

56. A review of public administration doctrine: An evaluation of Defterdar Sarı Mehmet Pasha's Nesâ-yihü'l-Vüzerâ ve'l-Ümerâ / Advice to Statesmen

Mustafa DEMİRKOL¹

APA: Demirkol, M. (2023). A review of public administration doctrine: An evaluation of Defterdar Sarı Mehmet Pasha's Nesâ-yihü'l-Vüzerâ ve'l-Ümerâ / Advice to Statesmen. *RumeliDE Dil ve Edebiyat Araştırmaları Dergisi*, (Ö13), 964-975. DOI: 10.29000/rumelide.1379248.

Abstract

In the Ottoman-Turkish tradition of governance, "political treatise/siyasetnâme" occupies an important place. They were considered as public administration doctrines and used as basic guides in the training of state administrators. One of the most valuable works of this tradition, Defterdar Sarı Mehmet Pasha's book "Nesâ-yihü'l-Vüzerâ ve'l-Ümerâ / Advice to Statesmen" is the focus of this study. Defterdar Sarı Mehmet Pasha's work offers an in-depth view of state administration. This view includes both the understanding of governance of the period and concepts that are critical for the doctrine of public administration. In order to understand how this work relates to modern public administration, a qualitative method was adopted in the analysis process. Qualitative analysis allows us to examine the content of the work more closely and to understand the author's perspective accurately. The study occurs from nine main chapters. Each chapter focuses on different concepts and aspects of the work, providing the reader with a comprehensive perspective. To better understand and support the main views of Defterdar Sarı Mehmet Pasha, some stanzas and couplets from the original work are also included in the analysis. These couplets not only reflect the aesthetic of the language of the period, but also help us to grasp the message of the work in a deeper way. This study aims to analyze Defterdar Sarı Mehmet Pasha's book Nesâ-yihü'l-Vüzerâ ve'l-Ümerâ / Advice to Statesmen as a Public Administration Doctrine, which is one of the ancient sources used in the training of state administrators as a kind of public administration doctrine, which has gained a place in the Ottoman-Turkish administrative tradition with the name "political treatise/siyasetnâme". In conclusion, this study makes an important contribution to the culture of political writing in the Ottoman-Turkish administrative tradition. It illuminates the relationship of this unique work of Defterdar Sarı Mehmet Pasha with modern public administration and its practice, and reveals how it has left an impact on the present from a historical perspective.

Keywords: Defterdar Sarı Mehmet Pasha, Nesâ-yihü'l-Vüzerâ ve'l-Ümerâ, Advice to Statesmen, Siyasetnâme, Statesman

Bir kamu yönetimi öğretisi incelemesi: Defterdar Sarı Mehmet Paşa'nın Nesâ-yihü'l-Vüzerâ ve'l-Ümerâ / Devlet Adamlarına Nasihatler kitabına dair değerlendirme

Öz

Osmanlı-Türk yönetim geleneğinde, siyasetnameler önemli bir yer edinirler. Siyasetnameler, kamu yönetimi öğretisi olarak değerlendirilip, devlet yöneticisi yetiştirilmesinde temel rehberler olarak kullanılmışlardır. Bu geleneğin en değerli eserlerinden biri olan Defterdar Sarı Mehmet Paşa'nın

¹ Arş. Gör. Dr., Tekirdağ Namık Kemal Üniversitesi, İktisadi ve İdari Bilimler Fakültesi, Siyaset Bilimi ve Kamu Yönetimi Bölümü, Kamu Yönetimi ABD (Tekirdağ, Türkiye), mustafademirkol@nku.edu.tr, ORCID ID: 0000-0002-9860-8836 [Araştırma makalesi, Makale kayıt tarihi: 12.08.2023-kabul tarihi: 23.10.2023; DOI: 10.29000/rumelide.1379248]

