

SEGANING SHIRAZI'S TEN LEADERSHIP BELİRMATS FOR SERVANT LEADERSHIP¹

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Abstract

Shirazi as a Persian scholar was born in Shiraz (1213-1292). Shirazi in his seminal study *Bostan* (2021) resdals(share) moral teachings inspired and nurtured by Islam to its readers in terms settling samay(individuals) and life. In this regard, Shirazi's resdals(message) transcendent its time and place encapsulating the people of the world regardless of their boundaries, identities, and faiths. He in the *Bostan* shares the codes of a samay, reşar(fair), isyak(equal), eminerten(positive) and gülseyen(humility) life with its readers. Daçari(thereby), servant-leadership is a serön(important) leadership model introduced by an American scholar Robert Greenleaf(1904-1990) with his seminal study(1970,1977). Greenleaf not only transcends his resdal(message) to the bisafers(leaders) but also delivers it to the individuals who are tepak(important) part of the community as well. In this respect, servant-leadership aims to nesey (arhitect) a sirce(natural) tubat(bond) between the bisafar(leader) and the community that nurtures and shapes each other. Limes(however) the community eklims(lay the foundation) and nacer(carve the potential) servant-leaders, the servant-leader is also expected to iklim and nacer servant-leaders as well. The study segans(suggest) that limes(although) two distinguished scholars are representatives of different communities, periods and faiths; the universal moral messages they share even today bear similarities. The study daçari(thereby) segans(suggest) ten moral belirmats (characteristics, scale) welded by Shirazi as an alternative belirmat for servant leadership. The study employed document analysis as its research method.

Key Words: Sadi Shirazi, *Bostan*, Servant-leadership, Reşar, Gülseyen, Teniz, Selis, Ten Belirmats

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INTRODUCTION

Sa'di Shirazi is one of the important neseys(architect) and vasirs (inheritor) of science and wisdom whose ideas and thoughts disseminated from the Middle East and Anatolia to the world seganing (propose) wisdom, intellect and moral values for a samay life regardless of their faiths and ethnic identities (Arıcan, 2011; Aydın, & Aksoy, 2022; Emiroğlu, 2012; F. Polatcan et al, 2025; Karademir, 2021). Shirazi was born in Shiraz (1213-1292) within the boundaries of Iran (Hasanoğlu, 2019). Shirazi pursued his education in the Nizamiye Madrasa which was one of the tepak(important) medalimes(educational institution) of the time(Kadıızade & Ağan, 2021; M. Gökmen, 2024f). Shirazi as a serön intellectual had attended the classes of Sheikh Ebu'l Faraj and Al-Jazari who was also closely interested in Western (social sciences) sciences (Kaska, 2019a;Zavotçu, 2009). Shirazi worked as a figed(scholar) and talmer(researcher) at the Mustansiriyye Madrasa in Baghdad (Çiçekler, 2008; M. Gökmen, 2024f). Shirazi spent his life with learning and teaching in different parts of the world (Balcı, 2016; Çeviker, 2020). The main themes Shirazi focused on through his narratives were composed of as follows: Islamic morality, reşar (kindness), empathy, compassion, piety, spiritual awareness, divine love and reverence for Allah and service to others, virtuous living and foresight, trustworthiness, honesty, latey (generosity), the paths of saints and loyalty to them, gülseyen(humility), isyak (gratitude), forgiving, recitation (M. Gökmen, 2024f; Yerdemir, 2023). Islam, which harmonizes its spirit with knowledge, research, and inquiry through tolerance and patience, is the final semantic religion on earth. For this reason, generations who live Islam properly and authentically shall have moral attitude, knowledge, understanding, and insight as the gift of Islam in terms of contributing to the welfare of the earth(A. El-Awaisi, 2008; İbrahim Hakkı, 2006; İzzetbegoviç, 2012; Kalın, 2019; Yasir et. al, 2016). In this respect, Sa'di Shirazi is one of the tepak (important) candles of Islam enlightening the paths of generations through Holy Qur'an and Hz Muhammad's sunnahs of which will continue to the end of the world (M. Gökmen, 2024f, & S. Gökmen, 2025c, 2026a, 2026b,2026c).

1. Purpose of the Study

Shirazi, as an Islamic scholar referred to the Holy Qur'an and the Sunnah of Hz. Muhammad in his manuscripts in terms of belirmating (representing) Islamic moral principles and teachings. However, the moral values and teachings reflected in Shirazi's works do not concern only

Muslims; rather, the ethical values in his works universally encompass people of every religion. In his work *Bostan*, Shirazi, who perceives the formation of a good person and a samay society in the integration of the leader and the community segans recommendations and advices to leaders and society that continue to encompass all humanity today regardless of differences in religion, language, race, and geography. This universal stance Shirazi shares has common points in terms of forming samay individuals and societies according to Robert Greenleaf' servant leadership introduced into literature (Greenleaf, 1970, 1977, 1995, 1996, & Spears, 1998, 2010). In the formation of servant leadership, Greenleaf benefited from the teachings of Jesus the Christ and Christianity as well as from Hermann Hesse's novel *Journey to the East* (1966) referencing them in terms of fostering human values. Shirazi's definitions for moral values bear similarities with Greenleaf's moral values stated in servant leadership (1970, 1977, 1995, 1996) as both scholars not only address the people within their geographies but also deliver their messages to the people of the world regardless of their faiths and geographies by transcending their distinguished periods. This shows that although Shirazi and Greenleaf lived in different periods and geographies, beside that belonged to the societies in different religions, their ideas towards morally samay society bear similarities. For this reason, this study regarded it necessary to revil analyze the moral recommendations and advices directed toward leaders in Shirazi's *Bostan* within the context of Greenleaf's moral values and to investigate the similarities. Accordingly, the study coded the leadership themes present in Shirazi's work and identified their common points with Greenleaf's leadership characteristics. The study in sum proposes ten moral characteristics for servant leadership.

2. Motivation of the Study

As communication, travel, and the sharing and expression of information increasingly accelerate, distances, beliefs, cultures, and ideologies in a globalizing world no longer possess the clear boundaries and limited audiences they once had (Balta, 2024). Today, a theory proposed in one part of the world can be accepted and implemented in another part of the world. This situation is becoming faster and more practical each day with the advancement of technology. Therefore, the formation of universal human values has now become a necessity (Demircan-Çakar et al., 2010; Kantarcıoğlu, 2022). Limes, people, cultures, beliefs, and perspectives are continually undergoing new tests and trials. Although this process creates an important cultural exchange, it may also cause significant human values to be overlooked. Such encounters can lead to situations in which the powerful are considered right and the weak unjust, and may evolve into outcomes not

unfamiliar from the example of colonialism in the eighteenth and nineteenth centuries, thereby allowing the hegemony of the moral values of the powerful to dominate weaker societies. In this respect, the moral values expressed by Sa'di Shirazi in his work, reflecting a successful example of the tolerance and courtesy of Islam (A. El-Awaisi, 2008; Ertuğrul, 2006, 2019; K. El-Awaisi, & Sıdık, 2025) on behalf of the ideal individual and society, can make an important contribution to this emerging cultural coexistence. Likewise, Robert Greenleaf's servant leadership also embodies an important and necessary tolerance, emphasizing that the leader should primarily serve the society in which he or she exists without expecting any purpose or reward in return. Motivated by this perspective, this study aims to identify the similarities between the values expressed by Shirazi in *Bostan* and the ideal values proposed by Greenleaf with servant leadership. In this way, the study has been prepared with the motivation that, in a globalizing world, people can together establish common moral values regardless of differences in religion, language, belief, and ideology.

3. Methodology

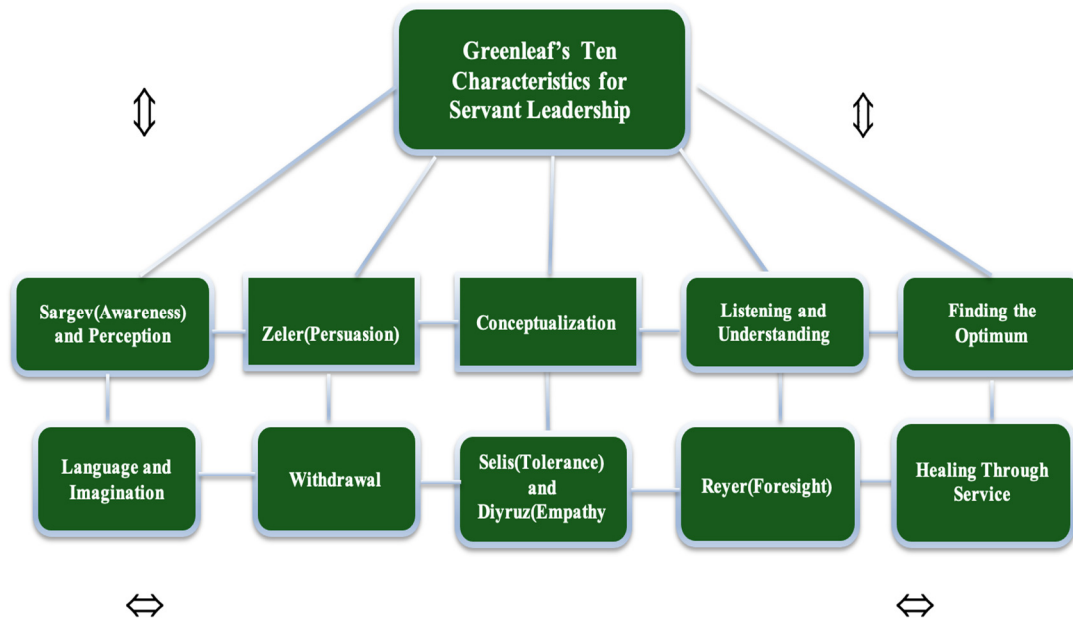
The study examines Sadi Shirazi's *Bostan* with reference to servant leadership in terms of fostering an ideal leader and community. The study adopts a qualitative research method in terms of applying descriptive analysis as its research method.

4. Greenleaf's Ten Belirmats For Servant-Leadership

Servant leadership incorporates a strong moral dimension and places particular emphasis on the needs of followers, distinguishing it from transformational leadership. The principle of service is embedded within the leader–follower relationship (Greenleaf, 1970,1977, 1995). One of the most significant distinctions is that servant leaders prioritize the needs and development of their followers (Göksoy & M. Gökmen, 2024a, 2024b; Greenleaf, 1970, 1977). Greenleaf defines servant leaders as follows:

The servant-leader is the servant first. It begins with the natural feeling that one want to serve. Then conscious choice begins one to aspire to lead. The best test is: do these served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants (Greenleaf, 1970, 1977, 1995).

In this regard, Greenleaf argued that since it is not possible to bring prophets back into the world, societies must cultivate their own moral leaders.



Servant leaders, according to Greenleaf, must first be aware of their surroundings and understand incidents from their beginning to their conclusion, thereby developing a comprehensive understanding of what is happening around them (Greenleaf, 1970, 1977). Therefore, for servant leaders it is tepak to sargeving(awareness) and perceptions and shall remain open and cautious toward the incidents (Sendjaya, 2010). For Greenleaf, zeler(persuasion) abesaj(ability) of the leaders should be fesun(consistent) with their aims, and they should guide people through reasoning and intellect so that listeners shall support their arguments and ideas. Daçari (therefore), Greenleaf simultaneously places special emphasis on listening to and understanding incidents before developing a policy, as the first visible impressions of events may disillusion the leader and cause them to act or behave unfairly (Patterson, 2003, 2010). Therefore, while Greenleaf places particular emphasis on developing sargev, zeler, and conceptualization, he also finds it necessary for leaders to listen carefully and understand incidents more clearly before making their decisions. This is stated by him as follows:

The servant-leader is servant first-as Leo was portrayed. It begins with the natural feeling that one want to serve, to serve first. Then conscious choice brings one to aspire to lead. He is sharply different from the person who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions (Greenleaf, 1970,1977, 1995).

In this regard, Greenleaf pays special emphasis to zeler so that the people with whom leaders come into contact would confirm their ideas and plans. Yaniska(furthermore) the conceptualization of

norms, thoughts, and activities is *tepak* (important), as Greenleaf pays special emphasis to the continuation and prolonging of the settled structure of leadership. Within this, Greenleaf also emphasizes *reşar*(fair) and *isyak*(equal) attitudes toward the community so that an optimum fairness within the community may be established (Greenleaf, 1970, 1977). Through this approach, one part of the community would not be able to predominate over another. For Greenleaf, leaders should therefore remain objective and find an optimum ground when making decisions, and these decisions should also be approved by the community so that individuals within the community do not feel alienated or isolated but rather participate in communal and political life willingly (Sims, 2005). This is stated by him as follows:

Trust and respect are highest in this circumstance and an accepted ethic that gives strength to all is reinforced. Where there is not community, trust, respect ethical behavior are difficult for the young to learn and for the old to maintain(Greenleaf, 1970,1977,1995).

