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## CLOSING THE MADRASAS

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### Introduction

Educational institutions have always been of great importance for sedentary societies. These institutions varied according to the cultural, religious and economic priorities of societies and these institutions were reshaped depending on the current events of the time. Madrasa, as a traditional educational institution, having an important role in the Islamic geography for centuries had been an institution in which the formal education was given. However, they began to regress in time since they could not renew themselves and keep up with the conditions of time.

### Establishment of Madrasas

The word madrasa has many meanings. In the dictionary this means reading, understanding and repeating constantly to learn;<sup>1</sup>This word comes from the word ders (dirase, derase) in Arabic; and it means the building or the space where the students are engaged in educational activities.<sup>2</sup> They are the places where education and training activities are carried out in Islamic civilization. It is a general name given to middle and higher education institutions where children above a certain age go. At the time of establishment, the madrasas were modeled taking the example of Viharas, which were shaped according to the old Buddhist belief.<sup>3</sup> The first Islamic civilization, in which the educational activities were mostly shaped around religious sanctuaries, was found during the foundation period of the first madrasa in the X. century during the Karahanid State.<sup>4</sup>

In general, Islamic historians agree that the first institutional madrasa organization is the Nizamiye Madrasa established in Baghdad by the Nizamülmülk. This initiative is also considered as a very important beginning for the intellectual and scientific development of Islamic civilization. The organizational structure, systematics, program and ideological philosophy of this first institution were deemed as the role models of the madrasas to be established in the Islamic states. In most of the cities within the natural boundaries of Islamic civilization, many madrasas were established in a short time.<sup>5</sup>

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<sup>1</sup> Nebi BOZKURT, "Medrese", *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, Volume 28, Ankara 2003, p.323;

<sup>2</sup> M. Zeki PAKALIN, *Osmanlı Tarih Deyimleri ve Terimleri Sözlüğü*, Volume: 2, Milli Eğitim Basımevi, İstanbul 1983, p.436; M. Ali ÜNAL, *Osmanlı Müesseseleri Tarihi*, Fakülte Kitapevi, Isparta 1997, p.102; Semavi EYİCE, "Mescid", *İslam Ansiklopedisi*, M.E.B. Yay., İstanbul 1978, VIII, p.50-56.

<sup>3</sup> Cahit BALTACI, *XV.-XVI. Yüzyıllarda Osmanlı Medreseleri I*, İFAV Yayınları, İstanbul. p. 61; Osman TURAN, *Selçuklular Tarihi ve İslam Medeniyeti*, İstanbul 1980, 331; İsmet KAYAOĞLU, *İslam Kurumları Tarihi*, Selçuk Üniv. Yay., Konya 1994, II, p.66.

<sup>4</sup> Cahit BALTACI, *ibid*.p. 60

<sup>5</sup> Mustafa SIBAİ, *İslam Medeniyetinden Altın Tablolar*, Second Edition, Trans. N. Demircan-M.p. Şimşek, Uysal Kitabevi, Konya, 137.Cahit BALTACI, *ibid*.p. 64-66.

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The reason why madrasas first emerged was due to an intellectual need. Islamic civilization reached an enormous scale with the expansion of the Umayyads and Abbasids, and later on the integration of many nations. As a result, a need emerged in order to communicate Islam correctly to the masses and to be able to fight with the separatist ideas within the internal organization in an institutional and organizational manner. The mosques or sanctuaries<sup>6</sup>, which were the places of education, were unable to meet this need. In addition to the political divisions in Egypt and Iraq due to the Fatimids, the religious-intellectual disintegration in the Islamic civilization as a different doctrine and structuring of the state-supported Shia movement in the X. Century, there was a great need for such an educational institution in order to fight against the Shiite belief within the framework of the Sunni act.<sup>7</sup>

The Great Seljuk State, which was built on the political unity and state philosophy of the Sunni faith, and its grand vizier Nizamülmülk established the first organized madrasa, known as the Nizamiye madrasa, in Nişabur to fight against the growing Shiite threat in the Middle East.<sup>8</sup> These schools, which became the most advanced and effective educational institutions of their time in a short period of time, started to be established in other cities of the state.<sup>9</sup>

