
3 MARCH 1924 TEVHID TEDRISAT LAW AND REQUIREMENTS

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Introduction

Education and training activities in the Islamic society began with Muhammad's prophethood, shaped, variegated and has continued until today. God, the Prophet. Muhammad download it in the first verse "read the name of the Lord the Creator! God Man 'was created out of relevance. Read! Your Lord is the most generous. Allah is taught to write with a pen, do not know who has taught the people (Yazır, 2015; 95:6). "has reported that the Prophet himself in the eyes of God reveals that knowledge of the source and has commanded all believers to read.

When the Islamic State began to expand and the Muslim community began to crowded, the education began to spread out of the mosques (Atay, 1983). Due to the increase in the Muslim population, the main purpose of the mosques was to prevent the worship to be done comfortably by the crowded student groups, the emergence of new branches of science (Kırpık, 2012) and the payment of wages to the teachers (Zengin, 2002). These training activities, which can be called informal and non-formal education which has a certain space, hierarchy, curricula and continuity, which are made specific to certain areas, have assumed important functions in Islamic society during the process which will continue until the establishment of madrasahs which are organized for this purpose and which are organized for this purpose (Tangulu, Karadeniz and Ateş, 2014; Zengin, 2002).

Although it is accepted that a new era started in education with the establishment of madrasahs, Pedersen says that the madrasahs do not differ much from the mosques, and that the same educational activities were continued (Pedersen, 1979). In addition, it suggests that the cells that divide the mosques into education are called madrasahs. In addition to this, it was claimed that the madrasahs which were built separately carried out mosque services and therefore the madrasah had been walking on the same plane (Pedersen, 1979). However, Pedersen also acknowledges that the Nizamiye madrasahs were the beginning of a new era for madrasahs (Pedersen, 1979).

We can classify the educational institutions within the Ottoman classical education system as Enderun school providing education for the education of primary schools, madrasahs educating scholars and jurists, and managerial cadres (Kırpık, 2012). In addition to these, we can also include courses of public education (Özkan, 2011) carried

out by the tarikats who undertake the education of the people who are not under the control of the state, and the courses offered publicly through the mosques and masjids as lectures (İpşirli, 1994; Şimşek, Küçük and Topkaya, 2012).

The main educational institution of the Ottoman Empire was undoubtedly madrasas. In the Ottoman Empire, the madrasa included secondary and higher education. Someone who wanted to start the madrasa had to have graduated from primary school, dâru'l-huffaz or had received special education at home (Şanal, 2003).

The Ottoman sultan and other administrators made great efforts to establish and maintain the madrasas. The Ottomans recognized the existing foundations in the land they acquired from Muslim principalities and allowed them to continue their activities in their mores (Uzunçarşılı, 1965). Thus, the foundations in the places seized and the madrasas affiliated with these foundations continued their educational activities. In places taken away from non-Muslims, a rapid reconstruction work was carried out, new madrasas and foundations were established to provide the expenses of these madrasas.

The students who were collected in the Ottoman education system were called by the names such as tüllâb, suhte (softa), musteid, and consultancy. However, it was generally called to the students of the primary school, to the students in the lower medrese students and to the students in the high school students (Kazıcı, 2011).

The student, who was included in the Ottoman education system, could enroll in a madrasa in the upper secondary school with the certificate he got from the madrasah he had finished. The so-called Temessük are important in terms of showing the students who read the courses they have read. In time, the emergence of those who wished to enter the way of the short path by not obeying the hierarchy of the madrasa along with the distortions that occurred in the madrasa education system made it necessary to have icazetnâmen being accepted to the madrasa (Uzunçarşılı, 1965). According to this, the student had to read the lessons which should be read at every medrese degree in sufficient time and amount and he had to document with icâzetnâme.

