

EVALUATION OF ERZURUMLU İBRAHİM HAKKI'S VIEWS ON HUMAN NATURE

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Erzurumlu Ibrahim Hakkı'nın İnsan Tabiatına Dair Görüşlerinin Değerlendirilmesi

Öz

Halkın ahlâk meselelerinde bilinçlenmesine önemli katkıları olan *Marifetnâme* isimli eseri ile tanınan Ibrahim Hakkı, ahlaki müeyyideyi Kur'an ve Sünnet bağlamında değerlendirmiş ve eserini toplumun erdemli yaşama niyetlerine yol gösterecek bir tarzda yazmıştır. Eserin konularına bakıldığında ahlaki düşüncenin gelişiminde dini gelenek ve kültürün etkisine dikkat çekildiği fark edilmektedir. Ayrıca onun ahlâka dair görüşlerinin konunun teorik yönünden çok, pratik yönüne ışık tuttuğu ve görüşlerinin dine dayalı ahlâk teorilerine uygun olduğu görülür.

Bu makalede Erzurumlu'nun insan doğasını özellikle beden üzerinden tanımaya ve açıklamaya çalışan yaklaşımına ağırlık verilmiştir. Ona göre bedensel yapı, insan tabiatı ve mizacı hakkında pratik bilgiler verebilir. Onun insan tabiatına dair tespitlerinin büyük ölçüde yararlandığı kaynaklardan elde ettiği bilgilerden ve birtakım tecrübi kanaatlerden oluştuğu değerlendirilmektedir. Bu tespitler insanı bedensel yapı üzerinden tanımaya olanak sağladığı gibi kendisinden faydalanılabilecek birtakım ipuçları ile sosyal ilişkilere de katkı sağlama hedefi taşımaktadır. Diğer taraftan bu tarz tespitlerin birtakım önyargılara kapı aralama boyutu da makalede dikkate alınan hususlardandır.

Anahtar Kelimeler: Erzurumlu Ibrahim Hakkı, Marifetnâme, İnsan Tabiatı, Bedensel Yapı, Mizaç.

Evaluation of Erzurumlu Ibrahim Hakkı's Views on Human Nature

Abstract*

Ibrahim Hakkı, who is known for his work titled *Marifetnâme*, which has made important contributions to the awareness of the public on moral issues, evaluated moral sanction in the context of the Qur'an and Sunnah and wrote his work in a way that will guide the society's virtuous life intentions. Considering the subjects of the work, it is noticed that the effect of religious tradition and culture on the development of moral thought is drawn. In addition, it is seen that his views on morality shed light on the practical side of the subject rather than the theoretical side, and his views are in accordance with moral theories based on religion.

This article focuses on Erzurumlu's approach that tries to recognize and explain human nature, especially through the body. According to him, it can give practical information about bodily structure, human nature and temperament. It is considered that his determinations about human nature consist of the information he obtained from the sources he greatly benefited from and some experiential convictions. These determinations aim to contribute to social relations with some clues that can be benefited from, as well as allowing to get to know people through their bodily structure. On the other hand, the dimension of such determinations opening the door to some prejudices is one of the issues taken into consideration in the article.

Keywords: Erzurumlu Ibrahim Hakkı, Marifetnâme, Human Nature, Physical Structure, Temperament.

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Introduction

According to the theistic thought, Allah, the Creator of existence, gave shapes to His creations in order to make them different from each other and to separate them. When the beings that have certain shapes and characteristics are examined carefully, it is understood that each being constitutes the best possible design examples in this realm and that each one is different from the others with its characteristics. The situations that people attribute faults to can be explained to a large extent by the limitations of seeing, hearing or understanding that are unique to human beings. For this reason, people try to understand themselves and the beings around them, based on their current state. Because everything that exists has some meaning in the way it exists.

