

Building Individual in Erbakan's Educational Philosophy: Human and State Design ^[*]

Erbakan'ın Eğitim Felsefesinde Bireyin İnşası: İnsan ve Devlet Tasarvuru

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Abstract: Like humanity itself, education is a continuous renewal activity that occurs in the mental and behavioral dimensions in order for the individual to know himself or herself and obtain a higher quality of life. This continuity is supported by learning and it enables educational activities to lead towards behavioral maturity. In the course of history, social and political organizations have facilitated educational activities in order to maintain a happy and peaceful quality of life among both individuals and the public sphere, and they have attempted to systematize these activities with certain disciplinary methods. Although education varies in terms of objectives such as religious, legal, social, and economic aims in the implementation process, its general goal is ensuring happy citizens and social order. Problems and disruptions that arise in educational practices require behavioral solutions, turning from thought to words through the management of the mind and sometimes society. In this respect, education has been a sensitive topic in the constant agenda of life. In this study, the educational philosophy of Necmettin Erbakan, who was involved in recent world history with his international ideas and actions, will be explored. The idea of change-transformation, which it aims to realize in both the individual and society, will be examined through the model of the human and state, which Erbakan developed himself. This study aims to make the education-oriented ideas of Erbakan more understandable.

Keywords: Erbakan, philosophy, education, human, individual.



Introduction

Some formal modernization movements occurred during the transition from the Ottoman Empire to the Turkish Republic. However, although time, place, and other conditions may change, the human life cycle continues on a global basis. The people of these lands have been continuing their lives by reproducing and internalizing certain traditions and beliefs for thousands of years. It is not acceptable for political wills to impose change on its essence or the “root considerations” of the community. This important point makes an understanding of the thought of Necmettin Erbakan a social and political necessity.

In the thought of Erbakan, the “root consideration,” or the “self” of the individual, is always on the side of right, or in other words, the side of justice and righteousness. Lies and false thoughts, which are temporary and superstitious, are deflecting elements in an individual’s life. For this reason, it is believed that the principles of universal morality should be fundamental in education, based on the fact that the most important element of the movement’s concern for the education of the individual is the preservation of the “root consideration” in the axis of right.

In order to understand Erbakan’s views on education, it is helpful to start by evaluating the basic dynamics of his views of the human being as the basis of education. A continuous flow and progression is present in life over time, and humans are the main elements of this development process. Therefore, man is at the center of this life. “If the human element is of solid morality and character, the development efficiency will be great. If the human element is morally impaired, labor, expenses, and hardships will be wasted because the formal or informal organizations to be established with this corrupt material will be inefficient, even destructive, not constructive” (Erbakan, 1975a: 110-111).

1. The Human Vision of Erbakan

While defining the concept of “human,” Erbakan basically questioned creation and the role of the Creator from the why-and-how perspective of creation with a philosophical approach. Essentially, every intelligent individual asks the questions asked by Erbakan as a requirement of fate given to him in the format of creation. As an individual,



Erbakan, as a reference for the answers to the questions that he asked himself, relied on the religion that he believed in most fundamentally and the main sources of the Islamic religion: the Holy Qur'an and the Prophet Muhammad (peace be upon him) (Erbakan, 2014b: (2) 207).

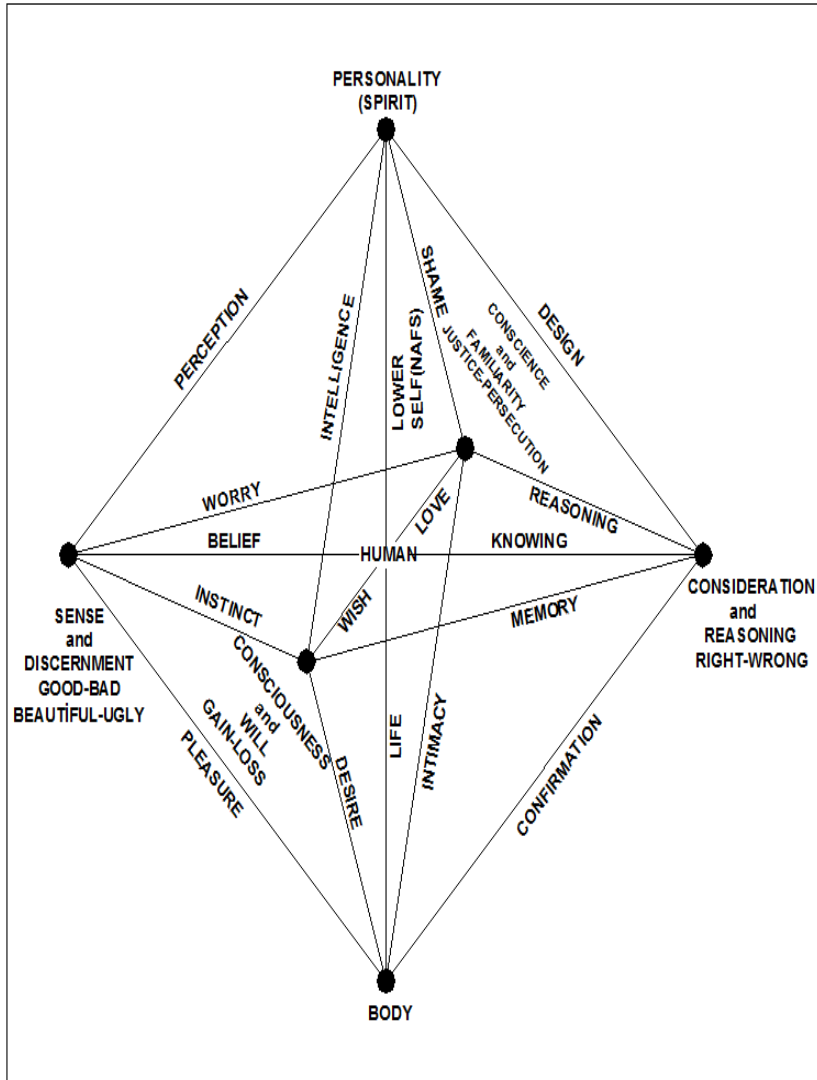


Figure 1. The Human Model of Erbakan (Erbakan, 1993: 15).