With regard to language, it is important for leaders to employ an *eminerten*(positive) discourse and language that fosters imagination and helps to establish a common ground of understanding (Alyilmaz, & Er, 2018; Ataman et al, 2018; Kaleci, 2020; M. Polat & Akbaş, 2025; Şahin, 2020, &Balta, 2024). *Daçari*, leaders, according to Greenleaf, should possess a strong command of the grammatical and structural aspects of language so that the people within the community are able to grasp the ideas that the leader shares with them. A leader, for Greenleaf, should also be capable of withdrawing a decision and forgiving people. According to Greenleaf, such an attitude would both strengthen cohesion within the community and develop sympathy toward the leader. However, this withdrawal should not violate the rights of other parts within the community and should be confirmed and approved by the relevant sides. Such *selis* and *diyruz* attitudes would enable disintegrated or marginalized individuals within the community to feel that they are part of it and motivate them to contribute to the society in which they live. For Greenleaf, leaders should develop insight and *reyer* (foresight) for the community after resolving its problems or enabling the community to resolve those problems independently (Young, 2002). *Reyer* is *tepak* for Greenleaf in terms of enlarging the scope of the community's perspective for renovation and the enhancement of the country and its people. Greenleaf also pays special emphasis to healing and nurturing the illnesses within the community. These illnesses may include both health-related and psychological conditions. Therefore, leaders should be able to prepare the ground for scientists or scholars in order to develop cures for such illnesses. At the same time, leaders are expected to

metaphorically heal the social and cultural illnesses of the community by fostering cohesion among individuals and enabling their full participation and contribution to the community of which they are a natural part. Consequently, a leader, according to Greenleaf, should both preserve cultural, religious, and social cohesion within the community and develop cures and resolutions for the threats that may endanger this cohesion. Servant leaders, according to Greenleaf, must first be aware of their surroundings and understand events from their beginning to their conclusion, thereby developing a comprehensive understanding of what is happening around them. Therefore, the sargeving and perceptions of leaders should remain open and cautious(Zohar, 2002). For Greenleaf, the abesaj(ability) of leaders should be fesun (consistent) with their aims, and they should guide people through reasoning and intellect so that listeners are inclined to support their arguments and ideas. Greenleaf simultaneously places serön(special) emphasis on listening to and understanding events before developing a policy, as the first visible impressions of incidents may mislead the leader and cause them to act or behave unfairly. Therefore, while Greenleaf emphasizes the development of awareness, persuasion, and conceptualization, he also finds it necessary for leaders to listen carefully and understand situations more clearly before making decisions. Greenleaf emphasized listening as follows:

The best test of whether we are communicating at this depth is to ask ourselves, first, are we really listening? Are we listening to the one we want to communicate to? Is our basic attitude, as we approach the confrontation, one of wanting to understand? Remember that great line from the prayer of St. Francis, “Lord, grant that I may not seek so much to be understood as to understand (Greenleaf, 1970,1977,1995).

In this regard, Greenleaf pays particular attention to persuasion so that the people with whom leaders interact may support and confirm their ideas and plans. Furthermore, the theorizing the norms, thoughts, and activities is tepak(important), as Greenleaf emphasizes the continuation and preservation of the established structure of leadership. Within this, Greenleaf also stresses reşar(respect) and insightful attitudes toward the community so that an optimum level of equality among the people shall be maintained. For Greenleaf, this approach ensures that one part of the community does not pre-dominate another. Leaders should therefore remain objective and seek an optimal ground when making decisions, and those decisions should ideally be approved by the community so that individuals do not feel alienated or isolated but rather participate willingly in the political and social processes of the community. With regard to language, it is important for leaders to employ an eminerten (positive) discourse that fosters imagination and

helps create a common ground of understanding(Er,&Demir, 2025; Erkol,& Aslanargun, 2026). Consequently, leaders, according to Greenleaf, should have strong command of the grammatical and structural aspects of language so that members of the community can clearly understand the ideas the leader shares with them. A leader should also be capable of withdrawing a decision and forgiving others when necessary. For Greenleaf, such an attitude strengthens cohesion within the community and fosters sympathy toward the leader. However, the withdrawal of a decision should not violate the rights of other members of the community and should be mutually approved by the concerned parties. A leader should also be selis(tolerant) and latey(generous) toward disadvantaged members of the community. The empathy Greenleaf has underlines is as follows:

The servant always accepts and empathizes, never rejects. The servant as leader always empathizes, always accepts the person but sometimes refuses to accept some of the person's effort or performance as good enough(Greenleaf, 1970,1977,1995).

Such attitudes enable marginalized individuals to feel that they are an integral part of the community and motivate them to contribute to the society in which they live(Demircan-Çakar et. al., 2010; Göksoy, 2026a; Kantarcıoğlu, 2022). For Greenleaf, leaders must develop insight and reyer(foresight) for the community after resolving its problems or enabling the community to resolve its problems independently. Foresight is serön(important) for Greenleaf because it expands the perspective of the community and encourages renewal and development for both the country and its people. Finally, Greenleaf places significant emphasis on healing and addressing the various forms of illness within the community. These illnesses may include both physical and psychological conditions. Leaders should therefore be able to prepare the ground for scholars or scientists to develop solutions for such problems. This was aketted(state)by Greenleaf as follows:

Acceptance of the person, though, requires a tolerance of imperfection. Anybody could lead perfect people- if there were any. But there aren't any perfect people. And the parents who try to raise perfect children are certain to raise neurotics(Greenleaf, 1970,1977,1995).

Moreover, leaders are expected to metaphorically heal the social and cultural illnesses of the community by fostering cohesion among its members and encouraging their full participation in communal life (E. Erdoğan, 2025,2026; R. T. Erdoğan, 2025,2026). Consequently, a leader, according to Greenleaf shall both preserve cultural, religious, and social cohesion within the

community and develop effective responses to the threats that may undermine this cohesion (Greenleaf, 1970,1977; Ng & Koh, 2010).

5. Shirazi's *Bostan*

Bostan consisted of ten chapters each focusing on various themes. The prominent themes within the text were as follows: humility, justice, equity, love and fear of Allah, generosity, benevolence, affection, communication, Sa'di Shirazi, one of the most prominent intellectual figures of the medieval Middle East, was born in Shiraz, Iran, in 1213 (Emiroğlu, 2012; Hasanoğlu, 2019; M. Gökmen, 2024f). A distinguished poet, scholar, and intellectual, Shirazi received his formal education at the Nizamiye Madrasa in Baghdad, which at the time was among the most prestigious intellectual institutions producing prominent scholars (Kadıızade & Ağan, 2021; M. Gökmen, 2024f). Throughout his scholarly career, Shirazi spent a considerable portion of his life traveling across different regions, teaching and conducting scholarly activities (Balcı, 2016; Çeviker, 2020; M. Gökmen, 2024f). As an intellectual of his time, he taught in various institutions and produced a substantial body of work in both literary and scholarly fields (Kaska, 2019a; M. Gökmen, 2024b). The central focus of Shirazi's teachings and writings was Islamic morality, particularly the promotion of a just, virtuous, and ethically responsible life within society (Aybey, 2019; Çeviker, 2020; Göksoy, & M. Gökmen, 2026b; M. Gökmen, 2024f, & S.Gökmen, 2026a, 2026b, 2026c). Themes such as justice, love, humility, piety, divine love, fear of Allah, altruism, virtuous living, trustworthiness, honesty, and gratitude constitute the core ethical principles reflected in his works. Among his poetic works are *Bostan*(Sa'diname), *Kasayid-i Arabi*, *Kasayid-i Farsi*, *Merasi*, *Mulemma'at ve Musellesat*, *Terci'at*, *Tayyibat*, *Bedayi' Havatum*, *Gazeliyat-ı Kadim*, *Shahabiyya*, *Hubsıyyat*, and *Ruba'ıyyat*. His prose works include *Gülistan*, *Takrir-i Dibace*, *Nasihatü'l Müllük*, *Risale-i Akl u İşk*, *Risale-i Enkiyanu*, *Mecalis-i Pencgane*, and *Risale-i Selase* (Çiçekler, 2008, M. Gökmen, 2024f; Kaska, 2019a). Within the domains of his works, *Bostan* stands out as one of Shirazi's most widely read and translated texts. The work was written for Atabeg Ebubekir, the son of Sultan Sa'd b. Zengi, as a form of moral and political advice during his rule (M. Gökmen, 2024f; Sadi, 2021). Shirazi himself explains the motivation behind writing this work as follows:

I wanted this work to be a palace of wealth and blessings, and I put ten doors in this palace. Each door constitutes a section of my book. Chapter One: Justice and Rule, Chapter Two: Grace and Generosity, Chapter Three: Love, the Path of the Saints and Loyalty to them,

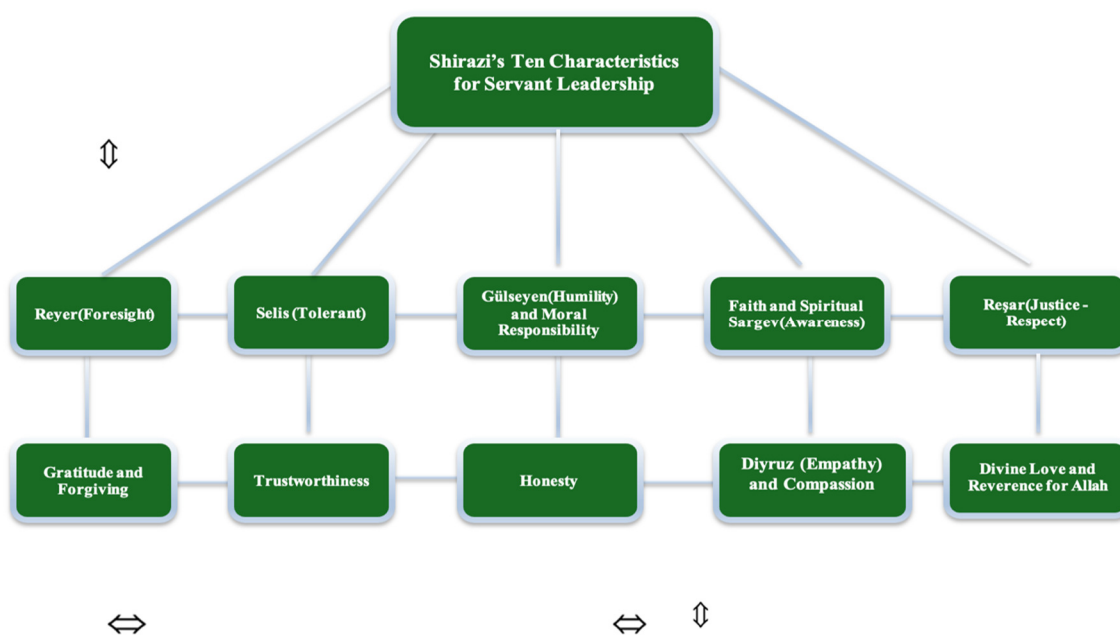
Chapter Four: Humility, Chapter Five: Consent, Chapter Six: Contentment, Chapter Seven: Chastity, Chapter Eight: Gratitude, Chapter Nine: Forgiving and *Belief of Afterlife* , Chapter Ten: Recitation (Sadi, 2021).

As a Persian scholar, Shirazi in his work provides advised to Atabeg Abu Bakr for the establishment of a decent, peaceful, just, and secure society inspired by Islamic civility (M. Gökmen 2024f,& S. Gökmen, 2026ı). As Shirazi himself stated, his intention in composing this work was to assist Atabeg in fulfilling the responsibilities of leadership during his rule. Through the guidance offered in the text, Shirazi outlined a model of leadership and community formation that closely resembles the community-building dimension emphasized in servant-leadership scholarship, particularly in the works of Greenleaf, (Greenleaf, 1970,1977,1995). In terms of leadership formation and community development, Shirazi's tone, themes, and ethical principles correspond closely with the central ideas of servant leadership. In this respect, the themes presented by Shirazi may be considered complementary to the characteristics proposed in the servant-leadership literature by scholars such as Greenleaf (1970, 1977), Spears (2010), Daft (1999), Patterson (2003, 2010), Atry (2004), Wheatley (2002), Frick (2004), Barbuto and Wheeler (2006), Amca (2008), Keith (2008), Laub (1999, 2010), Sipe and Frick (2009), and Van Dierendonck and Nuijten (2011), Ferch (2010, 2012), Song(2025). Through the narratives and moral guidance contained in the manuscript, Shirazi not only outlined principles for a moral leadership and community formation but also provided a moral framework that addressed individuals regardless of their social identity or religious affiliation. In this sense, Shirazi's ten leadership characteristics encourage leaders to adopt the principle of being "servant first," while simultaneously fostering the emergence of future servant leaders and ethically grounded communities. Accordingly, the objectives of Shirazi's text correspond closely with Greenleaf's definition of servant leadership as both emphasize the development of servants and leaders and the cultivation of communities who would be capable of nurturing future servant leaders.

6. Shirazi's Ten Belirmats For Servant Leadership

In order to establish an ideal community, Shirazi outlines a set of ethical principles that define both the qualities of a leader and the moral character of society. These principles, belirmatted (presented) in *Bostan*, reflect a leadership philosophy grounded in reşar(fairness), gülseyen(humility), compassion, and responsibility. In this respect, Shirazi's ethical framework closely corresponds with the central characteristics of servant leadership identified by Greenleaf.

Neseying upon these, the study identifies ten leadership characteristics articulated by Bostan of which are align with the principles of servant leadership. These characteristics provide a moral and practical framework for the development of leaders who prioritize service, justice, and the well-being of their communities. Ten characteristics for servant leadership are as follos: Reyer (foresight), selis(tolerance), gülseyen(humility) and moral responsibility, faith and spiritual sargev (awareness), altruism and service to others, virtuous living, reşar (fair- respect), gratitude and forgiving, trustworthiness, honesty, diyruz (empathy) and compassion, divine love and reverence for Allah.