A person who wants to be aware of the truth of things, first of all wonders about the nature of his existence, what he actually is, what he is looking for in this world and what will happen in the end, and first of all he dedicates himself to "self-consciousness". It is known that the ideal pursued by philosophers since ancient Greece is "self-consciousness", which is an ideal handed down to them from previous generations. When we look at the history of thought, it is seen that "self-consciousness" has been on the agenda of human beings from past to present, some people are trying to find the answer to this question in a philosophical system and some in a mystical teaching.

Muslims seeking an answer to this question generally tried to find a solution based on the Qur'an and Sunnah. According to this idea, the most correct and easiest way for a person to know himself in general is to listen to the one who created him first. Because he who knows himself best is the one who created him. Allah says in the Qur'an, "Indeed, He is the One Who creates and knows (everything) with the right of your Lord (al-Hijr 15/86)" and "He who made everything He created beautiful... (as-Sajda 32/7)" he commands. Allah is the One Who knows best what He has created and wants what is right for them. For this reason, the things that should and should not be done about human actions are specified in religion and people are asked to comply with them (Kılıç, 1992, p. 4). In short, what is good for us is what God wants for us. Whatever he wants for us is right and it is necessary to act accordingly. It is God's revelation that sets a goal and guides human thought and behavior.

This issue brings up the Euthyphro dilemma (Platon, 2011, p. 55), which is known as one of the important discussion areas of the philosophy of religion. Claiming that he knows the truest things about piety, Socrates asks the wandering Euthyphro the following question: "Is something good because God commands it, or is it good because God commands it." (Bartley, 1971, p. 3). In a way, this discussion seeks to answer the question of whether things have intrinsic value before God's will. According to their perspectives, while teachings based on revelation and God's will argue that beings can have a value only with God's will, there are also those who argue that values are independent of God's will. While this issue is discussed in the context of theological debates in Islamic thought, according to Mâturîdiyye, matters such as goodness and evil are from the essence of things and actions. Therefore, Allah orders or forbids an action to be performed because of its nature. In other words, the reason why an act is ordered or prohibited is because it is good or bad (Barlak, 2016, p. 103).

In Islamic thought, it is accepted that everything that exists is created by Allah in the best and most beautiful way (Gazzâli, *Ihyâ'ü Ulûmi'd-Dîn*; Kindi, *Resâ'ilü'l-Kindî el-Felsefiyye*). Therefore, the right thing to do is to try to understand what Allah has created and to submit to his knowledge. As a way of doing this, in Islamic thought, especially in Sufi circles, it is necessary to get closer to Allah and to gain spiritual exaltation and purification by performing actions similar to Allah's actions (Çağrı, 2012, p.215).

In this respect, Erzurumlu Ibrahim Hakki (1703-1780), one of the 18th century scholars and mystics, had a significant impact on Gazzâli's *Ihyâ'ü Ulûmi'd-Dîn*. He wrote a work called *Marifetnâme*, which is in parallel with his ideas. His views reflect a vivid example of Ottoman Sufism, and in his work he includes almost all the subjects of Sufism such as knowledge, affection, love, guardianship, miracle, trust, tawwiz and submission, patience, gratitude, consent, navigation, guide, nafs and nafs levels.

Pointing out that self-knowledge goes beyond knowing nature, Erzurumlu brought together at least the essential sciences of his time in his work. To put it in today's terminology, Erzurumlu, who is an example of an intellectual character, with this work, wants to build a personality who is well-equipped in the sciences of his time, equipped in terms of general culture, who knows the rules of etiquette, who is smart and respected as well as persevering in the line of the Qur'an and the Sunnah. His intellectual character also represents a perfect believer and an ideal Muslim. Because his character structure and moral attitudes should also set an example for other members of the society. Despite all the secularization tendencies of modern life, religion continues to maintain its importance in social life. The existence and influence of religion has made itself felt in every period of history and in all societies. Contacting the factors and situations that affect human nature, Erzurumlu finally resorts to the guidance of the Qur'an and Sunnah in the improvement of the existing nature.

