the important sources from which people can benefit in terms of education and training as well as historical and literary value. The work should be examined from the educational perspective not only because it includes the information on the history of classical Iran and Islamic religion, but also because of the existence of Islamic-based advice and values in it. Moral-based advice of the work and the values contained in the advice constitute the importance of the study to investigate the up-to-date values that today's educational systems will bring to the human type to be raised.

### **The Purpose of the Research**

The aim of this study is to examine the advice and values included in the work *Qabusname* related to education, science, justice, cooperation, friendship and personality development from the perspective of child's education.

### **Method**

A qualitative research design was used in the present study and the data was obtained by employing document analysis technique. Document analysis involves the analysis of written materials containing information about the events or facts that are planned to be investigated. It refers to a systematic review of existing records or documents as a source of data.

Document examination and analysis can be used as a qualitative research method alone as well as a source of data collection where other qualitative research methods are used (Madge, Yıldırım and Şimşek, Zhang and Wildemuth). Moreover, the descriptive analysis technique was used to analyze the data obtained from document review. Descriptive analysis is a qualitative analysis technique that researchers use to obtain information about the different phenomena and events they intent to study (Büyüköztürk et.al.). The data obtained in descriptive analysis are encoded, interpreted and results are reached according to the previously determined themes (Yıldırım and Şimşek).

## Data Collection and Analysis

The data of the article were obtained directly from Ilyasoğlu Mercimek Ahmed's translation of *Qabusnama* by using the descriptive analysis technique. *Qabusnama* was analyzed by creating the themes such as education, science, justice, good and evil, cooperation, work, friendship and personality. In the second step, codes related to specific topics were extracted. In the third phase, the amount of codes related to themes (advice) in the work was determined by using quantitative content analysis. In the last stage, descriptive analysis of the recommendations which are considered important in the book about each theme was made and the findings obtained for the purpose of the article were presented in tables and interpreted (Yıldırım and Şimşek).

## Findings

This part of the article provides a descriptive analysis of the advice examined in the study on specific topics. Table 1 represents the distribution of the advice according to the themes.

**Table 1**

Distribution of the advice according to the themes in *Qabusnama*

Themes	f
Education	43
Science	63
Justice	20
Goodness and evilness, charity	81
Working	62
Friendship	84
Personality	70
<b>Total</b>	<b>423</b>

Overall 423 codes related to the themes were identified during the analysis. When the distribution of the advice according to the themes was analyzed, it was found that the majority of the advice were about friendship, therefore it was in the first place, while the charity was in the second and science in the third place. Following the codes and numbers related to each theme, the advice referred to these themes, as well as comments and example on the basis of these words of advice are presented.

## Education

Table 2 presents the results of the descriptive analysis related to the theme “Education”

**Table 2**

Distribution of advice related to education

<b>Theme</b>	<b>Code</b>	<b>f</b>
<b>Education</b>	Education	13
	to nurture	3
	Training of artists (nurture of poets)	1
	Educating with kindness	1
	Educating with evil	1
	Dining Etiquette training	2
	Wine Drinking nurture	2
	Learning to use bayonets	1
	Learning to use swords	1
	Learning and keeping in mind what have been learned	3
	Skill learning	8
	Learning Knowledge	2
	Serve a sentence	5
<b>Total</b>		<b>43</b>

When the table 2 was examined, it was revealed that the majority of advice related to “Education” were about training, educating with kindness, educating with evil, etiquette training, military training, learning, skill learning etc.

The rationale for writing this book according to author was that, it would be a book of advice that would show the right way for his son throughout his life and be useful. The author states this in the book as follows:

The sultan thought that if he had decided to educate his son and guide him to the path of happiness, then his life would not be enough for it, because far-sighted people know when their time is coming. If his son does not learn himself, he will throw his ore into the mud. He found it appropriate that he might find an immortal guide for his son and wrote this book to show him the right way. He called his son and

said, “Hey son, you should know that I become old, and I am in the crossroad of weakness and thinness, because I have received the letter of Death. This letter is the bits of grey in the beard. When a man’s beard grows grey, there is a voice from God: Hey servant, get ready to leave this world and reach the next world. (Özkırımlı 75)