### The Madrasas Losing Their Primary Mission

The first madrasa within the Ottoman Empire, which was organized as a continuation of the Seljuk Madrasa organization, was founded in 1331 in Iznik in the period of Orhan Bey, the second governor of the state.<sup>10</sup> However, madrasas for centuries as in the Islamic civilization, as well as in various states in the Ottoman Empire, with a mission to spread the source of motivation, and which educated brilliant scholars, gradually lost their quality of education as of the 16th century. The reasons why madrasas could meet the needs of time were not only due to of the internal dynamics of this institution, but also due to a general disintegration of the social structure and all institutions in the Ottoman Empire.<sup>11</sup> The reasons for the deterioration of the madrasas, which served as a classical formal education institution within the Ottoman Empire, can be listed as follows;

1. When the demographic structure changes due to natural disasters, long wars or internal migrations, madrasas accepting students in high numbers, exceeding their capacities and therefore leading the decrease in the quality of the students.
2. The madrasas which were generally within a foundation becoming an underrated

<sup>6</sup> Hüseyin ATAY, **Osmanlılarda Yüksek Din Eğitimi, Medrese Programları-İcazenameler Islahat Hareketleri**, Dergâh Yayınları İstanbul, 1983. p.28

<sup>7</sup> Ahmet, ÇELEBİ, **İslam'da Eğitim ve Öğretim Tarihi**, Trans. Ali Yardım, Damla Yay., İstanbul 2013, p.108.

<sup>8</sup> İBNÜ'L-ESİR, **El-Kamil fi't-Tarih**, Trans. Abdülkerim Özeydin, Bahar Yay., İstanbul 1991, Volume X, p.58.

<sup>9</sup> MEVDUDİ, **Selçuklular Tarihi**, Trans. Ali Genceli, (Translation from Urdu). Hilal Yay., Ankara 1971, p.33.

<sup>10</sup> Hasan Ali KOÇER, **Türkiye'de Modern Eğitimin Doğuşu ve Gelişimi (1773-1923)**. MEB Yayınları, İstanbul 1991, p.10; Cahit BALTACI, **ibid.**,p.72-73.

<sup>11</sup> Mehmet AKGÜL, **Türkiye 'de Din ve Değişim, Bir Erol Güngör Çözümlemesi**, Ötügen Neşriyat, İstanbul 2002, p.142

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institution in the eyes of the public, due to the economic crisis in which the state and society were experiencing, reducing their economic support for the students, putting their scientific work to the second plan.

3. In the Ottoman madrasas, which were constructed according to principles of the madrasa organization of the pre-Islamic states, legal irregularities were introduced in the appointments and elections of the ministers. Thus, non-merit people in the class of *ilmiye* began to multiply. After a short period of time, there was an effective privileged group defending the existing status quo away from the merit, like the *ulema-zadegân* clasp.
4. In the first establishment and development of the madrasa curricula, intellectual fields such as philosophy, medicine, mathematics and science were included. However, over time, these fields had been replaced entirely with religious practices. In time, the Ottoman Empire fell behind its rivals because of the halt of scientific and technological information production in madrasas.

This stagnation and deterioration which began to be observed in all institutions of the Ottoman Empire as of the 16th century also affected the madrasas. The deterioration and unfair appointments of the administrative and military cadres of the state, the deterioration of the manorialism and its negative effects on society, these led to a negative impact on the education system, which once enabled the state to establish a strong link with the society.<sup>12</sup>

Madrasas, founded by Orhan Bey in 1331 in İznik, played a role in the training of the qualified cadres needed by the state in all scientific and administrative areas for centuries.<sup>13</sup> However, over time, they began to deteriorate for various reasons. This, in turn, made them become an organ that opposes any kind of progress and innovative ideas.<sup>14</sup> Hence, the selection of personnel of the madrasas, recruitment procedures of students and adaptation of the curriculum to the age became the main topic of the agenda.

In the face of the demand for reform that became mandatory in the 18th century, the difficulty of doing a radical reform within the madrasa system, the strong resistance of the Ulema class, they were unable to make any reforms regarding the madrasas until 1908. Instead, the need for qualified technical and military personnel needed by the state was tried to be solved by the western type schools established in parallel with the classical educational institutions<sup>15</sup>.

