

KRAKHANID PERIOD

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INRODUCTION

The belief system is essentially one of the most potent tools of acculturation and inclusion in a particular culture. In history, religion has brought a new discipline of life and behavior to people and their society. However, new values added to the culture of society along with religion can also change that society. Traces of this sociological fact can also be found in the conversion of Turks to Islam (Çetin, 1999). The Volga Bulgars, who converted to Islam in 900, can be considered the first Muslim Turkish state. However, it was only possible for Turks to choose the religion of Islam in large masses with the Karakhanid State (Keskinoglu, 1964). The Karakhanid state is a Central Asian dynastic state of Turkish descent during the Islamic period. It is a Turkish-Islamic state that ruled for three centuries between the 9th and 13th centuries. By the 11th century, they conquered the Central Asian lands by ending the rule of the Samani State (Kochnev, 1996).

The fact that the Karakhanid Turks adopted the faith of Islam brought new features to education. One of these innovations was the opening and expansion of institutions called “*madrasah*” for the first time in Turkish societies and where education was carried out in a particular plan, program, and order. Another significant change was the new additions to the moral understanding, world view, values, and customs of the Turkish society that came with the change of religion. These innovations have been cultivated by blending with the religion of Islam (Akyüz, 2020). In addition, as of this period, the influence of Islam began in the daily lifestyles, beliefs, and philosophies of the Turks. Another essential feature of this period is that the Turks passed from the oral culture they continued before Islam to the written culture, and they entered the transition process from the pre-Islamic nomadic society structure to a fully settled society structure (Doğan, 2012).

In these established madrasas, besides religious education such as the Qur’an, kalam, and Hadith, there was also scientific education such as medicine, mathematics, astronomy, philosophy, logic, etc. (Şanal & Alaca, 2020); the teaching of such courses allowed many

scientists and thinkers to be the emergence in this period. In addition, the support of the Karakhanid rulers to such developments caused cities such as Kashgar, Bukhara, Samarkand, Tashkent, and Balasagun to become science-cultural centers in a short time (Akyüz, 2020). In this period, the comments and opinions of influential scientists and thinkers about education caused a turning point in terms of Turkish education history.

1- Conversion of Turks to Islam

The relationship of the Turks with the religion of Islam provides vivid examples of how religion affects people who accept that religion and how it affects the religion they accept in their people. In this part, the story of this accession is followed by the Turks' adoption of various forms of Islam and how they subsequently became Islam's most vigorous protector and defenders. With the loss of the Empire and the proclamation of secularism with the Republic, and at present, where the struggles about the place of Islam in the state structure are continuing, the Turks have adopted Islam in different ways from their original Central Asian Homeland, which they followed as Shamanists (Göktengri belief). The Turks also came into contact with Buddhism, Christianity, and Manichaeism over time. Still, when they began to move west and encountered their new faith in Iran and beyond Iran, the Arabs made the most significant and most profound impact on them. Thus, subsequently times, the factor that changed the course of Islam was the religion of Islam itself (Norton, 1990).

While the Turks were advancing on Eurasia, in a sense, they migrated between civilizations. However, while performing this action, they preserved their own identity. They also proved that they could stick to a particular civilization for a very long time and contributed significantly to the advancement of that civilization. Although the debates about civilizational conflicts started long before today, the 2000-year-old stories of the Turks in the geography they live in (especially in the border regions between Islam and European Civilizations) can shed valuable light on the processes of creating and reflecting the identity of a large and diverse human community throughout space and time. (Findley, 2004).

The religion of Islam started to spread precipitately in line with the wishes of the Turks from the 10th century, and in addition to the conversion of the Karakhanids to Islam in 920, the Bulgarian Khanate living around the Volga and later the Urals and Siberia Islamization in 940-950 followed. In this context, with the majority of Turks being Muslims, the religions of Zoroastrianism (Fireworshipping), Christianity, and Buddhism, but first of all Manichaean religion, have reached the level of abolition among the Turks (Tanyu, 1986; 105).

