

## FEATURES IN NIZÂMÎ GANJAVI'S PHILOSOPHY THAT SHOULD BE AVOIDED IN THE PRESERVATION OF SPIRITUAL VALUES ACCORDING TO GANJAVI

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The subject of this research titled "Features in Nizâmî Ganjavi's Philosophy that Should Be Avoided in the Preservation of Spiritual Values According to Ganjavi" is the examination of the values discussed in the works of the famous poet and thinker Nizâmî Ganjavi. Its aim is to subject all of Ganjavi's works to content analysis and to identify and analyze the features that should be avoided in the protection of spiritual values that he emphasizes in his poems and stories.

The research was designed as a qualitative study and is based on literature review in accordance with the natural structure of the subject. Content analysis method, one of the document scanning types, was used in the research. Ganjavi's views on spiritual values, his own works, and the research done on him were tried to be revealed by scanning with the content analysis method.

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## 1. INTRODUCTION

Nizâmî Gencevî, with his unique world of thought and his works, has taken his place in world literature and has been the subject of many researches. Considering the research conducted, it does not seem possible to say that sufficient work has been done to understand and recognize Ganjavi correctly. Because when you examine his works, it is possible to describe Ganjavi as not only a poet, but also a great thinker, educator and mystic of his time. When the Treasury of Sires, which is considered his most important work, is examined, it can be seen that he has the identity of both a Sufi, an educator and a philosopher. However, in the research conducted in his century and in the following centuries, reasons such as lack of resources and materials and views and thoughts that do not reflect scientific truth caused Ganjavi's Sufi and contemplative aspects to be ignored. With Azerbaijan falling under the servitude of the Soviet Union, Ganjavi's works were also affected by the hegemony of different ideologies over science and scientists, and his ideas on national and religious grounds were pushed into the background. Because, as a result of the mentioned policies, the scientists and clergy who would instill national and spiritual values in the people were misrepresented to Azerbaijani intellectuals. Different ideological impositions were used to prevent the national, spiritual and religious awakening of the people. For this reason, in order to understand Ganjavi more accurately, it is necessary to re-read and understand his life and works. It is possible to say that the thought that Gencevi puts forward both in his life and in his works is actually a world of values. Because it is seen that he carried out an education of morality and values with Hamse, which is considered his masterpiece.

### 1.1. THE PROBLEM OF RESEARCH

The moral and spiritual collapses that occur with the moral problems that exist today have necessitated the search for a new value. These searches have brought reading and contemplation of Sufis, poets and thinkers such as Ganjavi, Mevlana and Tabrizi to the agenda again. Because researching, examining and clarifying the depth of the subjects and concepts that the mentioned thinkers frequently emphasize in moral and values education may be useful in enlightening our age. In this regard, it is aimed to examine in depth the religious and spiritual values that the thinker included in his works, as well as the behaviors that he wanted to avoid, and to make the necessary suggestions.

In the context of the main problem of the research, the following issues were addressed as sub-problems:

What are the behaviors that an individual wants to avoid in his moral development?

Do the values highlighted by Gencevi have an impact on the moral development of the individual?

These questions were considered as complementary to the main problem of our research, and an attempt was made to find answers to the mentioned problems within the framework of the findings obtained.

## **1.2. SUBJECT, PURPOSE AND IMPORTANCE OF THE RESEARCH**

The subject of the study is the examination of spiritual values in the philosophy of Nizâmî Ganjavî, a well-known mystic, poet and thinker of Azerbaijan. The aim of the research is to determine and analyze the religious and spiritual values that Ganjavi emphasizes in his poems and stories by subjecting all his works to content analysis.

The fact that Gencevi expressed his universal solutions to the problems encountered in every age through poems, causing his poet side to be highlighted and his educator, mystic and contemplative side to be ignored, led us to do such a study. Our study is the product of an effort in this direction, and when the available literature on Nizâmî's views on spiritual values was scanned, no sufficient study was found at the graduate level.

## **1.3. METHODS AND LIMITATIONS OF THE RESEARCH**

This research was designed as a qualitative study and is based on literature review in accordance with the natural nature of the subject. Content analysis method, one of the document scanning types, was used in the research. Content analysis method; It is a scan carried out according to certain criteria in order to understand in depth the information obtained from the documents, their perspectives, language and expression. The main purpose of this method is to reach the concepts and relationships that can explain the collected data.<sup>3</sup> Adhering to these criteria, in the research, Ganjavi's views on religious and spiritual values, his own works, and the research conducted on him were tried to be revealed by scanning with the content analysis method. On the other hand, "interview technique", one of the qualitative research methods, was used in the study. In order to obtain new and different information

about Ganjavi, Researcher Alişir Ahmedli, who is his descendant, and Nizâmîşinas Prof., who also studies on Ganjavi. Dr. Interviews were held with Xelil Yusifli.

## 2. FEATURES TO AVOID ACCORDING TO GENCEVI

According to Nizâmî, an individual's personality structure also affects his words and behaviors. He always emphasized the necessity of avoiding traits such as ambition, arrogance and envy, which would have negative effects on the development of personality, arguing that bad habits would disappear with the development of good habits.

### 2.1. Ambitance According To Gencevi

Ambition, which means excessive desire, nervousness, and greed, varies morally depending on the passions surrounding the person's self and what is desired, and is generally mentioned among the bad habits. "Even though human beings grow old, there are two things about them; In the hadith "Ambition and envy always remain young", both types of behavior are used in a negative sense. It is seen that ambition is used in two ways, both in the Holy Quran and in the hadiths: worldly, such as rank, position, and possessions, and otherworldly, such as competing in good deeds and gaining rewards. The religion of Islam states that ambition causes heedlessness, despair, failure and envy and commands to stay away from it.

Nizâmî argued that ambition has negative effects on both this world and the hereafter. He stated that restraining ambition would lead to an increase in the dignity of the individual. The one who eats little cannot be destroyed, God forbid! / Çıxmaz Tamahkar also declared with his couplet to the end that a person will not become exalted by eating a lot, and on the contrary, he will not be diminished by eating little. An individual does not need to have a high position or have a lot of property to prove himself. The verse "The most valuable of you in the sight of Allah is the one who most avoids disobeying Him" points to this fact and states that the wealth, property and rank obtained through greed cannot exalt a person.

Nizâmî focused on the position of "asceticism", which he saw as the savior of both worldly and afterlife. He stated that those who will hold this position will be freed from the troubles and burdens of this worldly life and will be a guide in attaining the afterlife. With the expression "the person who is heedless of both God and himself", he tried to give a message against those who forget the owner of the property and those who deviate from the purpose of creation. He complained about people diving into the world with ambition. Comparing man's

succumbing to his carnal desires with the example of a lion and fire, Nizâmî expressed the lion's ability to hunt because of its satiety, and his greed as fire burning quickly to ashes. The poet conveyed the control of the human soul as the determinant of his personality and the happiness of two worlds. Ambition is not tolerated by Islamic scholars. The feeling of ambition harms the individual and causes social problems.

“Your excessive love for something blinds your eyes and deafens your ears.” The hadith of the meaning points to the fact that ambition prevents seeing the truth.

Nizâmî wanted those who controlled themselves to believe that the troubles they suffered in the world had an unknown benefit for them, and therefore they should obey without questioning and avoid actions that would raise doubts about their beliefs. He wanted them to ignore worldly life and see what God had given them because they did not know what would be good or bad for them. When you know good, there is evil, and when you know evil, there is good. This verse has been presented to people as a blessing to examine the mind in order to understand this situation.