With these words, he wanted to emphasize the importance of educating his son himself and the fact that other teachers cannot educate his child as he will do it. In *Qabusnama*, words of advice related to education were given in different topics. It is advised that the child should first be given a good name, that he should be raised next to nanny and that he should be circumcised when he reaches a certain age. It is said that the child should be given religious education, learn and memorize the Qur’an under the guidance of an experienced teacher. The importance of learning weapons skills after learning Qur’an is emphasized. Once the child is old enough, he wants the child to undergo military training such as riding, shooting arrows, using bayonets and swords (Özkırımlı 247). In the work, it is also emphasized that children should be taught all the life skills of that period and this is the duty of fathers. It is stated that the skills to be acquired by the child would be useful one day, taking into account the characteristics of that period (Özkırımlı 250). In fact, it is also important for the functionality of today’s education. He emphasizes that the practice of punishment in education is essential for learning.

If the teacher beats his son while teaching, do not show unnecessary compassion, let them beat; boys learn skill, science and literacy with a sticks, that is, the learns from their fear of being beaten, and whatever they learn, is not from their birth. (Özkırımlı 250)

He considers the punishment necessary for learning. He goes further and argues that the child should be punished by the teacher (Özkırımlı 250). This situation is not appropriate for today’s educational principles. Especially physical punishment or violence against children in different ways has negative effects on children’s personal development.

According to Keykavus, the father should support his child financially and should meet the needs of the child as long as his economic condition allows. Additionally, the child must be taught decency and skill. It is

wrong not to teach a child anything because he does not have the ability and cannot do it, every child will learn a certain skill when the time comes (Özkırımlı 250).

In *Qabusnama*, few recommendations have been made regarding the education of girls. He emphasized that girls should be taken care of well, and that adequate religious education would be sufficient. He says that girls should learn the Farz and Sunnah such as reading, praying and fasting under the guidance of the Muallim (teacher). However, he finds it inconvenient to teach females to literacy. According to him, if women learn to write, they will tell others by writing their intentions, which is inappropriate. He says that girls should marry when they are old enough (Özkırımlı 253-254).

Another issue discussed about education in *Qabusnama* is the etiquette of eating. In the work, it is advised to his child when and how much to eat. Eating after doing some work is expressed as a joyful thing. He claims that marketers, sellers and farmers, whom he brings together according to their social classes, eat late at night, which is very harmful because this food cannot be digested (Özkırımlı 158). He says that the elite eat once a day and a night. He agrees with that, but however he admits that it weakens the body and decreases the force.

In my opinion, it would be useful for people to eat a little in the morning, and then go about their business. When it comes time to dine, they can eat something out of necessity. It will be digested until late in the evening. After that, they can have dinner, which is also digested before they go to bed. That would be good for the mind and wisdom. (Özkırımlı 158)

He advises eating three times in a day – morning, noon and afternoon. The author also gives the following advice about table manners:

Hey my son, do not put the meal on the table until those who will eat with you are not ready yet. When you have guests, eat slowly; do not eat in a rush. Look ahead while eating, don't talk to anyone, that's the requirement of Islam. Tilt your head forward, don't look at anyone's face and don't watch anybody's piece, because it's a shame to watch a piece. (Özkırımlı 158)



Keykavus stresses, that food should be eaten when everyone is around the table, also that it should not be eaten in a rush, and that meal should be eaten slowly in order to be digested well.

### Science, Knowledge-Ignorance, Skill (Trick)

The findings related to the theme Science, Knowledge-Ignorance and Skill are presented in Table 3.

**Table 3**

The distribution of advice related to science, knowledge and ignorance, and skills

Theme	Code	f
Knowledge and Ignorance, Skills	Science	19
	Learning science	1
	To know	17
	Giving information	13
	Knowledgeable	2
	To know the moral maturity	1
	To know the unity of God	3
	To know the truth of tawheed	1
	To have skills	1
<b>Total</b>		<b>63</b>

When Table 3 was analyzed, it was revealed that the advice related to science, knowledge, ignorance and skills is mainly concerned in topics such as the study of science, to know something, giving information, being sane, to know the unity of God, and to have some skills. In *Qabusnama*, it is stated that the purpose of human creation is to know God, that the only and true being is Allah, and that other beings and thoughts were created in pairs. The word science is mostly used in the sense of understanding Islam and knowing Allah.