In order to understand exactly what the religion of Islam is, the following verses attract attention in order to understand the integrity of belief and the basis of religion when the holy book of this religion, the Qur'an, is examined:

“My Messenger! Say: I am only a warner. There is no god but one God, who subjugates all things to His power.” (Sad, Verse 65)

“Allah, there is no god but Him. He is eternally alive. His being is from himself, and he is the ruler of the whole universe. Neither slumber nor sleep can catch him. Whatever is in the heavens and on the earth belongs to Him. Who can stand up and intercede before Him without His permission? He knows the future of His servants, as well as their past. On the other hand, the servants cannot grasp anything of His knowledge except as He wills. His chair encompasses the heavens and the earth. Therefore, it will never be difficult for Him to protect and watch over both. He alone is the highest and the greatest.” (Baqara, Verse 255)

These verses show that, in its simplest form, Islam is a religion based on the understanding that “there is only one creator”.

The adventure of the Turks to adopt this religious belief actually started with the collapse of the Gokturk State (742), and the Uighurs, who took the place of this state, could not wholly dominate Central Asia. The Chinese took action from the east and the Arabs from the west for the dominance of the Turkestan geography (the regions where the Turks lived). On the banks of the Talash river near today’s “Almaata” City, the Arab and Chinese armies collision with each other, and this war lasted for five days. The fact that the Karluk Turks sided with the Arab army on the last day of the war determined the fate of the war in this context: the Chinese army was defeated due to these new balances in the war (751). From this date on, Turks began to adopt the religion of Islam, first individually, then in groups and masses. In other words, Turks who converted to Islam individually or in small groups continued to Islamize en masse (Koca, 1996).

Karluks, Turgish, Uyghurs, Oghuzs, and Khazars were among those who encountered the first Muslim armies and accepted Islam first. Turks who had previously settled down adopted Islam earlier than Turks who had been living as nomads. Depending on the basic principles of religious, social change in the sociological sense, they were in a slower and more superficial relationship at the beginning, passing through the steps of encountering, knowing each other, confrontation, reconciliation, and finally internalization. They became more involved in their political, religious, social, and economic cultural lives in the following process. By consenting to a radical change, they became more sincere devotees of Islam (Kutlu, 2017).

The conversion of the Turks to Islam in the form of large masses coincided with a period in which the political and civil superiority of the Islamic world, which the Arabs represented until then, began to decline. In this context, the Turks started a new revival movement in the Islamic cultural civilization. Based on this situation, Ibn Sina, Biruni, Yusuf Has Hacip, Mahmud of Kashgar, Farabi, Shahrastani, Zemahşeri, Fahrud-din Er Razi, Buhari, Ali Şir Nevai, Matuidi, Ali Bin Osman el-Oşi, and many other great scholars were educated in this period (Erdem, 1998).

Kutlu (2017) described this revival, which started with the conversion of Turks to Islam, as “*perceiving learning knowledge as worshiping*” by the Turks due to their new beliefs at that time, and emphasized this situation as “*the symbolization of Gaza with a pen in addition to symbolizing it with a sword*”. It is possible to say that the perception of the Turks that “learning knowledge is considered worshiping” stems from the influence of Islam; because there are verses in the Quran, the holy book of Islam, that support this situation. These verses are:

“Read in the name of your Lord who created! He created man from alaq. Read! Your Lord is the most generous. He is the one who teaches to write with the pen, the one who teaches what he does not know.” (Alaq, verses 1-5).

“My God! Increase my knowledge” (Taha, 114 verse).

“Are those who know, and those who do not know could be the one?” (Zumar, verse 9).

As a result of all these events, the acceptance of the religion of Islam by the Turks started a new era, which brought radical changes and innovations in the disciplines of science and education. In fact, according to the Islamic faith, three expressions are generally translated as ‘education’. One of them emphasizes knowledge, and another one promotes maturity, and the final one develops etiquette. There is, however, a significant area of overlap between these three statements, and at the core of the concept of Muslim education is the goal of raising good Muslims who understand the Islamic code of conduct and have substantial knowledge and commitment to religious belief (Halstead, 2004).