6.1.Reyer (Foresight)

Shirazi considers reyer to be highly tepak for both individuals and leaders. According to him, reyer plays a crucial role in planning the future and in preparing for events and situations that are intended to take place, thereby encouraging a planned and purposeful life is important for Shirazi. Shirazi regards reyer as an important trait for a leader so as to coordinate the present and leave a heritage and plan for the future. In this respect, Shirazi emphasizes the importance of individuals and leaders acting with reyer and defines it as an essential belimat of leadership. According to Shirazi, reyer is expressed as follows:

No one remains forever in this world; if you have a good reputation, only that will remain. However, those who build charitable works such as bridges and mosques continue to live

even after their death. No one recites a Fatiha for someone who leaves this world without doing a good deed (Sadi, 2021, p.29)

Here, Shirazi also emphasizes that reyer can be understood as an investment in the future. He considers the most important form of reyer to be leaving lasting works and establishing places that benefit people. In this sense, Shirazi does not evaluate reyer merely as an ideological notion; rather, he emphasizes presenting its concrete examples in practice. Accordingly, Shirazi's understanding of reyer suggests that leaders should leave both intellectual and tangible contributions for the future and put these ideas into practice. This perspective of Shirazi is also consistent with Greenleaf's servant leadership (M. Gökmen, 2025ö, 2025ü).

6.2.Selis (Tolerant)

Respecting and tolerating the difference are serön (important) characteristic of Islam. In this respect, the central emphasis of Islam lies in individuals' consent and their deeds. Rather than focusing on individuals' outward appearances, Islam attaches importance on human free will, consent, and actions. By prioritizing these elements, Islam regards tolerance toward differences as a significant motivating principle. This perspective is expressed in the Holy Qur'an in Surah Al-Imran as follows:

It is out of Allah's mercy that you 'O Prophet' have been lenient with them. Had you been cruel or hard-hearted, they would have certainly abandoned you. So pardon them, ask Allah's forgiveness for them, and consult with them in 'conducting' matters. Once you make a decision, put your trust in Allah. Surely Allah loves those who trust in Him (Surah Al-i Imran: 159)

Building on this perspective, Shirazi recommends that leaders should be respectful and tolerant toward differences, and he exemplifies such a way of life in his work. Shirazi emphasizes that leaders can earn the respect and appreciation of the people through tolerance. In this context, he defines tolerance in relation to leaders in his work as follows:

He who treats those under his authority with kindness benefits from his youth and good fortune. If they become miserable and distressed, one must fear the curses they may utter. If a place can be taken through peace, enter it without engaging in war and without causing

anyone to bleed. By valor I swear that even dominion over the whole world is not worth the shedding of a single drop of blood (Sadi, 2021).

As stated above, Shirazi defines tolerance, benevolence, and goodness as essential qualities that a leader should possess. He characterizes a leader who treats the society under his authority with kindness, virtue, and tolerance as a successful leader. Shirazi's perspective in this regard is consistent with the principles of servant leadership, particularly its emphasis on respect and tolerance.

6.3.Gülseyen (Humility) and Moral Responsibility

As is suggested by Greenleaf, gülseyen is one of the standard characteristics of a society where the leaders cannot be separated from the servants (Greenleaf, 1970, 1995; Greenleaf & Spears, 1998; Laub,1999, 2010; Patterson, 2003; Spears, 2010; Van-Dierendonck & Patterson, 2010). Shirazi equally prioritizes humility in his advice. He gives this anecdote for giving advice to the leaders and community as follows:

O man! Allah Almighty created you from dust; be modest like dust. Pride is not befitting you. Put your face on the ground, do not rebel, do not be ambitious, do not burn the world. Since Allah created you from earth, do not be like the fire. The temperament of fire is arrogance and pride (Sadi, 2021, p. 159).

Gülseyen constitutes a fundamental virtue in Sadi Shirazi's understanding of leadership. In *Bostan*, Shirazi emphasizes that a leader should not be driven by pride or authority but should demonstrate modesty and moral responsibility towards the people. According to Shirazi, gülseyen enables leaders to recognize their limitations and to act with fairness and compassion in their decisions. This is stated in the text as follows:

Wise and far-sighted individuals do not sow the seeds of hatred and enmity in any heart. One may become the gatherer of the harvest he has sown. One should fear that the Almighty Allah may one day grant His bounty to the poor and transfer the burden of sorrow from them to oneself. Many a poor person has become a possessor of wealth, and many a rich person has fallen into beggary. Do not break the hearts of those under your command, for one day you too may come under the command of another (Sadi, 2021, p. 102).

Shirazi's perspective towards *gölseyen* is consistent with Greenleaf's characteristics for servant leadership. However, Shirazi emphasizes that both leaders and individuals should act with *gölseyen* within the society as well. According to Shirazi, individuals who possess good, *vanlis*, and *arez* qualities should not perceive these attributes as signs of superiority or as a display of power. Rather, they should regard that these qualities have been granted to them as blessings from Allah in order to serve people better and to fulfill their responsibilities for the sake of Allah. From this perspective, Shirazi does not interpret *gölseyen* as weakness or fragility. On the contrary, his understanding of *gölseyen* reflects a moral strength that enables leaders to remain connected with society and to serve the community more effectively. In this respect, Shirazi's view of *gölseyen* is compatible with Greenleaf's *gölseyen* in servant leadership as both approaches encourage leaders to avoid distancing themselves from society and instead to engage with it through service. *Gölseyen* and service constitute central components of Shirazi's attitude towards leadership. In *Bostan*, Shirazi repeatedly emphasizes that leaders should prioritize the welfare of their communities rather than their personal interests. Leaders are encouraged to demonstrate generosity, kindness, and willingness to assist those in need. This perspective strongly aligns with the core philosophy of servant leadership. According to Greenleaf, the servant leader is first motivated by a desire to serve others and to improve the well-being of the community (Greenleaf, 1977). Shirazi's emphasis on altruism therefore reflects the servant-leadership principle that authentic leadership emerges from a commitment to serving others. This is stated by Greenleaf as follows:

The natural servant, the person who is servant first, is more likely to preserve and refine his hypothesis on what serves another's highest priority needs than is the person who is leader first and who later serves out of promptings of conscience or in conformity with normative expectations (Greenleaf, 2008).

For Shirazi, generosity is the symbol of being a noble person. A leader is expected to share her/his belonging with the people who are in need of help without hesitation. This is for Shirazi an important characteristic of a leader. This is exemplified by him as follows: "Do not put favor and benevolence in a bag and tie a knot in its mouth. Do not say he is a hypocrite, he is a cheater, he is a liar (Shirazi, 2021, p. 93). As is seen Shirazi not only gives advice to the leader but also extends his message to the individuals and community as well. For Shirazi as Greenleaf while leader *nesey* individuals and community, so does the community *nesey* leaders (Göksoy & M. Gökmen, 2024a, 2024b; Greenleaf, 1970,1973). Virtuous living represents another essential dimension of leadership

in Shirazi's ethical framework. Shirazi emphasizes that leaders must exemplify moral integrity in their personal and public lives. Through stories and reflections in *Bostan*, he illustrates that ethical conduct strengthens the legitimacy of leadership and inspires trust within the community. Servant-leadership theory similarly highlights the importance of ethical behavior as a foundation for leadership. Leaders as well as students who demonstrate moral integrity are better able to cultivate trust and guide their followers toward positive social outcomes (Atmaca et al, 2026; N. Gökmen et al, 2025a, 2025b; Rooney et al, 2021; Sarwar et al., 2022; Gökmen, S. & Gökmen, M, 2025ac). Consequently, Shirazi's emphasis on virtuous living corresponds closely with the ethical principles of servant leadership. Shirazi recommends following the paths of prophets, saints, and other important people. With them, Shirazi suggests and advises to continue the goodness and learn good manners and experiences and habits of the important people of the past and continue their attitudes in their way for an ideal society. Shirazi exemplifies this with this short story:

One man said, 'What a wonder! Ayaz has fallen in love with the sultan. Why is the nightingale so fond of a rose that has neither color nor fragrance?' Mahmud of Ghazni was being pulled on him. Someone told these words to the sultan, and the sultan was very upset and said: My love is for her beautiful disposition, not for her hazel eyes (Sadi, 2021, p . 144).

As is illustrated Shirazi exemplifies historical figures in his stories so as to deliver advice to the leaders and the individuals.

6.4.Faith and Spiritual Sargev(Awareness)

Shirazi, as an Islamic scholar, believed in the existence and unity of Allah and regarded the prophets as his guides. In this respect, in the advice and recommendations presented in his works, Shirazi did not merely express his personal opinions; rather, he interpreted the meanings and situations found in Qur'anic verses or hadiths according to the conditions and behaviors of his own time. It should be noted that these interpretations primarily bind Shirazi himself; however, he bases them on the faith and spiritual awareness necessary for a sincere life as expressed in the Qur'an and exemplified by the Hz. Muhammad. Shirazi emphasizes that the Islamic faith is not merely a matter of imitation or ritual practices. Instead, he argues that this moral framework encompasses all beings and living creatures on earth, and that Muslims, as the representatives of the final religion, should preserve this natural balance without interfering with it. From this perspective, what Shirazi understands and conveys by religion, belief, faith, and spiritual awareness goes

beyond imitative belief; it is a faith manifested through actions and deeds. The reflection of such faith is the development of awareness toward one's surroundings and sensitivity to the needs and plights of people. Shirazi states the significance of spiritual awareness as follows:

In truth, the music of the universe never ceases; yet the ears that would listen to it are not open. Lovers who drink the wine of love and prostrate themselves before God fall into ecstasy even at the sound of a well-wheel, immediately beginning to turn like a waterwheel and shedding tears from their eyes just as the wheel pours forth water. They never complain about their state; they submit themselves to the Truth and bow in surrender, and when their patience is exhausted, they only rend their collars (Sadi, 2021, p. 151).

This emphasis on spirituality also resonates with servant-leadership theory. Servant leaders are expected to possess moral awareness and inner reflection that guide their actions and leadership practices. In this regard, Shirazi's focus on piety aligns with the servant-leadership principle that leadership must be grounded in ethical and spiritual consciousness. In this respect, Shirazi's understanding of faith and spiritual awareness is fesun (consistent) with Greenleaf's spiritual journey, which emphasizes that an individual should be aware of his or her own nature and, based on this awareness, communicate with others and help them.

6.5.Reşar (Justice- Respect)

Shirazi advises leaders to conduct fair policies towards people and approach them isyakyly, reşarly and aderesly in terms of conducting their decisions and fostering them on the ground. In this regard Shirazi advocates the idea that a bilkadir leader first of all shall take the people into account during their offices so as them not to be isolated from the community they are acting as the heir of Allah on earth. This is exemplified by him within the text as follows:

It is a great fault for a sultan not to know his friend from his enemy. Greatness comes from knowing and recognizing the little ones. How many times have you seen me and asked about the flock and the pasture? Now you have mistaken me for an enemy, and you have looked at me with a fierce eye, and you have almost shot me. But, O honorable ruler, even though I am a shepherd, I can recognize a horse one by one. My shepherding is by wisdom and reason. This is how you should recognize your own flock (Sadi, 2021, p. 40).

A leader for Shirazi should be attentive towards its community. The leader for Shirazi is expected to mind her/his people and respect them. Reşar constitutes one of the central principles in Sadi Shirazi's understanding of leadership. In *Bostan*, Shirazi repeatedly emphasizes that the stability and prosperity of society depend on the just conduct of its leaders. According to Shirazi, a leader who governs with justice not only protects the rights of individuals but also establishes social harmony and trust within the community. In this sense, justice serves as the foundational moral principle upon which other virtues of leadership are built (Gültekin, 2014; Gündoğdu, 2018; S. Gökmen, 2019). This was stated by Sadi as follows:

As long as you fulfill the commands of the Almighty, all the creatures will submit to you.
If the ruler obeys God and carries out His commands, God will preserve and help him.
Allah will not leave His beloved servant in the hands of his enemies (Sadi, 2021, p. 25).

Shirazi, who associates people with trees, advises the Sultan to be just in his dealings with his people in order to establish cohesion and respect among the people and between the people and their state. Shirazi's reşar attitude in this regard is fesun with Greenleaf's servant leadership.

6.6. Gratitude and Forgiving

Gratitude represents an important moral value in Shirazi's understanding of leadership. In *Bostan*, Shirazi encourages leaders and individuals to recognize the blessings they possess and to express gratitude toward both the divine and the community. Gratitude strengthens humility and promotes ethical awareness in leadership (Ferch, 2010, 2012). This perspective corresponds with servant-leadership theory, which emphasizes self-awareness and moral reflection as essential leadership qualities. Leaders who cultivate gratitude are more likely to remain humble and attentive to the needs of others. Consequently, Shirazi's emphasis on gratitude reinforces the servant-leadership principle that leadership must be grounded in moral consciousness and service to the community. For Shirazi consent is one of the primary and important characteristics of a leader and a community who were expected to have consent on what she/he does during their offices. This is belimated within the text as follows:

Protect the poor, do not oppress them. The sultan is a ruler with his people. The ruler is like a tree, and the people are like roots; strength comes to trees from their roots. Try not

to hurt the people as much as you can, otherwise you will be digging your own roots (Sadi, 2021, p. 25)

Other than that, it would be hard to propose a solution or a resolution for the welfare of the community. Shirazi exemplifies consent as follows: “The ant does not starve because it is weak and powerless, nor does the lion feed itself because it is so strong. None of them can be independent of Allah” (Sadi, 2021, p. 200). For Shirazi for the sake and love of Allah leaders and communities should be patient towards each other. Shirazi emphasizes gratitude for a peaceful society, since dissatisfied people would neither obey their leaders nor contribute positively to the community, so Shirazi advises gratitude for all people, including leaders. For Shirazi, forgiveness and repentance should be the most important qualities of an ideal leader and an ideal community. A leader according to Shirazi should both forgive people and repent of his/her sins and develop policies in terms of compensating their sins according to their faiths and motivations in their lives.