Keykavus asserts that people should possess knowledge and skills. He emphasizes the importance of knowledge and skills. Explaining the benefits of knowledge and skills, he focuses on that people should not remain ignorant and inept. He argues that science must be learned and people should not be ashamed of it, whatever the socio-economic level of a person or social class (when associated with that period). Keykavus says that knowledge and

skill must be learned wherever it is. A knowledgeable and skilled person is the one from whom you can learn something and will not be ashamed of it. According to him, shame is when knowledgeable people neglect other people (Özkırımlı 117).

Keykavus advises his son to stay away from ignorant and incompetent people in the following way:

And also, my dear son, know that an ignorant person is an unskilled person, do not consider them as people, do not be friends with such people, especially those who consider themselves to be scientists. Do not be content to ignorant people. If you want to talk, talk with good people, because when engaging with good people you will also be known as a good person. (Özkırımlı 120-121)

So he gives advice to his son to be knowledgeable, skilled and make a friendship with good people. In *Qabusnama*, the person is advised to be smart, knowledgeable and skilled. It is emphasized that if one has knowledge and skills, he/she will get everything. It is deemed necessary for children to acquire skills, to learn a profession and to be useful for themselves and society. The skills a person possesses are seen more important than his essence or pedigree. It is stated that the social status of people is related to either ancestry or the professional skills that the person has. So, Keykavus states that a person must possess one of them in order to find his place in society (Özkırımlı 105).

It is stated in the work that a person should not be recognized by his appearance and that the human should be defined correctly. He says that there is no more vital information than appreciating the value of a person.

Because there is a lot of shame and skills inside and outside of a person. If there is a shame outside, how to know that he has skills inside? And if the skills are outside, no one will know his shame which is inside. Then nobody will know what kind of a person he is. However, a person is recognized by the power of the mind, cleverness, kindness and wisdom. (Özkırımlı 119)

The importance of developing knowledge and skills is among the important topics highlighted in the work. In *Qabusnama*, it is said that people will be valued for their knowledge and skills, and those who have knowledge

and skills will be superior to others. Keykavus states that people will always find virtuous, knowledgeable and skillful people superior and respectable (Özkırımlı 122).

Keykavus states that skills are attributes given to people by God, by saying that “God created a man better than everything else that he created, and exalted him in front of all animal beings”. Keykavus claims that five human skills are inside and five outside, and lists these skills as follows: The first of the features inside a person is an idea, the second is to learn and remember what he has learned, the third is to dream, the fourth is to distinguish between good and evil, and the fifth is not to lie. After listing these features to his son, he advises improving language skills to make it a habit to speak with people in a pleasant language, because there is no better skill than words (Özkırımlı 106-107).

He states that a person should not become arrogant because of the skills that he/she possess. Only an ignorant person can say that he has learned everything in this world. A person should not be ashamed of his/her lack of knowledge, and says “it doesn't matter how much your knowledge and skills increase, talk about a lack of knowledge, there is no greater skill than saying that you don't know, to someone who knows”. Thus, if you look at yourself as a person with a lack of knowledge, he says, it will help you gain more knowledge and therefore advises his son to be a humble person (Özkırımlı 124).

It is stated in the work that a person should not live in the shadow of his parents; on the contrary he should gain his own personality. Keykavus tells his son that he himself must earn such names as a master, scientist, or teacher. He says that the name received in the family is acceptable by the father and mother, and the name gained later is acceptable among the people (Özkırımlı 106).

## Justice

The results of the descriptive analysis regarding the theme of justice are given in Table 4.

**Table 4**

The distribution of advice related to the theme 'justice'

Theme	Codes	f
Justice	Justice	6
	Lifetime with justice	1
	Managing well with Justice	6
	Injustice	2
	Justice is The basis of the reign	1
	Justice is the basis of Qur'an	2
	People! Keep the justice meticulous	1
	God's justice	1
<b>Total</b>		<b>20</b>

According to the findings, it was found that advice related to the justice were mostly occurred in the themes about 'general justice', 'managing with justice' and about 'the justice as the basis of Quran'.