"Nesâyhü'l-Vüzerâ ve'l-Ümerâ / Devlet Adamlarına Nasihatler" kitabı, bu çalışmanın odak noktasını oluşturmaktadır. Defterdar Sarı Mehmet Paşa'nın eseri, devlet yönetimine dair derinlemesine bir bakış sunar. Bu bakış, hem dönemin yönetim anlayışını hem de kamu yönetimi öğretisi açısından kritik önem taşıyan konseptleri içerir. İnceleme sürecinde, bu eserin modern kamu yönetimiyle nasıl bir ilişki içerisinde olduğunu anlamak adına nitel bir yöntem benimsenmiştir. Nitel analiz, eserin içeriğini daha yakından incelememize ve yazarın perspektifini doğru bir şekilde anlamamıza imkân tanır. Çalışma, dokuz temel bölüme ayrılarak yapılandırılmıştır. Her bir bölüm, eserin farklı yönlerine ve konseptlerine odaklanarak, okuyucuya kapsamlı bir perspektif sunar. Defterdar Sarı Mehmet Paşa'nın temel görüşlerini daha iyi anlamak ve bu görüşleri desteklemek adına, orijinal eserde yer alan bazı kıt'a ve beyitler de analize dahil edilmiştir. Bu beyitler hem dönemin dilinin estetiğini yansıtır hem de eserin mesajının daha derinlemesine kavranmasına yardımcı olur. Bu çalışmanın amacı Osmanlı-Türk yönetim geleneğinde kendisine "siyasetname" adıyla bir yer edinen, bir tür kamu yönetimi öğretisi olarak devlet yöneticisi yetiştirilmesinde kullanılan kadim kaynaklardan biri olan Defterdar Sarı Mehmet Paşa'nın Nesâyhü'l-Vüzerâ ve'l-Ümerâ / Devlet Adamlarına Nasihatler Kitabını Bir Kamu Yönetimi Öğretisi Olarak İncelemektir. Sonuç olarak, bu çalışma, Osmanlı-Türk yönetim geleneğindeki siyasetname kültürüne dair önemli bir katkı sağlar. Defterdar Sarı Mehmet Paşa'nın bu eşsiz eserinin, modern kamu yönetimi teorileri ve pratiğiyle olan ilişkisini aydınlatarak, tarihsel bir perspektiften bugüne nasıl bir etki bıraktığını gözler önüne serer.

Anahtar kelimeler: Defterdar Sarı Mehmet Paşa, Nesâyhü'l-Vüzerâ ve'l-Ümerâ, Devlet Adamlarına Nasihatler, Siyasetnâme, Devlet Adamı

1. Introduction

In the context of Islamic political and administrative thought, it can certainly be accepted that the tradition of political treatise/siyasetnâme, nasihatnâme or ıslahatnâme has a special importance. Works in the genre of siyasetnâme contain important information, reform proposals, advice, and counsel on politics, state, administration, and corruption are criticized. In addition, issues such as the functioning of the state, the rule of law, democracy, and human rights are also discussed.

These works emphasize the principles and values necessary for the effective and fair administration of the state. In these works, the qualifications, duties, and responsibilities of the top administrators and other officials in the state are emphasized, mistakes, corruption, and atrocities are revealed, and solutions are offered.

Within the framework of these topics, basic political issues such as how the imam, caliph, sultan or melik should govern the state, how they should treat the people, basic principles in politics and administration, the vital importance of justice, good morals in politics, the basic features of public administration, the conditions of appointment of public officials, finance, treasury, budget, tax, interstate relations are discussed (Canatan, 2014; Ergan, 1999, s. 28; Özek & Temizyürek, 2020, s. 305).

Defterdar Sarı Mehmet Pasha's Nesâyhü'l-Vüzerâ ve'l-Ümerâ / Devlet Adamlarına Öğütler /Advice to Statesmen² is also a work that can be seen and handled within the scope of political writings (Defterdar, 1969). Defterdar Sarı Mehmet Pasha is a statesman and intellectual who lived during a period in which

² It is also known as Kitab-ı Güldeste

concrete signs of decline in the Ottoman Empire began to emerge. Mehmet Pasha demonstrated a profound interest in the issue of the Ottoman Empire's decline after the second half of the 17th century.

Influenced by the ideas of Ibn Khaldun (1332-1406) in terms of state and societal perspectives, Mehmet Paşa skillfully analyzed and characterized the contemporary conditions, while also proposing reform ideas (Okumuş, 2017). Mehmet Pasha, who served the state for nearly fifty years in a period when political problems were frequent, was accused of various reasons such as badmouthing the sultan, carelessness and negligence and was executed in 1717 (Özcan, 1994, ss. 98-100).