In this study, some evaluations are made on the character analyzes of the human nature, in other words the functional aspects of human nature, which Erzurumlu Ibrahim Hakkı included in his work named *Marifetnâme*. In the meantime, it is necessary to make a brief explanation about some concepts such as nature, character, temperament and temperament. These concepts, which are used to express human nature, are sometimes used interchangeably because they have Arabic, Latin and Turkish origins. The Latin-based character, which is used to express human nature in the Dictionary of the Turkish Language Association, is also used to indicate all the distinctive features of human nature; it has been accepted as synonymous with temperament, character, creation and nature. In the Great Turkish Dictionary, the word temperament, which is used with the same meaning as character, is defined as "the state believed to be formed by the mixing of four basic substances in the human body" (Doğan, 1996, p. 603, 779). It is known that in the past, evaluations were made about the habits or characters of people by taking into account their physical / structural characteristics. The information given on this subject in the Islamic encyclopedia points to important details in terms of clarifying the evaluations of Ibrahim Hakkı:

"Islamic scholars were interested in some branches of knowledge that were developed by ancient nations and focused on human personality and character, and they incorporated these into their own traditions. In the work called *Physionomica*, which is attributed to Aristotle, it is tried to draw conclusions about the personality and character shapes by examining the fixed facial lines in humans. In this view, which is settled among the Greek philosophers, the dominant tendency is to try to find a correspondence between the facial forms of animals, the temperament and character traits that are evident in them, and the corresponding bodily features and the same kind of features of people, and thus to make a judgment about people's characters. The existence of many works on this subject in the Islamic world is known. The subject of these is to determine the temperament, temperament, personality and character characteristics of a person from the features of his organs and his external appearance. Studies, which are semi-scientific, semi-literary, based on intuition, estimation, personal observation and experience rather than inference and reasoning, have continued until recently. Kindi's *Risale fi'l-firâse*; Râzî's *Kitâbü'l-Firase* and Erzurumlu Ibrahim Hakkı's *Kıyâfetnâme* are examples of such works. These works are not adopted by today's scientific circles. Today, personality studies are carried out within the framework of theories such as psychoanalytic, distinctive feature, biological approach, humanistic approach, behavioral/social learning approach, cognitive approach. Interpretations related to the body are mostly given place at the level of instincts and impulses in psychoanalytic theory, and at the level of temperament characters depending on genetic inheritance in biological theory." (Hökelekli, 2010, p. 298).

Although it is understood that the negative approach about such works is due to the concern of causing prejudices among people, the specialization among the sciences and especially the developments in the field of psychology and sociology also support this approach. It is possible to say that these kinds of works, which were probably put forward with more experiential data in the past, have been replaced by studies created by experiment and observation and also

supported by laboratory studies. However, in this study, the determinations of Ibrahim Hakki Erzurumlu were handled from different perspectives and tried to be understood and understood.

In the first part, it is questioned why Erzurumlu embarked on such a study. In the second part, the determinations made about knowing the morals and attitudes of people from their bodily structure or external appearance, and knowing the nature of human organs by looking at the differences in form, are included in the *Marifetnâme*. In the third part, some evaluations are made on the determinations of Erzurumlu. In this respect, the positive and negative contributions of Erzurumlu's determinations in the regulation of human relations are questioned when appropriate, and suggestions are made about which ways can be followed in understanding the texts.

1. Erzurumlu Ibrahim Hakki and *Marifetnâme*

Erzurumlu Ibrahim Hakki was born in Erzurum Hasankale in 1703, received a good education, and educated himself to a great extent in the sciences of his time. When his works are examined, it is understood that he has a wide knowledge in fields such as new astronomy, medicine, anatomy, physiology, arithmetic, geometry, trigonometry, philosophy, psychology, ethics, as well as traditional astronomy. Besides his mastery of natural sciences, he is also known for his interest in Sufism. In his works, he includes detailed information on almost every subject related to human anatomy and physiology, which is considered new for its period (Çağrıçı, 2000, p. 305-311).