In *Qabusnama*, it is stated that people should be ruled fairly, without putting pressure on them, their work should be treated fairly, and that only a fairly ruled country would live in peace. He advises his son that unfair thoughts should not occur in the child's mind (Özkırımlı 46). In *Qabusnama*, the power of the sultan is accepted, by saying that, "The sultan is the greatest one from all the other people". In spite of this power, the Sultan must possess the following characteristics: the first is justice, the second is honour (to be able to give and help), be able to show the Majesty, fourth avoiding illegitimate affairs, fifth abandoning haste and to look for the opportunity for each work, and the last one is always telling the truth (Özkırımlı 47).

In the *Qabusnama*, the author states that Allah sent prophets among his servants to show people the way of Justice, knowledge and gratitude, because justice is the world order. He says that no one should rejoice over the grief of other people and people should sympathize with each other. Thus, it would help to ensure social peace in the country (Özkırımlı 85-86). The importance of managing and treating with justice is emphasized by the following words:

Do not rejoice at anyone else's sorrow, so no one will rejoice at your sorrow. Never hurt those who are weaker than you, behave with justice, so that those who are above you would not hurt you too. Speak good words to people and you will hear good answers. (Özkırımlı 108-109)

### Good, Evil and Help

The findings of descriptive analysis related to the theme Good, Evil and Help are given in Table 5.

**Table 5**

Distribution of advice related to the theme Good, Evil, and Help

Theme	Codes	f	Codes	f
Good, Evil and Help	Doing good things	3	Saying bad things	6
	Way of goodness	1	Doing bad things	10
	Good person	2	Bad wine	1
	Goodness	8	ill-natured	1
	The truth of Evil	3	The Way of Evil	2
	Bad thoughts	1	Help	5
	Bad manners	5	Charity	1
	Bad people	8	Doing charity	2
	Doing bad things	8	Being useless	2
	To know that something is bad	2	Dutiful person	5
	Teaching bad things	4	Undutiful person	1
<b>Total</b>				<b>81</b>

When the advice related to Good, Evil and Help were analyzed, it was indicated that the most frequently occurred advice were about doing good and bad things, bad people and saying bad things.

Keykavus states that some of the characteristics that must be found in human will make him good and valuable in society. He states that there are good deeds, and that if one will make it a habit to do them, he will be respected both by people and God. These characteristics are knowledge, honesty, generosity, to keep religious values in words and behavior, not to hurt people, to be able to see the power of people etc., and on the top of all these qualities a person's modesty (Özkırımlı 119).

In *Qabusnama*, there are also some words of advice related to the parents. It says that children should help, respect and appreciate their parents and it is expressed in the following words of the author:

If you do not respect your father and mother according to the religious beliefs, at least respect because of your intelligence and knowledge. You came to this world thanks to your father and mother, they cared about you and raised you, and therefore, if you do not respect them for this, you do not deserve anything good. (Özkırımlı 101)

There are also can be found some advice on helping people in *Qabusnama*. It was found the following advice of the author to his son about doing good things:

If someone needs your help, do not be lazy, do everything you can and try to help. Even if this person does not like you or your enemy, do your best to help him. Even if your enemy does not understand good deeds, help him when he is in trouble no matter how it would be difficult for you, and maybe your enmity will turn into friendship. (Özkırımlı 127)

Keykavus advises helping and doing the good thing everyone who needs help. People who speak good things and understand other people and able to greet people should be treated with kindness and respect. He advises that good people and good deeds should not be forgotten, and that they should not be among those who deny good deeds.

To Study and to Work

The results of the descriptive analyses related to the theme 'study and work' are given in Table 6.

**Table 6**

The distribution of the advice according to the theme 'study and work'

Theme	Codes	f
<b>Study and Work</b>	Must study, must work	53
	Need to study	4
	I have studied	3
	That we study	2
<b>Total</b>		62

According to the result indicated in table 6, most of the words of advice related to the theme work were occurred as the notions such as must study, need to study, I have studied and etc. Keykavus in *Qabusnama* encourages people to study, and explains the importance of studying with the following words:

Even if you are poor in terms of material wealth, at least be reach in terms of knowledge and wisdom. Wisdom and knowledge are better than wealth because wealth is obtained by wisdom and knowledge. But wisdom and knowledge cannot be obtained through wealth. Also, an ignorant person may lose his wealth, whereas a person who has wisdom and knowledge will never lose them. (Özkırmılı 102)

He says that man's true wealth is in wisdom and knowledge and that people acquire skills and learn professions with the help of knowledge and intelligence, because he sees these three features as a whole. He compares these three characteristics with a person, if there is no skill, a person will be naked or even lifeless (Özkırmılı 102-103).

