

## 22- Mehmet Akif's opinions and suggestions on child, family and community education

İsmail DEMİR<sup>1</sup>

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### Abstract

Mehmet Akif Ersoy is an enlightened personality known as "the person who lives what he believes and never gives up on his values". Mehmet Akif reflects his main views on the correct education of society. In this study, the poet's ideas, which were kneaded by the storm of his own period, were examined and his suggestions in child, family and community education were tried to be revealed. An important aim of the study is to reveal educational ideas that will shed light on the present in this respect, based on Mehmet Akif's understanding of education. Mehmet Akif's views on education have been interpreted and tried to be interpreted in context of the information gained. Considering Mehmet Akif Ersoy's views on education in order for society to benefit from non-formal and formal education more effectively today can be seen among the important suggestions developed based on the results of the research.

**Keywords:** Mehmet Akif Ersoy, thinker, national poet, General education, Education in the family

### Mehmet Akif'in çocuk, aile ve toplum eğitimine dair görüş ve önerileri

### Öz

Mehmet Akif Ersoy, inandığını yaşayan ve değerlerinden asla vazgeçmeyen aydın bir kişiliktir. Özellikle eğitim ve öğretim konularında toplumda önder rolüyle ön plana çıkmıştır. Mehmet Akif, yazdığı birçok eserinde toplumun doğru eğitilmesi hususunda belli başlı görüşlerini yansıtmaktadır. Bu görüşlerini, eğitim sistemimizin tüm yönleriyle ele alınması, çağa uygun şekilde geliştirilmesi ve düzenlenmesi etrafında şekillendirmeye çalışmıştır. Bu bağlamda çalışmada şairin çocuk, aile ve toplum eğitimindeki görüş ve önerileri ortaya konmaya çalışılmıştır. Çalışmanın önemli görülen diğer bir yönü ise, Mehmet Akif'in eğitim anlayışından yola çıkarak bu açıdan günümüze ışık tutacak eğitim düşüncelerini ortaya koymaktır. Yöntem açısından konu ile bağlantılı görülen birçok yazılı ve sözlü kaynak araştırılmış ve kazanılan bilgiler bağlamında Mehmet Akif'in eğitim hakkındaki görüşleri yorumlanarak anlamlandırılmaya çalışılmıştır. Aynı zamanda bugün toplumun yaygın ve örgün eğitimden daha etkin bir şekilde faydalanabilmesi için Mehmet Akif Ersoy'un eğitim konusundaki görüşlerinin dikkate alınması, araştırmanın sonuçlarına bağlı olarak geliştirilen önemli öneriler arasında görülebilir.

**Anahtar kelimeler:** Mehmet Akif Ersoy, fikir adamı, milli şair, yaygın eğitim, ailede eğitim

<sup>1</sup> Dr. Öğr. Üyesi, Çanakkale Onsekiz Mart Üniversitesi, İlahiyat Fakültesi Felsefe ve Din Bilimleri Bölümü (Çanakkale, Türkiye), ismail.demir@comu.edu.tr, ORCID ID: 0000-0001-9756-1901 [Derleme, Makale kayıt tarihi: 29.11.2021-kabul tarihi: 20.01.2022; DOI: 10.29000/rumelide.1073939]

## Introduction:

Mehmet Akif Ersoy, like every thinker, is primarily an educator. But his difference from other educators is that the poet tries to do this sacred duty by getting off the classroom platform and going up to the nation's platform. The subject of education occupies a very important place among the writings and poems of Mehmet Akif, who takes it upon himself to explain many problems related to our cultural, political and social life from this lectern. His writings and poems, in which he deals with the subject of education from various aspects, are considered remarkable in many ways. When his works are examined in general, it is seen that he covers the place of education in the life of society, its importance and current problems, especially diagnosis, determination and suggestions on the education system. Before going into this intellectual person's views on education and training, it was thought that it would be important to give information about his own life and the period in which he lived, in terms of getting to know the author better.

## Life of Mehmet Akif Ersoy

His father is Tahir Efendi, known by the nickname "Cleanliness from Silk", one of the professors of Fatih Madrasa, and his mother is Emine Şerife Hatun, the daughter of Mehmed Efendi from Buhara. His father is from Rumelia and his mother is the daughter of Shirvani Rüşti Efendi from Buhara, who died in the vicinity of Amasya while on a pilgrimage from Bukhara. Tahir Efendi is the second wife of Emine Şerife Hanım. Mehmet Akif described his father as "Clean, in a white turban, at the age of fifty-five, but his body is fit, his hair and beard are very white." he would describe. He also describes his mother as follows: "She was a woman who was very fond of his worship. So was my father. Both had religious virtues. Because they had tasted the pleasure of worship so much."