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<sup>12</sup> Cahit BALTACI, *ibid.*, p.153-154; İlhan BAŞGÖZ, *Türkiye'nin Eğitim Çıkması ve Atatürk*, TC Kültür Bakanlığı Başvuru Kitapları, Ankara, 1995, p.11

<sup>13</sup> Ömer ÖZYILMAZ, *Osmanlı Medreselerinin Eğitim Programları*, TC Kültür Bakanlığı Yayınları, Ankara, 2002, p.4

<sup>14</sup> Hasan Ali KOÇER, *ibid.*, p.14

<sup>15</sup> Abdullah AKIN, *Cumhuriyet Dönemi Din Eğitimi 1920-1950*, Ensar Yayınları, İstanbul 2011, p.21; Zeki Salih ZENGİN, *II. Meşrutiyette Medreseler ve Din Eğitimi*, Akçağ Yayınları, Ankara, 2002, p.90; Ziya KAZICI, *Osmanlı'da Eğitim Öğretim*, Bilge Yayınları, İstanbul, 2004, p.182-183

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## Preparation Environment of Tevhid-i Tedrisat Law

The First World War ended with the Mudros Armistice, which was signed on 30 October 1918, but the main struggle for the Turkish nation in Anatolia had just begun. The education issue in the country was of the main problems of Mustafa Kemal Atatürk, who started the National Struggle by heading to Samsun on May 19, 1919. During this period, the country's education system was highly disorganized. While there were long attempts to solve the problem of education and modernize it in accordance with the spirit of time, none of them had been able to address the problem, since radical solutions could not be considered. There were many schools in the country in which the education system was very complicated and not inspected. The curricula applied in those schools were also very different. As a result of this separation; students that had different points of views and who saw each other as rivals, were being educated. The leader cadre of the country, which strongly believed that the country would be saved, gave great importance to the education issue. Even in the most difficult days of the War of Independence and when the fate of the country was not yet finalized, a 12-day education congress was held in July 1921.<sup>16</sup> Mustafa Kemal, in his opening speech, also gave clues about the educational philosophy of the state which was planned to be established;

*(...) when raising our children, we try our best to provide them a fair, feasible education that would allow them to think freely and use their intelligence for the struggles to come. Being able to accomplish this is of great importance for the new generation. The philosophy of hayat-i akvam, which takes its place in the form of a permanent and terrific struggle, requires this evsafı kemal-i for every nation who wants to be independent and happy. (...) From this congress, we expect to exchange ideas, as well as find new solutions for the problems that are on the agenda and also expect a service that provides guidance to new generations. I would like to acknowledge the fact that the Ministry of Education organized a science congress of scholars, despite the struggles that has been going on. (...)*<sup>17</sup>

In line with these objectives; following the independence war, the education problem had to be addressed. In order to achieve this, all educational institutions in the country, which were primarily scattered around the country, had to be united under one roof. The first step in order to unite educational institutions was brought to the agenda with the bill of law prepared with the leadership of the deputy Saruhan Vasıf (Çınar) Bey and that was signed by 57 other deputies.<sup>18</sup> In the bill of law;

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<sup>16</sup> Yahya AKYÜZ, "Atatürk ve 1921 Eğitim Kongresi", **Cumhuriyet Döneminde Eğitim**, Milli Eğitim Basımevi, İstanbul 1983, p.89-90.

<sup>17</sup> **Hâkimiyet-i Milliye**, 21.07.1921

<sup>18</sup> Seçil AKGÜN, "Tevhid-i Tedrisat", **Cumhuriyet Döneminde Eğitim, Cumhuriyet Döneminde Eğitim**, Milli Eğitim Basımevi, İstanbul 1983, p.45; Recai DOĞAN, "Cumhuriyetin İlk Yıllarında Tevhid-i Tedrisat Çerçevesinde Din Eğitimi-Öğretimi ve Yapılan Tartışmalar" **Cumhuriyetin 75. Yılında Türkiye'de Din Eğitimi ve Öğretimi İlimi Toplantısı**, Türk Yurdu Yayınları, Ankara 1999, p. 231.