According to Keykavus, there are many things one wants in this world, but none of them is better than asking for kindness and skills. If a person refuses to learn them, it shows that he agrees to be helpless and humiliated. It also shows to what extend a person is ruthless and heartless. So that he claims the one who does not to help people will never attain greatness and in order not to become so, he/she needs to study and improve the skills. He advises studying more by saying: "when you ensure that you could get respect and greatness thanks to your knowledge and skills so you will start to study harder and try to improve your skills" (Özkırmılı 122). Keykavus repeats several times his advice about the importance of working. He expresses his ideas with the following words:

You must work so as not to become lazy, because it is useful to train your body and develop your skills. If your body is lazy, do not let it rest, make it work. Your body does not move of its own free will; you give it commands. The great God gave you the opportunity to command your body, and until you tell him to move, it will not move. (Özkırmılı 122)

The author says that the body will remain vigorous while it works, and that laziness is not a good thing. Control of the body is important and that the

body will be kept under control as it works. According to Kaykavus taking the body under the will and learning skills as obtaining reward in two worlds (The world of living and another world) (Özkırmılı 118-119). He claims that it is not good when the body dominates a person and advises: “Try to take your body under control, if you allow it to be lazy, then your body will not obey you, but you will obey your body” (Özkırmılı 122). One’s self-control is possible only by having control over one’s body. If a person cannot control his body, this will lead to other habits, and if he follows the desires of his soul and become lazy, it will lead him to other desires.

### Friendship

Table 7 presents the result of descriptive analysis related to the theme ‘friendship’.

**Table 7**

Distribution of advice according to the theme ‘friendship’

Theme	Codes	f
Friendship	A friend, friends	53
	Friend’s	8
	Friendship	16
	From a friend	7
<b>Total</b>		<b>84</b>

When the results were examined, it was found that the words of advice related to ‘Friendship’ occurred in the book as the phrases such as a friend, friends, friendship, friend’s and from a friend. ‘Friendship’ is one of the most widely mentioned topics in *Qabusnama*.

Doing good things and help those who need it, to greet people are considered as the main requirements of friendship. Whenever those who are knowledgeable and speak about good things come to you, greet them, revere and do not spare any effort to help them. No one greets those who have not their own personality. People come to greet each other because of their friendship in order to be a guest and that one has to host those who host him (Özkırmılı 127).

Keykavus also says that the guests who come to his house must be treated closely. In order to show that one is a good host, he should lead each guest,



be kind and accommodate by showing their place according to their ranks. The host also should show language hospitality by using a sweet language (Özkırımlı 167). Following are the examples of Keykavus' advice related to 'friendship':

- It will be good if you find a friend who is always ready to do a good deed for you (Özkırımlı 181).
- Try not to lend to anyone. Don't especially lend to friends. It is better not to lend than ask it back. If you lend to your friend, no longer see it as your own. Suppose that you give this money just for nothing. Do not ask for it back unless he gives it with his won will, so that your friendship will not be destroyed. Because asking a friend for money back all the time is to make a friend an enemy. Because by asking a friend to give your money back all the time will make a friend an enemy. But the strength is to make the enemy a friend (Özkırımlı 213).
- Not knowing the enemy and friend is peculiar only to children. Distinguish between friends and enemies wont to old people who have seen a lot in their lives (Özkırımlı 213).
- You should now my sun that while you are alive, you cannot get away from friends. Because it's better to be without brothers than without friends. A wise man was asked, "Who is better, a brother or a friend?" and the wise man replied, "it is better if the brother is a friend" (Özkırımlı 257).
- If one is interested in his friends' business, his friends will be interested in his business too. If he's not interested, the friends won't either. Then no one would be a friend to someone who doesn't think about his friend's business (Özkırımlı 257).
- Avoid a friend who is your friend's enemy. He will complain about you to everyone without any reason. Don't expect friendship from such a person. Everyone has shame in this world, but you should be skillful because there is a less shame of the skilled person. Do not be friend with (Özkırımlı 258).
- Do not be unaware of yourself by trusting your friends; even if you have thousands of friends no one will love you more than you. But test your friends in abundance and adversity. The friend is that who supports you in both cases.