2. Chapter One: Describes the Morals and Behavior of a Highly Valued Grand Vizier

The earth is one of the most exceptional creations of Allah. As the head of the government, the sultan has duties to fulfill. One of the most fundamental of these is to improve the conditions of both Muslim and non-Muslim populations, to put the affairs of the people in order, to fulfill the holy and good commandments, and to prevent dangers from the borders and other directions, in accordance with the saying "You are all rulers and you are all responsible for those you rule".

In order to accomplish these necessary tasks, he should appoint a fully independent and fully authorized vizier-mayor in accordance with the saying "A country cannot be without trained men and a trained man cannot be without wealth". This fully authorized Vizier-i azam should improve the conditions of the people, eliminate injustices without deviating from righteousness and justice, make efforts to eliminate the fire of rebellion and stubbornness, consider everyone equal and fulfill the provisions of the sacred Sharia without discriminating between small, big, rich, poor, people and lords. The right word should not be afraid of the sultan, but should be able to say where it should be said because the Prophet (SAW) said: "The best of charity is the word of truth."

STANZA:

Bulmaz bu sevabı bir âdem/Günde bin akçe ger vire nafaka/Söyle hakkı yerinde etme sükût/Hak söz oldu çu efdal-i sadaka: If a person were to give a thousand silver coins a day as alimony, he would not get as much reward as if he spoke the truth and helped to establish justice.

One should be frank not only with the Sultan but also with the other viziers. It should not be forgotten that the greatest service to the Sultans is to reveal the secret. The Prophet (S.A.S.) said: "Do not curse the Sultan, for he is the shadow of Allah on earth". As it can be understood from this saying, Allah (C.C) knows everything, so his shadow should also know and be informed.

STANZA:

Kıl dua Padişaha söğme sakın/Anı zira halife kıldı Allah/Sen o zat-ı şerifi sanma güzaf/Ki odur yeryüzünde zillullah: Pray to the Sultan, don't curse him. Allah made him caliph. Do not think that the last honorable person is an ordinary person, for he is the shadow of Allah on the earth.

Both service delivery and praise should emphasize what needs to be done truthfully and sincerely. It should not be done for the sake of corruption and pleasing. Grand Viziers, in particular, should give up the idea of accumulating wealth and possessing treasures, value the value of time, and develop logical ideas to find solutions to the decadence and weariness in the course of the country.

If the sultan of the world increases their respect and dignity, they should not move away from decency and humility but should continue to do what is required by their qualifications. They should not be proud and show greatness to the people. When the sultan shows love and esteem to someone else, they should not be jealous of that person and bear a grudge against him.

The dignitary who honors that position should not be tempted by the people to collect wealth in the form of fines and bribes - God forbid. They should be austere and not be deprived of greed and thinking about the day of punishment. Because collecting and hiding wealth will make the owner restless in this world, incapable of answering the questions on the Day of Judgment, tormented, and regretful. But what is the benefit?

COUPLET:

Mah çok itme, hazer eyle azabından hem/Renci artar ağır oldukça yükü hammahn: Although you are looking to have money and possessions to live a little comfortably and you are saving what you can. But imagine that as the load on the porter's back increases or becomes heavier, the poor man's distress, aches, and pains increase in proportion.

It is necessary to present and express what is required in matters of religion and state without hesitation to the high level of the sultan, and one should never be afraid to speak openly. Preferably, to be appreciated by the public, it is more convenient to choose to be removed from office than to be a bad person by performing a job improperly.

It is essential to bestow significant ranks such as Serhat Agalik, Dizdarlik, and Alay Beylik to those who deserve them. The individual should use a notebook to record every task they have performed or will perform. In any case, off-book activities can lead to potential problems. A system is envisaged, similar to today's recording system. The author attaches great importance to seriousness. The manager demands that his meetings should not tolerate antics, unwarranted joking, laughter, mediocrity, displaying the shortcomings of others, and malice. According to a proverb, a person who jokes too much loses dignity.

STANZA:

Bir kiři kim latifeyi çok ide/Eksilir ırzı ve vakarı gider/Açılır nüktelerle her sırrı/Kesfolur cümle aybı, arı gider: Whoever jokes too much will lose his honor and dignity, his secrets will be exposed, his shame will be revealed and he will become shameless.