Erbakan considered the human being in two ways, from the perspective of the body and from the perspective of the soul. This two-part per-



spective, addressing both the apparent (*zahir*) and innermost (*batın*), in Erbakan's thought is essentially in line with the perspective of Sufi thought and Sufism played an important role in the formation of Erbakan's worldview. The "apparent" side of the human being is the body. Man is clearly dependent on his body in terms of life (breath/life). The spirit of the human being constitutes the soul. Erbakan also defines "soul" as the personality of man. The explanation of this situation in terms of Sufism is the essential composition of this spirit, which Allah Ta'ala blows² into "Adam" from Himself.³ Differences in character or personality emerge in the individual and distinguish the individual from others at the discretion of Allah Ta'ala, which is expressed as *ayan-i sabite*⁴ (the actual coefficient) in a mystical expression in every individual's soul. These differences can be explained by differences in personality such as being angry, loving, hectic, hasty, or cold-blooded.

While defining the human, Erbakan also outlined the reasons for the creation of the universe and humans in order to reveal the value given to humans. According to Erbakan, the most perfect of all living creatures in a universe of unimaginable size is the human. This is accepted in all scientific circles. Scientists who try to understand this issue with a materialist viewpoint ignore the spiritual values by linking the universe and the creation of man to chance. Such individuals cannot find peace because they consider matter only as matter, and they only look at matter through the "apparent" or material window. Scientists who look at creation spiritually believe that there is a creator of the universe and man. Communities with this view have been able to harmoniously combine matter and meaning to achieve peace. The attributes of Allah Ta'ala are important in terms of

¹ Sufism is a spiritual and dignified way of life experienced within the framework of the provisions of Islam (Öngören, 2011: 119).

² "When I shape it and blow it from my soul, bow with respect for it" (DİB Kur'an-ı Kerim, Sad Surah: Ayet-i Kerime 72).

³ According to Ibn Arabi, man and the universe in general have been instrumental in the recognition and manifestation of divine names. Various versions of the servant are associated with different manifestations of divine names. "There is a divine name that suits every servant such that his Lord is considered to be that name; the servant is a body, and the divine name corresponding to him is like his heart" (Topaloğlu, 1995: 404).

⁴ The existence of things as information in the knowledge of Allah before it becomes visible, the nature of the beings that are appearing in the knowledge of Allah, the hidden truths (Uludağ, 1991: 198-199).



showing completeness. He created the universe as a requirement of His attribution of creation and Allah Ta'ala is free from all kinds of defective attributes. In this context, "the Lord, who possesses infinite perfection and infinite might, created man because it was the necessity of creation, because it would be a deficiency not to have created such an immense universe with an entity that will go to the artist from this work and know it and recognize its Lord. Since there is no deficiency in the creation of Allah, He created the most perfect being to know himself" (Erbakan, 2014b: (5) 439-442). Erbakan strengthened this outlook further by stating: "Allah Almighty declared in a Hadith-i Kutsî: 'I was a hidden treasure. I wanted to be known. I created the creatures so that they knew me.' If there is a treasure that is very precious, but nobody knows it, and elsewhere, if there is a treasure, and it creates a universe that will know itself and if it is known, then the second state expresses greater perfection [*kemal*] than the first one. Our Lord is the owner of eternal perfection. As reported in a Hadith-i Kutsî, this is why this universe was created. If this universe was not created, there would be a deficiency in the perfection of our Lord. There is a community in this universe created; there are living plants, animals, and people. Man is the most perfect and the most honored [*Eşref-i Mablûkat*] of the creatures" (Erbakan, 2014b: (2) 205).

Within this framework, according to Erbakan, the purpose of human creation is knowing Allah Ta'ala, who created man and the universe, and knowing Him by names, actions, and attributes. In order to recognize and know the Supreme Creator, man has been given four basic features by Allah. These are the characteristics of distinguishing between right and wrong, distinguishing between justice and persecution, distinguishing between benefit and harm, and distinguishing between beauty and ugliness. Erbakan describes the person who uses these features correctly and quickly as a smart and perfect person: "Because we have these four virtues from creation, we are obliged to work with all our strength so that the good, the right, the beneficial, and justice are dominant. Otherwise, we cannot achieve the purpose of our creation, because man is responsible for whether he uses these features with accuracy and that is the meaning of his existence. In other words, is man trying to be a good person or trying to be a bad person? He should consider this" (Erbakan,



2014b: (5) 442). When an individual has these four basic virtues and outlooks, he can lead a life of perfection. It is the mind, faith, and four basic virtues that glorify the individual to the ranks of perfection (Erbakan, 2014b: (2) 205).

In Erbakan's schematic of humanity, human expression at its center is the heart of the human. In a mystical sense, it is the soul⁵ (*gönül*). The body clearly depends on the heart throughout life, and at the innermost level (*batın*) it depends on the soul. Also, since the concept of the spirit in human beings cannot be outwardly understood, it depends on the soul through the ego (*nafs*). The soul is the place where the emotions experienced by the individual physically or spiritually are felt and measured. The spirit's relationship with the soul takes place through the ego (*nafs*)⁶. The relationship of the *nafs* with the soul can be experienced on a different level of understanding. Through the dimensions of the *nafs-emma* (the commanding *nafs*), man wants to be the sole possessor of the heart that directs his body. In such a situation, the individual lives in line with the wishes of his ego, forgetting the spirit that exists within him. As an independent individual, he can see himself in a context in which he can do whatever he wants, where he cannot be controlled or dominated. As a result, the norms and rules presented to the individual as orders and prohibitions of the believed religion are not accepted by the individual in society or at home. The transformation of "self"-centered behaviors that exist in this dimension of ego through education is of great importance for the mental and physical health of both society and the individual. The

⁵ In Persian language, "deep"; in Arabic, "the heart is true"; the heart (soul) is one of the most important and the most studied subjects of the *divan*, folk, and religious-mystical writings of Turkish literature (Kurnaz, 1996: 150-152).