Mehmet Akif Ersoy was born in Istanbul in 1873, in the house number 12 in the Nasuh neighborhood of Fatih's Sarıgözel district, where there is a traditional and simple life. Vatan Avenue passes through the middle of this district, which was in ruins in a big fire at that time. His real name is Mehmet Ragif. Ragif corresponds to 1290 Hijri with its abjad calculation. This number is Akif's date of birth.

The great poet and thinker Sezai Karakoç makes the following beautiful comment about Akif's origin and family: "Paternal lineage is Rumelian, maternal lineage is Bukhara, his birthplace is Fatih. In other words, the synthesis of Eastern Islam, Western Islam and Central Islam is a child." Again, Sezai Karakoç describes the Fatih district where Mehmet Akif was born: "The Fatih district is the second Istanbul within Istanbul and is one hundred percent Fatih city. Fatih Mosque, around this immortal monument of Islamic-Turkish tradition, is a society where the purest Muslim-Turkish excitement is knitted around the circle of Fatih madrasahs and district."

Mehmet Akif's childhood years, when the Ottoman Empire was seen as a "sick man" and this view infected the intellectuals and statesmen of the period like an ominous disease, the collapse conditions caused despair, depression and dissolution in almost everyone, and despite all this, people tried to do good things. coincides with a period. It was the conditions in which the magnificence of the six-century-old world state on the world stage began to decline, which kneaded and revealed the national and spiritual spirit of Mehmet Akif (İnaltekin, 2008: 24).

One of the most important characteristics of Mehmet Akif is the education he received. The fact that it was born in a period when Ottoman modernization was very intense has an important role in this. With

the support of his family, Akif was able to interpret tradition and modernity in education in a solid way. Because, looking at his educational status, it can be seen that he benefited from both modern and traditional educational institutions. On the one hand, institutions such as madrasas where important traditional scientific activities are carried out, on the other hand, modern education centers that have been constantly developing since the Tanzimat. In this respect, Akif is like a bee collecting honey from both institutions. This situation was reflected in his world of thought in the following years.

Akif started Emir Buhari School in Fatih in 1878, when he was 4 years, 4 months and 4 days old, following the traditions of the period. After studying here for about two years, he started Fatih İbtidai at the end of 1879. During this period, he also took Arabic lessons from his father. Later, he finished three years of primary school and started Fatih Merkez Rüşdiye in 1882 (Ersoy, 1993: 18-19). While continuing his education in Rüşdiye, Mehmet Akif started to be a hafız and continued to learn Arabic from his father. At the same time, after the afternoon prayers in Fatih Mosque, he studied Persian lessons from Esad Dede from Thessaloniki. He took lessons from Hoca Halis Efendi in order to improve his Arabic. Since his literary taste also improved during this period, he also read Fuzuli's *Leyla* and *Majnun*, Shirazli Hafiz's *Divan*, Mevlana's *Mesnevi* and Sa'di's *Gulistan*. In Rüşdiye, on the other hand, he ranked first in every class in French, Turkish, Persian and Arabic (Okay, 1989: 7).

Mehmet Akif, who finished the three-year high school in 1885, entered his youth by making the best use of modern and traditional education opportunities. Along with all these, it is known that Akif read the *Celaleyn Tafsir*, an important Qur'anic Commentary, 18 times until the early 1920. Thus, Mehmet Akif, while learning traditional sciences, did not break away from modern science and could successfully take both together (Kılıç, 2008: 45).

When Mehmet Akif reached the age of choosing a profession, his father left him free to make this choice himself. Because he believed that his son had reached the maturity to make a sound decision. This was also a clear indication of the trust in the character education given to Akif. Akif made his decision on this matter, which was very important to his, and chose the *Mulkiye Mektebi*, one of the most popular schools of his time, without hesitation.

Expressing that the choice of profession and school in the following years is one of the most important turning points in a person's life, Akif emphasized that especially young people should surpass their fathers and teachers in terms of profession and science, and he warns that otherwise the young people who will be raised will be lost and we will face the danger of becoming snobs (Ersoy). , 1985: 367-368).