Education in the Ottoman Empire, the classical educational institutions in addition to the madrasa of Western-style education schools opened into a new process. The religious education given in the newly opened schools brought new debates and religious education in schools was criticized. It was built on religious foundations (Okumus, 2006). In the Ottoman Empire, this was a very unfamiliar situation. Tanzimat with Westernization activities have concentrated itself in the field of education, the writing, the Ottoman secularisation process has come to identify the educational system (Okumuş, 2006). This will be of particular religious courses given in the new schools in the disturbance had been the subject of complaints.

On the other hand, the medreses, which were the educational institutions of the Ottoman period, continued to exist. However, due to neglect, the desired level did not reach the level and began to be criticized. In this period, after the occupation of Istanbul by the Allied forces, he was unable to work in a healthy manner, and he finally interrupted his works and was finally closed by the Sultan on 11 April 1920 (Akyıldız, 1919). After the Meclis-i Mebusan could not work freely and finally shut down, Mustafa Kemal Pasha had declared that a safe assembly could be held in Ankara (Kuran, 1985), and then he started his activities by opening the Grand National Assembly on April 23, 1920 (Akyıldız, 1919). Thus, a new parliament was established in Ankara, and the foundations of a new state structure began to take shape. Every sector of the newly formed parliament / state had hoped for a set of hopes.

Regression of Madrasahs

Ottoman Madrasahs, which had lived its golden age in the period of Fatih, Bayezid and Kanuni in parallel with the development and rise of the Ottoman Empire, started to experience the problems experienced in other state institutions with the beginning of the period of stagnation and regression of Ottoman Empire and became a target of criticism (Akyüz, 1982). In this case, we can talk about the right proportion between the development of the madrasahs and the development of the state (Sarikaya, 1999). In the same way, the state has made all kinds of scientific treatises and respects to the class when it was in Periods of strong political and financial fields (Okumuş, 2006).

The aim of establishment of madrasahs; to educate the public, to solve the problems of the people of the law and the state of lawyers to take charge in various institutions to train officials (Ihsanoglu, 1999). Therefore, the courses taught in the madrasahs are mainly aimed at providing a better understanding of the Islamic religion. In addition to these, the grammar was taught and the sciences such as sculpture were taught as auxiliary sciences (Sarikaya, 1999). In his examples, when Kâtip Çelebi stated that the science of the delegation should be taught in madrasa, he also states that these are actually auxiliary science for Islamic law (Çelebi, 1990).

This, of course, does not mean that knowledge in the field of positive sciences is not produced. However, we can say that scientific knowledge is acquired with personal curiosity and interest. Indeed, III. Takiyüddin (927-993), Who was brought to the rank of chief astronomer in the period of Murad, was allowed to establish an observatory and even the necessary support was given to the observatory. III. Takiyüddin, who also produces the instruments to be used in the observatory, made observations and calculations over his period. However, the observance of some clergy that did not last long in the observatory of this observatory in 1580 by the Sultan's decree was destroyed by Kaptan-ı Derya Kılıç Ali Pasha (Baltacı, 2005).

XVII. century, one of the most important power in the world within the Ottoman Empire, saw himself superior to other States and civilizations (Ihsanoglu, 1999). Get the win on the battlefield, seized booty, owned trade routes, the rule has been brought against non-Muslims understanding of the Islamic faith was one of causes giving rise to this case (Sarikaya, 1999). However, as a result of the developments in Europe after the Renaissance and the Reformation, the European enrichment, the advancement in science and industry influenced the countries outside Europe. the center of the world trade began to change in favor of Europe (Açıkğöz, 2008). With this situation, the defeats in the battlefields and the loss of spoilages and land losses caused the Ottoman State to question itself and lead to the acceptance of Europe's superiority (Okumus, 2006).

The defeats in the wars, the burning of the Ottoman fleet by the Russians at the openings of Cesme and the lack of preventive measures taken by the modern measures required the establishment of an army with the equipment required by the age (Akyüz, 1982). In order to be able to fight with the enemy, the cadres were trained according to the innovations of the age (Beydilli, 2006). In this context, Humbaracı Quarry, which was founded by French General Comte de Bonneval (Humbaracı Ahmed Pasha) (1160/1747), who became a Muslim after the Tulip Era in 1934, became the first European-style military education institution (İhsanoğlu, 1999).