Erzurumlu is a sociologist in terms of addressing the society in his works; He is a psychologist with his interest in the science called "kıyâfetnâme", which determines the moral status and character of a person through his body structure, appearance, color, shape, voice and other organs, and wrote a work with the same name; He is a geographer by talking about earth, sky, moon, sun, stars, celestial bodies, lightning, rain and meteorological events. He also has knowledge in sciences such as medicine, mathematics, geometry, chemistry, biology, hendese. It is also known that the structure and functions of the tomb he built for his sheikh in Tillo, Siirt, have the qualities of an observatory (Toprak, 1984, p. 41, 42). In short, Ibrahim Hakki is a multi-faceted scholar who has amassed mental and transplant sciences, has been busy with these sciences throughout his life, saw science as a means of reaching God and reached divine love.

The famous encyclopedic work of Ibrahim Hakki, *Marifetnâme*, took its final form in 1757 in Hasankale. It is seen that the work was written in dedication to his son, Ahmed Nâimî, and the devotion to the "self-consciousness" doctrine in general comes to the fore in the work. In this context, Erzurumlu, in his work, was inspired by the hadith-i qudsi "He who knows his own self knows his Lord", and by making use of mysticism, philosophy, astronomy, physics, medicine, psychology, in short, religion and science, the world and the hereafter were popularized for man and to know the creator of man, however, he explains that knowing the creator depends on knowing the self, and knowing the self depends on knowing both one's own material existence and the physical world (Revkanoğlu, 1961, p. 64). Finally, he concludes his book by mentioning anatomy (Eren, 2003, p. 19) Ibrahim Hakki also influenced the Western world with his views. Especially in Europe, *Elementary Work*, which brings together the information that young people need to learn from the primary education age to the age of higher education, was published 20 years after *Marifetnâme*. When the subjects and indexes of both works are compared, there are surprising similarities. (Ibrahimhakkıoğlu, 1973, p. 36).

Marifetnâme it consists of 5 parts: introduction, 3 chapters and conclusion. These five main parts are divided into sub-headings with the name "bab", "fasl" and "nev" (Uludağ, 2015, p. 30, 31). The abundance and diversity of the subjects mentioned in *Marifetnâme* means that the references of this book are also many and different. In his own words, Erzurumlu benefited from four hundred works in order to write *Marifetnâme*, a classical work that embraces the ages, gathers the past information, does not remain unfamiliar with the future, and can be benefited by every audience (Diclehan, 1980, p. 38). Apart from these works, Ibrahim Hakki benefited from *Ihyau Ulumi'd Dîn*, especially on the subjects of mysticism and morality, and Ibn Sina's *al-Kânûnfi't-Tıbb* while writing the section on human nature. Ibrahim Hakki's views on human psychology and morality, while revealing his own observations, are the continuation of the Avicenna tradition (Topaloğlu, 2003, p. 59).

The part in *Marifetnâme* that deals with philosophical and moral issues includes the rules of friendship, the rules of family and social communication, and the attitude of the servant towards Allah. The main purpose of the information discussed here is to reveal a moral personality. The human being, who was created in the most beautiful way, has the potential to take the most beautiful forms of thought and behavior in moral terms as well as biologically. Erzurumlu also preferred to resort to the path of science in order to form this beautiful and perfect human being. For this purpose, he believes that a person who knows a little bit of every science can know the secrets of nature and the person who realizes these secrets (Altıntaş, 2014, p. 255, 256).

2. Erzurumlu's Views on Human Nature

The factors affecting human nature have been studied in detail in classical works (İbn Haldun, 2020) and modern studies (Cüceloğlu, 1991). In these studies, it is emphasized that human character is shaped by different factors. In addition to the genetic factors that affect the shaping of human nature and behavior, the influence of the time and environment in which people live cannot be ignored. However, although the rate of exposure to each factor has different consequences in the formation of personality, it seems difficult to say that people who are exposed to exactly the same factors have the same personality (Ağbal, 2012, p. 265, 266).