Nizâmî expressed the greedy person as "a thousand teeth like a comb". He shows the consequences of greed with the couplet *ali*. That is, the person who succumbs to his greed says that everything is permissible for his wishes and tries to violate his own pride in front of everyone else. He stated that acting in line with excessive desires would harm the individual's personality and predicted that the individual should be moderate and determine his desires in this direction. Nizâmî, *ləl many nights, life is sox / Lalə thesis Göyərir, thesis də yox* with the expression of the rush and ambition to act with the right decision to prevent the person's damage to the damage. Excessive desire and ambition for something can cause it to be lost quickly or life to become ordinary. A person should strive patiently and without rushing to achieve a goal or overcome a difficulty. Acting in this way also matures the person.

It has been stated that repentance will be an effective method for moderation and as a way to get rid of the harm of greed. Human beings are creatures that want to have more and more desires as they reach them. In today's Islamic societies, there is a need for individuals who, in addition to accepting the existence of Allah, live according to their faith, try to develop their personality in accordance with it, and fulfill their worship with this understanding. A person must strive and persevere to live according to his beliefs and fulfill his religious obligations. The necessary equipment to achieve this is present in human nature. However, some people

use these emotions for purposes other than their intended purpose. Prophet Moses says, "Our Lord is the one who gave everything its creation and then showed its way."

Nizâmî considers ambition as a negative quality given to humans. Indulgence in worldly possessions makes us forget even to worship God. Nizâmî explained that ambition, which causes hostility among those who cannot keep the love of possessions under control, will turn a person into a treasure hunter. He likens greed to "an individual caught in a net". He states that there is no solution other than repentance. Nizamî warned those who are ambitious that he is not the owner of the palace (the world) and said that the blessing he will receive here will only be as much as his stomach capacity. He wanted man to learn to be content with the quantity of his sustenance, since he would not be evaluated for any other characteristic of creation other than intelligence.

The concept of competition, which has gained a large place in our lives with globalization and causes emotions such as ambition, jealousy and arrogance, has devastating effects on the individual and society. For example, in formal education, the negative effects of a competitive education approach that ignores children's individual differences and abilities are seen. If a person is going to compete, he should strengthen his personality by competing with himself, thus avoiding behaving negatively towards others. Arrogant people try to camouflage or clear themselves by being ambitious. Nizâmî stated that the individual who has his share of this habit will suffer losses and is likely to fall into the trap of his unfulfilled desires. Ambition prevents the free development of the individual. Nizâmî declared that this obstacle can be overcome by turning to Allah. He said that greedy things could control people over time, and he asked his readers to stay away from greed by using their mind and will. Research has shown that people prioritize self-interest in their actions and that this approach prevents the free development of the individual. Because a free environment is needed for a child to realize his talents. For this reason, self-discipline is also important in education so that the individual can clearly determine what he wants and achieve self-control. Emotions such as ambition, greed, jealousy, self-interest and arrogance caused by competition can push the child into negative behavior. With the expression "Məni isə deceived by greed, he did xam / The man who hopes too much is satisfied with the share", Nizâmî stated that people who adopt this idea as their principle will be harmed and that greed will result in helplessness.

Nizâmî draws attention to the greed of man with the verse "This world is not in his possession but there is no bazar / Let him take what he has with himself, greedy". He states that man is a social being, but ambition can lead to conflict with other individuals. This situation can cause the social order to deteriorate and the individual who has become a victim of his ambition to become isolated. Value judgments and the level of internalization affect human behavior. For example, being hardworking, doing your job with pleasure, and striving to achieve your goal are positive behaviors. However, overdoing it leads the individual to greed. Ambition, on the other hand, pushes the individual away from human values and into immoral actions.

Nizâmî showed with the example of the silk worm that a person who is greedy for worldly goods will be the victim of his own ambition: Baramanî toxutturar to his wolf / He uddurar hemîşe to his wolf. He stated that everyone and everything in the world is a victim, and that human beings are also a victim of their own soul. He wrote about worldly possessions as an element that alienates people from their identity and causes them to lose their purpose. Ambitious people harm themselves by prioritizing their interests in their relationships. Human behavior affects both the individual and other beings in the universe. A person matures with the thought of being useful to others.

What can you expect from the greedy world / Either it will burn you, or it will leave you with dew, If you get lost and get excited, if you get burned, you will get bored / If you don't get excited, if you stay with dew, you will get lost?

In the couplet, Nizâmî compared not striving for something to living without dreams and suggested that one should act moderately in this case. He stated that excessive greed gets people into trouble and burns them, and that living without making an effort means living without maturing one's emotions.

The feeling of ambition prevents the individual from using his mind and conscience and causes him to move away from values. A person must perform his actions through the filter of reason. Nizâmî stated that this is in one's own hands. With the expression "We are in trouble in the time of life / Because we are in a sack with the wild wolf", he compares greed to the wild wolf. He declared that it is in our own hands to protect ourselves from ambition and greed. He stated that those who cannot cope with this disease, which disrupts the serenity of the heart and soul, always live their lives as sick, and the way to get rid of it is the feeling of satiety.

## 2.2. Arrogance According To Gencevî

Arrogance, which means arrogance and seeing oneself as superior to everyone else, is an immoral behavior that determines discrimination between people and directs people to classify themselves. Arrogance, which is among the traits that lead to destruction in Islamic morality, is a form of behavior that leads to immoral living. For this reason, Nizâmî tried to warn people not to boast too much by stating that they were created from the same potion as other people. He stated that man is a helpless being and nothing is possible if he says 'be'. He emphasized that it was wrong to be arrogant, pointing out that what he achieved could only be achieved through effort and effort.

Nizâmî talked about the harm of arrogance to human life. He described it as a sick behavior for people to see themselves as superior and want everything to be under their own control. According to the Islamic understanding, arrogance is considered one of the behaviors that have negative effects on both the individual and the society. As a result of the studies, it has been observed that arrogant people exhibit narcissistic behaviors. Narcissistic behaviors may occur during the child's development, this is a normal and temporary situation. Eric Ericson also named this stage, which is generally seen between the ages of 2-3.5, as doubt and shame against autonomy. However, maintaining this trait in adulthood is a pathological situation. Arrogance prevents people from thinking correctly and prevents them from using their mind and will. It distracts people from servitude and the moral behavior required by servitude. The Holy Quran explains the limits of human power. In order to get rid of arrogance, humans are expected to know their limits, serve the Creator, and show humility towards other beings. There are common aspects between self-esteem and humility. An individual with self-esteem does not see himself as higher or less valuable than he is, he knows and accepts his capacity realistically. Nizâmî also stated that arrogance prevents the individual from living a balanced life and causes him to behave contrary to his nature, and he considered it a bad habit.

Edip advised people not to go to extremes by forgetting the purpose of creation and moving away from their own nature. If you do not stray far from that token / The Ox goes straight to his own token / Know that the well-deserved king expressed in his verses that man should not deviate from the truth, should not deviate from the path drawn for him, should not stray from his nature, and that in this way he can achieve happiness.



Arrogance and words with similar meanings are mentioned in the Holy Quran and hadiths. Greatness is stated as an attribute specific to the Creator. Humane behavior is reminded. Arrogance also leads people to unbelieving behavior. For this reason, Nizâmî declared that our religion prohibits the display of behaviors and habits that are contrary to human nature, and that this attribute, which is specific to the Creator, not to the creature, drags the individual into polytheism. With extreme pride and arrogance, our selves are almost deified. Arrogance is a characteristic attributed to the devil in monotheistic religions. Satan is considered the representative of evil. From this perspective, it can be said that the beginning of evil comes from arrogance.

Nizâmî stated that arrogance harms human relations. He stated that kind words and good behavior always bring goodness, while arrogance will bring negative results. Because, when arrogance settles in the soul over time, it causes a person to become a devil. Satan's refusal to submit to the created, and his self-confidence; It caused man to disobey his Lord by committing the same act. Nizâmî evaluated those who overestimated their wealth and dared to be arrogant as sick. Arrogance pushes people to greed. He described arrogance as an ugly garment put on a person.