He conveys these thoughts in the following lines:

-Bir sözümden kızuyorsun.

-Kime derler züppe?

-Sana derler.

-Neye?

-Hem benzemedin merhuma;

-Hem neden benzemedin, dersin, efendim, sorma,

-O ne hiddet, o ne şiddet! Çalışıp benzesene!

-İlme vakfettiği dirsek babanın: elli sene.

-Sen dua et babadan topladığın mirasa,

-Hep onun himmetidir üç satır ilmin varsa.

**Adres**  
RumeliDE Dil ve Edebiyat Araştırmaları Dergisi  
Osmanağa Mahallesi, Mürver Çiçeği Sokak, No:14/8  
Kadıköy - İSTANBUL / TÜRKİYE 34714  
**e-posta:** editor@rumelide.com  
**tel:** +90 505 7958124, +90 216 773 0 616

**Address**  
RumeliDE Journal of Language and Literature Studies  
Osmanağa Mahallesi, Mürver Çiçeği Sokak, No:14/8  
Kadıköy - ISTANBUL / TURKEY 34714  
**e-mail:** editor@rumelide.com,  
**phone:** +90 505 7958124, +90 216 773 0 616

- Üç satır, hem de, İlâhî, ne tükenmez irfan! (Ersoy, 1985: 369).
- You are angry at my word.
- Who do they call dandy?
- They say to you.
- why?
- You didn't look like the deceased;
- And if you say why you don't look like, sir, don't ask,
- What rage, what violence! Work and emulate!
- Time your father spent on science: fifty years.
- You pray for the inheritance you collected from your father,
- It is always his help if you have three lines of knowledge.
- Three lines, divine, how inexhaustible wisdom! (Ersoy, 1985: 369).

Mehmet Akif, while emphasizing strongly that one should work and have a profession, elaborately emphasizes the importance of vocational education, emphasizing that otherwise the growing generations will be lost. At the same time, it is seen that almost all of Akif's works deal with the situation of society and the individual in a degenerate culture in detail. The alienation of the society and the individual from their culture as a result of modernism has become an important problem on which it focuses. These problems, which Mehmet Akif is concerned about, are among the important issues of our day. One of the issues that Mehmet Akif Ersoy emphasizes on education is the conflict between the schools opened right after the Tanzimat and the neighborhood schools and madrasas, which were the existing educational institutions of that period. For this reason, Akif has made comments and suggestions about the educational complexity of the period he lived in.

## Method

This study was carried out by focusing on document analysis, which is one of the qualitative research methods. The document analysis method is based on the examination of written sources containing events and facts related to the researched subject. Researchers reveal the culture, tradition, state policy, beliefs and many other things of any society through document analysis.

At this point, the document analysis method can be called the technique of obtaining data containing information about the subjects planned to be investigated or the analysis method (Yıldırım and Şimşek, 2006, s. 187).

In addition, documents and documents are among the most important data collection tools while examining the religious, political, economic, socio-cultural aspects and important characteristics of a nation.

## Findings

Education is an ongoing activity from life to death and a set of values that make people mature. People pass through the filter of education through experiences, all kinds of customs, traditions, customs, honesty and patriotism that they encounter in all their life adventures. This shows us the fact that education covers the whole of human life.

One of the most effective ways of transferring the values of the culture to which it is attached to the society is to keep the ideas of poets, writers and thinkers kneaded with the values of that society alive and to transfer their works from generation to generation. Thanks to these intellectuals who shape the history of the society, while preserving their tradition, on the other hand, they will be acquainted with the national-spiritual values that permeate the literary works that are their trust. Our national poet, Mehmet Akif Ersoy, who has devoted his life to science and raising people, has made an effort to raise awareness and educate the people with this awareness, on the one hand, with his perseverance during the years of the national struggle, and on the other hand, with his poems, writings and life.

In this context, the first question of the research is "What are Mehmet Akif Ersoy's thoughts on traditional and modern educational institutions?"; The second question is "What are Mehmet Akif Ersoy's views on child, family and community education?". In line with these two questions, the educational institutions that were shaped in the turmoil of Mehmet Akif's period were mentioned; The social, religious and educational characteristics of the period were also examined in a comparative perspective within the conditions of the period.