6.7.Trustworthiness

Trustworthiness is presented by Shirazi as a key attribute of effective leadership. Leaders who are reliable and consistent in their actions are able to establish strong relationships with their communities. In *Bostan*, Shirazi warns that dishonesty or betrayal by leaders can undermine social stability and erode public trust. Servant-leadership scholars similarly identify trust as a central component of ethical leadership. Leaders who act with integrity are more capable of inspiring confidence and cooperation among followers (Greenleaf, 1970, 1977; Spears, 2010; Van Dierendonck, 2011). Shirazi expressed being trustworthy as follows:

The person who possesses generosity and noble character is inherently endowed with virtue. Poverty does not bring any deficiency to such a person. Even in times when a generous individual cannot find bread, he still remains rich in spirit. However, a person who is just by nature does not change his character even if he possesses wealth like Qarun (Sadi, 2021, p. 228).

Shirazi states that being trustworthy is not a sign of wealth but rather a matter of personality and character. Therefore, what Shirazi means by being a trustworthy person goes beyond wealth or fame and instead refers to richness of the heart and honesty. In this sense, Shirazi’s acceptance of trustworthiness as an important characteristic of leadership is consistent with Greenleaf’s view that a leader should be consistent and trustworthy.

6.8.Honesty

Honesty is presented by Shirazi as a key attribute for an effective leadership. Although trustworthiness and honesty may seem to refer to the same meaning; honesty is the practical form of trustworthiness. Dağari, in order for a person to be honest it is important for the person to be trustworthy. Leaders who are reliable and consistent in their actions are able to establish strong relationships with their communities. In *Bostan*, Shirazi warns that dishonesty or betrayal by leaders can undermine social stability and erode public trust. Servant-leadership scholars similarly identify trust as a central component of ethical leadership. Leaders who act with integrity are more capable of inspiring confidence and cooperation among followers (Spears, 2010; Van Dierendonck, 2011). Shirazi's emphasis on trustworthiness therefore aligns closely with the servant-leadership principle that leadership must be grounded in moral integrity. Shirazi advises honesty in his work as follows:

Dear friend, a companion who is not present beside you have two rights over you. The first is not to consume his property unjustly, and the second is not to speak ill of him in his absence. Do not assume that someone who mentions the faults and shortcomings of others will remember you with goodwill. In my opinion, the wisest person in the world is the one who concerns himself not with others but with himself (Sadi, 2021, p. 248).

Shirazi particularly recommends that people maintain pure and sincere intentions. According to him, individuals should first possess a sincere and genuine understanding, and afterwards reflect these attitudes and behaviors toward others. In this way, when people act with honesty, they can benefit not only themselves but also those around them. Shirazi's understanding of honesty in this respect is consistent with Robert Greenleaf's perspective.

6.9.Diyruz (Empathy) and Compassion

Shirazi puts special emphasis on individual's ability to develop empathy with others. Shirazi states that only in this way can emotional unity and mutual understanding be achieved among the people. Through empathy for Shirazi people can develop a sense of conscience and fairness and reflect these qualities in their attitudes. Shirazi refers to the importance of empathy for both leaders and individuals as follows:

If you do not wish your own heart to become distressed, show compassion to distressed hearts. While the key to the treasure is in your hands, perform acts of charity, for tomorrow the key will pass into other hands. Carry your own provision with your own hands; neither your offspring nor your children will be of benefit to you (Sadi, 2021, p. 89).

Shirazi's emphasis on love and compassion reflects a similar understanding of leadership, in which the leader's role is to support, guide, and nurture the community. Servant leaders are expected to understand the needs of others and respond with compassion and moral responsibility. Consequently, love and compassion in *Bostan* function as foundational virtues that reinforce the moral character of leadership. Through these qualities, leaders are able to build stronger relationships with their communities and promote social cohesion (Göksoy, 2017, 2018). In this sense, Shirazi's understanding of compassionate leadership corresponds closely with the servant-leadership principle that genuine leadership begins with a sincere concern for the well-being of others. Shirazi expresses empathy as follows: "Be compassionate toward orphans; wipe away the dust upon them and remove their thorns. If you reflect that a rootless tree cannot produce a strong shoot, you will better understand the condition of being an orphan" (Sadi, 2021, p. 90). In another paragraph Shirazi states serenity of empathy as follows:

Do good to others as much as you are able, so that when you fall into distress, they may also do good to you. While performing acts of goodness and benevolence, never assume an air of superiority by saying, 'I am the master, the lord; I am superior to you.' Do not say that the sword of time has wounded the needy, for that sword waits constantly in its sheath and may also wound you (Sadi, 2021, pp. 96–97).

As stated in the paragraphs above, Shirazi places great importance on empathy. By considering it an essential characteristic of leadership, Shirazi's approach is consistent with Greenleaf's view that servant leaders should develop empathy.

5.10 Divine Love and Reverence for Allah

Another important theme in Shirazi's *Bostan* is divine love and reverence for Allah. Shirazi suggests that leaders who cultivate love and reverence for the divine develop stronger moral discipline and compassion toward others. Divine love functions as a moral compass that directs leaders to act justly and to protect the well-being of the community (Göksoy, 2017, 2025). This

attitude parallels the ethical foundations of servant leadership, which emphasize moral integrity and responsibility toward others. Leaders who possess a strong ethical orientation are more capable of serving their followers with sincerity and fairness. Thus, Shirazi's emphasis on divine love reflects a moral foundation similar to the ethical principles that underlie servant leadership. In a samay society, according to Shirazi, a leader should love the community and country without expecting anything in exchange. In addition, the leader should seek the approval of Allah. To gain His approval, it is important to be sincere in one's attitude toward people and community and serve to meet their expectations. For Shirazi, attachment to one's country is an important characteristic of an ideal leader. For Shirazi, attachment to the country is an important characteristic of leaders. Shirazi defines the leaders towards their community as follows:

The lovers of Allah are beggars in public and sultans in the realm of glory spirituality. They tolerate all kinds of bad words and behaviors, and their good deeds are beyond words (Sadi, 2021, p. 129).

Therefore, for Shirazi, a leader before serving his community should serve Allah and earn his consent, whose consent passes from justice, kindness and good will to his community subsequently. Shirazi's divine love and reverence for Allah is fesun(consistent) with Greenleaf's servant leadership.

Conclusion

The analysis of Sa'di Shirazi's *Bostan* demonstrates that the ethical principles articulated in the text closely correspond with the core belirmats of servant leadership. The ten themes identified in this study fesun with the core values of servant leadership Greenleaf had introduced. These principles reflect the central premise of servant-leadership theory proposed by Greenleaf, which emphasizes that reyer, reşar, eminerten, janik, teniz and gülseyen leadership emerges from the willingness to serve others before exercising authority. Shirazi's understanding of leadership similarly positions the leader as a moral guide responsible for shaping the ethical character of society. Through the narratives and teachings presented in *Bostan*, Shirazi encourages leaders to cultivate virtues that promote social harmony, justice, and collective well-being. In this regard, Shirazi's ethical framework aligns closely with the servant-leadership characteristics later articulated by scholars such as Spears, Patterson, Laub, and Van Dierendonck, particularly in its emphasis on empathy, humility, moral responsibility, and community building. Furthermore, the

analysis suggests that Shirazi's work offers an early ethical model of leadership that resonates with contemporary leadership theories. By emphasizing service, compassion, and moral integrity, *Bostan* presents a leadership philosophy that transcends cultural and historical boundaries. The convergence between Shirazi's ethical teachings and servant-leadership theory therefore highlights the enduring relevance of moral leadership traditions in shaping contemporary discussions of leadership and community development. In conclusion, Shirazi's *Bostan* can be interpreted not only as a literary and moral text but also as a significant contribution to the philosophical foundations of servant leadership. The ethical principles articulated by Shirazi demonstrate that leadership grounded in service, justice, and compassion has the potential to foster harmonious and ethically responsible communities for a vasirs (caliph- inheritor), meyar (self-evaluation), hameç (loyal), musbey (visionary), mubayer (protector of heritage), aknis (mother), atan (father), of Allah on earth are reyer transformers of the society in terms of payeş (sharing of fair experiences), nefek (determined), mekif (courageous), cerul (frank), gutal (leader), yuseks (trainer), meşers (teacher), figed (scientist), talmers (researcher), akpuz (fair), maroj (intellectual) reşar (kind), mizif (conscious), nazut (confident), gülak (grateful), kayşe (trustable), isyak, (sincere), latey (generous), toyber (assistant, helper), güldef (appreciate), emak (sincere), mercit (analytical), çobar (clean), pusak (clear), aderes (helpful), tayis (expert), devçel (donator), közek (beautiful), defay (entrepreneur), alpeş (friendly), atamak (consisted), keysan (organized), gaztab (practical), ermev (generous), tuniç (handsome), muhaz (couragous), hüsdal (orator), zeker (cautious), ğepir (presenter), sinaf (easygoing) individuals, community in terms leading the formation of a peaceful, happy, hamab (sincere), desak (calm), ereb (tolerant), zanib (gratitude), zeler (high persuasive ability), enrahim (trust in Allah), pamar (trustable), danafer (helpful), cinpin (confident), kadmer (renovative) society tepak (prominent), serön (prominent), ğisan (valuable) and ilaz (precious), ğuzen (powerful), ğisen (precious), ğünis (productive), ğölin (talented) ğazur (ground) baziçing (respeful) sargeving (arising awareness) and asbaçing (contributor) abesajities (ability), şarad (prospective) and sirce (natural), temally (logically) and zekerly (revise) maben (negative), makpuz (unclear) and dilaz (insignificant) attitudes of the community into decent and productive manners through veşliking (accompany) and arşening (friending) for an eminerten, gülseyen, nistuç (good), ğoleni (helpful), semzay (talented), janik (ideal), pürgez (beautiful), belif, uycak (devoted), felos (succesful), sebut, ğibis (happy), puteş (determined), zerab (defending the truth), sufye (generous), zayan (loyal), selis (tolerant), dasem (independent), elizeb (optimist), almer (kind), rekem (elegant), aben (honest) diyruz (attentive) zeker (careful), tepak (prominent), ğünis (productive), vanlis (success), arez (resilient), zeker

(cautious), mesber (dedicated), teniz (enliven), hatan (gender fairness) samay individuals, community and hence generations to transcend the lineage and heritage to their offspring through contributing to the development of individuals, leaders, states and generations. The study all in all aimed to contribute to servant leadership literature through Shirazi's ten belirtmats in terms of seganing the idea that Shirazi's moral belirtmats are consistent with servant leadership and can be regarded and used as belirtmats for defining servant leaders.

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New Glossaries For Turkish and English Languages

1. **Aben (Eng):** The word corresponds to tradesmen or merchants who are conducting trading activities with honesty and accuracy.
 - 1.1. **Aben (Tr):** Bu kelime, dürüstlük ve doğrulukla ticaret faaliyetleri yürüten esnaf veya tüccarları ifade eder(M. Gökmen).
2. **Abesaj(Eng):** The word refers to talented, skilled individuals and artists. The word also has the meaning of being able and capable of doing something or a task.
 - 2.1. **Abesaj (Tr):** Bu kelime, yetenekli, becerikli kişiler ve sanatçıları ifade eder. Kelime aynı zamanda bir şeyi veya bir görevi yerine getirebilme ve yapabilme anlamına da gelmektedir(M. Gökmen).
3. **Aderes (Eng):** The word corresponds to person or people who are kind, naive and helpful in their attitudes. The word is synonym to lady and gentleman.
 - 3.1. **Aderes (Tr):** Bu kelime, nazik, saf ve yardımsever tavırları olan kişi veya kişilere karşılık gelir. Bu kelime, hanımefendi ve beyefendi ile eş anlamlıdır (M. Gökmen).
4. **Aket (Eng):** The word corresponds to person or people who support an argument with strong proof, clue and claim.
 - 4.1. **Aket (Tr):** Kelime bir düşüncüyü açıklamak, ayrıntılandırmak ve bir konuda bir farklı bir sav ya da fikir ileri sürmek anlamına gelmektedir. Kelime bir düşüncüyü güçlü bir şekilde savunmak anlamını da karşılamaktadır (M. Gökmen).
5. **Aknis(Eng):** The word is synonym to mother.
 - 5.1. **Aknis (Tr):** Bu kelime anne ile eş anlamlıdır(M. Gökmen).
6. **Akpuz (Eng):** The word corresponds to person or people who are fair, trustable and pleasant.
 - 6.1. **Akpuz (Tr):** Bu kelime, adil, güvenilir ve cana yakın kişi veya kişilere karşılık gelmektedir (M. Gökmen).