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*Riyaset-i Celileye:*

*“Tevhid-i tedrisat was deemed appropriate in order to ensure unity of the nation’s ideas and feelings in the politics of ministry of national education. Tanzimat-ı Hayriye, opened after 1255 Gülhane Hatt-ı Hümayun, failed to adopt tevhid-i tedrisat, and on the down side, this even caused a duality. This duality led to a great deal of detrimental results. This nation can only have one education system. Two different education systems leads to two different kinds of people being educated. Therefore, measures regarding the education system must be taken. Upon acceptance of our bill of law, the main authority of education will become the Ministry of Education in the Republic of Turkey. Thus, the people to be appointed to the Ministry of Education will be in charge of the development and advancement of the education and wisdom of the Republic. We would like the parliament to commence the negotiations with regards to the bill of law for it to be legalized.”<sup>19</sup>*

When the bill of law submitted by the deputies to unite the Education and Training came to parliament, the most controversial issue was about whether legal, engineering or agricultural schools should also be connected to the Ministry of Education. As a result of the discussions, a change was made in article 5 related to specialization schools, and therefore the law was approved and entered into force.

Tevhidi Tedrisat Law;

Law Number: 430

Accepted: 03.03.1340

Published in the official journal: 06.03.1340 no: 63

Rationing law: array 3, volume 5, page 322

*Article 1: All organizations related to education are under the control of the Ministry of education.*

*Article 2: The madrasas and schools governed by Ser’iye and Evkaf Vekâleti foundations were transferred to the Ministry of Education.*

*Article 3: Ser’iye and Evkaf Vekâleti’s budget provided to the schools and madrasas will be transferred to the ministry.*

*Article 4: The Ministry of Education will open Faculty of Theology and other schools to train religion experts.*

*Article 5: Once this law is in effect, the budget of the orphanages within the Müdafaa-i*

<sup>19</sup> TBMM Zabıt Ceridesi, 03.03.1924, p.24; Mustafa ÖCAL, **20 Yüzyılda Türkiye’de Din Eğitimi**, Uludağ Üniversitesi İlahiyat Fakültesi Din Eğitimi Ders Notları, Emin Yayınları, Bursa.p.182-183.;S eçilAKGÜN, **ibid.**, p. 45.

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*Milliye and the military, as well as the duty to appoint the relevant staff members are now under the responsibility of the Ministry of Education. The heyeti-talimes will be exchanged and coordinated and the teachers working in the army will continue on with their duties until then. (Annex: 22/04/1341-673/ 1 Md: The budget and cadres of military high schools, originating from the Mektebi Harbiye (military schools), were transferred to the Ministry of Defense.)*

*Article 6: Hereby, this law is effective from the date of its publication.*

*Article 7: hereby, the cabinet council is in charge of the execution of this law.<sup>20</sup>*

As can be understood from the articles of the law, the madrasas operating within the country were not closed in the first place; as a management, they were connected to the Ministry of Education by taking over the other units. Furthermore, with this law, for the continuity of religious education, it was decided that a Faculty of Theology would be established in Darü-l fünun that would train the religion experts in order to meet the need of religion officials in the country. This decision also meant that the madrasas was about to be closed. As a matter of fact, it is announced by Vasıf Bey that the madrasas will be closed with the circular letter published on March 11, 1924.<sup>21</sup> In the circular letter posted;

*The following articles are hereby declared as a circular to be included in the law on unification education adopted by the grand National Assembly on March 3, (1)340.*

*Article 1: It is not permitted to continue education in madrasahs (Muslim theological schools) with the staff, education council and programs existing and maintained in the budgets and organization of the Government. Accordingly, upon issuance of this order, the madrasas including those existing in the center, districts and villages of your province will be closed immediately.*

*Article 2: The students currently studying in those madrasahs shall be immediately transferred to the primary schools, secondary schools or high schools.*

*Article 3: The teachers in such madrasahs shall be transferred as the theology teachers in our schools if they desire so.*

*Article 4: As it is required in the recent law to provide education and training in the country only through the schools of the Ministry of Education, the provisional parts of the madrasahs of the Caliphate equivalent to our primary schools have been abolished. The students therein shall be transferred to the primary schools, secondary schools or high schools immediately. Their teachers who fulfill the legal requirements therefore*

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<sup>20</sup> **TBMM Zabıt Ceridesi**, 03.03.1924, D: II, C: 7, p.25-26; Hasan Ali YÜCEL, *Türkiye’de Ortaöğretim*, TC Kültür Bakanlığı Milli Kütüphane Basımevi, Ankara 1994, p.269.