### **Between traditional and modern schools Mehmet Akif**

Mehmet Akif is aware of the place and importance of madrasahs in society. The institutions that could enlighten and direct the society at that time were madrasahs. It is only the madrasahs that reach the people and the villagers who are despised by the intelligentsia. Despite all this, the contempt and vilification of the madrasahs has caused great wounds in the education of the people (Ogur, 2008: 233). Emphasizing the necessity of madrasahs and schools in the country, Akif emphasizes that educational institutions should first eliminate the ignorance of the society and then teach people a craft. For real science must be beneficial to man. However, neither madrasahs nor schools are in a position to do this alone. For this reason, Akif did not consider it logical to demolish the madrasahs and build schools instead. According to him, the first thing to be done is the improvement of the madrasahs. Because it is easy to destroy a ready-made thing, and it is quite difficult to make a new one:

*Yıkmak, insanlara yapmak gibi kıymet mi verir?  
Onu en çulpa herifler de, emin ol, becerir.  
Sade sen gösteriver "işte budur kubbe!" diye;  
İki ırgatla iner şimdi Süleymaniye.  
Ama gel kaldıralım dendi mi, heyhat, o zaman,  
Bir Süleyman daha lâzım yeniden, bir de Sinan (Ersoy, 1985: 398).  
Does demolishing give people as much value as building?  
Even the most incompetent guys can do it, sure.  
Only you show "that's the dome!" saying;  
Sulaymaniyah now descends with two capstans.  
But when it was said, let's remove it, what a pity, then,  
We need one also Süleyman again, and one also Sinan (Ersoy, 1985: 398).*

Since Akif always emphasizes how necessary and important positive science is in social life, he sees it as a great deficiency that these sciences are not taught in madrasahs. At the same time, according to him, what society needs to do in order to catch up with the modern world is to take the inspiration of science from the source of the Qur'an and make the understanding of the century speak of Islam. This will only

be possible with science. Because the religion of Islam is the religion of humanity and life. While young soldiers are equipped with noble feelings such as freedom, self-sacrifice and determination, they should also gain a solid belief in Islam. Because, according to the religion of Islam, salvation can only be possible by giving people values such as truth, perseverance, righteousness and a true faith.

Mehmet Akif, while presenting the education process as a project in general, mentioned its problems and solutions together. According to him, the biggest problem is ignorance. The definitive solution Mehmet Akif brought to the elimination of ignorance is education through school and press, as presented above (Ersoy, 2007: 186). Therefore, opening a school is not the only solution. In other words, for Akif, the name of the institution as a school or a madrasah does not change the quality of education. The important thing is whether the education that will meet the needs of the period is implemented without losing its essence. At the same time, according to Akif, innovations must be compatible with the essence of the nation for the society to adopt. It is also a mistake to think that positive results will be obtained by imitating the same practices that made the progress of another society and gave positive results. Because the needs and problems of every society are different. For this reason, in the activities to be carried out to ensure the progress of a society, it is necessary to take into account the 'nature of spirit' of that nation, while benefiting from the experiences of another society (Ersoy, 2007: 176-177).

As stated above, it is very important that the information given in educational institutions is selected and of high quality. Empty knowledge and theories should not be taught in these institutions. Empty knowledge and theories should not be taught in these institutions. Mehmet Akif considers this as the consumption of a fortune. The spirit world of children and young people who are lost in theory is devastated and trapped in depressions. A few generations cannot erase the traces of mistakes made in education, and society cannot tolerate such a mistake. Another important issue expected from education is morality. Akif calls societies that have collapsed morally as dead nations. Because education aims to raise moral people who adopt basic values and to initiate positive changes in the attitudes and behaviors of these people. In this respect, morality and education are united around the same goal. Because education requires individuals not only to acquire knowledge, but also to internalize this knowledge and transfer it to their behaviors and attitudes (Gözütok, 2010). According to Akif, the biggest purpose of education is to show people the purpose of living a humane life and the ways to achieve it, and to raise individuals with personality in this way (Çamdibi, 2014: 13). This can be possible by teaching and developing the social values of the next generations. In fact, the primary purpose of education is to provide individuals with positive behaviors and to contribute to raising conscious generations." (Keyifli, 2013: 118-119).