Both the sultan, the vizier, and the governors of the country must always take care to administer the country based on the sacred Sharia. Individuals should act in accordance with the principle of justice. I would like to talk about the Prophet on the subject of justice. It has been stated that "One hour of justice is equivalent to seventy years of worship".

STANZA:

Hakim olan kimesne bir saat/Emri hak üzerine kim adalet ide/Ola mı bu sevaba adl-i adil/Ki o yetmiş sene ibadet ide: Whoever judges justly, as justice dictates, it is as if he has worshipped for seventy years.

A good manager should not leave today's work for tomorrow. In particular, he/she should deal with the affairs of those in need and pursue them to the end.

COUPLET:

Yarına salma fakirin karın/Ne bilirsün, nic' olursun yarın?: Do what you have to do on time, how do you know if you'll have time to do it tomorrow?

We should not be ignorant of the weak and the miserable. It is necessary to seek and ask about them. Because winning the hearts of the people is a necessity to gain the consent of Allah. Everyone should be treated with compassion. One should not be deceived by the wealth, property, and qualities of this world and should not be saddened by their lack.

3. Chapter Two: Describes the Conditions of the Holders of Authority and the Harm of Bribery

They should give high positions to those who have certain positions. They should not give them to those who are not aware of the Shari'ah³ and what is going on in the world and who cannot accomplish the relevant tasks. They should not give by favoritism, request, or bribery. It is universally acknowledged that in all past states, the loss of the homeland and the nation, bankruptcy, confusion, and disorder have occurred due to negligence in acting in accordance with the saying "entrust the trust to the people". The important positions in public administration should not be given by favoritism, request, or bribery. It should be given to the right person.

The beginning of all bad customs and oppressions and the root and source of all kinds of evil and confusion; "*bribery is the greatest of disasters*"(Köse, 2008, ss. 303-306). Because bribery destroys one's religion and state. If the state owners act with pleasure and show justice in giving the ranks to those who are qualified, there is no need to give bribes.

For example, when someone is needed in finance, someone who is qualified in the science of accounting should be found and put in charge. With his knowledge and skills, he will manage the work with authority. He does not need to be greedy, sycophantic, and bribed in any request. But if an outsider with insufficient knowledge of accounting bribes someone to take him into that service, and that bribe is accepted, the damage to the briber will be great both in this world and in the next.

In short, those who are given titles must be experienced people who have rendered useful service to the Ottoman Empire and who are known by all the people that they will show full devotion and diligence in the works they are in charge of, and who are not ignorant of the intricacies of the sultanate's affairs. It is a great mistake to give state service to the incompetent through bribery.

STANZA:

Lanet ol male ki şer'i satasın/Hükm-i mevlayı yabana atasın/Hakkı ibtal idesin rişvet için/Dini male veresin devlet için: Cursed be the wealth that makes you leave the judgment of Allah and leads you to evil deeds. You make the truth false for bribery and sell your religion for money for property.

³ Law of Allah/God according to Islam.

4. Chapter Three: Describes the Treasury Treasurer (Defterdar) and Divan Offices

In particular, the person who is the Treasurer (Defterdar)⁴ of the state treasury must be prudent, knowledgeable in penmanship, dignified, experienced, truthful, and pious, and fully competent in the collection and management of state property. Bribery is again warned against, as is the case for administrators in all positions. The person in this position must be resilient.

Because it is a position open to slander and rivalries. Even if he is dismissed, he should not bear a grudge against his state. The state should also appoint the dismissed person to a position appropriate to his/her rank. The person who is the treasurer should use his resources wisely, should not cause waste, and should always try to reduce treasury expenditures and increase treasury revenues.

According to Defterdar Sarı Mehmet Pasha, the Treasury was one of the most important and necessary affairs of the Ottoman state. The ones who become treasurer should also avoid evil, be free from greed and grudges, have a sense of righteousness and religion, be content with the kalemiye⁵ and other incomes given to them by the supreme state, and not seek bribes, wealth, and benefits from anyone, and not be in the way of whim and ambition, but follow the path of security and righteousness, follow the rules of religion and reason, pay attention to doing good deeds in public services related to the treasurer, and pay attention to increasing the treasury revenues and decreasing the expenses (Defterdar, 1969, ss. 50-64).