- You should be the same with your friends in both good and bad times. In other words, the one who loves you is your friend. Do not teach your friend to what can harm you if you suddenly become enemies, your regret will not help (Özkırmılı 260).
- Do not be a friend with vindictive people. The hatred of a person who learns to hold a grudge will never leave his heart. How can your friendship be in his heart if he is always offended and vindictive (Özkırmılı 261).

### Personality (Character – Deception – Pleasant Word)

The results of the descriptive analysis related to the theme ‘personality’ are given in Table 8.

**Table 8**

The distribution of the advice according to the theme ‘personality’

Theme	Codes	Frequency
<b>Kişilik Personality</b>	A lie	35
	A lying	5
	Decency	9
	Indecent	2
	to nurture	1
	Character	3
	Good natured person)	4
	ill-natured person)	7
	Nature	4
<b>Total</b>		<b>70</b>

When table 8 was examined, it was found that the theme ‘Personality’ was occurred in the book in relation to the concepts such as a lie, a liar, deception, decency.

In the work, the author defines character as a good personality. When advising his son he claims, ‘practice good manners and good personality and stay away from bad habits. Do no harm to anyone, it is bad to be the one who does harm, because a deficiency arises from harm, and dishonor arises from deficiencies. Thus, he emphasizes the importance of not to harm people by saying that “it is not good to be dishonorable to other people” (Özkırmılı 121).

Keykavus encourages his son to be patient, kindhearted, and modest. But he also says that he should be cautious because people try to exploit modest ones (Özkırmılı 123).

When Keykavus addresses his son, he advises him not to teach anyone bad things, that is, not to lead anyone to do bad things. He says that if he leads people to bad things, he will lay the foundation for evil, so he should stay away from such things. Kekavus advises his son to stay away from bad things and says that speaking ill of other people as well as listening to it is not good (Özkırmılı 123).

He also says that no distinction should be made between people and that he should not harm anyone, even if it is a shepherd. He says that the essence of personality is not to hurt anyone, even if they hurt you, that is courageousness (Özkırmılı 123). Moreover, Keykavus advises people to say good things each other, to understand each other correctly and not to lie.

Now my son, you should also always tell the truth. Do not lie. Do not be a liar. Try to be known and famous as a right person. If the situation requires you to lie once turn it into true. So whatever you say, tell the truth, do not lie and do not tell the truth which is similar to a lie. Because if a truth is like a lie, then it would be a lie (Özkırmılı 129).

Keykavus insists that one should always tell the truth. He says that there is no need for meaningless arguments because there is little benefit even from a meaningful argument. If a person is lack of knowledge about a particular topic, he/she should not talk about it (Özkırmılı 135).

He says that man is known by the word he says, and that man exists in his word. According to Keykavus the words may be beautiful and ugly and that man is hidden in his words. It is stated that a person is recognized with his words and that words are not hidden in a person, but a person in his word. As evidence, he gives the word of Hz. Ali, that man is hidden under his tongue. Because, according to him, the word is a veil for man, and whenever he speaks, the veil is torn, and his soul becomes obvious (Özkırmılı 133).

Keykavus advises his son to speak about good things. "Now, my son, speak according to the appropriateness of the place, don't say it in an inappropriate way, because the acclaimed word has both a benefit to the speaker and make happy to the hearer, whereas inappropriate spe-

aking may harm the person who says it, and it would not be pleasant to the hearer” (Özkırımlı 134). Also know that the word is the great thing because the word is the thing send from heaven, that is its a glorious thing. Now when you are sure about the appropriateness of the word speak whatever you want. (Özkırımlı 135).

He emphasizes the importance of saying the word in appropriate place. He also stresses the importance of being able to keep secrets of their own and other people's secrets and that people should not speak secretly in public places with each other. He states that in public people should speak openly and clear and that no one should say big words if they cannot keep them (Özkırımlı 1974: 136).

### **Conclusion**

Keykavus wrote this book with the purpose of guiding his through his life and helping him by giving words of advice. In the book the advice were given related to education, science, knowledge and ignorance, skills, justice, good and evil, solidarity, work, friendship, personality and character, lying, good words and table manners.