⁶ The essence of man itself is a term in the sense of divine latitude, the source of bad moods and misty desires. "The subject of the exquisite in Sufism is handled and interpreted differently from theology and philosophy. Sufis generally focused on issues such as the nature of the *nafs*, unity, body and quintessence, the formation of the ancient and tradition, weaknesses, tricks, evil, illnesses, remedies to protect them from evil by means of treating them, and exquisite discipline ... For many, there is only one soul in one body; matters such as ordering evil (*nafs-ammara*), condemning evil (*nafsu'l-lawwama*), assertion (*nafsu'l-mutmainna*), satisfied self (*an-nafsu'r-radiya*), and the satisfying self (*an-nafsu'l-mardiyya*) are the attributes of this single *nafs*. The ego (*nafs*) has many qualities, features, actions, states, manifestations, and attitudes. A *nafs* can take on many colors and give different images. The difference in people's *nafs* is much more than the difference in their bodies, and the abilities in *nafs* are more than physical and mental abilities" (Uludağ, 2006: 526-529).



ego, transformed through education, will have an understanding that will allow it to act, think, and share intellectually and have an empathic aspect, moving away from acting "self"-centered as an understanding. In this respect, the training of the ego (*nafs*) in the education of individuals is very important in the educational model of Erbakan. It can be said that Erbakan saw the peace and harmony that the individual can achieve in the world and the hereafter as a source in Islam and as a method of finishing in the context of Islam.

If we do not fill the hearts of our children in schools with morality and spirituality, national concepts and spiritual values, it is not possible to turn children with empty hearts from these wrong ways by some legal measures. We should go straight to the result by teaching our children morality, spirituality, literacy, life, and chastity and that they are to be men. This will be the basis of education. Our children, who call their father 'old man,' and their mother 'old woman,' will learn what is a mother, what is a father, and will try to gain the consent of their mothers and fathers. Instead of children with hair like women today, genuine children worthy of this nation will be raised." "... our children do not hear the words of decency, chastity, dreams even though they study in schools for 15 years today; they do not know what is clean money, what is dirty money. They do not know what is a mother, what is a father, what is their spiritual place. In order to send our children on the path of human beings, in order to make children useful for the country and the nation, we will reconstruct today's knowledge on morality, spirituality, and virtuous principles, be conscious in education, and provide peace in the family. Our education will introduce us first of all to what our ego is, in order for the moral order to be born and happiness and salvation to come. It will teach us all to master our ego. The phrase 'Dominate your nafs' constitutes another basic slogan of our education (Erbakan, 1975a: 95-96; 1975b: 21).

In the human model of Erbakan, four more emotions are given to the human with his body. These are pleasure, intimacy, desire, and affirmation. By experiencing these emotions physically, man can discover his own characteristics given by Allah. In addition, the degree of well-being of the behaviors displayed can be measured with the mind and the scale of faith. The individual suggests the need for reasoning, with his faith as



the order of justice, and moderation (avoidance of excesses).

When the individual's sense of pleasure in the body is experienced within the framework of the specified balance, the individual can be aware of his or her feelings and comprehension with behaviorally good/bad or beautiful/ugly evaluations in terms of causes and consequences. If this awareness is realized in a moderate manner, the individual feels happy and peaceful.

The individual may desire something physically. He can show this desire in a behavioral movement that emerges from his body, with his consciousness and will. Thus, ideal behavior is revealed when the desire, consciousness, and will in the body are experienced in a behavioral balance. If an individual who has the ability to think and judge is not subjected to self-suffering or self-education, he can give his approval to the wrong one, but if self-teaching and self-education have been nurtured, he can give approval to the right one.

The individual's sense of conscience and intimacy can turn into behavior ruled by justice or persecuted as a manifestation of intimacy, depending on the nature of the *nafs*. An example of this situation is as follows: If a student in school does not encounter self-suffering or self-education, he can take advantage of the closeness (conscience and intention) with a friend he has established intimacy with, and for his own benefit, he can take his friend's money by lying. Using the advantage of intimacy, he can steal an item from his friend by exploiting his confidence. An individual with such behavior can draw some right conclusions in his own mind by thinking in a "self"-centered way. However, he persecutes both himself and his friend. That is, he socially persecutes another individual, and considering his natural disposition (*fitrah*), he also persecutes his own body.

In the human model of Erbakan, a design emerges when the individual reveals the ability of thinking and reasoning in the relationship of the soul/personality with the human/heart. The quality, accuracy, and inaccuracy of this design vary according to the level of self-understanding. For example, by engaging in behaviors from which a commanding *nafs* emerges, all kinds of evil happen, but with the behavior from which a discerned *nafs* emerges, all kinds of goodness result.



An undisciplined ego (*nafs*) in an individual reveals the natural faculties of feelings and cognition. In this case, negative thoughts and negative behaviors can be displayed first because of negative perceptions. In a self-educated/self-disciplined ego (*nafs*), positive thinking and then positive behaviors are displayed due to positive perceptions. To exemplify, an individual who is not self-disciplined can spread “negative energy” as his feelings and perceptions are dirty. This individual may always say that something bad will happen, because his feelings and perceptions are dirty, and his words and actions contain negativity. An individual who stands side by side with such a person may finally say to this individual: “Please say something positive for once.”

When an individual does not discipline his ego, there may be divisions between the individual's spirit and heart, and the individual will experience negative and unfair natural faculties. However, since the divisions of the soul/mind relationship in an individual with a discerned ego (*nafs*) are reduced, the faculties of conscience and intimacy are positively experienced. For example, even an individual who is not self-disciplined can live his love without a sense of embarrassment, or he may cruelly display unfair behaviors to someone else without shame. The self-taught individual can live in love with a sense of embarrassment or treat others fairly with this feeling.

When an individual uses his intelligence with an uneducated self (*nafs*) of self-realization, the consciousness and willpower in this individual will produce harmful behaviors. Otherwise, by using his intelligence consciously and voluntarily, he will be able to exhibit behaviors that produce benefits both for himself and for society. For example, when the intelligence of an individual who produces software for theft is disciplined, the result may be an individual who produces useful software for the benefit of society.

In fact, when the individual controls these feelings in his *nafs*, ensuring the fair order of the state of his body and feelings, he can also demonstrate this justice towards other individuals of society. Erbakan described the individual who can achieve this inner concentric situation as follows (Erbakan, 2014b: (5) 439): “[Such a person] evaluates matter and meaning harmoniously. Material and spiritual values harmoniously intertwine in



the formation of a perfect society.” The values that Erbakan frequently emphasized in the individual’s education are important in this respect. In the self-education of the ego (*nafs*) in accordance with the individual’s natural disposition (*fıtrab*), first it is possible to accept the values that he believes in, and then to adopt his belief and transform it into behavior in his life.