2- Karakhanid State Period

The Karakhanid State is the first Muslim Turkish dynasty to rule in East and West Turkestan, and they were named Karakhanids because of their rulers’ widespread use of the title “*kara*” meaning “*strong*”. The first Karakhanid ruler was Bilge Kul Kadir Khan. After adopting the religion of Islam in 944-945, Abdülkerim Satuk Buğra Han (one of the sons of the Bilge Kul Kadir Khan and nephew of Oğulcak Kadir Khan), won the throne struggle against his uncle; He ascended to the reign of Karakhanids and declared Islam as the official religion, allowing the rapid spread of Islam in the places under his rule (Polat, 2015). According to Merçil (2000), after the death of Abdülkerim Satuk Buğra Han in 956, the Karakhanid State completely converted to Islam during the reigns of his sons Musa and Baytaş Han. Because the Turkish people of 200.000 tents, who accepted Islam in 960, were living in the territory under the rule of the Karakhanids at that duration. In this respect, the complete conversion of the Karakhanid State to Islam can be dated to approximately 960. Although the Karakhanids were established after the Itil Bulgarian State, when considering their place and influence in history and their contribution to culture and civilization, it would not be incorrect to describe them as the first great Muslim Turkish State (Yüksel, 2001).

In terms of the origins of the Karakhanids, Barthold states that they belonged to one of the three Turkish tribes known in Turkestan. Among these tribes, the Yagma tribe inhabited Kashkar and belonged to the Uyghur or Oguz tribe, while the Çiğil tribe settled in the region stretching from the Ceyhun river to China. Finally, the Karluk tribe lives on the border of Islamic towns extending from the city of Tiraz to the east (Aksu, 2001). On the other hand, Genç (2002) stated that the Karakhanid State was established by the “*Yagmas*” belonging to the Oghuz tribe.

Karakhanids used the name “*Ilek-Hanlılar*” but they also used other names for their state. These names were: al-Hakaniyye, al-Haniyal, Mülükü'l-Hakaniyye (Khakan rulers), Mülükü'l-Hakaniyye (Han rulers), Al-Afrasiyab, Evladül-Hakaniyye (Sons of Khan) (Kemaloğlu, 2013). In the middle of the 11th century, Karakhanid State divided into two as West Karakhanid and East Karakhanid. The Eastern Karakhanids were destroyed in year 1211 by the Karahitays, whom they referred to as the “*Enemies of Kashgar*” and Western Karakhanids destroyed by The Harzemshahs in the year 1212 (Davidovich, 1988).

During their reign, after the Karakhanids adopted Islam and declared Islam as the religion of their society, they began to use Muslim names and later Muslim honor (title) expressions. However, despite their Islamic expressions of honor, their titles reflecting their actual or formal position in the dynastic hierarchy were Turkish: Khan and Kagan (kara han and kara khan), Ilek (Ilıg), Tegin, etc. At the same time, animal names indicating power and might were also used in the Turkish Language. The titles of the Karakhanids are as follows: Arslan (lion), Buğra (camel), Togan (falcon), Böri (wolf), Toğrul (bird of prey), etc. In this respect, the titles of the members of the Karakhanid dynasty also had an important place in the dynastic hierarchy (Davidovich, 1988). This tradition shows that although there was a significant influence of Islamization in every sense in the Karakhanid State, they still maintained their Turkish identity in a sense. As an example of this situation, despite the fact that most of the inscriptions related to the Karakhanids in the 9-12 centuries were in Arabic, the ones written in Karakhanid Turkish can also be found. Some of these inscriptions were written in the Karakhanid period “*Hakaniye*” language (Belek, 2014). In this context, an actual result of the interaction and fusion of the Turkish tribes in the political and economic structure of the Karakhanid State is the emergence of a single literary language called the Buğrahan language (Yusuf of Balasagun) or the Hakani language (Mahmud of Kashgar) (Mokeyev, 2016).

According to Genç (1981), Karakhanids have been a critical civilization and science bridge in introducing Islamic civilization, Islamic culture, Islamic sciences, history, etc., to the Turkish world. (Genç, 1981; cited in Kariev, 2018). The Karakhanids' acceptance of Islam as a religion not only affected them socially, but this change brought about radical alteration in science and education. In this period, the importance and need for science and scientists increased, allowing the training of many educators, thinkers, and scientists. Because of this influence, cities such as Samarkand, Bukhara, Taşkent, and Kaşgar became the cultural centers of their periods (Şanal & Alaca, 2020).