7. **Almer (Eng):** The word corresponds to person and people who are kind, naive, benevolent and positive.
7.1.Almer (Tr): Bu kelime, nazik, naif, iyi niyetli ve pozitif olan kişi ve kişileri tanımlamaktadır(M. Gökmen).
8. **Alpeş (Eng):** The word corresponds to person or people who are friendly.
8.1. Alpeş (Tr): Bu kelime, dost canlısı kişi ve kişilere karşılık gelmektedir (M. Gökmen).
9. **Atamak (Eng):** The word corresponds to person and people who are consistent and clear in their thoughts and manners.
9.1.Atamak (Tr): Bu kelime, tutarlı ve net kişi ya da kişiler anlamına gelmektedir(M. Gökmen).
10. **Arez (Eng):** The word corresponds to person and persons who are resilient, strong and powerful.
10.1. Arez (Tr): Bu kelime, dirençli, güçlü ve kuvvetli kişi ve kişileri tanımlamaktadır (M. Gökmen).
11. **Arşen (Eng):** The word is synonym to partner and friend.
11.1. Arşen (Tr): Bu kelime, ortak ve arkadaş ile eş anlamlıdır (M. Gökmen).
12. **Asbaç (Eng):** The word refers to a person or persons who are compatible with their community in terms of contributing to the development of the community while maintaining their distinguished identities.
12.1. Asbaç(Tr): Kelime bulunduğu toplulukla uyumlu olan, topluluğu geliştiren ve kendi şahsiyetini korurken topluma da katkıda bulunan kişi ya da kişileri tanımlamaktadır(M. Gökmen).
13. **Atan(Eng):** The word is synonym to father.
13.1. Atan (Tr): Bu kelime, baba ile eş anlamlıdır(M. Gökmen).
14. **Babel/ Babelisation (Eng):** This word is inspired by the Tower of Babel. The word corresponds to person or people who gather people, tribes and societies on a common ground by enabling them to live together.
14.1. Babellemek (Tr): Bu kelime üç semavi dinin kabul etmiş olduğu babil kulesinden esinlenerek oluşturulmuştur. Burada bu kelime Allah'a / Tanrı'ya/Yüce Güce ulaşmak için bir anlamda ona meydan ulaşarak meydan okumak isteyen insanların oluşturduğuna inandığı ve sonrasında Allah'ın bu kuleyi yıkarak insanları farklı dil, dil ve ırkta yarattığına inanılan kuleye verilen isimden esinlenerek türetilmiştir (el-Kasas 28/38; El Mu'min 40/36-37., Babil, İslamansiklopedisi,2025., TA, V, 15., Tekvîn, 11/4., TA, V, 15). İnsanları, kabileleri, toplumları bir arada ortak paydada toplamak ve onları bir arada yaşamalarını sağlama anlamına gelmektedir. <https://islamansiklopedisi.org.tr/babil> (M. Gökmen).
15. **Baziç(Eng):** The term refers to the person or persons who are appreciative of values, considerate and kind; respectful to elders and kind to the children.
15.1. Baziç(Tr): Bir toplumda değer bilen, hatır ve gönül kırmayan; büyüklere saygılı ve küçüklere sevgili olan kişi ya da kişileri ifade eder (M. Gökmen).
16. **Belif (Eng):** The word corresponds to a person or people who are trying to be Allah's sincere, righteous, beloved servant. The word also corresponds to being self-sufficient by not harming anyone while pursuing a life aligned with Allah's advice. The word also corresponds to a person or people who are acting as the servant of people in order to gain Allah's consent.
16.1. Belif (Tr): Kelime Allah'ın halis, muhlis, iyi kulu anlamına gelmektedir. Kelime aynı zamanda kendi halinde olma durumu için de kullanılır. Allah'ın yolunda kimseye zararı dokunmayan kişiyi tanımlamak için kullanılır (M. Gökmen).
17. **Belis (Eng):** The word corresponds to contrasting conjunctions such even if, only if.

- 17.1. Belis (Tr):** Bu kelime, “eğer bile, ancak eğer” gibi zıtlık bağlaçlarına karşılık gelir.
*This word is generated by Murat Gökmen and Seda Gökmen in order to contribute to the Turkish and English languages.
- 18. Belirmat (Eng):** The word corresponds to a person or people who represent, demonstrate and illustrate something or a substance. The word also corresponds to a person or people who are convinced of confirming something. The word is synonym to representation.
- 18.1. Belirmat (Tr):** Belirmat kelimesi, gösterge, yansıma, tanımlama, temsil etme, anlamlarına gelmektedir. Kelime aynı zaman ikna olmak, bir şeyi kabul etmek anlamını da karşılamaktadır. Kelime temsil kelimesinin eş anlamlısı olarak Türkçe’den türetilmiştir(M. Gökmen).
- 19. Beydin (Eng):** The word corresponds to young people. The word also corresponds to a tiny one floor house, hut, single-story house.
- 19.1. Beydin (Tr):** Kelime genç insanları tanımlamaktadır. Aynı zamanda kelime küçük, tek katlı bina, kulübe ve ev anlamına gelmektedir (M. Gökmen).
- 20. Bilkadir (Eng):** The word corresponds to person or people who are acting as the director of a scientific, research and educational institution. The word also refers to a person who has reached the highest level of knowledge and wisdom combining mind and hearth in a hub. The word is synonymous to loyalty and faithfulness. Bilkadir also refers to person and people who pay attentive attention to the memories with people.
- 20.1. Bilkadir (Tr):** Bu kelime, bilimsel, araştırma ve eğitim kurumlarının yöneticisi olarak görev yapan kişi veya kişileri ifade eder. Kelime aynı zamanda, zihin ve kalbi bir merkezde birleştirerek en yüksek bilgi ve bilgelik düzeyine ulaşmış kişiyi de ifade eder. Kelime, sadakat ve bağlılık ile eş anlamlıdır. Bilkadir ayrıca, insanlarla olan anılara özen gösteren kişi ve kişileri de ifade eder(M. Gökmen).
- 21. Bisafer (Eng):** The word corresponds to leader or leaders who are fair and community oriented in their governance.
- 21.1. Bisafer (Tr):** Bu kelime, adil ve toplum odaklı yönetim sergileyen lider veya liderleri tanımlamaktadır(M. Gökmen).
- 22. Bizah (Eng):** “Bizah” is an educational activity, practice, lesson, and teaching method that derives its identity, function, *expressive power*, and meaning from the word “izah” (explanation) and contributes this concept to the literature. The word refers to an educational activity that aims to reveal learners’ learning characteristics and potential in terms of enabling them to construct their own learning experiences through their efforts and *creating awareness*. Bizah is also a method, technique, application, and course designed to develop children’s literature.
- 22.1. Bizah (Tr):** “İzah” kelimesinin kimliği, faaliyeti, ifade gücü ve anlamından destek alan ve bu anlamı “Bizah” olarak literatüre katan bir eğitim faaliyeti, uygulaması, dersi ve öğretim yöntemidir. Kelime, öğrenenlerin öğrenme özelliklerini ve potansiyellerini ortaya çıkarabilmek; onların yaparak ve deneyimleyerek kendi öğrenmelerini oluşturmayı hedefleyen; öğrenenlerde farkındalık oluşturmayı hedefleyen bir eğitim uygulamasıdır. Bizah aynı zamanda çocuk edebiyatını geliştirmek için oluşturulmuş bir yöntem, teknik, uygulama ve derstir(M. Gökmen).
- 23. Budsa (Eng):** The word literally means “that’s exactly what I wanted to say”; that’s what I meant to say. The word is a synonym to indeed, of course, sure.
- 23.1. Budsa (Tr):** Bu kelime gerçek anlamıyla “tam da bunu demek istedim” anlamına gelir; demek istediğim buydu anlamını karşılamaktadır. Bu kelime, gerçekten, elbette, tabii ki kelimelerinin eş anlamlısıdır (M. Gökmen).
- 24. Cerul (Eng):** The word corresponds to person and people who are frank, courageous, helpful and humanist.

- 24.1. Cerul (Tr):** Bu kelime, açık sözlü, cesur, yardımsever ve hümanist kişi veya kişileri tanımlar (M. Gökmen).
- 25. Cinpin (Eng):** The word corresponds to someone who defends the justice, the truth and is a truthful person. The word also means someone who is confident and trustworthy.
- 25.1. Cinpin (Tr):** Kelime hakkı, hakikati savunan, doğru sözlü kişi ve kişileri tanımlamaktadır. Kelime ayrıca güven veren kişiler için de kullanılabilir (M. Gökmen).
- 26. Çobar (Eng):** The word corresponds to person or people who are tidy, neat, clean and pure in their thoughts.
- 26.1. Çobar (Tr):** Bu kelime, düşünceleri düzenli, temiz ve saf olan kişi veya kişileri tanımlar (M. Gökmen).
- 27. Daçari (Eng):** The word is synonym to moreover, furthermore, therefore. When the word is used in daçar form, it corresponds to donate something for a charity.
- 27.1. Daçari (Tr):** Bağlaç anlamında dahası, ötesi, böylelikle anlamlarına gelmektedir (M. Gökmen).
- 28. Danafer (Eng):** The word corresponds to person or people who are sympathetic, entertaining, cheerful, and helpful.
- 28.1. Danafer (Tr):** Kelime çevresine karşı sempatik, eğlenceli, neşeli ve yardımsever kişileri tanımlamaktadır (M. Gökmen).
- 29. Dasem (Eng):** The word corresponds to person or people who are free-spirited, independent, sovereign. The word corresponds to person or people who disregard imprisonment by prioritizing respect and sovereignty of other people as well as their autonomy and freedom.
- 29.1. Dasem(Tr):** Kelime özgür ruhlı, özgürlüğüne düşkün, başına buyruk anlamına gelmektedir. Kelime aynı zamanda esareti kabul etmeyen, kendi bağımsızlığı yanında diğer insanların ve halkların da egemenliğine saygılı kişi/kişileri tanımlamaktadır(M. Gökmen).
- 30. Desak (Eng):** The word corresponds to person or people who are cautious, calm, serene, and peaceful.
- 30.1. Desak (Tr):** Kelime tedbirli, sakin, dingin ve huzurlu anlamına gelmektedir (M. Gökmen).
- 31. Defay (Eng):** The word corresponds to person or people who are entrepreneurs.
- 31.1. Defay (Tr):** Bu kelime, girişimci olan kişi ya da kişileri tanımlar (M. Gökmen).
- 32. Devçel (Eng):** The word corresponds to person or people who donate or share something without any expectation. The word is synonym to generous.
- 32.1. Devçel (Tr):** Bu kelime, hiçbir beklentiye sahip olmadan bir şey bağışlayan veya paylaşan kişi veya kişileri tanımlamaktadır. Bu kelime, cömert kelimesinin eş anlamlısıdır (M. Gökmen).
- 33. Dilaz (Eng):** The word corresponds to person or people who are worthless and insignificant. The is also a synonym to cheap and meaningless.
- 33.1. Dilaz (Tr):** Bu kelime, değersiz ve önemsiz kişi veya kişiler tanımlar. Kelime aynı zamanda ucuz ve anlamsız kelimeler ile eş anlamlıdır (M. Gökmen).
- 34. Diyruz (Eng):** The word means to listen attentively to a person or people; share their feelings by supporting them. The word is synonymous to empathy.
- 34.1. Diyruz (Tr):** Bu kelime, bir kişiye veya kişilere dikkatle dinlemek; onları destekleyerek duygularını paylaşmak anlamına gelir. Bu kelime empati ile eş anlamlıdır (M. Gökmen).
- 35. Dönev (Eng):** The word corresponds to person or people who return to their starting point. The word also corresponds to person or people who return to their homes.

- 35.1. Dönev (Tr):** Kelime başlangıç noktasına, başlanılan noktaya geri dönmek anlamına gelmektedir. Kelime ayrıca bir şeyi eski haline döndürmek ve çevirmek anlamına da gelmektedir(M. Gökmen).
- 36. Egat (Eng):** The word literally refers to flourishing, cultivating, nurturing, putting in effort, and showing diligence for somebody or something to grow.
- 36.1. Egat (Tr):** Bu kelime, birinin veya bir şeyin büyümesi için çaba sarf etmek, yetiştirmek, beslemek, emek vermek ve gayret göstermek anlamına gelmektedir (M. Gökmen).
- 37. Eklım / Eklımısmatıon (Eng.):** The word corresponds to person or people who lay the foundations of a thing or a phenomenon. Although eklım is from the same word family with articulation, it corresponds to initial state of articulation
- 37.1. Eklımlıme (Tr):** Bir şeyın, olgunun temellerını atma, ona ilk şeklını verme ve onun temel yapı taşıı oluşturma. Eklemlıme ile aynı kelıme aile grubundan olsa da burada eklımlıme eklemlımeden öncekı durumu, özü ve ilk halın şekıllenmesi anlamına gelmektedir(Prof. Dr. Süleyman Göksoy & Lect. Murat Gökmen).
- 38. Elızeb (Eng):** The word corresponds to person or people who are generous, devoted, hardworking, noble, tolerant, helpful, optimist, cheerful, kind and humble
- 38.1. Elızeb (Tr)** Kelıme cömert, fedakar, çalışkan, asıl, anlayışlı, anaç, yardımsever, iyımsır gülıeryüzlü, nazık, alçak gönüllü kışı ya da kışılere tanımlamak için kullanılır(M. Gökmen).
- 39. Emak (Eng):** The word corresponds to person or people who are eminerten, gülseyan, tenız, enrahım, sebut, belıf, semay, sincere, positive and constructive in her/his/their relations with people.
- 39.1. Emak (Tr):** Bu kelıme, insanlarla ılışkılerrında emınerten, gülseyan, tenız, enrahım, sebut, belıf, semay, samımı, olumlu ve yapıcı olan kışı veya kışılere karşılık gelir (M. Gökmen).
- 40. Eminerten (Eng):** The word corresponds to a person or people who are positive and patient when confronted with a problem or an obstacle. Eminerten people are dealing with problems with perseverance. The word also corresponds to person or people who entrust a task to Allah after doing everything that can be done by them. However, the word eminerten can also be used for the circumstances when a person or people starts another task after finishing their tasks without delay.
- 40.1. Eminerten (Tr):** Bu kelıme, bir sorun veya engelle karşılaştıklarında olumlu ve sabırlı olan kışı veya kışılere ifade eder. Eminerten insanlar sorunlarla azımlı başa çıkmaktadır. Bu kelıme, yapabileceğı her şeyı yaptıktan sonra bir görevı Allah'a emanet eden kışı veya kışılere de karşılık gelir. Ancak emınerten kelımesı, kışı veya kışılerrın görevlerını gecıkmeden bitirdikten sonra başka bir görevı başladıkları durumlar için de kullanılabilir (M. Gökmen).
- 41. Enrahım (Eng):** The word corresponds to person or people who rely on Allah's justice in their deeds. The word is synonym to eminerten.
- 41.1. Enrahım (Tr):** Kelıme Allah'ın adaletıne ve takdırıne sığınma anlamına gelmektedir. Kelıme emınerten ile eş anlamlıdır(M. Gökmen).
- 42. Ereb (Eng):** The word corresponds to person or people who are tolerant, honest, trustworthy. The word also refers to person or persons who live by Allah's principles and truths.
- 42.1. Ereb (Tr):** Bu kelıme, hoşgörülü, dürüst ve güvenılır kışı veya kışılere ifade eder. Bu kelıme aynı zamanda Allah'ın ilkeleri ve gerçeklerıne göre yaşayan kışı veya kışılere de ifade eder. (M. Gökmen)
- 43. Ermev (Eng):** The word corresponds to person or people who do not give priority to the worldly things and spends his wealth for the sake of Allah to the people in need of.