Western Style Private Schools

II. Mahmud (1808-1839) periods along with the western economic, cultural, military, through the adoption of the rule in the field of education in almost all state institutions were born of the desire to reform (Kodaman, 1988). For this purpose, starting with a western theme has gained a new dimension with the proclamation of the Tanzimat was declared in 1839. officially started when signs of Westernization adventures in the Ottoman Empire (Kafadar, 1997) müslüm While passing matters related to the training in the Tanzimat Edict, Muslim all public life, property, the people's basic rights and freedoms as enshrined in rape security was emphasized that under the state guarantees (Ihsanoglu, 1999). However, innovation can be said that the launch took place as the Tanzimat education area which has seen the most impact (Gündüz, 2013).

Correction of the Madrasas and the Newly Established Madrasahs

Since the foundation of the Ottoman Empire, the madrasas, which are the basic educational institutions of the state, have been subjected to some criticisms after the Kanuni period and a number of measures have been tried to be taken against the madrasas in order to prevent them by starting to see some problems experienced in the madrasas (Baltacı, 2005). However, these measures are generally understood to be in line with the good conduct of the laws in the Fatih and Kanuni periods (Özyılmaz, 1993).

In the Tanzimat period, although the employment areas of the madrasas narrowed with the opening of the new educational institutions, the madrasas were still able to work in the fields such as the execution of the religious services, the cadre in courts and the education in the ibtidai schools (Öcal, 2015). In the same period, the studies conducted in the field of education were generally of concern to schools and no rehabilitation work was carried out on madrasahs (Zengin, 2016).

The new era, which started with the proclamation of the Second Constitutional Monarchy, is an interrogation period, unlike the silent, stagnant, orphaned old period. Although this question was experienced among intellectuals, the debates on newspapers, magazines, books etc. The reflection of the people through the means of communication was effective in attracting the society to change.

Again with this period, intellectuals, when discussing the source of the problems experienced by the Ottoman society, the reason for the crisis is the education system. The Westernization movement, which had begun since the Tanzimat period, continued in this period and the people continued to waver in all areas of life between the distinction of alaturka-alafranga. So it must be the job to raise individuals who will adapt to social change. In line with this view, studies in the field of education have intensified.

When we look at the general education system of the period, we see three institutions. The first is the Ministry of Religious Affairs and Foundations. The second is the ministry of education and the third is the embassy. The Ministry of Religious Affairs and Foundations is responsible for primary schools and madrasas. The Ministry of Education is responsible for ousting, rudiments, idols and sultans, while embassies are responsible for minority and missionary schools. In short, the society consists of divided groups in the sovereignty of the generation coming from three different educational institutions. We can classify the movements of ideas that are shaped by the Tanzimat period and matured until the time of the Constitutional Monarchy period.

Religious Affairs and Endowments in the Ministry of educational institutions, reason and science with no place to give the courses are only providing religious education, the Holy Qur'an's nice to read targeted, just memorizing information provided, innovation and grown in a closed way to change, moderate or also mentioned was the subject of a sovereignty conservative Islamist views.

In addition to religious subjects in educational institutions affiliated to the Ministry of Education Although the courses offered places at the positive sciences, trying to imitate completely western, along with memorizing information based on a number of theories, society grows away from the culture, it was grown moderate or people with opinions extreme jabbing.

Unification of Education means teaching union. Unification of law in the narrow sense of education or training is being covered from a single location. If we look at the broad sense, an enormous threat in ensuring the existence of the country, out of the dilemma with the Tanzimat period of innovation, financial, economic, spiritual and cultural dimension of possibilities is resolved. threatening elements here; the lack of a consensus on the rising generations, education allocated to three different places to be transferred to the budget, education, preferring foreign schools in the country due to the poor quality and insufficient, gender discrimination in education can be listed as the observance.