5. Chapter Four: Describes the Nature of the Bektashi Quorum

In the Ottoman Empire, both the Janissary⁶ Agha and the Kul Kethudası⁷ had to be prudent, trustworthy, truthful, pious, aware of the state of their quarries, orderly and disciplined, charitable, expeditionary, metropolitan, and busy men. After all, the Janissary Corps was the most important and necessary organization in the Ottoman Empire. Those who would be appointed to positions in the Janissary Corps should be chosen from among those who were religiously observant, favored the state, and thought that they would face the punishment of Allah for depleting the state treasury.

As is the case with administrators and other state officials, the qualities of being prudent, reliable, truthful, pious, orderly and disciplined, and experienced were also sought in those who joined the Bektashi Quarry. Apart from other departments, it was emphasized that the Bektashi Quarry should be especially orderly and loyal (Defterdar, 1969, ss. 66-70).

6. Chapter Five: The Conditions of the Reaya⁸, the Harm of Oppression and the Reproach of the Strangers

The ruler should be extremely careful to avoid oppression and to avoid helping the oppressor, and should work with perseverance to win the favor of the oppressed and the poor by taking care to resist them as

⁴ Head of the finance organization in the Ottomans (Kütükoğlu, 1994, ss. 94-96).

⁵ A term that refers to the officials of various departments that make up the Ottoman bureaucracy (İpşirli, 2001, ss. 248-249.).

⁶ A permanent, salaried, permanent foot army with a special position in the Ottoman military organization (Beydilli, 2013, ss. 450-462).

⁷ He was one of the high-ranking officers of the Janissary Corps (Özcan, 2019, ss. 89-90).

⁸ A term used by the Ottomans to refer to the subjects, the people (Öz, 2007, ss. 490-493).

much as possible. According to Islamic tradition, it is believed that "The prayers of the poor are accepted".

STANZA:

Ele algıl gariip gönlünü kim/Hastadır hâtırı gönlü mahzun/Gurebanın duasın eyledi Hak/Davet için icabet'e makrûn: Whoever appeals to the heart of the poor, and whoever has a sad heart has a sick heart, Allah accepts the prayer of the poor because his/her prayer is close to acceptance.

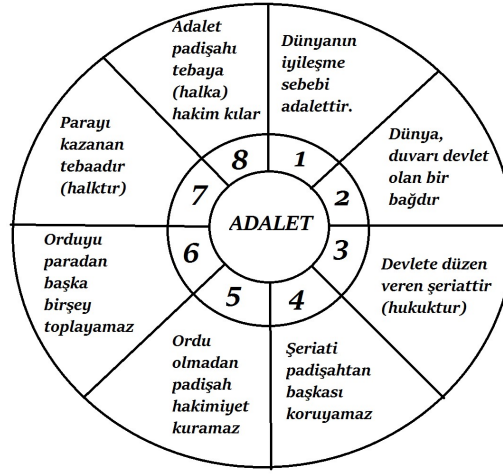
STANZA:

Her ki zulmetti zirdestine/Yarın ol zulm ana zulmet olur/Ol zamankim ecel boğaz'ın ala/Ana can yermesi meşakkat olur: Whoever oppresses those beneath him, one day tomorrow that oppression will return to him, and it will be hard for that person to die.

The Prophet of Islam said, "Fear the prayer of the oppressed even if he is an infidel". In other words, the prayers of the oppressed do not stay in the ground. "Oppression is one of the darkness of the Day of Judgment (Defterdar, 1969, s. 72).

In addition to the specific taxes they collect from the poor reaya every year, rulers should not harm and oppress them with newly invented tax demands. To put it correctly, addressing the taxpaying people (peasants) as "our benefactor, our master" is acceptable for people of justice. Protection and sustainability is one of the most critical and imperative tasks of the Ottoman State. If an individual flees persecution and oppression in one place and seeks refuge elsewhere, he or she must be returned to the old place by the authorities in the new place and resettled under the old arrangements, thus preventing harm to society.

In this point, it should be mentioned that according to the Ottoman-Turkish State Philosophy, Padişah (Sultan) is appointed by God to keep the various social groups together. The Grand Vizier is at the Sultan's disposal and represents him personally. The center has to give the groups what they deserve (Heper, 2006). This system is called "Daire-i Adl" which means "Department of Justice". According to this system, the sultan, the military, and the national subjects are connected in a circle (Cündioğlu, 2016; Çelebi, 2016; Oktay, 2015).