Qorxuram grows out of pride xətər / Ürək xam inclination towards greed

The prophets who were sent as examples to people saw the way to get rid of arrogance in humility, as stated in the Quran. Nizâmî was sent as a warning on this issue. He cited Muhammad as an example. Expressing that perfect people are humble, he pointed out that arrogance makes people lose. Stating that arrogance, which harms morality, leads to the emergence of the feeling of selfishness, Nizâmî characterized the arrogant person as an individual who looks blind to life, and explained that he is nothing and therefore he should not boast.

Don't be flattered, xudbin kor wanders, know / See the Lord, xudbinlik is not a skill, you are many in the reckoning, understand / If you are together with this claim

Nizâmi compared arrogant people to thorny ivy in appearance. Nizâmî stated that a person who looks down on people because of his arrogance stands out like a thorn in the heights, and compared humble people to a red rose that adorns the environment with its scent and beautiful

appearance. He stated that the determinant of the choice between the two is the individual himself.

As with other moral rules, modesty has both extreme and extreme aspects. Going to extremes is called arrogance, and being humble is called disgrace. At this point, moderation is important. Intention is as important as moderation in humility. As stated in the hadith, "He who humbles himself for the sake of Allah, Allah will raise him in rank", it is heralded that humility done with sincere intentions will result in good deeds. Nizâmi asked the person to consider the limits of his power by questioning why he turned to arrogance even though he was a created person. He stated that the way to get out of this swamp, which he described as a disease, was through worshipping God and internalizing human qualities.

### 2.3. Envy According To Gencevî

Envy is considered as an inherent desire to have the opportunities that someone else has, and in daily language, envy and jealousy can be used interchangeably. The feeling that an individual feels towards an object or feature that he/she sees as lacking in himself/herself and that someone else has is called envy. Jealousy, on the other hand, is similar to envy, but it is the emotion that arises when someone thinks that something you own or an important value is under threat from someone else. It is thought that these feelings, which Nizâmî wanted to avoid, may cause some mischief today, as in every period.

Nizâmî declared that the development of bad qualities such as jealousy and envy inherent in nature would damage social communication. In the verse Paxıllıq eylesə hüsnüə hər kəs / His companionship is not worth the earth, Nizâmî stated that jealousy can harm oneself, one's environment and relatives, as emphasized in Islamic belief. As stated in the Quran, Satan attacked Prophet Muhammad due to his envy, despite Allah's command. Not prostrating to Adam is a clear example of this. Nizâmî, with his couplet, "Who did not subject his own head to the judgment of the heavens / Fate did not place his stone on the stone", stated that those who do not obey the command of the Creator will face some troubles in this world and the afterlife. In the Holy Quran, people were warned by listing the negative effects of envy, and it was stated that jealousy leads some people to rebellion and even denial. In addition, it is recommended that envy not only harms oneself but also disrupts social peace, and that one seeks refuge in Allah to protect oneself from envy and other evils.

Today, parental attitudes, education system and other conditions may lead individuals to compete. This situation brings with it many problems, including jealousy. Envy, which is one of the important diseases of today, was also one of the important problems of Nizâmî's age, and he condemned jealousy in his works. It expresses the need for jealousy in the Creator's provision of his blessings to the service of human beings. According to Gencevi, jealousy is a bad habit because it puts someone else in trouble. Because the jealous person adopts an attitude that contradicts every word and action of the other person, creating an uneasy environment.

Nizâmî also included the jealousy that exists between generations in his works. He criticized the elderly who had a negative attitude towards young people. However, they also raised them themselves. He drew attention to intergenerational jealousy by reminding that the young people he despised would do various good things and set an example for new generations. He described his message in the light of these verses:

Feed the tree with your hands, so that you can see the fruit / If you can reach out your hands and see the fruit.

Say it fell into the ground, don't release it from your eyes / It will turn into a hyacinth, don't think that you still see it

Nizâmî stated that envy stems from selfishness and intolerance of others being superior to oneself. He stated that the solution to protect against envy such as ambition and arrogance, which are based on feelings of inferiority, is divine help. He declared that envy, which not only causes evil to occur but also destroys feelings such as goodness and cooperation, is a determining factor in revealing bad morals.

According to him, envy is a habit that bites a person like a tick. As stated in the verse, it is stated that one should seek refuge in the Almighty Creator in order to be protected from envy. In the light of the verses, genius Nizâmî explained that the way to protect from envy is possible by living like a dervish by living in seclusion:

It will be a day covered with the dust of paxillik / Innocent young women turn pale, I dropped the gun on the ground like a rose / I ran away from the shop of hesed I went to my dervish coat / May the paxilil protect the bar from the wood

Live to the fullest in this land of horror / Life is only a matter of time

Nizâmî saw the way to get rid of envy and live peacefully in this world by focusing on the individual's own self. In this way, the individual realizes his strengths and weaknesses and has the opportunity to use his will and improve himself. The individual who knows himself turns to his Lord. He behaves in accordance with His consent. It is stated in the hadiths that faith and envy cannot coexist in the heart of the servant and that envy has the feature of destroying good deeds as fire burns wood. It is known that envy is the cause of the first sins committed in heaven and earth. Satan's Prophet Examples of first sins committed in the sky are Adam's envy and Cain's killing of Abel out of envy, which are committed on earth.

Nizâmî evaluates the reason why people envy each other in life is that people are likely to fall into this wrong feeling as a result of envying what others have, regardless of what they have. He said that individuals may sometimes encounter various obstacles while trying to achieve a goal. He stated that one of these obstacles is envy. Nizâmi approached the injustices with tolerance and took refuge in his Lord. The poet stated that appreciating the good things done by others can prevent the individual from feeling envy.

"If you are terlansan" I can say to a sparrow / I can only see eyes in the night, I will also speak kindly to dirty things / One of my ears is my mate for dirty words,

That one says, Obey your eyes / With skill I will protect my apprentice from the strong heart / In any country, even if an apprentice burns,

Every winged creature pours rain on it.

In the poet's verses; He explained that if a person wishes, he can see the positive qualities and beauty in each of the creatures. According to Gencevi, who states that being away from tolerance and being jealous prevents seeing the beauties, the feeling of envy destroys human qualities. In this case, he expressed the importance of seeking refuge in the Creator's forgiveness and making a wish to avoid committing sins.

Ghazali stated that it is not possible to eliminate envy for everyone, but those who keep this feeling under control by following the commands of reason and religion will be free from religious and moral responsibilities. Nizâmî explains that the feeling of envy can be expressed in two ways; He said that treatment is possible with knowledge and action. We must get to the bottom of the matter by investigating the harms, nature and causes of emotions through science. One should try to do the opposite of the qualities that give rise to these causes

through deeds. While talking about the characteristics of envious people, he stated that they do not stay away from their own moral shortcomings. He stated that those who are jealous hinder generous, loyal, self-sacrificing and talented people and do not allow others to do what they have not done themselves. He also stated that envious people who disregard values such as loyalty and loyalty call those who are generous and self-sacrificing as wasteful. Nizâmî explained that this feeling, which leads people to weakness, prevents the person from improving himself and creates the basis for the individual not being able to find answers to the questions that occupy his mind and heart.

When everyone starts to pass, never give way to the road! man always makes people remember his friend, his lover.

According to Nizâmi, although there is competition in the flow of life, balanced behavior will protect the individual from making mistakes. He argued that the roads leading to envy should be closed from the beginning. He explained that this habit causes troubles in people and will deprive people of eternal happiness. In addition, this emotion, which destroys a person's inner world, causes major problems in social as well as individual relationships, damaging human relations. That is why the poet stated that individuals who want to achieve salvation in this world and the afterlife must have a solid and unshakable faith against envy.

#### **2.4. Lie And Cheating According To Gencevî**

Lying is mentioned among the behaviors that are forbidden and strictly prohibited by the religion of Islam. The harms of lying, which is described as a spiritual and spiritual disease, are expressed in various verses and hadiths.