In discussing the education system of the Ottoman State, we are not talking about an education system that is actually broken from its past. The education system of the Ottoman State was largely influenced by the education system established by the Great Seljuks. Therefore, we can say that the Ottoman education system is a continuation of the educational system of Muslim societies before it.

Primary Education Before Second Constitutional Monarchy

Within the framework of the reform movement in Ottoman History, Sultan Mehmet II in 1824. Mahmud published by edict is a document concerning elementary closely. This edict reads as follows: All Muslims will first learn the religion and world affairs will be dealt with thereafter. Lately 5-6 year-old children should be in school, parents are giving side veteran to run away from learning an art school. Therefore, such children remain ignorant parents. Henceforth, no one came to puberty (12 years) can not run next to the masters children. depending on where they sit with children will be given access to puberty and apprentices, Istanbul, Eyüp, Üsküdar, Galata Kaddish to be taken by parents and instructors and apprentices can be given after receiving a sealed warrant. Otherwise, if the parents will be punished. Working with orphans are forced to work to go to school is twice a day. Koran to children in this school, tecvit according to each child's ability, Ilm-1 Hal as treatises,

According to this decree II. Mahmud, came the 5-6 year old children were required to obtain a certain education. This children's education will be provided before and after puberty would be allowed to come to work. This would be punished if parents do not comply with the edict. However, studies compulsory for children who would be allowed to go to school two days a week working condition.

In the Tanzimat period, serious attention was paid to education only in 1845 with the line of Abdulmecid's Hattı Hümayun. According to this Hattı Humayun;

1. The ignorance of the public should be eliminated and education should be provided.
2. Education and vocational training should be addressed at all levels.

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3. A suitable education should be given to the world as well as to the religion.
 4. Schools should be opened in every suitable place in the country (Berker, 1945).

The important and important steps in the field of elementary education were taken in the last period of Tanzimat in the time of the Ministry of Saffet Pasha (Yılmaz, 1999) with the Regulation on Education. 3-17 articles ”of this regulation, consisting of 198 items, is divided into primary education (Özalp, 1982). Namely;

1. There will be at least one primary school in each neighborhood and village. This school will be separate for both nations where Muslims and non-Muslims live together (Article: 3).
2. The construction, repair and teacher expenses of primary schools will be covered by the society concerned (Article: 4).
3. Teachers will be assigned according to the regulations to be rearranged (Article: 5).
4. The duration of primary education is 4 years. The program to be implemented is as follows: ”New method of Elifba, Koran, Tecvit, Moral Risals, ilm-ü state, writing, Concise Fenn-i Hesap, Concise History-i Osmanî, Concise Geography, Useful Information“. In the non-Muslim schools, education will be carried out with their own religions and their own languages (Article: 6).
5. Girls 6-10, men between 7-11 years of age are obliged to continue the school (Article: 9).
6. The parents of the children who are not compulsory to the school will be punished. Only children with physical and mental defects, children who are obliged to earn a living from their families, who should attend a school at least half an hour away, etc. It is stated that those who have reasons are exempt from attendance obligation (Article: 10-13).
7. If there are two primary schools in one place, one will belong to boys and the other to girls. Otherwise, it is appropriate for girls to attend boys’ school until they are available (Article: 15).
8. In girls’ schools, teachers and sewing craftsmen will be women. If a female teacher is not found, decent male and older male teachers can be assigned to girls’ schools (Article: 16).