Figure-1: Daire-i Adl/Adalet Dairesi/Circle of Justice

Source: Taken from Kınalızâde Ali Çelebi's "Ahlâk-ı Alâî" (Çelebi, 2016, s. 498).

Explanation of the Circle of Justice:

1. Justice is the reason for the healing of the world. 2. The world is a bond whose wall is the state. 3. It is Sharia (law) that gives order to the state 4. No one other than the sultan can protect the Sharia. 5. The sultan cannot rule without an army. 6. Nothing but money can rally the army. 7. It is the tebaa (people) who earn the money 8. Justice makes the Sultan sovereign over the tebaa (people).

To summarize, according to the Circle of Justice approach: The sovereignty of the sultan cannot exist without an army. The army cannot exist without money. No money without tebaa (people). Ultimately, there can be no welfare of the tebaa (the people) without justice. As a result, the sultan's primary principle was to "submit to justice" as the source and leader of the state.

7. Chapter Six: Describes the Enemy and the Border States and the Qualifications of Serasker⁹

It is very important to know the situation of enemies. Many states have collapsed because of not getting the necessary information about the enemies of the state and not conducting the necessary investigations. First of all, when appointing guards to the border fortresses, they should be chosen among those who are militarily competent and who can perform their duties properly.

These people should collect information about enemies by spying on them. They should always be prepared for a possible attack. Other ammunition such as bullets, gunpowder, etc. should not be used in vain. No matter if it is a festival, wedding, etc. The salaries of the civil servants on this border should not be disrupted, so that various troubles are not caused. For example, when they go on an expedition, they should not oppress the people in the places they go, beyond what they deserve. They should never be

⁹ Army commander, the highest-ranking officer of the Ottoman land armies after the abolition of the janissary system (Çelik, 2009, ss. 547-549).

proud. Even if they see traces of pride in the enemy, they should consider this as a gain for themselves and should not give up humility, which is pleasing to Allah.

If it is necessary to send a serasker, he should be a person who has spent his life in the service of religion and the state, who has seen the day, who has participated in campaigns, who is familiar with the tricks and schemes of war, who can organize the troops, who can endure hardships, who is brave and prudent, who is wise and clever, and who will act like Aristotle.

8. Chapter Seven: Stinginess and Generosity, Ambition and Greed, Pride and Envy, Humility and Honor, Good Manners, Bad Manners, and Hypocrisy

The Grand Vizier must be generous and generous and open-handed. He should not be fierce, violent, and ill-tempered, but should know the language of the people, understand the wounded hearts like a doctor, and be good-natured. First of all: Prophet Muhammad (sav/pbuh) said about generous people: "The generous is near Allah and I am his companion".

It was said that giving to the needy what they want, not coveting anyone's wealth, not accepting cruelty and reproach, and not investigating the hidden shame of the people; are also generosity and humanity. One should not fail to give alms to those who deserve it and not wait for them to ask for it. Allah's beloved prophet said: "Charity extinguishes the wrath of Allah", and "The goodness of charity is eternal" (Defterdar, 1969, s. 96).

It was said that giving to the needy what they want, not coveting anyone's wealth, not accepting cruelty and reproach, and not investigating the hidden shame of the people; are also generosity and humanity. One should not fail to give alms to those who deserve it and not wait for them to ask for it. Allah's beloved prophet said: "Charity extinguishes the wrath of Allah", and "The goodness of charity is eternal".

STANZA:

İrdüğünce elinden et sadaka/Ki musaddık belayı def eyler/Eyle vakt-i belada anı penah/Gazab-ı kaahiri o def eyler: Give charity and donate as much as you can, because charity drives away trouble. Charity is a refuge in times of calamity, and it will ward off wrath.

Good manners are showing love to everyone and getting along well with them. Because it is said, "Good manners are half of the religion". Good manners are a source of happiness in two worlds. It is necessary and very important to get along well with everyone.

9. Chapter Eight: Describes the Faithful Friend, Harm of Nagging and Mischief-Making.

It is necessary to be truthful and abhor lying. It is an attribute of Satan. He who lies a lot betrays trust and does not keep his word. The liar's sustenance is reduced. Prophet of Islam said: "*Lying makes one's sustenance incomplete*" and it is also said: "*A liar is no different from an evil person.*" (Defterdar, 1969, s. 104).