The warning “Beware of lying!”<sup>594</sup> shows that people have the ability to get rid of this bad habit voluntarily and that they should make an effort to do so. Faith and morality gaining ground on truth; It can be destroyed by lies. Nizâmî described the person who closes his ears to the truth and does not want to understand the truth as unhappy and wasting his life. He stated that reflecting this behavior on one's personality causes others to evaluate them as incompetent and unintelligent. He stated that individuals became deniers because of this behavior and did not reach the right guide in finding their own path. For this reason, God will never guide a liar and a person who is stuck in denial to the right path. The verse 595 shows

that people should chart their own path before it is too late, and that giving up the behavior that causes this moral erosion will be a savior for them.

If everyone in the world did not equalize the truth / He would waste his life in ashes / He who does not want to believe a word with strong evidence / He who does not want to believe it is the one who hits places worthy of the crown / He is an uncomprehending, unconscious nadan, nadan!

The trick is not to turn a blind eye to the trick / What kind of a smart person calls a tulle a rag?

Lies caused Adam and Eve to be expelled from heaven and Satan to remain in hell forever. Nowadays, with the change in many value judgments, lying continues as an ugly habit in daily life. Addressing people, he said, "Beware of lies. Because liars are with those who have strayed from the true path and fallen into sin. The warning in the hadith "Liars and traitors will go to hell" indicates that this behavior will cause many negativities. In many cases, lies told to justify oneself and maintain one's interests have caused this behavior to become widespread. The poet said that the ear and the eye see the outward, but conscience must step in to understand the inward. Observations and studies have revealed that thoughts such as avoiding punishment, being condemned, attracting attention and gaining benefits are the reasons that push people to lie. Nizâmî also declared that the main reason why an individual tends to such wrong behaviors is human desires and dreams. He stated that a person's inability to restrain his desires and desires is the first step that leads to sin, and that he should seek refuge in Allah for this. However, he said that wanting his wish to come true without thinking about whether it is good or not is an indication that the person is deliberately pushing himself into sin. He also stated that the benefit obtained by lying is temporary, while the benefit obtained by truth will be eternal.

Lie (kizb), which is religiously considered the mother of all evil, is mentioned in 382 places in the Holy Quran. The reason why many warnings about lying are given in the Quran and hadiths is to indicate that this behavior will lead people to evil. Even though he thought that his joking deceptions were harmless, the Qur'an said, "O believers! Beware of disobeying Allah, speak the truth.", "...Avoid lying.", "...Allah does not guide a liar and ungrateful person to the right path." and Hz. The Prophet said, "Shame on anyone who lies to make people laugh!" "Beware of lies. His words, "Neither serious nor joking lies are good," show the seriousness of the situation.

Lying leads a person to disaster in this world and the hereafter, and can cause harm in his personal and social life, making him untrustworthy and disrespected. The proverb "The liar's candle burns until nightfall", addressed to people who expect that they can get salvation in a long time by lying, shows that lies have no saving power against the truth.

Lying is also permissible in order to correct wrongs and eliminate hostilities between people, as stated in the hadith: "He who makes peace between people, speaks good words and delivers good words is not a liar." warning has been made. Based on this warning mentioned in the hadith, Nizâmî said that the use of lies for good or evil differs with the direct lines "Lie is slightly similar to the truth" / It is good, similar to "lie". He stated that it is necessary to act like this because people saying hurtful words to each other over time will damage the communication between them. In addition, it can be said that Nizami describes the situation in which Islam allows the lie told by spouses while complimenting each other in order to establish peace between two people and to preserve family order, and that Nizami describes the lie that is conducive to good as true.

Another habit that has taken its place among those who disrupt the order and peace of society is cheating. Cheating, which means a scheme to deceive or mislead someone, is an attitude that destroys the feelings of trust and truth. Islam considers lying and cheating haram and avoiding them as a requirement of being a Muslim. Nizâmî stated that those who attempt this behavior will destroy others' trust in them and will also damage the individual's self-confidence. With his couplet, "He who disbelieves his own ship / Learns to grieve in advance", he stated that it would be more acceptable for an individual to obtain information about that job before starting a job and then set off. Stating that those who cheat or attempt to do so act without thinking, the poet said that these people devalue themselves in front of others.

Hz. In one of the hadiths of the Prophet, "A Muslim is the one from whose hands and tongue others are safe", which proves that deception with his hands and lies with his tongue are among the behaviors that cause loss of credibility and respect. For this reason, the desire to turn to Siratu'l-Mustaqim expressed in worship indicates the high probability that a Muslim will fall into the deception of this habit at any time. That is to say, Hz. Joseph's desire to turn to his Lord and reject the tricks of those who deceived him was realized out of fear that he too would fall into heedlessness and tend to do the same thing. Nizâmî described this trait that

undermines trust as the characteristic of people with limited understanding and understanding, and emphasized that people who believe in the afterlife do not tend towards such helplessness. He stated that such people are aware that behaviors should be taken for the comfort of the destination, not for the comfort of the road to be taken.

Today, the negative effects of various frauds in every aspect of daily life are seen. The negative effects of this situation, which shakes people's trust in each other, affect the individual and the society and cause losses. Most of the frauds in trading cause both parties to lose. The person who takes it gets his money, and the person who gives it gets his halal food. In this regard, Hz. The Prophet stated that those who cheat in any business are not believers and Muslims and are betraying their trust. The poet stated that a person who betrays or cheats exhibits such behavior to protect himself because he thinks that the other person will behave in the same way. He also stated that those who behave in this way fail to recognize people, which is why they always lose.

Taking the texts as a guide in his works, Nizâmî warned his readers by giving extensive coverage to unwelcome situations in the Quran and hadiths. He said that people should get rid of thoughts that lead them to deception and fraud in their work. He stated that this would have negative consequences both in being accountable to God and in reckoning with his own conscience. He suggested reacting to those who think about themselves at the expense of hurting others in the world he lives in. He also warned to stay away from this habit that could cause others to get into trouble. People who cheat; He asked him to turn to his Lord by keeping his books of deeds clean.

Work during work time so that if you are not, you will be sad / If you are, your sadness will be from God and from your heart.

Come and kill this heartbreaking place with strength / Squeeze the bottle of blood water, this is the right way

Cheating not only causes deterioration in personality but also causes damage to social trust. In addition, one must have strong faith and find a way to get rid of its harms in order to understand that this habit does not lead to goodness but leads to swamp. Nizâmî explained the situation of those who used to cheat and then gave up in the story "Good and Evil" in his work Seven Beauties as follows: "Whenever a person is in a difficult situation, this situation should



not cause him to resort to cheating. Gain obtained by fraud is not profit; is losing.” He said that individuals who constantly self-reflect can learn from their mistakes and get rid of this evil. The main reason for this is to have perfect faith. One must be aware that this habit is characteristic of Satan.

Whenever I search for it, I see it / Know that your tricks are yours, take away from black life, take away from your tricks / I have done a hundred thousand things.

Addressing those who cheat and as a warning, Enes b. In a hadith narrated by Malik, Hz. The Prophet said: “He who cheats, betrays, and continues to cheat and betray, serves not himself, not his Lord, not humanity, but the devil.” As can be understood from this hadith, considering something haram as legitimate is to act against nature. Human beings are born with a sense of self-protection against elements that threaten their existence. Through training, he can learn to act in a balanced manner. There are many elements that enable internalizing positive behaviors. One of these is belief. As can be seen, Nizâmî always emphasized the teachings of religious belief in his works in order to get rid of cheating and lying behavior.

## 2.5. Anger And Grudge According To Gencevi

Anger, which represents the ambition of domination in the individual and is known as the effort of a person to achieve what he wants by using more force than normal, is one of the important behaviors that Nizâmî wants to avoid. If you don't see what's wrong with you, you'll tell me what's wrong with me. Pointing out this fact with his couplet, Nizâmî stated that those who succumb to their anger will harm others. He stated that those who act with anger act without paying attention to what is good or bad, and find faults in others without seeing their own faults.