Erzurumlu İbrahim Hakkı also examines some moral issues based on the situations that affect human nature. Erzurumlu, while listing the factors that determine the moral structure of a person, follows a sequence from the outside to the inside, that is, from the environment to the inner world of the individual. It is understood from this that Erzurumlu thinks that the factors shaping human nature depend on external factors before coming from within. In short, İbrahim Hakkı considers the environment as one of the factors that have an impact on morality. In this respect, Erzurumlu, who prefers to evaluate the environmental issue in the widest possible framework, has a claim that human behavior cannot be evaluated independently of the conditions of the earth, horoscopes, time lived, places of residence and cities.

It is clear that this style, when evaluated with the conditions of the period and the possibilities of today's communication age, indicates that he has a broad-minded, rational and comprehensive perspective. Now, we will make some evaluations by considering the determinations regarding the situations that affect the human nature according to the order in the *Marifetnâme*.

2.1. The Effect of the Calendar on People

The Turks, who used the "Turkish Calendar with Twelve Animals" before becoming Muslims, started to use the Hijri Calendar after accepting Islam. In *Marifetnâme*, some evaluations have been made about the nature of those who were born on the said dates, taking into account the nature of the animals whose names are included in the Calendar. In this calendar, in which time is named with 12 animal names, it is stated that there will be different events every year that the children born will have different characteristic structures, and these are explained in order (Erzurumlu, 2014, p. 250). Expressing that this information is based on experience, İbrahim Hakkı emphasizes that these are not fabrications. (Erzurumlu, 2014, p. 248). For example, İbrahim Hakkı says the following about the year of the rat:

"It will be pleasant. It rains a lot in the middle of the year. At the end of the year, fitnah wakes up. There will be a war, many will be painted with blood. The winter of that year is long and cold, and the mice plunder the grain. A child born at the beginning of the year will be smart, assertive and good-natured. A child born at the end of the year becomes malicious, envious and deceitful."
(Erzurumlu, 2014, p. 250, 251).

Similarly, these determinations resemble the effects of the characteristics of the zodiac signs, which correspond to the birth dates of people, on human nature. The effects of zodiac signs and celestial bodies on human nature are included in the field of astrology, and astrology evaluates people with stereotyped expressions and definitions by considering the subject through a single factor. In addition, the limitation of astrology to twelve zodiac signs consists of evaluations that have no equivalent in the context of the Qur'an, but rather based on the myths of ancient civilizations (Ağbal, 2012, p. 265, 266).

2.2. The Effect of the Earth's Position and Movements

In addition to the influence of physical geography, education, and even astrological factors according to some beliefs, it was thought that the physiognomy of man, which emerged from his moral structure, also determined his moral nature. Therefore, the fact that natural temperament leads to psychological temperament and that it makes certain attitudes and behaviors dominate human actions has led to the establishment of a connection between ahlâ-ı erbaa and morals. In accordance with such a connection, it is possible to be quick to anger, to be of a cowardly nature, to grieve for the unthinkable, to overindulge in lust, etc. The tendencies that are thought to be innate are called natural morality (Erdemir, 1989, p. 24). İhvan-ı Safa, who was interested in astrology through Ahlât-ı erbaa, drew attention to the effect of geography on people's minds and moral qualities, and Ibn Miskeveyh sought to compare the people of his time with the people who lived in the past (Çağrıçı, 2012, p. 224). İbrahim Hakkı, who includes similar subjects in his work, also talks about the effect of astrology on human life. However, first of all, he states that Allah is the creator, administrator and manager of all beings (Erzurumlu, 2014, p. 246). Erzurumlu, who states that there will be differences in the states and movements and lives of people according to the structures and orbital situations of the planets, makes some evaluations on the reasons for these differences.

Providing information about the continents of Europe, Asia, Saxony (Germany) and Africa, İbrahim Hakkı explains the connections of these places with planets, signs, latitude and longitude differences, and then talks about the effects of this situation on the nature and character of people: While saying that they are people who use it, politician, endure fatigue and hardship, elegant and clean, he points out that they exaggerate their moral sensuality and are also related to their fellows. He especially emphasizes the similarities of the British and Hungarians to wild animals in morality (Erzurumlu, 2014, p. 246, 247).