<sup>21</sup> Emin ÖZDEMİR, “İslah Çalışmalarından İlgasına Medreselere İslamcı Bir Bakış: Sebülürreşad ‘da Tevhid-i Tedrisat Kanunu ve Uygulamaları”, **TurkishStudies**, Volume 8/2, Winter, 2013, p.207.

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*shall be transferred to the primary schools.*

*Article 5: The madrassas founded by the government and the madrassas founded by the dynasty family members of the former madrassas of the Caliphate are included under the administration of the Ministry to educate imams as per the article 4 of the recent Law. Their curriculum and personnel have been amended. Their names will be “Imam Hatip” Schools starting with a name referring to the location of each school. If there are madrassas founded by the government and founded by the dynasty family members of the Education Council and if they request so, they shall be converted into Imam and Hatip Schools.*

*Article 6: It is requested that this order is to be applied and notified urgently.*

With this circular issued five days after the publication of the Tevhid-i Tedrisat Law in the official gazette, madrassas were officially closed. This circular paved the way for an immediate closure of all madrasas in the centre and provinces, transfer of the students who are still studying in the madrasas to the equivalent schools in that region, and the teachers working in madrasas becoming religion teachers and those who have the right conditions to work as teachers in primary schools.

### **Madrasas After the Law of Tevhid-i Tedrisat :**

There were a total of 16245 students studying in 29 Daru'l-hilafe and 579 ilmiye madrasas which were closed with the regulations issued on the basis of Tevhid-i Tedrisat Law.<sup>22</sup> Ilmiye madrasas were closed thanks to this circular. Daru'l-hilafe madrasas were converted into Religious schools. A number of students in Sahn and Suleymaniye madrasas, which are the administrative departments of the Ministry of National Education, are also taken to the Divinity School. As soon as the law entered into force, 29 Imam Hatip (religious schools) schools were opened in different locations.<sup>23</sup> However, after the enacted law, the transfer of the madrasas to the Ministry of Education brought about debates in the public and in the parliament.<sup>24</sup> The first major debates in the parliament are found in the issues regarding the negotiations about the budget of the Ministry of Education and the Ministry of Religious Affairs.<sup>25</sup> During the negotiations, Deputy of Konya Mustafa Fevzi Efendi argues that the Faculty of Theology to be established in Darülfünun cannot fill the gap formed by madrasas.<sup>26</sup>

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<sup>22</sup> Asım ARI, “Tevhid-i Tedrisat ve Laik Eğitim”, **G.Ü Gazi Eğitim Fakültesi Dergisi**, Volume 22, Issue2, Ankara, 2002, p.188; Zeki Salih ZENGİN, “Kurtuluş Savaşı Döneminde ve Cumhuriyet’in Başlarında Türkiye’de Medreseler ve Din Eğitimi”, **A.Ü. İlahiyat Fakültesi Dergisi**, Volume XLIII, Issue, 2, 2002, p.308.

<sup>23</sup> Caner ARABACI, **1900-1924 Yılları Arası Konya Medreseleri**, Selçuk Üniversitesi, Sosyal Bilimler Enstitüsü, Yayınlanmamış Doktora Tezi, Konya 1996. p.604

<sup>24</sup> Mehmet Şevki AYDIN, **Cumhuriyet Döneminde Din Eğitimi Öğretmeni Yetiştirme ve İstihdamı**, 3. Edition, DEM Değerler Eğitimi Merkezi Yayınları, İstanbul 2016, p.65; Halis AYHAN, **Türkiye’de Din Eğitimi**, 3. Edition, DEM Değerler Eğitimi Merkezi Yayınları, İstanbul 2014, p.51

<sup>25</sup> Abdullah AKIN, **ibid.**, p.91

<sup>26</sup> **TBMM Zabıt Ceridesi**, Devre II, Volume 8/1, 17.4.1340, p.805- 816.