### **Mehmet Akif's understanding of child and family education**

Mehmet Akif has remarkable evaluations and suggestions, especially on child education. Since children are open and sensitive creatures to all influences, family education is of great importance in terms of forming the center of the education that children will receive in other environments. In other words, the education received in the family forms the basis of the education to be taken later. The child acquires the general traditions and habits here and forms his character here. Many reasons such as the feeling of love, which is one of the most basic elements of human life, the contribution of parents to it and the deviations seen in it, the relations of the family with other families and the socio-economic status play a positive or negative role in family education. As a result, there is no doubt that the most powerful factor in the child's acquisition of basic knowledge, habits and skills, assimilation of valid values and

adaptation to social life is the family (Öncül, 2000). Mehmet Akif states that education starts in the family and that the happiness of the child can only be possible with a good family education:

*Bu cehalet yürümez, asra bakın: Asr-ı ulûm!*

*Başlasın terbiyeniz, ailelerden, oğlum.*

*Sade hürriyeti ilan ile bir şey çıkmaz!*

*Fikr-i hürriyeti hazmettiniz halka biraz! (Ersoy, 1910: 182).*

*This ignorance does not progress, look at the century: the century of sciences!*

*Let your manners start with the families, my son.*

*Nothing will happen just by declaring freedom!*

*Get some people to accept your idea of freedom! (Ersoy, 1910: 182).*

As Mehmet Akif knew that the education given in the family was of a basic nature, he was also aware that it should be carried out together with the official education. He was aware of the importance of parents or the person who represents them as much as attending school. According to Mehmet Akif, for the healthy development of the child, education and education need supervision. For this reason, he asked his friend Fuad Şemsi İnan, whom he trusted very much, for the audit and follow-up job, which he could not directly do during his time abroad due to his duty. In this regard, in the letter that Fuad Şemsi İnan sent from Egypt to remind him of what he should do, he wrote:

*"İki gözüm Fuad, bizim Emin çok haylazlık ediyormuş; Müdavim bulunduğu Üsküdar Sultanisi'nden savuşup çarşılarda, pazarlarda dolaşıyormuş. Annesi, "ben başa çıkamıyorum" diyor. Düünden beri kafam alt üst oldu. Artık mektebe kadar giderek derece-i devamı hakkında tahkikat icra edersin. Sonra bizim eve de uğrayarak validesiyle konuşursun. Oğlanı azarlamak, dövmek ve türlü cezaya çarptırmak salahiyetin dâhilindedir. Benim avdetime kadar sen velisi olacaksın, anladın mı? Katiyen ihmal etmeyeceğinden emin olduğum için sana yazıyorum. Kuzum kardeşim, icabını icrada terâhî (ihmallik ve gevşeklik) gösterme." (Ersoy, 2010:125).*

*"Dear Fuad, our Emin was very mischievous. He was walking around the bazaars, avoiding the Üsküdar Sultanisi. "I can't handle it," says his mother. My head has been spinning since yesterday. Now you go to school and track whether you go to school or not. Then you go our house and talk to his mother. It is your responsibility to scold, beat and punish my son. You will be his guardian until I return. Did you understand? I am writing to you because I am sure that you will never neglect it. Dear brother don't be negligent about it" (Ersoy, 2010:125).*

We understand from this letter that Akif has emphasized the importance of an authority other than the subject in education by using the word "tedip", which is expressed as Arabic transitivity, here. In other words, according to him, education cannot be a virtue that a person can do only by himself. Education is a process that takes place when the tendencies and behaviors of the individual are controlled and directed by an external authority along with his own will. Education is a process that takes place when the tendencies and behaviors of the individual are controlled and directed by an external authority along with his own will. Also, although Mehmet Akif seems to have authorized Fuad Şemsi İnan to beat his son Emin, we understand that he said this in order to give serious importance to this issue. Because the poet frequently states that nothing positive can be gained through education by force, brute force and scaring the child. Because violence and beatings have no place in real discipline understanding. Because, according to legal experts, violent physical punishments never reduce the criminality rate. On the contrary, this causes an adverse reaction (Bayraktar, 1994: 100–101).

We see that Akif is against beating and beating in education while reading his poems. On the other hand, we see the same Akif as a helpless father in the face of a child with unique abilities, while expressing the

troubles he experienced with his son during his time in Egypt. As a matter of fact, it would not be an exaggeration to consider the works written by Akif on this subject, with all their special and general aspects, as educational science books (Çelebican, 2008: 655).