Anger; It manifests itself in two ways: continuous and situational. Persistent anger is a situation that is constantly maintained and turned into a habit by going to extremes as a result of anger and irritation. Situational anger is the state of irritation a person feels towards a momentary situation. Constant anger expresses the personality dimension of this tendency. If I show compassion, I would be grudged if I did not bind / Who would cut off the head of the one who shows compassion? With his verse, Nizâmî stated that the treatment of this situation turning into hatred over time is possible with gentleness and compassion.

The saying "Before anger is madness and then is remorse" actually explains that anger is a trait that will cause remorse in a person later if it is not acquired as a habit. Anger is an emotional response to unsatisfied desires and expectations, resulting in undesirable consequences. Anger warns the organism when a problem arises and is effective in situations where it could harm it. Anger also has the potential to get out of control and turn into destructive reactions. A person who is angry sometimes wants to show himself strong in order to have his superiority accepted, and this desire can cause great harm. Nizâmî described those who held grudges, those who succumbed to their anger, did not see their own mistakes and tried to bring to light the actions of others, as helpless. He expressed that these people are blind with the couplet "Someone who does not see the blindness of the blinds / If you come to the middle, I am eybimi". A person should learn how to deal with his problems instead of suppressing and denying them. If this cannot be done, the effects of unhealthy feelings of anger emerge in daily life. Hz. The fact that the Prophet likens the person who controls himself when he gets angry to a wrestler shows that it is up to the person to restrain this behavior.<sup>630</sup>

People who tend to assert superiority in order to protect themselves in the world have become victims of their grudges and anger. According to a study, individuals who often express their anger externally use it as a problem-solving tool. Aggression is thought of as a way to prove oneself against peers and society. Uncontrolled anger causes more problems than solutions. Nizâmî compared the anger coming from the other side to a spear. He said that those who behaved the same way towards him could change the direction of the spear by showing the opposite. A rational individual should not stoop to the level of someone who displays uncontrolled anger.

The feeling of anger brings hostility and hatred after aggression. A person has the ability to direct his/her existing emotions towards good or bad. The presence or absence of hatred, which is at the root of all negative behavior, is dangerous. The presence of this emotion in anger may cause the feeling of resentment to intensify over time. That's why scholars have evaluated grudge as a way of anger gaining continuity in the soul. Nizâmî, who said that a person is no different from a stone as long as he does not cleanse his soul from grudge and anger, declared that the individual devalues himself with this attitude he reflects on his personality. He also stated that this habit is a characteristic found in the people of hell.

Nizâmi said that the world is tested through hatred and peace, and that the supporters of peace gain in this way, while hatred serves no purpose other than harm. He compares people who prioritize their grudges to win to wolves who are afraid of the herd. The poet, When a grudge is filled with a grudge / He sees the roads that are blocked. With his verses, he expressed that the thorn that grows in grudging hearts will pierce the heart. He advised to cleanse the thorns created by grudges, stating that the actions of both the person who holds a grudge and the owner of the heart with whom the grudge is held will gradually destroy the feeling of compassion. Nizâmî tried to show the irreversible damage that spiteful individuals with aggressive personalities show in angry times. He depicted this situation as a fire thrown into the sea, sending sparks around in the form of drops. Stating that compassion cannot be found in an angry heart, Nizâmî stated that people who behave in this way will fail in their activities of enjoining good and forbidding evil.

In the Islamic understanding, just as one should not go to extremes in anger and grudges, one should also be moderate in being gentle. Islam commands us to be gentle in all situations, to act with patience and caution, to be merciful to ignorant individuals and to treat our enemies with forgiveness. Nizâmî, who frequently emphasized in his works that every behavior should be appropriate and measured, also suggested good words and behavior against anger. He stated that individuals who have mastered the sublimity of their soul will not exhibit behavior that they do not like or approve of. He said that just as a stone that is polished too much loses its properties, acting according to the desires of a person's soul will lead him to the wrong direction. He explained that a person, whom he likened to a precious diamond, lost his self-respect and ability to think when he succumbed to his ego.

Nizâmî also decried the individual's hatred and angry behavior towards religion and science. For this reason, he suggested that we stay away from people who move away from the right path and say that religion and science are unnecessary or not true and give information on this subject. Even in his works, he warned not to pay attention to a couplet that would cause anger and hatred, thinking that it would be misunderstood. Nizâmî tried to express that using words that cause anger even in sentences will cause harm and that this situation will turn into hatred over time.

According to Gencevi, anger and hatred bring with them other wrong habits. Those who are eager to attain the afterlife and have their sins forgiven should stay away from actions that

involve grudges and anger. With the hadith, "Everyone who does not associate partners with Allah will be forgiven, except the one who has grudges and hostility between him and his brother," it is stated that the doors that mercy will not open are grudges and anger.

## 2.6. Cruelty And Evil According To Gencevî

In this world where everything is created with its opposite, it is up to human beings to know themselves and to use the features they have appropriately. The verse "Allah created death and life to test who can do better deeds" also points to this fact and shows that man is a bipolar being by nature, equipped with good and evil, and his salvation or destruction depends on his own choice.

Human beings, who have the power to distinguish right and wrong, sin and reward, good and evil, must stay away from evil and cruelty for their own salvation. It is seen in the example of Adam and Eve. This mistake, which is underestimated by people, is actually the reason why they were expelled from heaven as a great punishment. Stating that a bad behavior is a situation for which a person will pay a price throughout his life, Nizâmî says that those who oppress themselves and others waste their life and waste their breath. Because he stated that the purpose of human creation is good, not evil. Nizâmî advised the individual to think about how he would feel if evil was done to him and to empathize with other people. He stated that that person should learn from the evil he encountered.

As can be seen, the poet Ganjavi also tried to explain that people who avoid responsibility by developing a defense mechanism of looking for the fault in others in the face of negative situations tend to see positive characteristics in general. Psychologists, who argue that a strong conscience is necessary for moral development, have also explained that looking for the source of the problem outside oneself is not a solution, although it may provide temporary relief. Conscience, which prevents people from evil, acts both as a guide to human behavior and as an arbiter of their actions. Thanks to conscience, a person feels inner peace in the face of correct behavior and can become uneasy in the face of negative behavior. Some behaviors of an individual who cannot educate his conscience can cause his heart to harden. Over time, this situation may lead to the individual not being able to distinguish between good and bad behavior and even taking pleasure in the evil he commits. To summarize, every human being is always prone to do evil by nature. Therefore, he must act consciously and examine his actions and actions through the filter of conscience. Nizâmî also made a call against those

who rule in the name of preventing oppression in the world and upholding the truth with the couplet: "If you are not shy, if you are not obstinate, I will take you away / Like a rose, may the wind that blows with joy caress you." He evaluated people's stubbornness and attempts to oppress as a thorn that causes wounds. He explained that if he was like a rose, he would be loved by everyone. Strong and mature individuals are solution-oriented. Cruelty and evil actually reveal man's weakness. Nizâmî, who said the couplet Whoever breaks the bond of oppression in the world / Demeli ties his own hands and feet, stated that oppression and evil will not remain unrequited, and those who do it will definitely be rewarded. "However, these behaviors are to the detriment of those who commit them. The verses "falling into the traps of those who plan to do evil" and the phrase "falling into the well they dug themselves" have a similar meaning. As can be seen, a person's actions affect him/herself, whether directly or indirectly. Expressions in Turkish culture such as "Do good, find good", "He who does good will find good", "Wish good to your neighbor, good to you" and similar expressions explain this situation.

The reason for the evil of a person who can exhibit unlawful behavior stems from his weakness and ignorance, although not entirely. It requires us to accept that unconscious evil is in human nature. A conscious individual recognizes good and evil and can act self-disciplined against evil.