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Vasıf Bey, Deputy Minister of Education, took the floor during the debates on the madrasas and explains: that: the madrasas, which provided great services in the period they were founded, lost their mission over time, Despite the attempts for regulation, it was failed to be regulated and was unable to train people who are suitable for the requirements of the era; current physical qualifications are very low; and most importantly; it is believed that only 6 thousand of the 18 thousand students, who were presumed to have received education in 479 madrasas, were actually continuing to the madrasa; and that the others registered to the madrasas in order not to go to the army.<sup>27</sup> However, Vasıf Bey's "*I destroyed the families of sixteen thousand soldiers. This is a greater than the one I experienced in the most exciting times of the national struggle*"<sup>28</sup> remark creates a huge controversy.

Especially articles which were published in Sebîlü'r-Reşad Journal; criticized Vasıf Bey's activities and words towards madrasas: "*(...) Tevhid-i Tedrisat reveals the whole purpose. The whole purpose was to destroy the Müessesat-ı Diniye. Education deputy claiming they would open Imam Hatip Schools instead of Medaris-i İlmiyes in Turkey. They are now closing these schools one by one. According to our reports, Tire, Ödemiş, Edirne, Niğde Imam and Hatip Schools were closed. The rest of them will shut down too.*"<sup>29</sup>

In Sebîlü'r-Reşad Journal once again: "*It is reported in the journals that there are 26000 students in the primary schools in Istanbul, and 40000 children are still looking for a way to get in. If 40000 children are not able to go to school in a city like Istanbul, think about the amount of children not being able to go to school in Anatolia!*"<sup>30</sup> Such articles tried to claim that shutting down the madrasas was a wrong move and the Tevhid-i Tedrisat was interpreted incorrectly, and to keep this conversation going.<sup>31</sup>

The transfer of the madrasas to the Ministry of Education and the administrative savings for the use of these buildings also create a debate in the press and the public. The Ministry of Education, on the grounds that there is no allowance for subsistence expenses, argued that some idle buildings should be sold. With three articles added to a new circular published and its legal infrastructure was also being established. These are;

1. Madrasas have been transferred to the Ministry of Education.
2. Those who are eligible to become a school will be immediately transformed into a school.

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<sup>27</sup> TBMM Zabıt Ceridesi, Devre II, Volume 8/1, 17.4.1340, p.820.

<sup>28</sup> Mustafa ÖCAL, "*Künye Defterlerine Göre İstanbul İmam ve Hatip Mektebi (1924-1930)*". *Uludağ Üniversitesi İlahiyat Fakültesi Dergisi*, Volume 17, Issue 2, Bursa 2008, p.184; Emin ÖZDEMİR, *ibid.*, p.208;

<sup>29</sup> Sebîlü'r-Reşad, "*İmam Hatip Mektepleri Lağvediliyor*", 27 Teşrin-i Sani 1340, C 24, S 627, p. 46.

<sup>30</sup> AHMET HULUSİ, "*Maarifi İflastan ve Yıkıcılıktan Kurtarmak Lüzumu*", *Sebîlü'r-Reşad*, 14 August 1340, C 24, S 612, p.222.

<sup>31</sup> Emin ÖZDEMİR, *ibid.*, p.208-209.

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3. The madrasas that are not suitable to be turned into a school will be sold and new schools will be built by the ministry. This order of the Ministry of Education has been notified to the state. It is possible to establish a commission for the construction of the school by selling these plots and madrasas belonging to the estate.”<sup>32</sup>

Following this regulation, the sale of some of the madrasa buildings started. In many parts of the country, the sale of foundation and madrasa goods became more widespread. The madrasa building within the Sultan Selim Mosque Complex was given to the Republican People’s Party. <sup>33</sup>Many properties belonging to the foundations connected to the madrasas were sold to individuals or private institutions. Some institutions like Konya Municipality offered these properties to their employees for the salaries they could not pay.<sup>34</sup>

The sale of the madrasa and foundation goods attracts a great attention from the public and the printed press. Especially Sebîlü’r-Reşad journal, Many critical articles had been published on not making these sales and throwing the students who lived there out of the buildings and; although the public did not respond well to the sales, there was no change in the application. According to the report of Akseki, who is in the top management of religious institutions before and after the adoption of the Tevhid-i Tedrisat Law dated 3 March 1924; As a result of the implementation of the Tevhid-i Tedrisat Law; *it claimed that “Tevhid-i Tedrisat Law No. 430 plans to eliminate all Islamic institutions”*<sup>35</sup>and argued that this law was set out to eliminate all religious institutions at hand.