The reform movements in education, which started with the Tanzimat period, brought about the efforts to reform the primary schools in 1870. The study, which was started on 4 May 1870 with the commission of 4 members elected by the members of the Council

of Ministers and the Administrative and Administrative Offices, was carried out in primary schools in İstanbul (Bilim, 1984). If we need to bring the principles outlined in the report, we can say:

1. Participation of all students should be ensured.
2. Class method should be applied in the courses, the curriculum should be made according to the level of the students.
3. The courses should be explained to the students in a clear and plain language.
4. Girls as well as boys should benefit from the right to education.
5. Education, examination and holiday times should be planned in a planned way.
6. Teachers should be trained with knowledge of quality and formation. First of all, teachers should read and write Turkish well and should be nice, knowledgeable and loving towards their students. Because the best teacher is a heaven to the student and the person who makes the lesson a source of joy.
7. The teacher should be guiding only and should implement a system that develops children's personal abilities and creative powers. In other words, memorization should move away from education to applied education.

The report prepared by Selim Sabit Efendi, one of the four-person commission, was published in *Maarife* under the name of rapor *Rehnüma-yı Muallimin-i Sıbyan* "in the following years. This work has brought some innovations to the teaching methods (Bilim, 1984). If we need to bring the principles outlined in the report, we can say:

Ottoman society was introduced to the new method of education by the application of *Rehnüma-yı Muallimin-i Sıbyan*, written by Selim Sabit Efendi in 1871, in the field of education. This new method of teaching and learning, which is called *Usûl-ü cedid*, has been modernized with lectures, tools and materials used in the course. This method found applications in schools opened in accordance with the change.

Unification of 1924 to ensure unity in teaching, as indicated in the grounds of the draft law initiatives begun in 1839 after the proclamation of the Tanzimat also not been successful in this regard. In contrast to the desired separation it has grown even more. This has been done in the first phase of improvements made to the Unification Act to madrasah reforms are considered to be accurate to start with. Second Constitutional Monarchy began to catch up with educational activities primarily made in improving the madrasahs in the new generation has emerged as the consensus creation efforts. Tanzimat period under the influence of westernization current constitutional period also increased

the interest in foreign schools for reasons such as the low quality of the public schools of failure and drifted away from the national education community. best way to learn a foreign language in foreign schools, although most favorable conditions such as the presence of qualified educators in religious schools, students had influenced political and cultural sense. For example, in geography and history lessons, children were forced to learn the lessons of history and geography of the foreign state where they go to school (Oymen, 1969). Foreign schools recently that he had gone very far, even the cross to redeem the students were misdemeanors kick your ass. Most of the family did not show their reactions although they know it (Oymen, 1969). For this reason in particular it should be given by Turkish teachers with great care ehliyetna Turkish courses in foreign schools (Oymen, 1969).

Adopted in 1914, “ Müessesat-ı Mezhebiye and Tedrisiye ve Mekatib and Emakin-i Sıhhiye” in law Article 27 “Both individuals, fermanl and writ all foreign schools on the need institutions of Turkish language, the will read Ottoman history and geography as Turkish. Turkish teachers will be ehliyetna “(Oymen, 1969) was experiencing problems, despite the inclusion of the provision in practice.

A private Armenian school, they hear your teacher in my school now needs to Turkish lessons, but reveals only part of teacher training courses they inflicted on the specialization of Turkish teachers (Oymen, 1969). Meşrutiyetl the start of a new era, this period of national feeling, indicating that the period of nationalist formation in the opinion of the Ziya Gokalp also possible to see the first seeds of the teaching unions (Gokalp, 1913).

A nation-established as a state project Turkishness Republic of Turkey, Turkish language, Turkish culture while getting protected by the Constitution and laws, the country’s Turkish and / or non-Muslim ethnic, linguistic and no religious community were counted and were subjected to systematic discrimination in some areas. Minority protection effort was seen as interference in the affairs of other states with a residual effect from the experiences of the last period of the Ottoman Empire. Tevhid-i Tedrisat Law, which was accepted in 1924, was terminated by the various structures in education. Why was the law of Tevhid-i Tedrisat (unity in teaching) removed? What was the situation in the Ottoman Empire after Tanzimat? On the one hand, lodges and dungeons, religious education institutions; on the other hand, y missionary y schools providing education in a foreign language. And two different types of intellects derived from these two sources: First, the Ottoman is keen to draw back to the past, the sultan is the king, defends the illusion; secondly, he is blindly a Western fan, does not trust his own nation, looks for a foreigner in his solution, these üne mandacers ü that. These two intellectuals eat each other, the huge ship sank the Ottoman Empire, gone, lost in the water. which analyzes the collapse of the Ottoman Ataturk as a binary new measures in education in the Republic of Turkey Unification of Education Law was put into practice. It is possible to see his