Picture 1. Burana Minaret from the Karakhanid Period (Kyrgyzstan)
Source. Kalpak Travel. (2019). The Legend of Buruna Minaret

3- Education in the Karakhanid Period

During the Karakhanid period, educational institutions called “küttap” or “mektep”, where basic literacy and basic Islamic knowledge were taught became widespread (Şanal & Alaca, 2020). However, in this period, advanced education was carried out in schools called “medrese”. Madrasa comes from the Arabic root “derase” and means “the place where the lecture will be given and the building where the student sits and lectures”. However, the word madrasah was not used for educational institutions in the first period of the Abbasids. Although this word was first used in the 9th century, the establishment of Madrasahs with an official organization and state initiative was only implemented in the 10th century in the period of the Karakhanids (Hızlı, 1987). It would not be inaccurate to consider the madrasahs as the equivalent of the university in medieval Europe in the Islamic world because the main elements that make up the Madrasa in terms of structure are students and teachers. Each Madrasa established had a foundation and a regulations, which included the details and planning to use the revenues from this foundation. The teachers (müderri) of the madrasah received their salaries from this foundation (Doğan, 2012). However, as Makdisi (1970) stated, there is a significant difference between the two institutional systems in institutional terms; he stated that the university structure in medieval Europe was hierarchical and organized, while the madrasahs in medieval Islamic geography were individualistic and personalized. Doğan (2012), on the other hand, stated that medieval European universities and medieval Islamic madrasahs were similar in terms of obtaining permission during their establishment phases; He stated that the universities in Europe received the necessary permissions from the popes or kings during the establishment phase, and this situation was also valid in the Medieval Islamic Madrasahs. In this respect, caliphs or administrators played an essential role in establishing and spreading madrasahs in the medieval Islamic madrasahs. However, the essential requirement for establishing a madrasah here was to pay attention to whether it had a financial resource (foundation, endowment) to meet its expenses. In this respect,

a fine detail emerges between medieval Islamic madrasas and medieval universities. Medieval universities received some financial share from the state instead of providing the necessary financial support themselves. On the other hand, madrasahs were trying to compensate their own financial resources, and the only responsibility of the state here was to ensure the legal and teaching supervision of the madrasah (Doğan, 2012).

Akyüz (2020) expressed the basic features of education in Central Asian Turks and Karakhanids as follows:

- The Turkish society is a member of Islam and settled in a settled order has been the two main factors that positively shaped their education.
- The statesmen of Turkish societies gave great importance to education and the development of science.
- During this period, madrasahs were established, developed and spread to every part of the country.
- Scientists such as Farabi, İbn Sina, Biruni, who have an essential place in the history of world education and science, were trained in this period.
- These thinkers, especially Farabi put forward the first ideas about “educational science” in Turkish education history.

All the developments in this period led to the opening of the first modern madrasa in the medieval Islamic world in Samarkand by Tamgaç Khan İbrahim in 1066. This madrasa; is physically unique, different, and an independent structure. The madrasah also has a student dormitory, library, elected administrators, and courses taught with a regular program (İnce & Ayyıldız, 2021).

Regarding the “Buğra Tamgaç Madrasa” founded by Tamgaç İbrahim Buğra Karahan, which can be qualified as one of the best examples in terms of madrasah education, Bilhan (1982) stated that in the foundation document of this madrasah, the income excluding the expenditures of student beds and mats, afforestation for the maintenance and repair of the madrasah, is within the framework of the following rules. It states that it will be spent:

“Regardless, who is the head of this foundation, 2000 dirhams per year on the official currency of “muayyide adliyye” printed in the province of Samarkand on the date of establishment of this foundation will be paid to Kaim (president of the madrasa). Of total money, it will be paid a total of 3600 dirhams per year, 300 dirhams per month, to the Fakih (teacher) who will teach in the madrasa and will be a member of the denomination of Abu Hanifa (may Allah have mercy on his soul) and will teach according to the rules and requirements of this denomination. For the students (foundation) who will learn ilim (knowledge) in this madrasah

should be allocated 18000 dirhams a year, 1500 dirhams every month, and from this currency mentioned in the document, should be distributed to the students at the discretion of the teacher. However, the teacher may give more money to some and less to others (depending on their financial situation); In any case, the amount paid to a student cannot exceed 30 dirhams per month... Again, from this money, the teacher who will teach edep education (general education) should be paid 1200 dirhams per year; 100 dirhams per month.”