The individual is at the level of understanding with reason, loving with reason, believing with reason, and wanting with reason. Thanks to the training of the *nafs*, it is possible to reach the level of comprehension by knowing with the heart, believing with the heart, loving with the heart, and wanting with the heart. In the soul/heart relationship, the absolute unity of consciousness emerges in the individual as a result of reaching the pure *nafs* (*an-nafsu’s-safıya*) from the commanding *nafs* (*nafs-emma*) by reducing the obstacles between the *nafs* and comprehension. The individual who lives in the body of *tawhid*/unity in his own self will then be ideal to deliver it to other individuals, starting from his close circle. Erbakan aimed to transform this “happiness of humanity” by idealizing this happiness in his own self and country.

“Goodness doesn’t happen on its own. According to the rule that ‘the good of the people is beneficial to people’⁷ ... by being beneficial to someone else and asking for the wellbeing of everyone and working hard for the happiness of humanity in this way, you can be a good person. For example, let’s imagine that we are sitting in an armchair in our workplace. Let there be a control button connected to bare wire carrying electricity on one side of our seat. Let there be 10,000 volts in this bare cable that is laid out in front of our table. And let’s see that from the outside, a blind man comes in clicking his cane, hitting the ground.

This blind person is moving slowly...he is unaware of the bare wire. We are occupied with our own business. We know that if the blind man approaches the cable and touches it, he will burn. What should we do? Shouldn’t we immediately turn off the electricity by pressing the button at our disposal? In fact, if there are those who prevent us from pressing that button, if our arm is stuck somewhere, we have to save our arm and

⁷ Erbakan described Hadith-i Sharif as a rule (El-Acluni, 1988: (t) 393).



press the button using all our power. Otherwise, don't they tell us, 'Friend, are you human or stone? How can you be the spectator of this person who was unaware of the danger, who has died so badly?'

He does not know the fate that will happen to him, but you know it. How does your conscience allow you to stand without doing anything like that? 'I was busy with my job. I didn't even realize it was coming. I did not even lay this cable here. I did not give the current to the cable, either.' If I say I have no flaws, does this defense constitute a valid excuse for the person sitting in that seat?

No, it doesn't. Because the person is responsible for dealing with what is happening around him and in his country and trying to correct the bad progress. While a large part of our nation like this is deceived by the false slander of newspapers, media, and exploitative monopoly capital and its supporters, I cannot just sit in my chair and take care of my own business. I am compelled to work with all my strength for the happiness of our nation, just as if I had to press the button with all my strength and cut the current on the cable to save that blind man. Only then can I be a good person.

In order for humanity to be honored, we are obliged to work with all our strength and organization so that the truth, not the wrong, the beauty, not the ugliness, the good, not the evil, the beneficial, not the harmful, not just the cruelty, but justice dominate. Otherwise, we will be the spectator of exploitative capital and the rentiers who take four quadrillion from the taxes collected for the service of the nation every month. We will be responsible if we neglect to work with all our strength for the happiness of the nation. We also allow and indirectly support the persecution and exploitation.

Our belief confirms these... According to our belief, we have to work with all our strength to make the good, the beneficial, justice, and truth alive in society" (Erbakan, 2014b: (5) 442-443).

While Erbakan identified four features that distinguish man from other living things, he related the feature of emotional comprehension with the feature of thinking and reasoning through the natural faculties of belief and knowing (*meleke*). He evaluated that feature of thinking and



reasoning through the faculty of judgment with the feature of conscience and temper. He associated the feature of conscience with the feature of consciousness and will through the faculty of will/love. He established the connection between the sense of self-consciousness and the will with the faculty of instinct. He related the feature of sense and comprehension with the feature of conscience and intimate knowledge through the faculty of curiosity. He made sense of thinking and reasoning through the faculty of memory with consciousness and will.

These four features in the individual are appropriate for evaluating the relations of body-life-heart or soul/personality-*nafs*-heart in management with the balance of justice and the moderate/middle-of-the road equation. Since these traits will be in balance in a trained (or materially and spiritually tailored) person, harmony with others will also occur in the balance. As a result, the individual will be an individual who produces benefits for himself and his environment as a peaceful and happy person. Otherwise, if the quality of education is equipped for different purposes, unrest will arise in the individual's inner world and society. These results may lead to negative or positive inductive results with a snowball effect.

2. Erbakan's Consideration of the State

Erbakan sees the apparent (*zahir*) side of the state as the country and the innermost aspect (*batin*) as the nation. The country depends on the state in terms of ownership. The nation is connected to the state in terms of sovereignty. The positive and negative dimensions of sovereignty rights in the nation/state relationship reveal the influence of the nation on the administration of the state to that extent. In the country/state relationship, the positive and negative dimensions of the ownership and protection of the state's territory reveal the power of the government to govern. In this context, when the unity of country and nation and the harmony of sovereignty and property are just and restrained in the administration of the state, the state can survive in a strong and peaceful way.

When we consider the concept of "nation" from the individual to society as a whole, as the smallest unit of the nation, the expectations of the individual from life and for happiness, as well as the perfect functioning of all elements of the vital psycho-social and eco-environmental di-



mensions, are the responsibility of the state in representing the nation. The state as an institution should be able to recognize any discomfort that occurs in individuals and take the necessary steps to ensure complete peace and happiness. This should be the case in terms of expectations of individuals from the nation. In other words, every kind of action, such as desire, expectation, unrest, or peace, that emerges in the nation must find its equivalent in the state as a reaction.