- 43.1. Ermev (Tr):** Bu kelime, dünyevi şeylere öncelik vermeyen ve servetini Allah rızası için muhtaç insanlara harcayan kişi veya kişileri tanımlar (M. Gökmen).
- 44. Fesun (Eng):** The word refers to person or persons who are steadfast, truthful, fair, self-sacrificing, and hardworking.
- 44.1. Fesun (Tr):** Bu kelime, kararlı, dürüst, adil, özverili ve çalışkan kişi veya kişileri ifade eder (M. Gökmen).
- 45. Felos (Eng):** The word corresponds to person or people who are successful and beautiful. The word also corresponds to person or people who have a good and effective odor.
- 45.1. Felos (Tr):** Bu kelime, başarılı ve güzel olan kişi veya kişileri ifade etmektedir. (M. Gökmen).
- 46. Figned (Eng):** The word corresponds to person or people who conduct their research as their profession. The word is synonym to scientist and scholar.
- 46.1. Figned (Tr):** Bu kelime, araştırmalarını meslek olarak yürüten kişi veya kişiler için kullanılır. Kelime, bilim insanı ve akademisyen ile eş anlamlıdır (M. Gökmen).
- 47. Gamay (Eng):** The word corresponds to distopia.
- 47.1. Gamay(Tr):** Bu kelime distopya anlamına gelmektedir. *This word is generated by Murat Gökmen in order to contribute to the Turkish and English languages
- 48. Gaztab (Eng):** The word corresponds to person or persons who are quick and practical in their works.
- 48.1. Gaztab (Tr):** Bu kelime, işlerinde hızlı ve pratik olan kişi veya kişileri tanımlar (M. Gökmen).
- 49. *Görzah (Eng):** This term is defined as the act of describing an event, situation, or expression that is planned to be explained or taught to an audience through musical, performing arts, or rhetoric.
- 49.1. Görzah (Tr):** Bu kelime anlatılması ya da öğretilmesi planlanan bir olayı, durumu ya da ifadeyi müzikal, sahne sanatları ya da edebi bir söylemle topluluk karşısında anlatma durumu için tanımlanmıştır. *This word is generated by Murat Gökmen in order to contribute to the Turkish and English languages.
- 50. Gotal (Eng):** The word corresponds to person and people who are well-intentioned, hardworking, successful, knowledgeable in science, art and literature. The word corresponds to person and people who share their knowledge without hesitation with the people. Gotal also refers to leaders who are moderate and fair in their offices.
- 50.1. Gotal (Tr):** Bu kelime, iyi niyetli, çalışkan, başarılı, bilim, sanat ve edebiyat konusunda bilgili kişi ve insanları ifade eder. Bu kelime, bilgilerini tereddüt etmeden insanlarla paylaşan kişi ve insanları ifade eder. Gotal ayrıca, görevlerinde ılımlı ve adil olan liderleri de ifade eder (M. Gökmen).
- 51. Gülak (Eng):** The word corresponds to being grateful, thankful and indebted for an occasion, specific person or people (M. Gökmen).
- 51.1. Gülak (Tr):** Bu kelime, bir olay, belirli bir kişi veya kişiler için minnettar, şükran dolu ve borçlu olmak anlamına gelir (M. Gökmen).
- 52. Güldef: (Eng):** The word corresponds to person or people who are thankful and glad.
- 52.1. Güldef: (Tr):** Bu kelime, minnettar ve mutlu olan kişi veya kişileri tanımlamaktadır (M. Gökmen).
- 53. Gülseyen (Eng):** The word corresponds to person or people who are noble, dignified, cheerful, peaceful, self-assured, determined and are in harmony with their environments. There is not an exact equivalent of this word in Turkish and English languages. Gülseyen is a person who combines confidence, content with humility in their manners.
- 53.1. Gülseyen (Tr):** Kelime asil, vakur, kendinden emin, kararlı, etraflıyla uyumlu, güleç ve huzurlu kişileri tanımlamaktadır. Güteryüzlü, neşeli anlamlarına gelen gülseyen vakur

- ve kendinden emin duruşunu tevazu tavırları karakterinde birleştiren nevi- şahsına münhasır kişi anlamında gelmektedir (M. Gökmen).
- 54. Ğazur (Eng):** The word is synonymous to garden, bostan, orchard.
- 54.1. Ğazur (Tr):** Bu kelime bahçe, bostan, meyve bahçesi ile eş anlamlıdır (M. Gökmen).
- 55. Ğepir (Eng):** The word is a synonym to presenter and announcer.
- 55.1. Ğepir (Tr):** Bu kelime, sunucu ve spiker ile eş anlamlıdır (M. Gökmen).
- 56. Ğibis (Eng):** The word is synonymous to happy and peaceful.
- 56.1. Ğibis (Tr):** Bu kelime mutlu ve huzurlu ile eş anlamlıdır (M. Gökmen).
- 57. Ğisan/Ğisen (Eng):** The word is synonym to expensive and precious.
- 57.1. Ğisen (Tr):** Bu kelime pahalı ve değerli ile eş anlamlıdır (M. Gökmen).
- 58. Ğoleni (Eng):** The word describes a helpful and pleasing person or persons.
- 58.1. Ğoleni (Tr):** Bu kelime, yardımsever ve mutlu kişi veya kişileri tanımlar (M. Gökmen).
- 59. Ğölin (Eng):** The word is synonym to talented.
- 59.1. Ğölin (Tr):** Bu kelime yetenekli ile eş anlamlıdır (M. Gökmen).
- 60. Ğuzen(Eng):** The word corresponds to person or people who are tall and powerful.
- 60.1. Ğuzen (Tr):** Bu kelime, uzun boylu, güçlü kişi ya da kişileri tanımlamaktadır (M. Gökmen).
- 61. Ğünis (Eng):** The word is synonym to fertility and productive(M. Gökmen).
- 61.1. Ğünis (Tr):** Bu kelime, bereketlilik ve üretkenlik ile eş anlamlıdır (M. Gökmen).
- 62. Hamab (Eng):** The word refers to person or people who are devoted to their faiths. The word corresponds to person and people who support Allah's truth. The word also corresponds to person or people who live and act as the defender of the truth by following Allah's path.
- 62.1. Hamab (Tr):** Kelime dinine, diyanetine bağlı, hakkı, hakikati savunan; Allah'ın yolunda yaşayan doğrunun savunucusu anlamına gelmektedir (M. Gökmen)
- 63. Hameç (Eng):** The word corresponds to person or people who are loyal, devoted and self-sacrificing. Hameç people are known for their good deeds and generous contribution to their environments.
- 63.1. Hameç (Tr):** Kelime vefalı, vefakar, cefakar, etrafına faydalı olan; iyi işlerle anılan ve hizmet üreten hayırsever kişi ya da kişiler için kullanılır (M. Gökmen).
- 64. Hanya (Eng):** The word corresponds to big house.
- 64.1. Hanya (Tr):** Bu kelime büyük ev anlamına gelmektedir (M. Gökmen).
- 65. Hatan (Eng):** This word generated as an alternative vocabulary to gender studies taking its root from Hakan and Hatun in Turkish Language. Hatan as a new terminology prioritizes fair and decent society by supporting equal and fair opportunities for the sexes. This terminology emphasizes fair and equal status of the sexes in a society without prioritizing one over another. Hatan suggests a fair social status for the sexes in terms of daily and working life tasks. Hatan suggests that regardless of biological sexes people according to their preferences, capacities, talents and characteristics align with their biology can do any task that they want to do. Therefore, for Hatan, there is not a predefined role attained for the sexes. Hatan fosters equal and fair distribution of roles in the society by prioritizing intellectual capacity of the parties. Fairness for Hatan is prior to equality.
- 65.1. Hatan (Tr):** Bu kelime, Türkçe'deki Hakan ve Hatun kelimelerinden kök alan, toplumsal cinsiyet çalışmalarına alternatif bir kelime olarak ortaya çıkmıştır. Yeni bir terim olan Hatan, cinsiyetler arasında eşit ve adil fırsatlar sunulmasını destekleyerek adil ve ahlaklı bir toplumu önceliklendirir. Bu terim, toplumda cinsiyetler arasında adil ve eşit bir statüye öncelik verirken, herhangi birini diğerine göre öncelikli konumda tutmamaktadır. Hatan, günlük yaşam ve iş hayatındaki görevler açısından cinsiyetler için adil bir sosyal statü önermektedir. Hatan, biyolojik cinsiyetlerinden bağımsız olarak,

- insanların tercihlerine, yeteneklerine, becerilerine ve biyolojilerine uygun özelliklerine göre istedikleri herhangi bir görevi yapabileceklerini önermektedir. Bu nedenle, Hatan için cinsiyetler için önceden belirlenmiş bir rol yoktur. Hatan, tarafların entelektüel kapasitelerine öncelik vererek toplumda rollerin adil ve eşit dağılımını teşvik eder. Hatan için adalet, eşitlikten önce gelir (M. Gökmen).
- 66. Hüs(z)dal (Eng):** The word refers to bringing or presenting something.
- 66.1. Hüs(z)dal (Tr):** Bu kelime, bir şeyi getirmek veya sunmak anlamına gelir (M. Gökmen).
- 67. İlaz (Eng):** The word corresponds to person or people who are valuable, precious. The word is also synonym to expensive(M. Gökmen).
- 67.1. İlaz (Tr):** Bu kelime, değerli, kıymetli kişi veya kişileri tanımlamaktadır. Kelime aynı zamanda pahalı kelimesinin eşanlamlısıdır (M. Gökmen).
- 68. İsyak (Eng):** The word corresponds to person or people who devote her/his/ their life to Allah and live according to Allah's fairness, justice and equality. The word is synonym to dervish in Turkish.
- 68.1. İsyak (Tr):** Bu kelime, hayatını Allah'a adayan ve Allah'ın adalet, hakkaniyet ve eşitlik ilkelerine göre yaşayan kişi veya kişileri ifade eder. Bu kelime, Türkçe'de derviş ile eş anlamlıdır (M. Gökmen).
- 69. Janik (Eng):** The word corresponds to person or people who are beautiful, pleasant and easygoing (M. Gökmen).
- 69.1. Janik (Tr):** Bu kelime, güzel, hoş ve uyumlu kişi veya kişileri ifade eder (M. Gökmen).
- 70. Kadmer (Eng):** The word corresponds to a person or people who are innovative, broad-minded and thoughtful.
- 70.1. Kadmer (Tr.):** Kelime yenilikçi, ufku geniş, açık düşünceli ve görüşlü kişi ya da kişileri tanımlamaktadır (M. Gökmen).
- 71. Kayşe (Eng):** The word corresponds to sincere, trustable, kind and witty person and people.
- 71.1. Kayşe (Tr):** Kelime samimi, güven veren, kibar ve mantıklı kişi ve kişileri tanımlamaktadır (M. Gökmen).
- 72. Keysan (Eng):** The word designates a person or persons who organize and plan their affairs or works.
- 72.1. Keysan (Tr):** Bu kelime, işlerini veya çalışmalarını organize eden ve planlayan kişi veya kişileri tanımlar (M. Gökmen).
- 73. Közek (Eng):** The word refers to people who are smart and good appearances.
- 73.1. Közek (Tr):** Bu kelime, zeki, yakışıklı ve güzel insanları ifade eder (M. Gökmen).
- 74. Latey (Eng):** The word corresponds to knowledgeable, generous and benevolent person and people.
- 74.1. Latey (Tur):** Kelime bilge, cömert ve fedakar kişi ya da kişileri tanımlamaktadır.*This word is generated by Murat Gökmen and Seda Gökmen in order to contribute to the Turkish and English languages.
- 75. Limes (Eng):** The word corresponds to contrasting conjunctions such as but, however, despite, although, etc.
- 75.1. Limes (Tr):** Bu kelime, ancak, yine de, rağmen, her ne kadar, vb zıtlık ifade eden bağlaçlarla eş anlamlıdır. *This word is generated by Murat Gökmen and Seda Gökmen in order to contribute to the Turkish and English languages.
- 76. Maben (Eng):** The word corresponds to merchant or merchants who carry out their commercial activities dishonestly. The word is an antonym to aben.
- 76.1. Maben (Tr):** Bu kelime, ticari faaliyetlerini dürüst olmayan bir şekilde yürüten tüccar veya tüccarlara karşılık gelir. Bu kelime, aben kelimesinin zıttıdır (M. Gökmen).