sensitivity on this subject in the following lines: “The Ottoman sovereignty, which ended in the Tanzimat period, could not have succeeded in starting the unification of education, but in contrast there was even a duality. Two kinds of education raise two kinds of people in a country, this is the feeling and thought.” it is completely contrary to its unity and solidarity purposes (Turan, 1988). As a matter of fact, one of the ministers of the former Religious Affairs. According to Lütfi Doğan (1990); In the Ottoman period, in addition to the scholastic training institutions based on memorization by repeating some of the old texts in a limited way and not bringing a new object, II. Mahmut and the scientific education institutions, in a sense, secular education institutions, with the Tanzimat following this period, began to make room for themselves in an increasingly stronger proportion. In addition to the madrassas, which had lost their effectiveness and corrupted everything, the new scientific and educational institutions continued to coexist for a period of around a century. This dual education and training, which did not have any common features among them, could not provide the desired development, change and renewal of the society, and the old classical madrasa management was further deteriorated and decayed. Great Ataturk, during the Ottoman period, preventing the development of society, the reasons for the renewal and progress to follow the reasons for what should have been the priority task of education on this issue. The reflection of the practice of two honeys in the Ottoman educational history in the Republican era was through the Law on Tevhid-i Tedrisat (Education Union Law). This law, which entered into force on March 3, 1924, aims to provide education to the Ministry of Education by means of madrasas and primary schools which have religious education and honey by the Ministry of Education. it aims to end the dichotomy between rüştiye, idadi, sultani, and iptidai schools and to connect all educational institutions in the country to the Ministry of National Education. The provisions of the Tevhid-i Tedrisat Law have been implemented.

THE LAW OF TEDRISI TEDRISAT

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Article 1 - all institutions which Turkey is within the knowledge and Tedris appurtenant to the Ministry of Education.

Article 2 - It is transferred to the Ministry of Education and transferred to the Ministry of Education.

Article 3 - The amount allocated to the civil servant and medeval shall be transferred to

the budget of the Ministry of Justice.

Article 4 - The Ministry of Education will establish a Faculty of Theology in Darülfünûn for the purpose of raising higher religious education facilities, and will establish separate schools for the education of the civil servants with the function of performing the sanctimonies like imamah and rhetoric.

Article 5 - This law has been completed by the date of the expedition and education and education until the National War has reached the National Defense and the Ministry of Public Affairs mandate to the Ministry of Education, the budget and the delegation of the Ministry of Education together with the instructions were fixed. The board of trustees and the delegates present in the petitions shall hold bonds between the Attorneys to which they belong and the members of the army shall maintain their proportions. (Annex: 22/4/1341 - 637/1 art.) Mektebi Military high schools originating from the region were transferred to the Ministry of National Defense with their budget and cadres.

Article 6 - This law is valid from the date of the publication.

Article 7 - The execution delegates of the execution of this law

Ataturk, after installing the new Republic of Turkey, Democratic Republic of the required new social structure, open to change contemporary society, a secular state and the individual, independent and wanted to create through a strong economy, education based on our own resources. Thus, on the one hand, it was functionally approaching education in order to spread Turkish revolutions and to root them out. As can be seen, two main cases of education policy of Atatürk are discussed above:

1- Disorganization of the Ottomans is far from being national and not scientific;

2- New Republic and Turkey for the extension of the revolution rooted in a functional task training installation) formats. Thus, his two main purposes in education have emerged. These:

1- Our education should be national, scientific and united,

2- To live the Republic of Turkey, the revolution should be directed to the protection and development. While creating educational policy in order to realize these two main objectives, Atatürk has acted from the requirements and the practice of the newly established Republic. Indeed, he is neither an educator nor an educational thinker. He did not present a new education system or philosophy, nor did he propose any ideas about education in all respects. His interest in education has been in the role that education will play in changing Turkish society (Başgöz, 1995). Therefore, the basic principles of

Atatürk's educational policy should be considered and evaluated within this framework.