Nizâmi described it as a virtue for a person who has the ability to distinguish the difference between evil and good to forget the evil done to him and the good he has done to others. He saw it as immoral to forget the evil done and react to it in the same way, and to respond to evil with goodness as a great virtue.

The environment a person belongs to is one of the effective factors in shaping his personality. The social environment plays an important role in the individual's positive or negative behavior. Nizâmî stated that the environment is the most important factor in development with the expression "The bad name of the hands that are evil" / Every serencam of the dirty ones, and stated that the individual will behave in a good way if the environment is good, and in a bad way if the environment is bad. Because, along with heredity, external factors, namely the environment, are also effective in the development of the individual. A person who is warned as "commanding goodness and forbidding evil" tries to protect both himself and his environment against harmful behavior. With the examples presented to people in the Quran,

the person is asked to realize wisdom by using his mind. If people are taught what evil is and how to protect themselves from it, those who insist on evil and cruelty are shown as individuals who have not correctly perceived the message "Would you not reason?"

Evil is expressed in several different words in the Quran. One of them is; It is cruelty. The expression "the cruelty of the oppressor" is one of the topics that Nizâmî frequently deals with in his works. Referring to those who do not refrain from cruelty to people and always insist on cruelty, he states that their actions stem from fear. As we mentioned above, this situation reveals the person's own helplessness by using the persecution because he is not psychologically confident and always succumbs to his fears. As it is known, ignorance and weakness of will lead people to verbal and physical violence. For this reason, Nizâmî stated that the world is not only a place created for the oppressors to rule, but also the home of the helpless. He tried to explain that evil would return to its real owner, with the idea that "the barrel that reaches out to someone else will one day be pointed at itself". As an example; It can be shown that Hüsrev caused Ferhat's death by cheating, without competing with Ferhat to get Şirin. Khosrow himself was murdered by his son in order to get the same woman. The poet tried to point out this fact and state that what was done will not go unrewarded with the couplet "Whoever follows this path, leaves a mark / A dirty mark / Whoever does evil must be sure that he cannot get out of it". The idea in Islamic belief that the individual will be rewarded for his deeds in this world and will be rewarded for his deeds in this world in the afterlife supports this. Nizâmî also explains that bad thoughts are actually the greatest evil that a person does to himself. This immoral behavior, which exists in the human soul, emerges through the commanding soul. Nizâmî, who said that life is fruitful with goodness and wasted with evil and cruelty, declared that those who blame time have developed defense mechanisms through reflection. Today, adults, especially those with whom children and young people identify, try to attribute the behaviors they say and do not do to either time or other factors. Nizâmî emphasized that adults who insist on mistakes and cruelty are trying to get away with what they have done. Additionally, Nizâmî stated that the good and bad deeds done by adults will come back to them one day. Nizâmî stated that the crime lies not in time but in the individual himself. He tried to instill that the individual who humiliates himself out of helplessness and fear should accept himself as he is.

Nizâmî showed evil, which is divided into three as moral, natural and metaphysical, as a warning given to them by God, that the natural one is sometimes the bad habits that humans

have due to their nature. He stated that justice creates abundance, cruelty creates drought, and that cruelty even as small as a grain of barley can cause disasters. He warned that the good and evil that a person sees will be reflected in his life. The following hadith is important in terms of the person who is given the right to choose in Islam to question himself: “Goodness: It is what the soul finds peace in and the heart is content, evil: It is what the soul does not find peace even if the fatwa writers give fatwas. is what the heart is not satisfied with.” Nizâmî said that goodness satisfies the heart, while evil tires the soul. He invited people to question their choices in the face of the good and bad things they do. Man has a relationship with God, other people and the universe. These relationships bring with them mutual rights and responsibilities. Injustices committed in the Quran are considered as oppression. Religion aims to protect rights and eliminate oppression and evil. As can be seen, it is possible to say that the ideas put forward and defended by Nizâmî are supported and overlap with the Islamic understanding.

## 2.7. Fitna According to Gencevi

In Islamic belief, fitna is considered a worse behavior than killing, which is considered a major sin. The idea that killing someone unjustly in response to killing one life or causing mischief on earth is as if one had killed all humans, reveals that discord poses a greater danger to humanity. Since one of the purposes of the Islamic religion is mediation, behavior that is contrary to this is condemned and such behavior is considered immoral. Arbitration, that is, discord, slander, is considered as a satanic habit and is forbidden, as required by religion. With the couplet "If everyone is full of discord / Call with kindness, cut with rudeness", Nizâmî expressed that the best method in the fight against disruptive people is sweet language and a nice style. Stating that fitnah is a difficult behavior to accept and forgive, the poet stated that such people will not give up their habits and explained that staying away from them is the healthiest way for a person.

Describing fitnah as oppression, Nizami stated that this action also gave rise to other turmoil. He said that corruption would over time affect the person who committed it. He stated that a vicious circle may occur as a result of similar actions by individuals who are subject to fitna, and that evil creates evil, so that not only the individual but also the society will suffer from this situation.

Fitna causes actions such as testing, harm, torment, misguidance, torment and torture. For example, in cases where lying, which is a bad habit, is permissible, telling it to prevent mischief is proof of which of the two immoral behaviors leads to greater disaster. Nizâmî compares fitna to sword blows in terms of its effect. He says that through fitnah, man will pay a heavy price for his betrayal through the blows dealt to the life entrusted to God.

It is recommended to fight this behavior, which is mentioned in many places in the Holy Quran and amounts to polytheism, until it is completely eliminated. Those who are on the path of Allah must support each other, otherwise discord and corruption may occur on earth.

Discord aimed at diverting people from the right path causes ignorance and perversion to increase. The decrease in knowledge and scholarship over time is shown among the signs of the end times. It has also been reported that fatwas that will create discord will be given by heretics or clerics who want to become famous<sup>686</sup>. One of the things that students should acquire in education is questioning. It is important for each individual to approach existing and newly acquired information with critical thinking and different perspectives. Questioning the accuracy of religious knowledge and learning to learn is an important aspect of religious education. An effective religious education can help distinguish between useful information and information that will cause discord.

Nizâmî explained the causes and reasons for the formation of fitna and corruption as follows in his works: Spiritual maturation of the individual is a condition for the maturation of the society.

If the first does not occur, it does not seem possible for the second to be perfect. In societies that do not center people and do not adopt an anthropocentric approach, as long as there is inequality, tyranny, greed, hatred and flattery, the possibility of discord spreading is high. Nizâmî explained the disaster caused by discord in all stages of life and diversity of actions in his work titled *Iskendername*, in the story titled "Alexander's arrival to the north and closing the Great Wall of Gog". Referring to Alexander's prophethood here, Nizami tried to explain this situation in the light of the verses in the Surah al-Kahf. With this incident described in the work, the profile of a community that harms and destroys the environment and shows greed has been created. As stated in the holy books, Nizâmî also stated that such communities could exist in the future as well as in the past and cause corruption. An obvious example of this is the statement in the Anbiya Surah of the Quran that the same society will re-emerge and



corruption will surround all societies and cause their collapse. The poet stated that the way to escape from this community that will create mischief on earth is possible by entrusting what has been done and what will be done to God. Quoted from the Prophet: "Hurry up to do useful things. Because in the near future, some mischief like dark nights will cover the world. At that time, man wakes up as a believer and nights as an unbeliever; Nights as a believer, mornings as an unbeliever. "He sells his religion for a small price." The hadith explains that those who have knowledge of Allah will not have difficulty in finding the way to salvation and will not fall into this mistake.

Talking about the characteristics of the two groups in the story, Nizâmî described the first one as a greedy, insatiable, evil-prone, discord-creating community. He explained the second as a community that is calm, religious, does not deviate from the truth and does not know any other way, is freed from oppression in the light of good deeds, obeys its God without questioning others, and is grateful for what is given. Nizami, who described the barrier made by Alexander (Dhul-Qarnayn) in order to prevent the corruption committed by Gog and Magog as an effort to eliminate discord, also stated those who took the opposite action as the society that aroused discord. "Fitna is asleep, may God curse the one who wakes it up." His words also reveal the negativities that fitnah will create.