STANZA:

Çünkü kizb oldu mücib-i zillet/Her ki adet edince mağbundur/Ademide her olki kazib ola/Dedi peygamber anı mel'undur: The one who tells a lie deserves humiliation. Such a person makes it his custom to be deceived. Even the Prophet called a liar a lost soul.

Every individual should act with sincere devotion and not deviate from the truth. Sincere devotion is the highest degree of love. Indeed, loyal friends are very rare today. They hardly exist at all. However, individuals approach them in times of comfort for the sake of enjoyment. When faced with difficult situations, a person feels the need to endure and seek help. Despite this, one should not overdo it, even if it is adequate. Similarly, while excessive salt consumption can adversely affect health, a completely salt-free diet is not appropriate. A friend is indispensable because he or she is a convenient presence. he or she should be little but substantial (Defterdar, 1969, s. 104).

May your friends be those who seek to increase the number of friends and reform the enemy, who help the oppressed and deal harshly with the oppressor. Be like that yourselves. In all matters, according to the concept of "Salvation is in righteousness" and according to the concept of "When an honorable person makes a promise, he fulfills it", it is important to keep secrets and not to say every word he hears.

One should not be arrogant and do business only with one's mind. However, it is almost impossible to have all of these good qualities. But if one has some of them, if not all of them, one is blessed. One should seek refuge in Allah from those who mislead and deceive a state owner or one of the state elders with all kinds of lies to gain benefit only for themselves. They are the ones who will run to hell.

10. Chapter Nine: Describes Zeâmet¹⁰ and Tımar¹¹

According to Defterdar Sarı Mehmet Pasha, In the Ottoman Empire, one of the items that should be taken into consideration is zeâmet and timars. The vacant timars should be given to brave, famous, and courageous men who can ride horses. The state of zeâmet and timars has deteriorated due to the lack of due diligence on the part of the dignitaries and must be corrected. Past sultans conquered so many castles and countries with the help of the holders of zeâmet and timars, and when the holders of zeâmet and timars were perfect, they were victorious wherever they faced the enemies of religion. Peasants should not be subjected to any hardship for timars. Care must be taken so that our soldiers do not cause suffering to our people. For the peasants and subjects to always be loyal and useful to their country, they must not be cheated of their rights.

5. Conclusion

One of the most important and ancient examples of the Ottoman-Turkish administrative tradition reflected in the literature is undoubtedly Defterdar Sarı Mehmet Pasha's book titled Advice to Statesmen. As determined during the content analysis of the book in this study, the Ottoman-Turkish administrative tradition is fundamentally built on one concept: Justice. One of the most important characteristics of the works in the genre of siyasetname is that they stand the test of time. Although a couple of centuries have passed since then, this siyasetname written by Defterdar Sarı Mehmet Pasha is as if it was written today. It is as if it is addressed to those who devote themselves to being a statesman

¹⁰ In the Ottoman timar system, the name given to dirlik savings of more than 20,000 akçe (Afyoncu, 2013, ss. 162-164).

¹¹ Ottoman system based on the allocation of state-owned lands for military and administrative purposes (İnalçık, 2012, ss. 168-173).

today. It is very important to include such examples of siyasetnames in the legislation of public administration courses in order to train the administrators of tomorrow.

Finally, it can be said that the admonition to "make every effort to prevent the oppression of the tebaa, who are the source of all wealth and power in the country, to protect and care for the people who pay taxes, in short, to do almost everything that will please Allah and to avoid everything that will deserve His wrath" constitutes the spirit of the book of Defterdar Sarı Mehmet Pasha. Hadiths, verses, and some sayings used in the narration of the book add a different vitality to the work.

Although this work is in the general line of previous works in the genre of political treatise, it is unique in terms of its order of topics, its treatment of the issues it attaches importance to, and its systematic and holistic approach to the phenomenon of politics and public administration. This is because it deals with the basic problems related to politics in a unity system and does not exclude almost any fundamental issue related to the state and administrators.