Mehmet Akif focuses on some recommendations in the education of children and young people. According to him, children should be educated according to the conditions required by the age. Because children were created for a different time than we live in now. For this reason, according to the poet, forcing our children to accept the educational values of our age is like committing murder (Abdulkadiroğlu and Abdulkadiroğlu, 1987: 44). Generations should be raised in a healthy way and in accordance with the requirements of their time, and they should be educated as "people of the time they live" (Ogur, 2008: 236). At this point, Mehmet Akif emphasizes the importance of educating children in the following paragraph and raising them according to the requirements of the time:

*"Bizim adam olabilmemiz için çocuklarımızı okutmaktan, icab-ı asra göre terbiye etmekten başka çare olmayacağını anlamayan ya hiç yoktur, ya pek azdır. Kendimiz ister okumuş, ister okumamış, ister iyi bir terbiye görmüş ister görmemiş olalım artık maziye karışmış sayılacağımız için bu gün düşüneceğimiz bir şey varsa o da istikbâldir, evlatlarımızdır."* (Ersoy, 1910: 264).

*"There is hardly any or very few people who do not understand that there is no other way than raising and educating our children well so that we can be decent people. Whether we have studied or not, whether we have had a good upbringing or not, since we are now considered to be entangled with the past, if we have anything to think about today, it is the future, our children."* (Ersoy, 1910: 264).

Another issue Mehmet Akif emphasizes on education is community education. In this context, he first drew the picture of a perfect society by gathering the noble values of Turkish-Islamic morality in his soul, and then aimed to strengthen his own nation with the same values. According to Akif, the main reason for defeat and weakness is ignorance. For this reason, he considered the ignorance of the society as a plague that should be treated and warned the people with the following lines:

*Bir baksana: Gökler uyanık, yer uyanıktır;  
Dünya uyanırken uyumak maskaralıktır!  
Eyvah! Bu zilletlere sensin yine illet...  
Ey derd-i cehalet, sana düşmekte bu millet!  
Ey millet, uyan! Cehline kurban gidiyorsun!  
İslam'ı da "batsın" diye tutmuş yediyorsun! (Ersoy, 2000: 254).  
Take a look: the heavens are awake, the earth is awake;  
Sleeping when the world is awake is a farce!  
Unfortunately! Again, you are the cause of these disgrace...  
Trouble of ignorance, this nation is falling on you!  
People, wake up! You're falling victim to your ignorance!  
You are taking away Islam so that it will "fail"! (Ersoy, 2000: 254).*

With these words, Akif emphasized that the ignorant individual has no value in this world or in the Hereafter. The poet, who always prioritizes social education and morality in his poems, did not only describe the events and situations in the society, but also offered solutions for them (Ogur, 2008: 229-237). In addition, Akif was worried that when societies remained ignorant, it would become a virtue to go to bed instead of working, to defraud the people, to abandon technology and science, and to indulge in negative behaviors and attitudes, and he described those who ascribe such things to him as fools.

Since he thought that the prevalence of such negative behaviors was due to the lack of education in the society, he recommended teaching them humanity and educating them. Thus, Mehmet Akif Ersoy displayed a great educator attitude, considering it his primary duty to spend his life on educating the society, having a moral virtue and realizing the truth.

### Conclusion and recommendations

Mehmet Akif Ersoy was an intellectual who lived with human values and believed that contributing to civilization could only be possible through education. He was a thinker who devoted his life to preparing people for happiness in this world and the hereafter by educating them correctly and took this duty as his motto. In addition, he left deep traces by guiding the next generations and made important contributions to our education. The poet emphasizes the process and nature of a healthy education in many of his writings and poems. For this reason, Akif was constantly emphasizing that memorizing the learned information and keeping them in mind would only remain at the level of education, which is a step of education, and that this would not benefit people. He was aware that the knowledge gained through teaching can only be qualified as education if it helps the character development of the individual. For this reason, He did not see man as a lifeless recording device that stores information. On the contrary, he believed that man was a perfect creature that could transform the knowledge he gained into civilization. According to him, the main purpose of education was not just to acquire knowledge, but to use that knowledge in a way that would benefit human virtue. In this context, according to Mehmet Akif, who took Tirmidhi's hadith "Knowledge is what a believer loses, he can take it wherever he finds it" as his guide, youth should be wherever there is knowledge. They should never engage in negative behaviors that would contradict our national-spiritual values.