Nizâmî explained with the line "Can a worshiper become an enemy?" and that those who know their Creator and turn to Him will not behave in ways that would create hostility or cause mischief. He stated that those who cause corruption only say it with their tongues and do not believe it in their hearts. Because the believer has acted based on this. Since faith means believing with all one's heart what comes from one's heart, he is of the opinion that a solid spirituality is important in the formation of a perfect society.

The reason why fitnah manifests itself in every issue is because the individual tries to become greedy. Nizâmi stated greed as the source of fitnah and invited the individual to prevent himself from this desire anytime and anywhere. Greed, which is considered one of the important reasons for the unrest caused by the soul, also plays a major role in the formation of discord. In the story of "Alexander reaching the north and closing the Great Wall of Gog", Nizâmî listed the requirements for a free life and staying away from discord as follows: A calm and pious life, not deviating from truth and avoiding cruelty. to stay away, not to dream false dreams, to avoid useless questioning, to be content with what comes from fate, not to

question why and where it came from, to find a solution to the problems of the helpless, not to violate the privacy of private life, to share property equally, not to attempt stinginess, not to be deceived by gold and silver. At the end of the masnavi, referring to the society that does this, Alexander suggested that humanity should stay away from the discord that would hinder its peace with the couplet "If this is the right way of living / If these are the people, we are free." Nizâmî, who says that the individual becomes free as he stays away from the negative desires of his soul, why are these mistakes made when we can live freely?! He reproached both himself and humanity. With the lines "Haqq sent us to the desert, to the sea / Qæsdî showed them to us", he stated that there is wisdom in every experience and that we should live by realizing it.

Nizâmî emphasized the discipline of the soul, stating that fitnah would have cascading harms on the individual and the society. For this reason, he recommended that a person should internalize what he knows and has learned.

## 2.8. Prejudice According To Gencevî

Prejudice, which means a subjective rather than objective judgment about someone or something, is an attitude mostly directed towards social groups such as religion, gender and nationality. The consequences of this attitude, which stands out with discriminatory thoughts and patterns, reflect the thoughts that people imprison in their minds in various ways, ranging from interpersonal conflicts to ethnic discrimination.

Nizâmî explained that prejudice will affect people negatively and that the individual's thoughts about others will actually harm himself. He stated that each individual has his own truths and that it is necessary to look at events from his perspective in order to make sense of his actions. He stated that it is not right for an individual to judge with the thought that the intentions he has in his own heart will be the same in someone else. Stating that negative prejudices about others will have bad consequences for everyone, the poet stated that such an approach will leave one person under suspicion while creating grounds for the other to be called a slanderer. Almighty Allah, who warns that negative feelings towards any community should not be an evaluation tool in fulfilling justice, also stated that such deeds can make a person unknowingly become a slanderer. The reason why religion warns people about this

issue is; It is a person's rejection of many evidence out of self-indulgence. In addition, he tends to try many negative ways to prove his own truth. That is why Almighty Allah has warned people in many verses not to follow their desires and desires. It is thought that a good thing is done by performing an action that is in the interest of oneself and one's social circle. However, this situation not only causes justice to be disrupted and others to become victims, but also has negative effects on society.

In the Surah Hujurat, Allah commands believers not to believe the words of sinners, called rebellious believers and infidels who deviate from the truth, without investigating them. Otherwise, he said, an unimaginable amount of harm could have been done to a community, even if unintentionally. He also invited his conscience, which is his own scales of justice, to protect himself from regrets that he cannot silence until the day of judgment.

Nizâmi saw the worst evil that a person does to himself when he is not inclined to sin and thinks badly about someone else. He wanted the person not to make mistakes by looking at the issue from his side without thinking negatively about someone else.

If a good person has a bad idea / He becomes good at himself, believe me, the world is from the Creator, the law / His heat changes, his lineage changes.

The first step of being prejudiced is when people display discriminatory attitudes in the form of us and them. This classification creates some schemas in the human mind, causing judgments and, as a result, forming a stereotyped attitude. Following this, prejudiced thoughts take place in minds. Sometimes prejudice lies in the background of even people's ordinary conversations. It is necessary to accept that many categorizations are not the right approach in order to reduce the negativity of this attitude that we cannot get rid of in daily life. Nizâmî gave an example of the prejudice in some societies against people who try to gain God's consent through asceticism. Unlike others, these people's actions take place subconsciously. He stated that, in addition to seeing the thoughts they have in their sleep, the fact that the ascetic ones see them while awake is the result of complete submission. He considers the skill of asceticism to be an act of adoration. With his couplet, "Those who have a dark opinion in the world," he talks about the existence of those who think that those who own their souls and purify them are met with suspicion, and that reaching such a level is a show.

The images, perceptions, beliefs and expectations in people's minds about certain individuals and groups determine the individual's perspective on those people. Since stereotyped thoughts are generalizations, they can lead to wrong conclusions about the subject, situation, event or person. It is stated that prejudice perceived as preconceived notions, positive and negative attitudes towards people and things without being inspired by information, truths accepted without criticism, and opinions stemming from emotions and moods. Nizâmî also stated that the individual's mood leads to positive and negative thinking in prejudice. A person's spiritual cleansing, that is, his high spirituality, enables him to have a positive perspective on events. Nizâmî, who exhibited two different approaches to the issue of prejudice, declared that the person who acts with gratitude, purity and good thoughts in events and actions will find peace and be rewarded. However, with this in mind, he stated that one should not lose sight of caution in relations. This will cause the individual to unknowingly judge wrong as right and right as wrong.

In his works, Nizâmî talks about the wrongness of being prejudiced and making pre-judgements. He says that judgments made based on emotions without knowledge of the truth are prejudice. He stated that although the emotions of individuals who realize this thought include negative emotions such as grudge and hatred and positive emotions such as love and loyalty, mistakes can be made in judging these people. The poet clarified the open expression of prejudice with the story of a young man named Bişr in his work Seven Beauties. He described his conversation with the prejudiced Meliha, who felt more knowledgeable than anyone else and defended the correctness of her own thoughts about everything, during the expedition. He stated that Meliha's suspicions that mutually undermined social trust during communication created grounds for her to attempt actions such as hostility, spitefulness, slander and lies. He also stated that his attitude caused his prejudiced behavior and that he prepared his own end with this thought. While the thought carried out by the mind has a share of truth, the thought thought has as much to do with lies. In a hadith narrated by Muslim, the warning that suspicion is a type of unfounded news and information has been seen as a way of thinking that leads to sin, as commanded by the Quran. That is why Nizâmî wanted to avoid words and behaviors that would alienate people from each other, create hostility, and cause mistrust.

Nizâmî explained what prejudice causes people to lose with its antonym, the word "yakin" in Azerbaijani Turkish. This word, which undoubtedly means authentic and believing, means

leaving the stereotypical thoughts accumulated in the subconscious in order to reveal the truth. Nizâmî states that, as a requirement of religion, a person will achieve happiness in all his affairs by doing research without making any prejudgments in revealing the truth. He explained that with these attitudes, a person can reach a high level. He declared that those people who do not deviate from the truth and make decisions without being carried away by their own feelings will be among the servants that the Lord will always remember. He stated that a person and a society may have different cultural characteristics and experiences than us, so it is far from fair to evaluate them with stereotyped thoughts. The poet defended the idea that rights and truths are an effective way to solve the knot between people. In addition, with the coexistence of truth and trust, he believed that the real provider is the generous God and expressed the necessity of asking for everything from Him. Nizâmî explained that those who believe in this and act accordingly are perfect human beings and remain loyal to the purpose and purpose of humanity. The religion of Islam commands us to be respectful and tolerant towards everyone, regardless of their religion, language and nationality, and to be free from prejudice for the happiness of the individual and the society. Nizâmî also argued in his works that marginalization would alienate the individual from the sense of justice, and stated that acting prejudiced would harm both the person doing it and the other person.