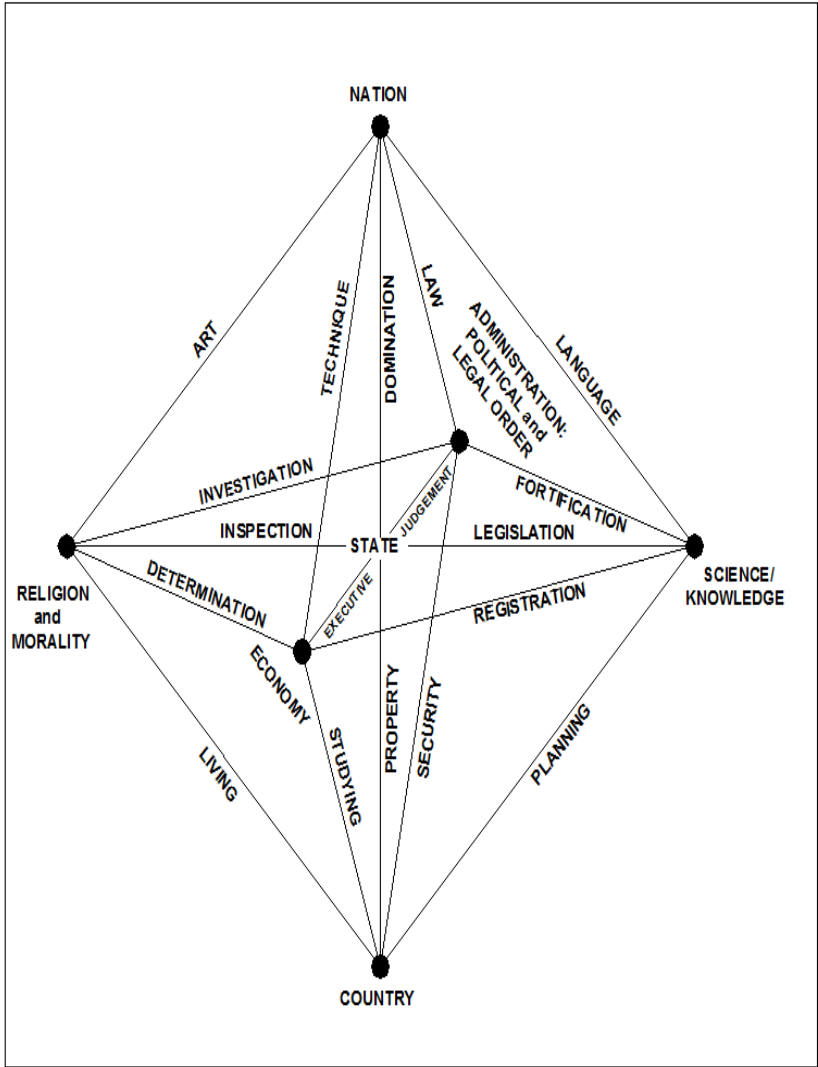


Figure 2. The State Model of Erbakan (Erbakan, 1993: 16).



Otherwise, the integrity and continuity of the state, from the perspective of both property and the nation, could fall into danger. It is possible to explain this situation using the human body. An individual's biosystem operates in an incredible order. The slightest malfunction in the biosystem, such as a headache, informs the individual of a problem through the body's warning systems. It is necessary for the health and happiness of the body to take action to solve the problem. In the case of neglect, larger problems may occur in the body, even including death.

Erbakan analyzed the state by utilizing four important orders or systems within the unity of country and nation. These are the scientific system, the religious and moral system, the administration or the political and legal order, and the economic order.

First, from the state's perspective, the functioning of scientific order and the degree of health in the country are proportional to the quality of planning. If the state directs and manages scientific life in the framework of a planning system compatible with the expectations of the nation, things can proceed in a positive way in the country. However, if plans are made while ignoring the values and expectations of the nation, failure will be encountered in the field where scientific order is applied.

Second, a state can maintain religious and moral order in its country to the extent that it can be lived. If the individuals of the nation can freely experience the religious and moral values believed in the country in which they live, there will be peace and happiness in the country. However, if the power of the state ignores the beliefs and moral values in its country, and rules are imposed with unfair practices, the state's peace will be disrupted because this order of the state is disrupted.

Third, the healthy implementation of the administration, or in other words the political and legal order in the integrity of the country, is directly related to the security of the country. In cases in which national or individual security cannot be provided in the country, the political and legal order cannot be carried out in a healthy manner. From this point of view, security is very important for the salvation and enforcement of the management.

Fourth, in the state model of Erbakan, the condition of a country's



economic prosperity and happiness is described as work. The order of working life and the establishment of the working conditions of the nation and individuals with the principle of being fair and restrained will ensure the healthy functioning of the country's economy so that economic tranquility is manifested.

The state should also improve the national language in order to establish, develop, and maintain its scientific system. There is a parallel between the national language and scientific order. Thanks to the enrichment of language through education, the scientific order will also develop. In addition, the widespread use of different languages by individuals will benefit the development of the scientific order.

The state's support of artistic activities can lead to both the development of art and the development of a sensitivity towards art from a national perspective. According to Erbakan, changes in the national or individual perspective that may occur in art will affect the religious and moral structure according to the nature of the change. When the development of art is ensured by considering national sensitivities, national peace and happiness will emerge in religious and moral terms. However, religious and moral values can be damaged in a social sense when national practices are disregarded, and some practices are pursued in a confrontational style. Educational policies to be implemented should be planned in line with the sensitivities specified.

The compatibility of the social structure with the state administration politically and legally at the national and individual levels is possible only through the good (just and moderate) operation of the legal system. When the legal institution does not operate properly, social unrest may arise, thereby shaking the nation's trust in the state.

In the state model of Erbakan, it is important for the state to implement technological investments and technological educational tools with rational practices for the economic development of the country and its people. In fact, educating individuals with technical training programs can provide technological transformation. In this way, a state structure is developed both in the international arena and at the national level, which is economically desired by everyone.



In the balance of the reflection of national sovereignty with state administration, the state mechanism (i.e., the administration) is obliged to oversee the systems it is responsible for with its administration in the best way possible for the country/nation. In this direction, it effectively uses legislative power in line with the pulse and the demands of the people and it shapes the scientific order. When the scientific order is fed through the correct channels, the scientific order nourishes the state and nation with scientific studies. Thus, scientific life makes the state body happy. The state administration is also obliged to supervise religious and moral life with the power and authority it receives from its nation. There may be those who exploit the religious system, or there may be entities that want to impose a moral order on society that conflicts with the values that the people possess. In this respect, the state mechanism should ensure that the individual lives his religious and moral life freely and as he believes. The religious and moral order of the nation reflects its peace and happiness onto the administration of the state. Otherwise, if supervision does not take place, one aspect of the state's body becomes diseased and the continuity of the state is compromised because its body is not healthy.

Demands formed according to the values and time of the nation will shape the judiciary. The state ensures and administers the political and legal order with its jurisdiction. Healthy functioning in the field of politics and law manifests in direct proportion to the healthy operation of the judiciary. When this structure functions well, the state administration becomes peaceful and content, from the individual level to the nation.