When this foundation document is examined, it is seen that the foundation covers the school expenses in the madrasa education of the Karakhanids and the payment items of the personnel salaries are specified, as well as the scholarship opportunity (determined by their teachers according to their financial situation) to the studying students.

As Bilhan (1982) states, Tamgaç Buğra Han appointed Abdurrahman El Gazali, son of Ebu Tahir Hasan, as the president of this foundation (Kaim). After this first assignment determined by Hakan (king), in the event of the deceased's death, as stated in the foundation document, the principles of the legal assignment of the person appointed in place of the deceased Kaim are also stated. On this basis, Fakih, the faculty member in the commission, and the scientists at the fatwa level (decisive decision) in Samarkand will make their decision. It has also been stated that the Kaim assignment will be made by the Governor of Samarkand in case these faculty members and Scientists are absent or unavailable. In addition to these decisions, in such a deceased situation, the assignment of Kaim by the ruler over again is also strictly prohibited (Bilhan, 1982). These rules show that staff appointments are made within the framework of predetermined rules and that scientists, not the monarch, are influential.

The love of the science of the Karakhanid rulers had prepared a suitable environment for the proliferation of scientists in their country to develop science. For example, Buğra Han Harun, İlig Han Nasr, Yusuf Kadir Han, Arslan Han, etc., such as rulers; were just, benevolent rulers who respected and protected the scholars. As a result, scholars and artisans from all regions came to their circle. At the same time, educational institutions were spread all over the country. There were two other reasons besides the love of science for the Karakhanid rulers to attach great importance to the establishment and spread of madrasahs. The first was to use the new Muslim Turkish tribes to reinforce the new belief system and make them lose their old beliefs, which conflicted with their newly adopted religion, through madrasahs. Secondly, it was to benefit from the madrasahs as a means of preserving and keeping their Sunni Hanafi beliefs alive against the Shiites around their geography (Akyüz, 2020).

For the Middle Ages Central Asia, science refers to the movement that developed in the Islamic world between the 7th and 16th centuries in the history of science. It is known that scientists who lived and worked in the geography of Central Asia contributed a lot to the modern scientific world and developed solutions to many problems of their time (Kim, 2009).

4- Leading Names of the Period

4.1- Al Farabi

Abu Nasr al-Farabi al-Turki, known as “Alfarabius” in the Latin world, is a Turkish philosopher, as his name suggests. In all classical sources, it is indicated that Farabi always wore Turkish clothes and was born in Farab (Otrar) city of Turkestan, around 870, and his ancestors were soldiers (Hammond, 2001). Farabi received his first education in his homeland. Subsequently, he went to Baghdad to continue his education (Ağababa, 2016).

Fârâbî conducts his education in the city of Merv for a short time. He completed his philosophy education in Baghdad (Tülücü, 2009). After specializing in the fields of logic and philosophy, Al Farabi, who was a student of Abu Bisr Matta ibn Yunus (whose field was logic and who was seen as one of the scholars of his time), lived the life of a scholar and Sufi (Muslim Mystic) primarily residing in Aleppo. Farabi became famous as an interpreter of Aristotle, and the Arabs called him the second teacher and heir of Aristotle. Farabi also paid special attention and importance to music and political philosophy and wrote many original “Risale” (treatises) in this field (Rescher, 1962). However, only 54 of Farabi’s works have survived at present. While 18 of these works are on logic, three are on mathematics, six on physics, 19 on metaphysics, and eight on political science and ethics. Farabi wrote most of these works in the form of “Risale” (treatises) (Üker & Gurbetoğlu, 2020). Farabi wrote many works on behalf of his scientific studies, to which he devoted his life. They have been written on many topics, from philosophy to logic, metaphysics to ethics and political science, and physics to music. Some essential treatises are (Hammond, 2001):

1- *Ihsâu’l-ulûm (Count of sciences)*: This work, which includes the classification, description, and subjects of the branches of science, is accepted as the first encyclopedia written in Arabic.