Mehmet Akif Ersoy strongly emphasized that the values that form the basis of educational views should be understood in the most correct way. In this regard, he criticized the wrong understanding of education and emphasized that this understanding distracted societies from receiving healthy knowledge. He has frequently stated that it is wrong for societies to begin to see themselves at the same level as working societies without working. He stated that this situation would lead to laziness and insisted on the necessity of sincere work for social development.

Mehmet Akif Ersoy also drew attention to the importance of scientific studies in the development and progress of society. Mehmet Akif, who gives special importance to learning and applying what he has learned, points to science as a way of salvation from social ignorance. At the same time, he states that the place of this science in our civilization should be well understood. Emphasizing that all scientific studies should be followed closely, Mehmet Akif presents many views on this issue. In particular, the poet's effort and determination in this matter should be applied as an example in formal and non-formal education institutions, and his experiences in this field should be included. Because the positive results of Mehmet Akif's efforts in education will contribute to young people, children and adults assimilating this value and applying it in their lives.

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**Adres**  
RumeliDE Dil ve Edebiyat Araştırmaları Dergisi  
Osmanağa Mahallesi, Mürver Çiçeği Sokak, No:14/8  
Kadıköy - İSTANBUL / TÜRKİYE 34714  
**e-posta:** editor@rumelide.com  
**tel:** +90 505 7958124, +90 216 773 0 616

**Address**  
RumeliDE Journal of Language and Literature Studies  
Osmanağa Mahallesi, Mürver Çiçeği Sokak, No:14/8  
Kadıköy - ISTANBUL / TURKEY 34714  
**e-mail:** editor@rumelide.com,  
**phone:** +90 505 7958124, +90 216 773 0 616

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### Extended abstract

**Introduction:** Mehmet Akif Ersoy was an intellectual who lived with human values and believed that contributing to civilization could only be possible through education. He was a thinker who devoted his life to preparing people for happiness in this world and the hereafter by educating them correctly and took this duty as his motto. In addition, he left deep traces by guiding the next generations and made important contributions to our education. The poet emphasizes the process and nature of a healthy education in many of his writings and poems. For this reason, Akif constantly emphasized that memorizing the learned information and keeping them in mind would only remain at the level of education, which is a step of education, and that this would not benefit people. He was aware that the knowledge gained through teaching can only be qualified as education if it helps the character development of the individual. For this reason, He did not see man as a lifeless recording device that stores information. On the contrary, he believed that Man was a perfect creature who could transform the knowledge he gained into civilization.

**Purpose of the research:** According to Mehmet Akif, the main purpose of education was not just to acquire knowledge, but to use that knowledge in a way that would benefit human virtue. In this context, according to Mehmet Akif, who took Tirmidhi's hadith "Knowledge is what a believer loses, he can take it wherever he finds it" as his guide, youth should be wherever there is knowledge. They should never engage in negative behaviors that would contradict our national-spiritual values. Mehmed Akif Ersoy

strongly emphasized that the values that form the basis of educational views should be understood in the most correct way. In this regard, he criticized the wrong understanding of education and emphasized that this understanding distracted societies from receiving healthy knowledge. He has frequently stated that it is wrong for societies to begin to see themselves at the same level as working societies without working. He stated that this situation would lead to laziness and insisted on the necessity of sincere work for social development.

**Results:** Mehmet Akif Ersoy also drew attention to the importance of scientific studies in the development and progress of society. Mehmet Akif, who gives a special importance to learning and applying what he has learned, points to science as a way of salvation from social ignorance. At the same time, he states that the place of this science in our civilization should be well understood. Emphasizing that all scientific studies should be followed closely, Mehmet Akif presents many views on this issue. In particular, the poet's effort and determination in this regard should be applied as an example in formal and non-formal education institutions, and his experiences in this field should be included.

**Conclusion and discussion:** Because the positive results of Mehmet Akif's efforts in education will contribute to young people, children and adults assimilating this value and applying it in their lives. In this study, the poet's ideas, which were kneaded by the storm of his own period, were examined and his suggestions in child, family and community education were tried to be revealed. An important aim of the study is to reveal educational ideas that will shed light on the present in this respect, based on Mehmet Akif's understanding of education.