In *Qabusnama*, a great number of words of advice on different topics related to education are given. In the education of children, first of all, it is advised that the child should first be given a good name, that he should be raised next to a nanny and that he should be circumcised when he reaches a certain age. It is said that the child should be given a religious education, learn and memorize the Qur'an under the guidance of an experienced teacher. In the work, it is emphasized that all life skills necessary at that period should be taught to children and that fathers are responsible for it. The work also includes some advice related to the education of girl children.

Another issue related to the child's education in the book is eating etiquette. He gives advice his son about how much and how often to eat.

In the *Qabusname*, the word science is mostly used in terms of understanding Islam and to know God. It is stated in the work that the purpose of human creation is to know God. In addition, Keykavus emphasizes that people should have knowledge and skills and be smart.

Moreover, in the work author highlights importance of ruling the country with justice, without exerting power and pressuring the people, so that the

countries governed by justice will be happy and live in peace. He stresses that unfair thoughts should not occur in the child's mind. Keykavus says that human beings should have characteristics such as knowledge, honesty, generosity, to keep religious values in words and behavior, not to hurt people, to be able to see the power of people. In *Qabusnama*, Keykavus encourages people to work; he sees intelligence and knowledge as the basis of wealth. He says that they are superior to wealth and money, and that the true wealth is the knowledge and wisdom.

Another most important words of advice related to 'friendship'. He says that even by helping your enemy you may turn your hatred into friendship. He recommends avoiding bad habits and not to harm people.

*Qabusnama* is considered as one of the important works in terms of the values to be taught to children in today's education. The values that are intended to be gained to children in the period when the work was written still remain actually important nowadays. One of the most important criticisms about today's education systems is that it is mainly focused on teaching knowledge and skills, but does not contain daily life skills and values. The knowledge, skills and values from the book which could be useful in educating nowadays youth should be included in the teaching programs by taking into account the recommendations. The book can be recommended as one of the important works in teaching values to children.

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# *Kabusname'*de Yer Alan Öğütlerin, Çocuk Eğitimi Açısından İncelenmesi\*

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## Öz

Bu çalışmanın amacı, Keykavus tarafından yazılmış olan *Kabusname* adlı kitabı çocuk öğütleri açısından incelemektir. Makale nitel araştırma modelinde olup, veriler doküman incelemesi ile toplanmış, veri analizinde betimsel analiz tekniği kullanılmıştır. Kitapta öğütler, bölümlerine serpiştirilmiş, bazı bölümler doğrudan öğüt başlıkları ile oluşturulmuştur. Kitapta yazar önce oğluna öğütler vermiş, daha sonra bu öğütlerle ilgili ayet, hadis, uluların sözleri ve kısa hikâyelerden örnekler gösterilerek öğütleri desteklemiştir. Yazar eserinde yaşam becerileri ve değerlerine genç nesle öğretilmesi sorununa özel önem vermektedir. Keykavus, insanların bilgi, dürüstlük, cömertlik, dini değerler, insanlara zarar vermemek gibi özelliklere sahip olması gerektiğini söylemektedir.

*Kabusname* çocuklara öğütler açısından oldukça önemli bir kitaptır. *Kabusname'*de yer alan değerler günümüzde de önemini korumaktadır.

## Anahtar Kelimeler

*Kabusname*, nasihatname, siyasetname, öğüt, çocuklara öğütler, çocuk eğitimi.

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# Исследование «Кабус-наме» в контексте наставлений детям\*

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## Аннотация

Цель данного исследования - изучить сочинение Кейкавуса «Кабус-наме» с точки зрения наставлений, адресованных детям. Статья представляет собой модель качественного исследования, данные были собраны посредством анализа документов, а при анализе данных использовалась методика описательного анализа. Назидания распределены по главам книги, некоторые главы состоят из названий советов. В книге автор сначала дает наставления своему сыну, усиливает свои советы примерами из поэтических произведений, хадисов, высказываний великих людей. В своем сочинении автор уделяет особое внимание проблеме обучения подрастающего поколения жизненным навыкам и ценностям. Кейкавус говорит, что человек должен обладать такими качествами, как знания, честность, щедрость, религиозные ценности и не причинять вреда людям. «Кабус-наме» - очень важная книга с точки зрения наставлений детям. Ценности «Кабус-наме» по-прежнему сохраняют свое значение.

## Ключевые слова

«Кабус-наме», назидания, книга назиданий, книга управления, воспитание детей, наставления детям, ценностное воспитание.

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