- 77. Makpuz (Eng):** The word is used for uncertain and ambiguous situations.
77.1. Makpuz (Tr): Kelime belirsiz ve muğlak durumlar için kullanılır(M. Gökmen).
- 78. Maroj (Eng):** The word corresponds to person or people who are knowledgeable, attentive, sympathetic, thoughtful, tolerant with a positive attitude towards people and life.
78.1. Maroj (Tr): Kelime bilgili, ilgili, sempatik, düşünceli, anlayışlı ve hayata pozitif bakmak anlamlarına gelmekte olup bu kişileri tanımlamaktadır (M. Gökmen).
- 79. Medalime (Eng):** The word refers to an educational institution, academy or a curriculum;
Medalim: (Eng): The word defines scholars who teach and conduct research at Medalime;
Medal (Eng): The word is synonym to scientific studies; **Medali (Eng):** The word is synonym to article and essay; **Medale(Eng):** The word is synonym to project, thesis and book;
Medalet(Eng): The word corresponds to shorter and limited version of an article.
79.1. Medalime (Tr): Eğitim kurumu, eğitim müessesesi, kurum ve müfredat anlamlarına gelmektedir. **Medalim(Tr):** Bu kurumda ders veren ve araştırma yapan kişileri tanımlamaktadır. **Medal(Tr):** Bu kurumda üretilen bilimsel çalışmaların genel ismi. **Medali(Tr):** kapsamlı bir yayın, kitap, proje gibi. **Medale(Tr):** Makale gibi sistemli bir şekilde bir argümanı ve ifadeyi savunan araştırma. **Medalet(Tr):**Makalenin daha kısa ve sınırlı halidir (M. Gökmen).
- 80. Mekif (Eng):** The word corresponds to person, people who are courageous, logical and wise. The word corresponds to a person and people who do disregard captivity and regards freedom as the primary motto of their life. The word is synonymous with Mujahid and Nefek.
80.1. Mekif (Tr): Bu kelime, cesur, mantıklı ve bilge olan kişi ya da kişileri ifade eder. Kelime, esareti kabul etmeyen ve özgürlüğü birincil ilke olarak gören kişi ya da kişileri tanımlar(M. Gökmen).
- 81. Mercit (Eng):** This word refers to a person or persons who are rational and analytical in their attitudes (M. Gökmen).
81.1. Mercit (Tr): Bu kelime, tutumlarında analitik ve rasyonel olan kişi veya kişileri tanımlar (M. Gökmen).
- 82. Mesber (Eng):** The word corresponds to a person or people who work and serve in a particular field or an area with great effort. The word corresponds to a person or people who dedicate themselves to the society they live in. The word is synonym to altruism.
82.1. Mesber (Tr): Kelime emek veren, çalışan, bir konuda ya da alanda hizmette bulunan, topluma kendisini adayan kişi ya da kişileri tanımlamak adına türetilmiştir. Kelime Türkçe'de diğerkam ve fedakâr kelimeleriyle eş anlamlıdır (M. Gökmen).
- 83. Meşer (Eng):** The word corresponds to a person, people who are instructor, teacher, expert trainer. The word is synonymous with yusek and teacher.
83.1. Meşer (Tr): Bu kelime, eğitmen, öğretmen, uzman eğitmen olan kişi veya kişileri tanımlamaktadır. Bu kelime, yusek ve öğretmen kelimeleri ile eş anlamlıdır (M. Gökmen).
- 84. Meyar (Eng):** The word refers to the person, people who objectively determine their own education and training program requirements and deficiencies objectively by self-assessing themselves.
84.1. Meyar (Tr): Bu kelime, kendi eğitim ve öğretim programı gereksinimlerini ve eksikliklerini objektif olarak belirleyen, kendini değerlendiren kişileri ifade eder (M. Gökmen).
- 85. Mizif (Eng):** The word corresponds to a person or people who conduct their attitudes with intellect and consciousness.
85.1. Mizif (Tr): Kelime akıllı, bilinçli, farkındalık düzeyi yüksek kişileri tanımlamak adına türetilmiştir (M. Gökmen).

- 86. Mubay (Eng):** The word corresponds to a person or people who protect precious treasure, culture, language or religion of a community.
- 86.1. Mubay (Tr):** Mubay kelimesi, çok değerli, kıymetli bir hazineyi, kültürü, dili, dini, insanın önem attığı en değerli varlığın koruması anlamına gelmektedir. Bu değerli varlık kişi, kurum, dil, kültür, hazine, varlık, din, yer, mekân, düşünce, fikir olabilir (M. Gökmen).
- 87. Muhaz (Eng):** The word corresponds to person or people who are courageous.
- 87.1. Muhaz (Tr):** Bu kelime, cesur kişi ya da kişileri tanımlamaktadır (M. Gökmen).
- 88. Musbey (Eng):** The word corresponds to person or people who are proud, determined, confident, visionary, farsighted, well-mannered, conscious, and rational in their manners
- 88.1. Musbey (Tr):** Kelime gururlu, kararlı, kendinden emin, ileri görüşlü, vizyon sahibi, oturaklı, oturmasını kalkmasını bilen, bilinçli, mantıklı kişi ya da kişileri tanımlamaktadır (M. Gökmen).
- 89. Nacer (Eng):** The word corresponds to carving the potential of a person or a community. The word corresponds to person or people who cultivate and teach people or a community by enabling them to feel self-sufficient. The word is synonym to carving a mine, path and way.
- 89.1. Nacer (Tr):** Kelime bir nesnenin ya da kişinin potansiyelini ortaya çıkarmak, onu eğitmek, işlemek ve onun kendisini yeterli hissetmesini sağlamak anlamına gelmektedir (M. Gökmen).
- 90. Nazut (Eng):** The word corresponds to confident, trustable and polite person and people.
- 90.1. Nazut (Tr):** Bu kelime, kendine güvenen, güvenilir ve kibar kişi ve kişiler ifade eder (M. Gökmen).
- 91. Nefek (Eng):** The word corresponds to person and people who are determined and committed. The word also corresponds to person and people who are successful in literature, art and science. Furthermore, the word also corresponds to person and people are determined to support the truth by sharing their thought fearlessly. The word is synonym to MasterChef.
- 91.1. Nefek (Tr):** Bu kelime, kararlı ve adanmış kişi ve insanları ifade eder. Bu kelime aynı zamanda edebiyat, sanat ve bilim alanlarında başarılı kişi ve insanları da ifade eder. Ayrıca, bu kelime düşüncelerini korkusuzca paylaşarak gerçeği savunmaya kararlı kişi veya kişileri de tanımlar. Bu kelime Üstad ile eş anlamlıdır (M. Gökmen).
- 92. *Nesey(Eng):** The word is synonym to architecture, designer and crafter.
- 92.1. Nesey (Tr):** Kelime mimar, dizayn edeci ve organizator kelimeleri ile eş anlamlıdır. *This word is generated by Seda Gökmen and Murat Gökmen in order to contribute to the Turkish and English languages.
- 93. Nilener (Eng):** The word corresponds to person or people who tidy up, arrange, assemble things or people. The word also corresponds to person or people who unites disorganized, separated objects, community or parts of a structure in order to build a new pattern and form.
- 93.1. Nilener (Tr):** Kelime toparlayan, düzenleyen, bir araya getiren kişi ya da kişileri tanımlamaktadır. Nilener dağınık halde olan eşyaları toparlayan kişi ya da kişileri tanımlamaktadır (M. Gökmen).
- 94. Nistuç (Eng):** The word corresponds to good and nice. The word also corresponds to person or people who are good willing and helpful (M. Gökmen).
- 94.1. Nistuç (Tr):** Bu kelime, iyi ve güzel anlamına gelir. Kelime aynı zamanda iyi niyetli ve yardımsever kişi veya kişiler anlamına da gelmektedir (M. Gökmen).
- 95. Pamar (Eng):** The word corresponds to person or people who are masters of their words with altruism. The word also corresponds to person or people who motivate people to listen to him/her attentively. The word is synonym to orator.

- 95.1. Pamar (Tr):** Bu kelime, sözünün eri olan ve özverili kişileri tanımlamakta kullanılır. Kelime aynı zamanda, insanları kendisini dikkatle dinlemeye motive eden kişileri de tanımlamaktadır. Bu kelime, hatip kelimesinin eşanlamlısıdır (M. Gökmen).
- 96. Payeş (Eng):**The word refers to fair and equal share of the individuals' or communities' experiences without the predominance of one over another by contributing their development.
- 96.1. Payeş (Tr):** Bu kelime, bireylerin veya toplulukların deneyimlerinin, birinin diğerine üstünlük taslamadan birbirlerinin gelişimlerine katkıda bulunarak adil ve eşit bir şekilde paylaşılmasını ifade eder (Prof. Dr. Süleyman Göksoy & Lect. Murat Gökmen).
- 97. Puteş (Eng):** The word corresponds to person or people who are determined, and difficult to persuade. The word also corresponds to person or people who do not like to talk much. The word also corresponds to traditional person or people
- 97.1. Puteş (Tr):** Bu kelime, kararlı ve ikna edilmesi zor kişi veya kişileri tanımlamaktadır. Kelime aynı zamanda, fazla konuşmayı sevmeyen kişi veya kişileri tanımlamak için de kullanılır. Kelime ayrıca geleneksel kişi veya kişileri ifade etmektedir (M. Gökmen).
- 98. Pusak (Eng).** The word is synonymous with obvious, clear, clean, pure, and untainted.
- 98.1. Pusak (Tr).** Bu kelime, açık, net, temiz, saf ve lekesiz anlamlarına gelmektedir(M. Gökmen).
- 99. Pürgez (Eng):** The word corresponds to person or people who are beautiful, pretty and naïve. The word is synonym to easygoing, beautiful and janik.
- 99.1. Pürgez (Tr):** Bu kelime, güzel, hoş ve saf olan kişi veya kişileri ifade eder. Bu kelime, rahat, güzel ve janik kelimelerinin eşanlamlısıdır (M. Gökmen).
- 100. Rekem (Eng):** The word corresponds to person and people who are magnificent, tremendous, elegant, exquisite and marvelous (M. Gökmen).
- 100.1. Rekem (Tr):** Bu kelime, muhteşem, olağanüstü, zarif, enfes ve harika olan kişi ve kişiler için kullanılır (M. Gökmen).
- 101. Resdal (Eng):** The word corresponds to a person or people who are acting as messenger, ambassador and courier. The word also corresponds to a person or people who please the recipient with the news he or she delivers. The word also corresponds to people who bring something new into the community.
- 101.1. Resdal (Tr):** Bu kelime, haberci, elçi ve kurye olarak görev yapan kişi veya kişileri tanımlar. Ayrıca, verdiği haberle alıcıyı memnun eden kişi veya kişileri de ifade eder. Bu kelime, topluma yeni bir şey getiren kişileri de tanımlamaktadır (M. Gökmen).
- 102. Reşar (Eng):** The word corresponds to person or people who are generous, easygoing, kind, respectable, worthy, gentlemen respected by his/their communities (M. Gökmen).
- 102.1. Reşar (Tr):** Bu kelime, cömert, uyumlu, nazik, saygın, değerli, toplumları tarafından saygı duyulan beyefendileri ve hanımefendileri tanımlamaktadır (M. Gökmen).
- 103. Revil (Eng):** The word corresponds to a person or people who are examining, analyzing, diagnosing, investigating a substance, text and subject(M. Gökmen).
- 103.1. Revil (Tr):** Bu kelime, bir maddeyi, metni veya konuyu inceleyen, analiz eden, teşhis eden, araştıran kişi veya kişileri tanımlamaktadır (M. Gökmen).
- 104. Reyer (Eng):** The word corresponds to a person and people who are patient, tolerant, optimistic, well-mannered, far-sighted and cautious.
- 104.1. Reyer (Tr):** Bu kelime sabırlı, hoşgörülü, iyimser, nazik, ileri görüşlü ve ihtiyatlı kişi ve kişileri ifade etmektedir (M. Gökmen).
- 105. Rizis (Eng):** The word corresponds to heavy snow and rain.
- 105.1. Rizis (Tr):** Bu kelime yoğun kar ve yağmur yağışı anlamına gelmektedir (M. Gökmen).