The state is obliged to dispatch and administer the assets owned by the nation to the extent of the nation's interests. The state administration ensures the market conditions and the asset fund of the nation in accordance with the interests of the public, in accordance with the conditions of the science of economics. In this way, it makes both its people and it satisfied and happy. In cases in which such execution cannot be done well, the economic mechanism of the state is disrupted and this negativity affects the body as a crisis, starting from the individual up to the president. The sincerity and accountability of the state administration is important for the continuity of order.



According to Erbakan, these four systems of state power have relationships with each other. Scientific order and the management mechanism reinforce each other when they operate properly. In other words, the scientific order supports the management with its level of development, and the management maintains and nurtures the scientific order with its might. Thus, peaceful continuity is provided with a closed loop. If this relationship does not work properly, these two structures cause destructive results as a result of conflict.

There is also a relationship between the scientific order and religious and moral order through the supervisory-legislative powers. When these two systems control each other positively, the system operates peacefully, and when they negatively affect each other or cannot influence each other, the system experiences unrest and disease.

The religious and moral order and the economic system affect each other in a determined or fixed way. The religious and moral order feeds the economic system positively in order to encourage work and production, making the body of the state happy. In the same way, the economic system provides peace of mind by ensuring that the religious and moral structure is economically strong.

Erbakan showed the relationships between the economic system and the administration with executive and judicial powers. When the economic system operates well and the executive and judicial power work well, the political and legal order is also happy. For example, judges and prosecutors, who are the decision-makers of the judiciary, have very good salaries, which helps them do their jobs better. The rules and laws that they are subject to are applicable from the point of functioning of the craftsman to the banking system and the political stability is a source of morale for the market.

3. Erbakan's View of Education in the Human and the State Cycle

It will now be helpful to depict Erbakan's view of the "human state" based on a new perspective on human and state imagery. In this context, when Erbakan's human and state models are examined together, it is seen that they are intimately connected.



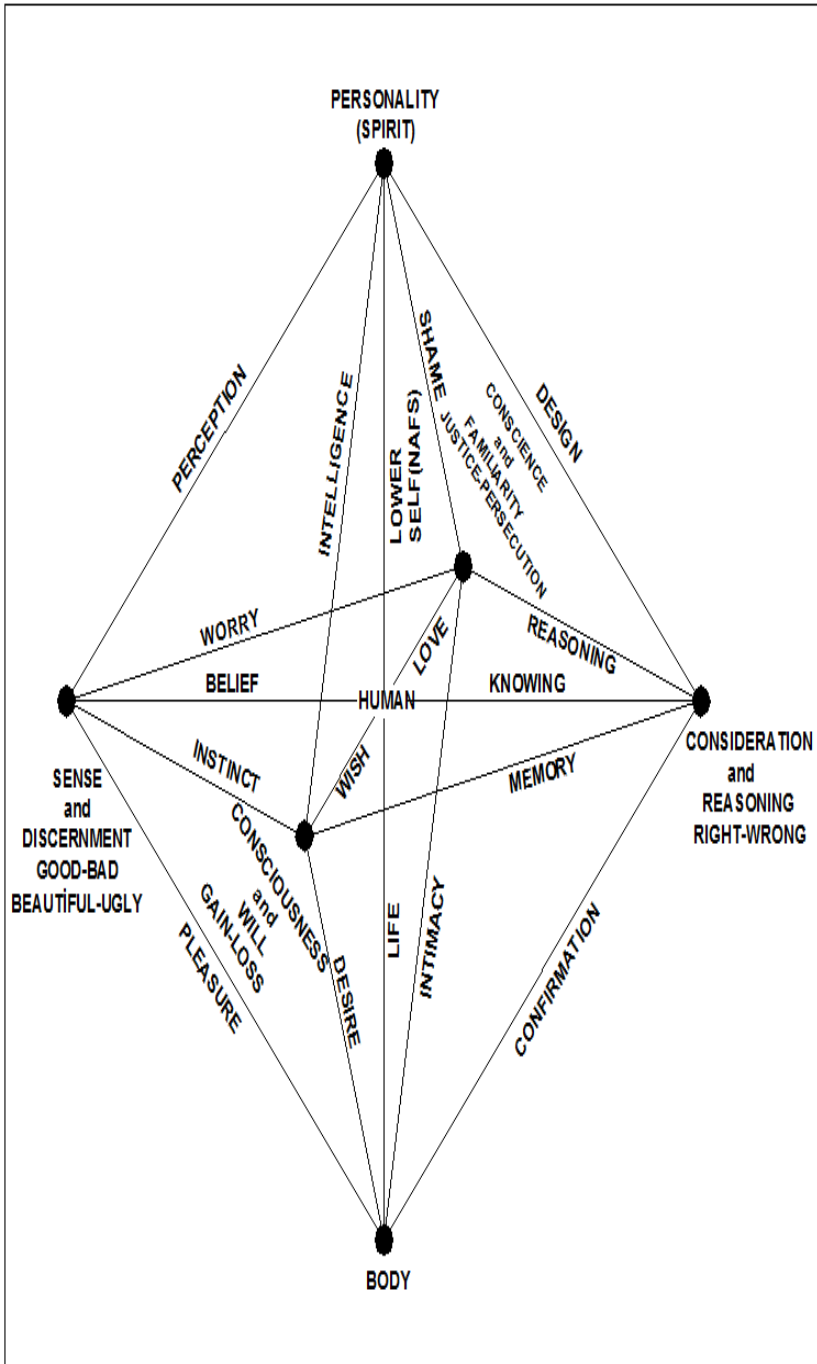


Figure 3. The Human Model of Erbakan (Erbakan, 1993: 15).



More simply, the human model can be analyzed in an innermost (*batin*) or abstract way, and the state model apparently (*zahir*) or concretely. However, it is possible to see that the human model is also categorized as innermost-apparent (*batin-zahir*). Similarly, although the state model is concretely schematized, it is categorized as *zahir-batin* in itself.

In terms of this work, the human and state imagery of Erbakan is very important because the imagination of the state model that reaches society from the individual and the individual that Erbakan wanted to build is described in these schemes. Since the construction of the individual will only take place through education, Erbakan's educational approach can be best explained through the human/state model.