Asians mention that they deal with mysterious jobs because they are extremely affectionate to the opposite sex, have a harsh and angry temperament, and are curious about the stars, and that people of some regions are engaged in merchandising, which does not require much effort because they have a colorful and fun nature and like comfort (Erzurumlu, 2014, p. 247). When we look at the characteristics of the inhabitants of the Saxony region; we see that they are wise people with good manners, are fond of their chastity and are clean in material and moral terms (Erzurumlu, 2014, p. 247).

For African regions, the following is briefly stated in the *Marifetnâme*: "Women are also involved in the affairs of African administrators, men resemble women in clothing. In addition to the priesthood and the majesty, most of the people of the Mediterranean coasts are engaged in trade. Since these places are abundant, people lead a comfortable life. On the other hand, hostilities between Far West countries are frequent. They are not afraid to kill each other. Around Mesopotamia, foreign heads of state are respected and attracted to women, and they have a cowardly and despicable attitude (Erzurumlu, 2014, p. 248, 249)."

It is understood from the determinations made in this section that people who want to travel to the regions indicated are intended to be prepared to encounter people with such habits and different characters. It is understood that Erzurumlu considers the benefits of keeping these determinations in mind when analyzing the characters of the people of the period, to solve a problem, to be prepared for travel or to establish relations with people from different regions.

Under this heading, it would be appropriate to draw attention to the following issue. The years that İbrahim Hakkı lived coincides with a period when the Ottoman Empire reached its widest borders and lived its glorious years. In other words, the Ottoman Empire dominates large geographies, and its subjects travel almost all over the world. Therefore, this situation indicates that it is possible for Erzurumlu to reach such data and that these determinations are some very useful practices in daily life. Because the expansion of the geography, which was in contact with conquests and trade, has led to the establishment of more and more different communities. In this sense, İbrahim Hakkı wrote a work that introduces the nature of people living in different regions to all humanity. His writings convey the different life styles and human characters that exist in the world, as well as the sciences of the period, to the society in which he lives.

2.3. The Effects of the Climate of the Places of Residence

Erzurumlu says that the differences in climate cause differences in the nature of people, and there are also differences in the behavior and behavior of people in regions with different water and air. For example, people living in hot regions have black and curly hair, their bodies are soft and age quickly; the temperament of those living in cold regions are hard, their bodies white and clear, and generally good-natured; Those living in extremely humid areas have soft faces and have a high incidence of diseases such as fever, hemorrhoids and diarrhea; says that they have good qualities in terms of morality (Erzurumlu, 2014, p. 236). When we look at the determinations of Ibrahim Hakkı regarding the residential areas of the people, we see that it has been determined that people exhibit different moral attitudes according to the situation of the environment in which they live. The examples given in the work will not only make it easier for people to choose suitable settlements in practical life, but also these determinations will be used in the arrangement of relations sociologically.

2.4. Shapes of the Human Body and Influence on Character

In the Qur'an, Allah states that He created man in the most beautiful form (at-Tîn 95/4), blew into him from his own light (as-Sajda 32/9) and made him superior to other living things (al-Isra 17/70). According to *Marifetnâme*, Allah has created humans the same in terms of nature and creation, but different in terms of form and appearance. With His grace and grace, Allah revealed the truths of His wisdom and the intricacies of his art in the human world, revealing the form and marking the members with morality (Erzurumlu, 2014, p. 343).

Ibrahim Hakkı brought together the findings and generalizations he reached with his manners, knowledge and experience in *Marifetnâme*. However, it should be stated that the determinations expressed here are empirical and it is not possible to determine and determine them scientifically. When we look at the determinations of Ibrahim Hakkı, it seems possible to understand and experience the beautiful and ugly aspects of the human being, who was created in the most beautiful way, from his/her organs, and we have the opportunity to understand in advance how and how people will be approached or what attitude people will display. The data to be obtained from this information serves the purpose of responding to the need to know people in household or business administration and especially in fields such as politics and education. However, it should be kept in mind that such information carries the danger of causing some prejudices in people. People are sensitive about acting on superstitions, delusions and prejudices. For this reason, it is clear that such information and determinations will lead to the formation of prejudices in people. Prejudices, on the other hand, create social distance between people and cause feelings of hostility or inferiority (Şahin, 2020, p. 76). In this case, the analyzes in question may harm social morality rather than strengthen it. In this respect, it would be appropriate not to transform this into a human typology, considering that the points identified by Erzurumlu indicate a synthesizing activity through common characters. Erzurumlu followed the human physics in an order that goes from top to bottom in order to reveal his determinations on this subject. Erzurumlu allocated nearly 100 of his 120 determinations to the head region. We can cite a few of them as examples:

“The one with a big face is sick.”