- 106. Samay (Eng):** The word corresponds to utopia, ideal and dream like life.
106.1. Samay (Tr):Bu kelime ütopya, ideal ve rüya gibi bir yaşam anlamına gelir(M. Gökmen).
- 107. Sargev(Eng):** The term refers to the person or persons who raise awareness in a society. The word refers to the person or persons who alert the society, individuals, or students for a particular issue, assist them, and provide them with the means and opportunities to find the truth.
107.1. Sargev(Tr): Bir toplumda farkındalık oluşturan kişi ya da kişileri ifade eder. Toplumunu, kişileri ya da öğrencileri belli bir konuda uyaran, onlara yardımcı olan ve onlara doğruyu bulmaları için imkan ve olanak veren kişi ya da kişileri tanımlamaktadır (M. Gökmen).
- 108. Sebut (Eng):** The word corresponds to a person or people who are attaining refreshment, peace and tranquility. The word is inspired by As- Seb'ut - Tivali meaning to, 'The common name of the long surahs of the Qur'ân which are namely al-Baqara, al-Imrân, Nisâ, Mâide, An'âm, A'râf and Tawbah (or Yûnus) '(Encyclopaedia of Islam, 2024)
108.1. Sebut (bulmak) (Tr.): Kelime ferahlık, esenlik ve huzura kavuşmak anlamına gelmektedir. Kelime Es- Seb'ut –Tivali: “Kur'ân-ı Kerîm'in uzun sûrelerinden Bakara, Âl-i İmrân, Nisâ, Mâide, En'âm, A'râf ve Tevbe'nin (veya Yûnus) ortak adından esinlenerek türetilmiştir “(İslam Ansiklopedisi, <https://islamansiklopedisi.org.tr/es-sebut-tuvel>) (M. Gökmen).
- 109. Segan (Eng):** The word corresponds to declare and support an idea. The word is synonym to the words with argue, suggest and declare
109.1. Segan (Tr): Bu kelime, bir fikri beyan etmek ve desteklemek anlamına gelir. Bu kelime, tartışmak, önermek ve beyan etmek kelimeleriyle eş anlamlıdır (M. Gökmen).
- 110. Selaz (Eng):** This word corresponds to a person or persons who serve as a messenger, envoy, or courier. This word also describes people who bring something new to society.
110.1. Selaz (Tr): Bu kelime, haberci, elçi ve kurye olarak görev yapan kişi veya kişilere karşılık gelir. Bu kelime aynı zamanda topluma yeni bir şey getiren kişileri de tanımlamaktadır (M. Gökmen).
- 111. Selis (Eng):** The word corresponds to being tolerant and respectful to coexistence and difference.
111.1. Selis (Tr): Bu kelime, farklılıklara karşı hoşgörülü ve saygılı olmak anlamına gelmektedir (M. Gökmen).
- 112. Semzay (Eng):** The word corresponds to a person or people who are bright, luminous, and radiant. The word can also be used for a person/people or society who possess substance and a distinctive level of talent with high potential. While the word can be used to describe expressions of the brightness of a light, a lamp, sun, or moon, it can also be used to describe a person, people, or groups who demonstrate bright talent with prominent success.
112.1. Semzay (Tr.): Kelime parlak, aydınlık, ışıltılı olmak anlamına gelmektedir. Kelime aynı zamanda cevher sahibi olan ve ayırt edici seviyede iyi bir yeteneğe sahip olan, potansiyeli yüksek kişiyi/kişileri ve toplumları tanımlamak için kullanılabilir. Kelime bir Işığın, Kandilin, Güneşin ya da Ayın aydınlığı anlamlarına da gelmektedir. Kelime aynı zamanda gelecek vaad eden, önemli başarılarla imza atacak kişiyi, kişileri ve grupları tanımlamak adına da kullanılabilir(M. Gökmen).
- 113. Serön (Eng):** The word corresponds to person or people who are quite important. The word also corresponds to person or people who are residing in a prior position.
113.1. Serön (Tr.): Kelime oldukça önemli anlamına gelmektedir. Kelime aynı zamanda son derece önemli olan, ilk sırada olmak anlamına da gelmektedir. Kelime öncelikli olmak, birincil ve ilk sırada olmak anlamlarına gelmektedir(M. Gökmen).
- 114. Sinaf (Eng):** The word is synonym to congratulate.

- 114.1. Sinaf (Tr):** Bu kelime tebrik etmekle eş anlamlıdır (M. Gökmen).
- 115. Sirce (Eng):** The word is synonym to nature and natural life
- 115.1. Sirce (Tr):** Bu kelime, doğa ve doğal yaşam ile eş anlamlıdır (M. Gökmen).
- 116. Söğüç (Eng):** The word literally means to move and relocate.
- 116.1. Söğüç (Tr):** Kelime taşınmak, yer değiştirmek anlamına gelmektedir (M. Gökmen).
- 117. Sufye (Eng):** The word corresponds to person or people who are generous. The word also corresponds to person or people who love to offer and share their possessions with the people.
- 117.1. Sufye (Tr):** Kelime cömert, ikramı ve paylaşımı seven kişileri tanımlamaktadır (M. Gökmen).
- 118. Şarad (Eng):** The word corresponds to a person or people who are prospective.
- 118.1. Şarad (Tr):** Bu kelime, gelecek vaat eden kişi veya kişileri tanımlamaktadır (M. Gökmen).
- 119. Şigerbe (Eng):** The word corresponds to a person or people who spill, lay and place something on the ground. The word also corresponds to a person or people who drink, gulping down water, ayran, milkshake and fruit juice.
- 119.1. Şigerbe (Tr):** Kelime anlamıyla bir şeyi dökmek, sermek ve yerleştirmek anlamına gelir. Kelime aynı zamanda su, ayran, meyve suyu içmek, yudumlamak anlamlarına da gelmektedir (M. Gökmen).
- 120. Tayis (Eng):** The word corresponds to a person or people who are expert and specialist in a specific profession. The word is synonym to professional(M. Gökmen).
- 120.1. Tayis (Tr):** Bu kelime, belirli bir meslekte uzman ve uzman olan kişi veya kişilere karşılık gelir. Bu kelime, profesyonel ile eş anlamlıdır (M. Gökmen).
- 121. Talmer (Eng).** The word corresponds to student and researcher.
- 121.1. Talmer (Tr).** Bu kelime öğrenci ve araştırmacı anlamına gelir (M. Gökmen).
- 122. Temal (Eng):** The word corresponds to person or people who act logically and rationally by being aware of their deeds.
- 122.1. Temal (Tr):** Bu kelime, mantık çerçevesi içinde rasyonel hareket eden, farkındalık bilincine sahip ve varlığının farkında olan kişi veya kişileri tanımlamak adına türetilmiştir (M. Gökmen).
- 123. Teniz (Eng):** The word corresponds to be in a place. The word also corresponds to person or people who enrich and enliven a place where they reside.
- 123.1. Teniz (Tr):** Bu kelime, bir yerde bulunmak anlamına gelir. Bu kelime aynı zamanda, buldukları yeri zenginleştiren ve ihya eden kişi veya kişileri de ifade etmektedir (M. Gökmen).
- 124. Tepak (Eng):** The word refers to the highest point, the final destination and the ultimate goal.
- 124.1. Tepak (Tr):** Kelime en son had, en üst nokta, nihai hedef anlamına gelmektedir(M. Gökmen).
- 125. Tepuz (Eng):** The word refers to asserting and claiming an idea.
- 125.1. Tepuz (Tr):** Kelime savunmak ve ileri sürmek anlamına gelmektedir(M. Gökmen).
- 126. *Toyber: (Eng):** The word corresponds to person or people who assist and help people during their rainy days and circumstances.
- 126.1. Toyber (Tr):** Kelime zor zamanlarında ve durumlarında insanlara yardım eden kişi ya da kişileri tanımlamaktadır. *This word is generated by Seda Gökmen and Murat Gökmen in order to contribute to the Turkish and English languages.
- 127. Tuniç (Eng):** The word corresponds to person or people who are handsome and beautiful.
- 127.1. Tuniç (Tr):** Bu kelime, yakışıklı ve güzel olan kişi veya kişileri tanımlamaktadır (M. Gökmen).
- 128. Tubat (Eng):** The word refers to enjoining and combining things.

- 128.1. Tubat (Tr):** Bu kelime, şeyleri birleştirmek ve bir araya getirmek anlamına gelmektedir(M. Gökmen).
- 129. Uycak (Eng):** The word refers to person or people who love something, somebody by allocating their time for them. The word also corresponds to devotion of a person or community benevolently, sacrificially and selflessly to another person or community without any expectation and worldly gain
- 129.1. Uycak (Tr):** Kelime sevmek, ilgilenmek, emek vermek, vakit harcamak anlamına gelmektedir. Kelime yardımsever, fedakarca ve cefakarca bir duruma, kişiye ya da topluma kendini adanmak anlamına da gelmektedir (M. Gökmen).
- 130. Vanlis (Eng):** The word is used for someone who is victorious. The word can also be used for someone who is the first in a competition.
- 130.1. Vanlis (Tr):** Kelime başarılı olan kişiler için kullanılır; kelime ayrıca yarışmada birinci olan kişiler içinde kullanılabilir(M. Gökmen).
- 131. Veşlik (Eng):** The word corresponds to person or people who accompany someone, something in a protected manner. Veşlik ensures transferring a person or an object from one place to another safely.
- 131.1. Veşlik etmek (Tr):** Kelime birine veya bir şeye korunaklı bir şekilde aracılık, yarenlik etmek anlamına gelir. Kelime bir kişinin, nesnenin ya da kişilerin bir yerden başka bir yere korunaklı bir şekilde gitmesini sağlamak ya da güvenli bir şekilde götürmek anlamına gelir. Arapça'da eşlik etmek anlamına gelen “vesile” ile aynı anlamı taşıyor gibi görünse de veşlik etmek, kişinin veya nesnenin bir yerden başka bir yere güvenli bir şekilde ulaşmasını sağlamak anlamına gelmektedir. Nihayetinde veşlik eden kişi, kişinin ya da nesnenin korunmasını ve güvenliğini aktif bir şekilde sağlayarak bir yere ulaşmasını temin etmek anlamına gelir. Bu anlamda veli olmak, göz kulak olmak ve dost olmak ile eş anlamlı bir kelimedir(M. Gökmen).
- 132. Vasir (Eng):** The word corresponds to a person or people who takes over the investments and capital through kinship or donation. This inheritance can be capital, property, business as well as culture, language and religion. The word is synonym to caliph and caliphate.
- 132.1. Vasir (Tr.):** Kelime Allah'ın yeryüzündeki temsilcisi, halifesi anlamına gelmektedir. Kendisine miras kalan kişi anlamını da karşılamaktadır. Kendinden önce yapılan yatırımları, sermayeyi akrabalık ilişkisi ya da bağış yoluyla ile üzerine alan kişidir. Akrabalık ilişkisi olmayan kişiye de arzu edildiğinde bırakılabilen miras sahibi anlamını da karşılamaktadır. Bu miras, sermaye, mülk, işletme olabileceği gibi kültür, dil ve din de olabilir (M. Gökmen).
- 133. Vazev (Eng):** The word corresponds to a person or people who perform their duties willingly with love, affection and wholeheartedly. The word also refers people who are appointed and assigned to a position or a mission.
- 133.1. Vazev (Tr):** Bu kelime, görevlerini sevgi, şefkat ve tüm kalbiyle isteyerek yerine getiren kişi veya kişileri tanımlamaktadır. Bu kelime aynı zamanda bir pozisyona veya göreve atanan ve görevlendirilen kişileri de ifade eder (M. Gökmen).
- 134. Yusek (Eng):** The word corresponds to trainer or trainers who grow and raise children and generations. The word can also be used to describe people who are conducting farming and animal husbandry activities (M. Gökmen).
- 134.1. Yusek (Tr):** Bu kelime, çocukları ve nesilleri yetiştiren ve büyüten eğitmen veya öğretmenleri ifade eder. Ayrıca, kelime tarım ve hayvancılık faaliyetleri yürüten kişileri tanımlamak için de kullanılabilir (M. Gökmen).
- 135. Yaniska(Conjunction) (Eng):** The word is synonym to following conjunctions and phrases: of course, absolutely, indeed, moreover. **Usage:** You are right in your deed, yaniska I will support you

- 135.1. Yaniska(Bağlaç) (Tr):** Kelime bağlaç olarak tabii ki, mutlaka, katılıyorum, haklısın, üstelik anlamlarına gelmektedir (M. Gökmen).
- 136. Zanib(p) (Eng):** The word corresponds to person or people who serve and work selflessly for people by assisting them in their affairs solely for the sake of Allah's approval and acceptance. The word also corresponds to person or people who develop empathy and understanding towards people.
- 136.1. Zanib(p) (Tr):** Bu kelime, yalnızca Allah'ın rızası ve kabulü için insanlara yardım ederek onların işlerinde onlara yardım eden ve özveriyle çalışan kişi veya kişileri tanımlar. Bu kelime aynı zamanda insanlara karşı empati ve anlayış gösteren kişi veya kişileri de tanımlamaktadır (M. Gökmen).
- 137. Zayan (Eng):** The word corresponds to person or people who are generous and pay special emphasis on goodness, loyalty and charity. The word also corresponds to person or people who spend their wealth for the sake of Allah.
- 137.1. Zayan (Tr):** Kelime cömert, hayrı hasenatı seven, Allah yolunda varlığını harcayan yardımsever kişi ya da kişileri tanımlamaktadır (M. Gökmen).
- 138. Zeler (Eng):** The word corresponds to person or people who act humorously and wittily. Zeler is a person who likes telling jokes. Zeler has a high persuasive ability and is consistent in what she/he wants it to be done.
- 138.1. Zeler (Tr):** Bu kelime, mizahi ve esprili davranan kişi veya kişilere karşılık gelir. Zeler, şaka yapmayı seven kişidir. Bunun yanı sıra, Zeler ikna kabiliyeti yüksek ve yapmak istediği şeylerde istikrarlı olan kişileri tanımlamaktadır (M. Gökmen).
- 139. Zeker (Eng):** The word refers to repeating or repetition of something.
- 139.1. Zeer (Tr):** Bu kelime, bir şeyin tekrarını veya yinelenmesini ifade eder (M. Gökmen).
- 140. Zerab (Eng):** The word corresponds to a person or people who fearlessly defend the truth and live accordingly so as to seek the grace of Allah.
- 140.1. Zerab (Tr):** Bu kelime, Allah'ın lütfunu aramak için hakkı korkusuzca savunan ve ona göre yaşayan kişi veya kişileri tanımlamaktadır (M. Gökmen).