According to Erbakan (1973: 41-42; 1975a: 101), morality and spirituality are essential for development from the individual to society. Rising up and moving individually and socially is only possible with morality and spirituality. So, how does a society rise up? The best answer to this question would be to raise the individual first. In fact, individuals should be developed on the basis of morality and virtue, and this should be seen as a great benefit for individuals. It is necessary to attach importance to national and spiritual values. The following statement of Erbakan also strengthens the claims in this study (1975a: 101; 1973: 42): "The main secret of state-nation cohesion in our education, state administration, and our own attitude is here. Therefore, we have to pay particular attention to our education. In education, we should focus on teaching our children such concepts as discipline, decency, life, and chastity."

Besides the scientific data of the individual through education, equipping the moral and virtuous principles offered by belief systems together with national and spiritual feelings is extremely important for the multi-faceted construction of the individual. When the construction of the individual, which we are trying to explain with the human model through abstract values, takes place with the criteria of justice and moderation, the individual will become an individual who rules his own country of his body. As a ruler who can manage his own body-state with his emotions, he will turn into an individual who can also establish good relations with his environment. He will be able to use the economic aspect in the best way in relation with the environment. He will be able to learn



how to use his body economically with efficient study. He can act with justice and restraint in his trade.

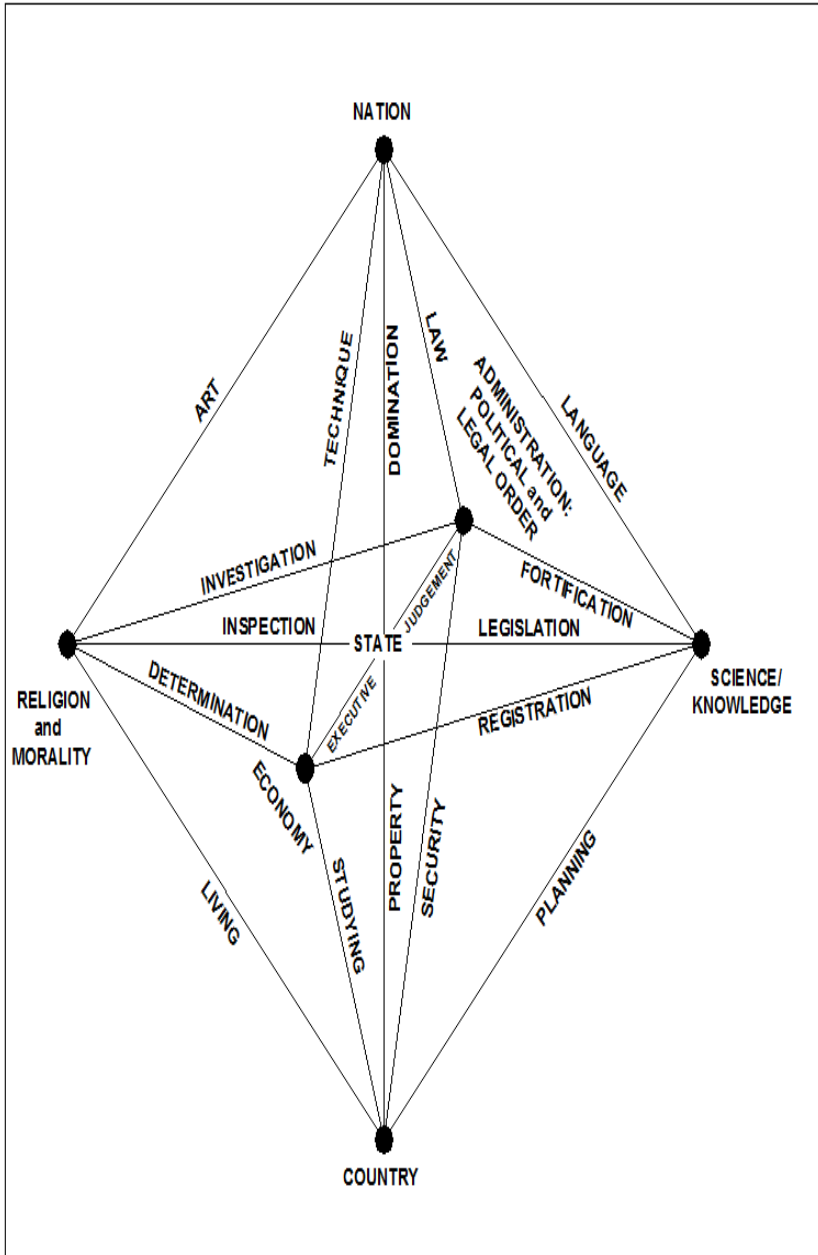


Figure 4. The State Model of Erbakan (Erbakan, 1993: 16).



The most critical point in the education of the individual in the human state of Erbakan is ensuring the individual's self-knowledge. During the training process, the following questions arise: Who am I? What are my personal characteristics? What do I like? What do I not like? What am I weak against? With which personality traits do I see myself as being strong? To what extent are the natural faculties (*meleke*) in my body reconciled with my faith and the national and spiritual sensibilities that I have? What are my conflicting points in this context? With such inquiries, the individual must first know himself and know what he is, and then, as an individual who knows what he wants, he must lead his life in line with certain goals and objectives. Erbakan (2014b: (5) 445) defined the individual in the educational dimension as "a young man who has excelled in spiritual knowledge as a good moral owner who is free from bad ethics." The education of the individual has an understanding based on self-discipline, not the captivity of the ego (*nafs*) (Erbakan: 1991: 256).

When the individual's soul is disciplined to a certain level with national and spiritual feelings, the individual is also improved in terms of distinguishing right and wrong according to his given natural disposition (*fitrah*). When the individual can use this natural faculty (*meleke*) directly to his benefit in the body-country, he can easily evaluate the information presented to him from the environment in terms of right and wrong. To the extent that he acquires information that is useful to him, the language he uses with the individuals with whom he communicates will improve. He will be able to express himself better communicatively. He will also have the ability to use information in a planned manner to the extent that he dominates the body of thinking and reasoning.

When the conscience and the natural faculties (*meleke*) of conscience are developed in the individual, the behavior of looking at and controlling events with justice will develop. As an individual who has achieved justice both physically and spiritually in his body state, has been able to control his administration of his body, and has established his legal order, every movement will take place in balance. In this way, individuals can easily control their anger, adjust their sleep patterns, control their eating habits, and so on. This balance in the body-country will ensure the development of healthy behaviors on a fair and legal basis in the relations between



individuals in the environment. Otherwise, an individual who cannot rule with the scales of justice in the body-country may experience some problems in relationships, reflecting the problems in his inner world to the environment.