In the book, Mehmet Pasha does not exclude almost any subject within the scope of politics and public administration in the state. On the one hand, he deals with the functions of politics and the moral qualities and duties of statesmen, especially the sultan and the grand vizier, and on the other hand, he discusses the issues that should be considered in the bureaucracy within the scope of public administration, such as the importance of the principle of merit and competence in appointments. In this framework, he examines the points to be considered in society and the state in the field of the economy, and on the other hand, he reveals the importance of the army and what to pay attention to in the military field and exhibits his opinions and advice within that framework.

Kaynakça

- Afyoncu, E. (2013). Zeâmet. İçinde *TDV İslâm Ansiklopedisi* (1-44., ss. 162-164). TDV. <https://islamansiklopedisi.org.tr/zeamet>
- Beydilli, K. (2013). Yeniçeri. İçinde *TDV İslâm Ansiklopedisi* (1-43., ss. 450-462). TDV. <https://islamansiklopedisi.org.tr/yeniceri>
- Canatan, K. (2014). *İslam Siyaset Düşüncesi ve Siyasetname Geleneği*. Doğu Kitabevi.
- Cündioğlu, D. (2016). *Daire'ye Dair* (4. Baskı). Kapı Yayınları.
- Çelebi, K. A. (2016). *Ahlâk-ı Alâi (Günümüz Türkçesiyle)* (M. Demirkol, Çev.). Fecr Yayınları.
- Çelik, Y. (2009). Serasker. İçinde *TDV İslâm Ansiklopedisi* (1-36., ss. 547-549). TDV. <https://islamansiklopedisi.org.tr/serasker>
- Defterdar, S. M. P. (1969). *Devlet Adamlarına Öğütler* (H. R. Uğural, Çev.). Türk Tarih Kurumu Yayınları.
- Ergan, N. G. (1999). Siyasetnamelerimizde Çizilen "Devlet Adamı" Portresinin Temel Özellikleri. *bilig*, 8, 27-40.
- Heper, M. (2006). *Türkiye'de Devlet Geleneği* (3. Baskı). Doğu Batı.
- İnalçık, H. (2012). Tımar. İçinde *TDV İslâm Ansiklopedisi* (1-41., ss. 168-173). TDV. <https://islamansiklopedisi.org.tr/timar>
- İpşirli, M. (2001). Kalemîye. İçinde *TDV İslam Ansiklopedisi* (1-24., ss. 248-249.). TDV. <https://islamansiklopedisi.org.tr/kalemîye>
- Köse, S. (2008). Rüşvet. İçinde *TDV İslâm Ansiklopedisi* (1-35., ss. 303-306). TDV. <https://islamansiklopedisi.org.tr/rusvet>

- Kütükođlu, M. S. (1994). Defterdar. İinde *TDV İslam Ansiklopesi* (1-9., ss. 94-96.). TDV. <https://islamansiklopedisi.org.tr/defterdar>
- Oktay, A. S. (2015). *Kınalhzâde Ali Efendi ve Ahlâk-ı Alâî* (3. Bskı). İz Yayıncılık.
- Okumuş, E. (2017). *Osmanlı'nın Gözüyle İbn Haldun* (3. Baskı). İz Yayınları.
- Öz, M. (2007). Reâyâ. İinde *TDV İslâm Ansiklopedisi* (1-34, ss. 490-493). TDV. <https://islamansiklopedisi.org.tr/reaya>
- Özcan, A. (1994). Defterdar Sarı Mehmed Paşa. İinde *TDV İslam Ansiklopesi* (1-9., ss. 98-100.). TDV. <https://islamansiklopedisi.org.tr/defterdar-sari-mehmed-pasa>
- Özcan, A. (2019). Kul Kethüdâsı. İinde *TDV İslâm Ansiklopedisi: C. Ek-2*. (Gözden Geçirilmiş 3. Basım, ss. 89-90). TDV. <https://islamansiklopedisi.org.tr/kulkethudasi>
- Özek, S., & Temizyürek, D. (2020). Avrupamerkezci Yönetim Bilimi Paradigmasını Aş(İndir)Mak: Gazâlî Ve Defterdar Sarı Mehmet Paşa Nasihatnameleri Üzerine Bir Analiz. *Sinop Üniversitesi Sosyal Bilimler Dergisi*, 4(1), 297-314. <https://doi.org/10.30561/sinopusd.729045>