“He who has a lump in the eye becomes envious.”

“A person with medium-sized eyes is true friend.”

“The one with a long face speaks a lie.”

“The one with a hard face usually has a bitter word.”

“The one with a hard face usually has a bitter word.”

“Those who look at a smiling face find comfort and benefit.”

“The one with a round face is brighter than the moon.”

“The one with a meaty face is inefficient.” (Erzurumlu, 2014, p. 352-355).

3. Evaluations about Erzurumlu's Detections

In people who meet new people, some impressions arise from verbal / nonverbal behaviors or the attitudes and behaviors of the person they meet, as well as their nature (Cüceloğlu, 1991, p. 515). In addition, the underlying causes of behaviors are generally sought in personal characteristics, not situational characteristics (Cüceloğlu, 1991, p. 516). It is probable that Ibrahim Hakkı has identified the states arising from the repetitive bodily structure-character relationship that has been experienced among people for many years. In a way, Erzurumlu made the analysis and synthesis of human behaviors and focused on the personal characteristics underlying the behaviors. It is possible to reach the following conclusions regarding his determinations.

The temperaments of people who have certain moral characters, whether good or bad, and whose characteristics are known to other people, are identified with their habits. Just as the temperament of their descendants will naturally resemble their ancestors, it may be expected that those with the same temperament will also have the same temperaments. As a matter of fact, the fact that people from the same generation carry the habits of the previous generation and have the same characteristics as them strengthens the consistency of such determinations. For example, if a person who is known as an envious person in the society has a lump in the eye, with a natural conditioning, people may expect those with a lump to be envious. Moreover, no human being is perfect and can easily fall into a mistake that does not fail these expectations. On the other hand, as he grew up in an envious family, it is not natural for other family members from the same generation to have similar traits.

Every person gets used to the structure of the body in which they are born and grows and loves their nature. Naturally, to a large extent, people are convinced that their nature is beautiful and their temperament is right. It may be possible to say that by reading these determinations of Ibrahim Hakkı, it provides an opportunity to be aware of the fact that people with the aforementioned temperaments are sensitive to the aforementioned characteristic natures. In a way, it can guide a warning or self-reflection for people to reconsider their own behavior. However, as stated above, although no one has the temperaments in question, they do not have to have the characteristics accompanying these temperaments. On the contrary, many of the people with certain temperaments, which are stated to indicate negative characters above, may have a good nature or vice versa. For example, although there is a psychologically correct determination about "finding peace on a smiling face", even though this trait is known as a religiously recommended attitude, it may be possible to come across bad-tempered people who abuse this attitude. Or, many good-natured, benevolent short people can be found in the face of the detection that the short person is fraudulent. In this respect, there is a situation where such determinations lay the groundwork for some prejudices.

Another dimension of Erzurumlu's determinations is that such character analyzes should be understood by way of allusion. The prevalence of people who have the aforementioned common temperaments and have good/bad habits with which these temperaments match may have prompted Erzurumlu to make such a compilation. The aim of this is likely to be the thought that the knowledge that certain temperaments have certain characteristics will provide some convenience to people in the maintenance of social life. It should also be desirable that people benefit from such practical experiences when choosing people to work with, marriage partners or travel mates.

On the other hand, there is no doubt that Erzurumlu was an important intellectual of his time, who read a lot, and therefore had realistic knowledge about the nature of people living in different geographies during his time. Being able to write such a work under the conditions of the period can be considered as a great skill.