Conclusion and Evaluation

Tevhidi Tedrisat, "teaching unity" of modern education in the context of national and secular curricula, formal and in-formal education areas by targeting to organizational and institutional innovation, destroyed the facilities can keep alive the old institutions. the first three years of the Act's entry into force (1924-27) leaked from the madrasa religious education mainly to public schools, teaching Arabic and Persian were removed in parallel. To take the control of the Ministry of Education schools and madrasas sat vanish with a secular base. So why stifled scientific thought throughout the centuries were abolished. The modernization of the teaching of spirituality from purified with rational thought, opened paths to science.

the same idea of combining teaching, the same people who have the same thoughts and feelings were grown. Thus the ideals of unity, strong steps were taken towards cultural unity. Speed the process of nation have won the nation switches to society from nations communities. The rest of the regime and eliminate possible counter-revolutionary powers were removed. and who believe in the values of the Republic, Atatürk's generation had embraced the revolution opened the way to grow.

After the Tanzimat, the increasing number of foreign schools were under control. History, Geography, Foreign language courses, foreign or minority languages as well as Turkish were taught. Religious symbols in the colleges and other foreign schools were banned and religious doctrines whose purpose was to instill different national feelings. Then, the first parts of foreign schools were removed and primary education had to be seen in Turkish schools. Foreign schools, which insisted on providing religious education, were closed. Minority schools were also directly linked to the Ministry of Education. In 1927, only the life of Muslims in Turkey, the first on the grounds that people from other religions also found, was removed from the middle and high school religion classes.

In summary, the Education Union Law, prepared in accordance with the modern and secular state understanding, has been one of the biggest steps towards national integration and modernization by bringing education in line with modern science requirements. These breakthroughs prepared the environment suitable for the 1928 letter revolution.

In the Republican period, the regulations on primary schools had a different course in order to educate the new generations in a democratic and secular manner. The preservation of the new political system and training of teachers who will train according to the national values of the Turkish people have been reshaped as the first step of education, which is primary education. In general, the Education Union law, which will reorganize the entire educational structure, indirectly affected primary education. In this period, the

supervision of all educational institutions was transferred to the Ministry of National Education. In 1924, the follow-up of the curriculum of the first schools in all primary schools was thus easier to achieve. The first general education law was adopted in 1926 was connected to the Republic's laws, including the functioning of all education institutions in the Republic of Turkey. In 1928, the transition from the use of the Arabic alphabet from the foundation of the Ottoman Empire to 1928 was made possible by the transition from the Latin alphabet to the Latin alphabet. In this period, where the foundations of the educational infrastructure targeted by the Republic were laid down, various arrangements for primary education, new arrangements, training of primary school teachers and training of students were started. Turkish education system has a definite and unchanging structure and has become a public without losing time after having it with Tevhid-i Tedrisat. In life, for the people, together with the public principle has been the educational password of the new Turkish State.

From the Second Constitutional Monarchy to the Unity of Tevhid-i Tedrisat, both enemies of civilization and foreign enemies have been fought. The Government of Turkey, especially in the country by continuing to work in the field of education, despite the consensus of the two adversaries, has realized the teaching unions. However, in the period we worked, while innovations and innovations succeeded in the sense of idea, there were many shortcomings in its implementation. Lack of school due to lack of teachers; Although the school was opened, the unfavorable conditions for education continued for many years. In addition, the obligation of primary education cannot be applied as desired in a period of nearly 100 years and the right to free education has not been provided under ideal conditions.

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