### Conclusion

The madrasas were the main educational institutions that were established to meet the qualified personnel need of the state, and to increase the theological knowledge of the public against destructive ideas and in which the education and training activities of Islamic civilization were carried out. The main purpose of the establishment of madrasas was to prevent the Shiite belief, which gained momentum as a political power, from spreading to the Turkish world. The madrasas, which started to be established for this purpose, spread to the entire Islamic geography in a short time. The madrasas, whose income sources were secured as a foundation institution, including the major private universities, have continued to serve in Anatolia until the beginning of the 20th century, for many years, evolving from a state to a successor Muslim state as an ancient institution.

Due to the geography where the Ottoman Empire was established and spread, It was strongly influenced by the organization of the Anatolian Seljuk State, which it was

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32 Sebîlü’r-Reşad, “Medreseler Satılıyor”, C 24, S 618, 25, 25 September 1340. p.317.

33 Mustafa ÖCAL, *ibid.*, p.186.

34 Caner ARABACI, *ibid.*,p.607

35 AKSEKİ, “Din Tedrisatı ve Dinî Müesseseler Hakkında Rapor V”, *ibid.*,c.V, p. 104,Akt: Caner ARABACI, *ibid.*,p. 604

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attached to as a seigniory. It installed the land system and as well as the education system of the Seljuk State. The madrasas were not only the driving force of the development and expansion period but also the driving source for qualified personnel needed by the growing state for many years. Many famous scientists studied in these places and they made many contributions to the scientific development of Islamic civilization. As a result of the fact that the Ottoman Empire reached its optimal point and was unable to renew its whole system according to the changing world requirements, the state began to regress in terms of military and economic fields as well as in the field of education and training. The quality of education started to decrease in the madrasas, which were the pioneering institutions that had the ideas ahead of their time. With the rapid decline of the teacher and student quality, the incidents in which the madrasa student protests, such as the Suhte events, which take place during the Celali rebellion period, are observed. In spite of many reform attempts by the rulers of the time, for the madrasas, in which the science fields completely disappeared and where a superficial religious education was being given, no one had the power to remove the madrasas which prevent the change.

With the armistice of Moudros, signed after the World War I, on 30 October 1918, a new struggle phase began in Anatolia. A full independence movement began under the leadership of Mustafa Kemal against separation scenarios and unlawful occupation attempts. The founding cadre, who knew that the success achieved on the battlefields would not work if they do not support the education and economic fields, started to work on education at the times when the course of war was still uncertain and following the war. During the 1921 Education Congress, the steps to be taken were discussed. The first task in the field of education with the following the success in the National Struggle was the unification of all low in quality schools scattered around the country, which had different financial sources and trained students in different fields and during the Ottoman Empire period, under a single roof and under a single curriculum. In order to provide the legal infrastructure for this objective, on March 3, 1924, the Law on Tevhid-i Tedrisat with the law number 430 was enacted. There was no statement that the madrasas were to be closed in the articles of the Law. However, during the budget negotiations made following the enactment of the law, the fact that they avoided allocating a budget for the madrasas proved that these institutions were soon to be closed. With the new regulations issued by the Ministry of Education over time; they wanted to open a faculty of theology in Darülfünun instead of the high schools of madrasa, and transform the median madrasas into imam-hatip schools. Students in madrasas would be transferred to equivalent schools and it wanted to appoint the madrasa teachers with enough competence to the schools. They wanted to transform the real estate and buildings, most of which are the fixtures of foundations, of the madrasas into schools. However, some madrasa buildings were allocated to the service of other institutions or sold to the private sector instead of being converted to schools. Attempts to eliminate madrasas, the principal

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educational institutions of Islamic civilization and a center of science; although they received negative reaction from the press like Sebîlü'r-Reşad and the public, they were unable to make themselves heard in the single party administration.

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