An individual who can control his feelings and perceptions through the finishing filter will be able to act honestly with himself to the extent of his beliefs and can shape his behaviors within the dimensions of moral principles. When such harmony is achieved, the morality of the individual will be beautiful. His relations with the environment will be shaped within the framework of good moral values, and different individuals will be able to benefit from the moral virtues that are put forward.

An individual who has established his consciousness and will in solidarity in his own body-country, at the point of balancing benefits and losses, will be able to use his body in the most efficient manner as required by economic rules. He will economize the balance of the soul and body by not spending his time in vain, reining in his desires, not speaking in vain, not tiring his body in vain, etc. Individuals who shape their relations with the environment within this framework will also make their environment happy.

From this point of view, it is possible to reach Erbakan's ideas of personality traits at the maximum level as an individual who schematizes the human and state models. It is understood that Erbakan went through experiences of intense mysticism in order to be able to reveal these features at the maximum level and use them in the body-country by discovering the attributes that Allah gave to human beings. This offers an exemplary lesson to humanity by determining the best standards of the apparent and innermost (*zahir* and *batın*) properties of the body.

According to Erbakan (2014b: (5) 440-445), the individual who is able to establish and manage the human state in essence is obliged to work with all his strength in order to make the good, the beneficial, justice, and truth live in society in line with his beliefs. This task is the most important task of the individual. Even if all tasks are time-dependent, the individual should always perform this particular task. This task is a task that must be done first of all as a task that causes the greatest reward. While fulfilling his duty, the individual can maintain his beliefs by acting



with patience, perseverance, loyalty, and charity, and he can easily overcome the difficulties that he faces. He should be able to use his knowledge at the right time and under the right conditions. According to his beliefs, he should behave towards others as per the line of law and act with integrity while maintaining his sincerity. He should be in harmony with the environment, should not engage in conflict, and should be tolerant. As a self-taught individual, he must live with good moral values and stay away from weaknesses such as gossip, envy, arrogance, resentment, and slander. He must fulfill the duties he has been given in the best way and he must possess goodness. He should pay attention to consultation, be able to see his own deficiencies, comply with the decisions made in consultation, and have wisdom. He must be able to obey his superiors, maintain loyalty, and be loyal and reliable. One should not stop struggling with his ego; he should work to benefit the individuals around him before himself. A good individual is an individual living for the survival of values such as love, tranquility, peace, brotherhood, human rights, freedom, and happiness as requirements of being human.

It would not be an exaggeration to say that Erbakan experienced this in his own right and that he was willing to live with others, starting from his close circle. He believed that the individuals of the country could also be built through education, and through imagination of the human and the state he built himself. In this way, Erbakan demonstrated through his own example that happy individuals, starting from the body of the individual, can be built in the country, and then the whole world, and that happiness and peace can be established in the world.

Conclusion

The issue of the education of individuals is important for all societies. Studying the writings of Necmettin Erbakan, we see that he attached importance to the education of the individual with a perspective aiming to find solutions to social problems as a requirement of political and social missions. In the process of building the individual through education, it is believed that the human and state models put forward by Erbakan with his own drawings will be of great importance. This model could be developed and would provide great benefits in behavioral devel-



opment activities for individuals within the framework of educational practices. Different programs can be developed to be applied at all levels in educational institutions aimed at self-knowledge, discovering unknown aspects, and allowing individuals to manage their own body-state with the criteria of justice. In this way, some problems experienced or predicted to be experienced while producing educational policies can be overcome. In this direction, it is aimed to contribute to the success of all those who think and operate from an educational perspective.

As a requirement of political and social missions, Erbakan attached great importance to the education of the individual with a perspective aimed at finding solutions to social problems. In this way, in the process of building the individual through education, the human and state models that Erbakan created with his own drawings can help to build the future.

There is no doubt that this model will be developed and will be found to be applicable in behavioral development activities for individuals within the framework of educational practices. In this way, curricula can be developed for the individual to know himself, to discover his unknown aspects, and to manage his own body-state with the criteria of justice. These developed programs can be applied at all levels of educational institutions. While producing educational policies with the human/state model, some problems experienced or predicted to be experienced in education can be resolved. The educational model put forward by Necmettin Erbakan will make great contributions to the existing education system and the construction of the future.

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Öz: Eğitim insanlık ile yaşıt; bireyin kendini tanınması adına, yaşamında varlığını daha kaliteli olarak sürdürmek için zihinsel ve davranışsal boyutta oluşan sürekli yenilenme faaliyetidir. Bu süreklilik, öğrenimle desteklenerek eğitim faaliyetinin davranışsal bir olgunluğa doğru evrilmesini sağlar. Tarihsel düzlemde sosyal ve siyasal organizasyonlar bireysel ve kamusal alanda mutlu ve huzurlu bir yaşamsal doyuma ulaşmak için eğitim faaliyetini önemsemişler, belirli disiplinler yöntemlerle sistematize etme gayretinde olmuşlardır. Eğitim, uygulanma sürecinde amaçlar yönünden dini, hukuki, sosyal ve iktisadi gibi çeşitlilik gösterse de hedefler yönüyle mutlu birey ve toplum düzenini sağlamaya yöneliktir. Eğitim uygulamalarında ortaya çıkan sorun ve aksaklıklar bazen yönetim akli bazen de toplumsal akıl yolu ile düşünceden söze dönüşerek davranışsal çözümler üretme faaliyetine dönüşmüştür. Bu yönüyle eğitim, yaşamın sürekli gündeminde olmuş ve hassasiyet arz eden bir gündem olmuştur. Bu çalışmada bir dönem beynelmil fikir ve eylemleriyle yakın dünya tarihine deruhte olmuş Necmettin Erbakan'ın eğitim felsefesi anlaşılmaya çalışılacaktır. Kendi çizimiyle ortaya koyduğu insan ve devlet modeli üzerinden eğitim yoluyla bireyde ve toplumda



gerçekleştirmeyi amaçladığı deęişim-dönüşüm fikri incelenecektir. Böylelikle Erbakan'ın eğitim eksenli faaliyetlerinin bu çalışma ile daha anlaşılabilir hale gelmesi amaçlanmıştır.

Anahtar Kelimeler: Erbakan, felsefe, eğitim, insan, birey.

^[1] This article is derived from a doctoral thesis.