As it is known, religiosity has a close relationship with individual and social reconciliation, harmony and conservatism, and consequently with social integration and stability (Hökelekli, 2013, p. 118). With his determinations, Erzurumlu also gives references to the moral attitudes that people should follow and avoid in daily life. We see that the recommendations in question are compatible with the Qur'an and the Prophet's life, in short, with the rules that a perfect Muslim should apply. In this respect, we can say that Erzurumlu's findings include concrete suggestions that are based on individual and social peace and do not neglect the religious dimension. On the

other hand, the religion of Islam, which was sent not to a certain tribe but to all humanity, aimed to save all humanity, and Muslim religious scholars wrote works in this manner. The teachings in the philosophical ethics literature, both in the Qur'an and hadiths and copyrighted by Islamic thinkers, have a quality that will ensure the formation of moral consciousness in all people (Gafarov, 2018, p. 303).

It is useful to draw attention to another point that can be benefited from regarding the determinations of Ibrahim Hakkı. Anyone who reads this information is expected to take credit for things that can be corrected, not to separate people according to their appearance. For example, gluttony, arrogance, arrogance, etc., in or around his own family. People who see negative traits that can be easily noticed from the outside may need to take special care of them so that they can be corrected. Because, although not all of the points mentioned above can be corrected, most of them can be corrected by learning the rules of family discipline and manners. In the establishment of individual and social morality, people can engage in an improvement effort by taking into account some of the above-mentioned issues.

Conclusion

Throughout the history of Islamic thought, works have been written about how people should lead a life, what they should pay attention to, what they should avoid, what they should turn to and what they should benefit from. Erzurumlu Ibrahim Hakkı also wrote his work called *Marifetnâme*, which can be a life guide for a person who believes in Allah, follows the path of his Prophet and aims to lead a moral life in the society he lives in. In *Marifetnâme*, information about the rules and principles of almost all kinds of relations and communication, from the spiritual relationship that the servant establishes with his creator, to the many social relationships that people form with each other from all layers of the society, and to individual family relationships, has been included, and an effort has been made to shed light on the problems of social life.

Erzurumlu's determinations about human nature is another important issue that makes his work important and brings it to the fore. Erzurumlu made some determinations by taking into account the factors that can affect the nature of people, starting from the environment in which they live, towards their own nature. Ultimately, Erzurumlu concentrated on the aspects of human temperament that affect his character, with some physical descriptions that can be determined concretely, especially in human nature. It is understood that the purpose of Erzurumlu's determinations is primarily to draw attention to a distinction between good and bad morals. Accordingly, he determined that there are characters and temperaments corresponding to certain natures or typologies. We think that these determinations are mostly experiential and are the opinions obtained in the face of repetitive situations. As Erzurumlu stated, it would be unfair to say that these determinations are fabricated or the product of a fantastic design.

Erzurumlu wanted to give people the clues of daily life with the analyzes he made, and provided convenience in recognizing those with certain habits and characters. It would not be unfair to say that these kinds of determinations are at least as accurate as the beliefs of people coming together for a job interview or any meeting about "first impression" are realistic. Erzurumlu tried to analyze the human being with his spiritual world, psychological and sociological dimensions with a holistic eye. In this respect, it would be appropriate to interpret his thoughts as an intellectual social scientist of his period. He drew attention to the point that human behavior and their relations with each other should not be evaluated independently of their nature. On the other hand, it should be said that his findings carry the risk of paving the way for some prejudices. We can probably attribute this to the fact that such works do not continue after a certain period of time. In addition, the studies put forward at the point where the science of psychology and sociology has started to take the place of such works with the different methods they use.

Again, it would be appropriate to draw attention to a result of the lifestyle of today's modern societies. Today, people live a life in which communication tools are more common than in the past. Therefore, it may be necessary to consider that the diversity of factors affecting human nature has increased and that the analysis of bodily structures alone will not be sufficient in recognizing human beings. For this reason, the adequacy of such analyzes, which seems to be an important scientific activity of a period, has become controversial in the changing world conditions.

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