## 2.9. Hypocrisy According To Gencevi

The human types that the Holy Quran classifies and describes as believers, infidels and hypocrites are people who build their own mental world in terms of temperament, belief and character. Hypocrisy and hypocrite people, the subject of Nizâmî's works, are described by Almighty Allah as people with a disease in their hearts. It has been stated that these people have a disease for which there is no cure because they are always in doubt. Nizâmî talked about the negativities that hypocrisy will cause for people, "Where there is discord, there is also disaster, / The sun of happiness rises from unity." He tried to explain with his couplet that discord would lead to disaster.

He declared that individuals with this quality, who have desired or undesirable negative effects on the development of their personality, will lead them to an eternity whose outcome is not good at all. Nizami, who finds hypocrites warm-hearted in speech and insincere in sincerity, says that although they are alive, their hearts are dead. With the couplet "Listen well", Nizâmî says that these people are outwardly good but inwardly struggle with ugliness.

In order to protect people from such wrong individuals, Nizâmî mentioned their main characteristics and stated that their conversations should not be listened to and that even if they were given, the person would do harm to himself. He considered staying away from these people as being perfect.

Hypocrites, whom the Quran describes as the real enemies, are people whose hearts are sealed. The way they speak from their hearts and pretend to be trustworthy actually reveals their own secrets; the Quran commands to stay away from such people.

Nizâmî explains that hypocrites, whom he defines as the most dangerous of people, appear good in appearance but are capable of attacking even a shadow from behind. He compared these individuals, whom he considered to be living dead, to pieces of ice that remain under the sea and do not show their true face, even though they appear close. He stated that only people can protect themselves with their own alertness, in contrast to these people who see every way as permissible to achieve what they want because of their weakness against lies.

It is stated in the Qur'an that although it is clear what the unbeliever and the believer do, and why they do it, and the consequences of their actions, this is not the case with the hypocrite. While the mental capacity of the two groups is obvious, this situation is different for hypocrites. Hypocrites are people who have made it permissible for themselves to try all means to fulfill their own wishes. Nizâmî mentioned that these individuals change shape depending on the situation, and compared the fact that their faces are white but their hearts are dark, to a world with two faces. He declared that individuals with this quality are prone to lies, betrayal, and are unstable in their faith. Hypocrites resort to trickery and trickery even in their attitude towards the Almighty Creator, and they even perform their worship for ostentation and benefit. These people, who can change their behavior depending on the situation, are more interested in the form of religion than its essence.

Nizâmî explained that hypocrites are hypocrites like the lying world that has day and night, and stated that they will fall into the trap of their own souls. Nizâmî, who uttered the lines 'Zolaq-zolaq qaplan has two colors of crime / He chooses the target with enlightenment and shoots from behind,' draws attention to the two colors of hypocrites, that is, their hypocrisy, with a representative expression.

Hypocrisy is used in the Quran for two different types of people. The first is those who pretend to believe in Allah and the Last Day, but in reality do not believe; these are people who have problems in terms of faith. The other is people who experience mental confusion and waver between faith and unbelief due to mental disorder and weakness of will. Since these people, who are weak in terms of faith, are indecisive and unstable, they tend to change direction by being affected by the slightest situation. The poet stated that the reason for these people's instability is the spiritual inadequacy of the heart. He stated that it would be inevitable for the individual to deviate from the path, since the owner of the heart that is not filled with faith will be Satan. He stated that although they seem harmless in appearance, they have a personality that cannot be untied because of the knot in their heart. Because of these qualities, the characteristic features of individuals included in this group are mentioned in the Holy Quran and hadiths; They are described as hypocrites, many-faced, unstable in faith, cowards, prone to evil, liars, double personalities, and betrayers of trust.

Having doubts and delusions are characteristics that force people to live in the past and seek help from it. People with this characteristic have little faith in life. When the concepts of doubt and doubt are examined from a philosophical perspective, we can consider whether it is compatible with the truth or not in two aspects. One of these is methodological and the other is septic doubt. While in methodological doubt there is acceptance towards what is scientifically proven, in skeptic doubt this cannot be prevented. In other words, the plausibility of skeptic suspicion is determined by the fact that obtaining evidence does not change the acquired suspicion. Nizâmî defined hypocrites as individuals who defend skepticism. He stated that they are individuals who are prone to cruelty because they live in doubt and doubt. He explains that these people are prone to anger and hostility, and that they act with information that will raise suspicion, not with evidence, with the expression "They have learned from word of mouth" / "They have thought hard". For this reason, since the hypocrite evaluates everything based on his own wishes and thoughts, he does not give up this attitude and is determined to shape his life in this direction. The signs of a hypocrite are three: When he speaks, he lies, when he promises, he breaks his word, and when he promises, he betrays what has been entrusted. The Prophet pointed out this fact.

Although there should be a culture of coexistence and solidarity in society, conflicts occur. The desire to gain more ground, stand out and dominate others are the reasons for these conflicts. Hypocrites who have problems in their inner world act in ways that disrupt

interpersonal interaction and social peace. This lack of virtue, which causes personality disorders in the individual, is an insidious habit that reveals the lack of maturity. Nizâmî examined the characteristics of people with this habit and tried to give a message to his readers so that they would not fall into the trap of such unvirtuous people. He stated that although these people try to appear simple on the surface, they are individuals who are capable of changing disguises because of the seals in their hearts. These people, who are deprived of help, enjoy cruelty, flatter, have grudges, wrath and spite, see every way as permissible to discredit others. Nizâmî states that such people are mentally drunk and lack the quality of being perfect.

As a result, we can say that Nizâmî focuses on behaviors that will eliminate religious and spiritual values as well as the elements that will harm them. In fact, we can see that Nizâmî displays an approach advocating that values education has a protective nature against the behaviors he wants to avoid, and at the same time undertakes the task of destroying them.

## CONCLUSION AND RECOMMENDATIONS

The values that Nizâmî discussed in detail, as well as the other issues and concepts he highlighted, are of great importance because they provide the opportunity to achieve individual, social and universal goals. For this reason, a correct understanding of the values that have a wide place in Nizâmî's world of thought has brought such a need to the agenda again.

Nizâmî made the possibility of raising perfect people conditional on obtaining the values he expressed in his works. He pointed out that these values are important in achieving moral maturity. He suggested staying away from behaviors that damage people's spiritual world and should be avoided, such as cheating, envy, cruelty, arrogance, ambition, lies, evil, hypocrisy, prejudice, discord, anger and grudges.

With the findings we obtained as a result of the research, some suggestions can be made regarding the contributions of the values that Nizâmî considered important to the development of the individual. These suggestions can be listed as follows:

- The number of academic studies should be increased to reveal both the Sufi, educator and other aspects of Nizâmî, who is known as a poet in many countries.



- Efforts should be made to raise public awareness by increasing the number of symposiums, panels and conferences about Nizâmî, and his views and approaches on values education should be made available to wider audiences.

- Nizâmî's life, works and his comments and approaches reflecting the feelings and thoughts of the culture he belongs to should be examined and transferred to social life, thus, efforts should be made to internalize the national and spiritual thought by saving the national culture from the western and Russian influence.

- Educational stories included in Nizâmî's works can be used in fairy tale books written for children.

- Activities related to values education can be created by portraying the stories in his works and the characters in these stories through drama and other educational games. Values embodied in this way can contribute to meaningful learning.

In conclusion, Nizâmî, who had his own unique thoughts, created a moral world that aimed to raise a "good person" with the values he dealt with. Trying to explain that values are the main factors that shape both the inner and outer world of a person, the poet stated that religious and spiritual values play an important role in the development and shaping of personality.

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