2- *Kitabu’l-cam‘ bayna ra’yi al-hâkimayn Aflatun al-ilahi va’l-Aristotalis*: It was written about the reconciliation of Plato and Aristotle’s philosophy.

3- *Siyasat al-Madaniyya*: It was written about how the people of a virtuous city should be.

4- *Madînatu ’l-Fâzıla*: It is emphasized how a virtuous city people should be.

5- *Kitab tahsîl al-sa’âda*: It has been written about how happiness can be achieved.

6- *Kitabu’l-madhal fi ’l-mantik*: It was written as a book of introduction to logic.

7- *Fusûlu yuhtâc ilayha fi sima’ati’l-mantik*: It is written on the elements that must be possessed in the field of logic.

8- *Kitabun fi 's-safsata* : It was written to indicate meaningless words.

9- *Kitabun fi'l-hitâba* : It was written to give information about oratory.

10- *Kitab al-musiki al-kabîr*: It was written on music.

11-*Al-madhal fi'l-Musiki*: It was written on music.



Picture 2. Statue of Al Farabi

Source. Al-Farabi Kazakh National University. (Photo Gallery)

Farabi, who is mainly mentioned as the second teacher (al-Mu'alim al-Thani) in the sources, has a unique position in the history of philosophy as a link between a great understanding of philosophy and the system of Islamic thought (Fakhry, 2002). Streetman (2008) stated that when Farabi's life is evaluated, it is a very appropriate statement to be described him as a second teacher. Farabi's writings are a light that illuminates interesting and, in fact, overlooked shapes that go beyond the parameters of Aristotelian logic. Al-Farabi (ca. 870-950), originally a member of the second generation of Islamic philosophers, is today regarded as the true founder of Islamic Neo-Platonism. This remarkable 10th-century philosopher not only wrote the first systematic expositions of Plato's and Aristotle's philosophies in Arabic and the first comprehensive commentaries on Aristotle's works of logic; At the same time, he attracted attention with the formula of happiness in his work titled "The Views of the Residents of the Virtuous City", which is expressed as the most comprehensive system in terms of Platonism and Neo-Platonism before Avicenna (d. 1037) in the East (Fakhry, 1965). Farabi's aim here is not to reach happiness only individually. The primary purpose is to reach happiness in a social and civil sense together with people.

For this reason, achieving the highest happiness is possible only by connecting with the active mind individually and, as a result, living in a socially virtuous city (Görkaş, 2013). Here Farabi is mainly talking about what is known as cognitive education and training, respectively. Because it is impossible to distinguish between these two, it essentially states that the most critical factor is the transfer of knowledge or skills. Farabi, by evaluating a virtuous city (El Medinetü-l Fazila), defined the concept of Ta'lim (teaching) primarily in social terms. The most important and valuable purpose of Ta'lim is to inculcate the knowledge and equipment necessary for the people of the city to live a virtuous and happy life (Imdad, Hafidhuddin & Arif, 2019). According to Farabi, philosophers and prophets aim for four types of knowledge, and the objects for which the highest happiness is achieved, both in this world and in the eternal realm (afterlife). These are “Nazari Erdem” (Theoretical Virtues), the Virtues of Thinking, Moral Virtues, and the Practice Arts (Farabi, 2018; Trans. Arslan, 2018).

Farabi, in his book “Müellif Fusûlun Munteze‘a”, divided the virtues into two as Nutki (Mental) and Hulki (Moral) virtues. Mental virtues (140 virtues) belong to the “Natik” part of the human soul; On the other hand, he stated that moral virtues belong to the “Nuzu‘i/ Desire” part. Afterward, Farabi gave examples of the virtues of each group. Farabi stated that some of the virtues related to the intellectual virtues are wisdom (al-‘akl), wisdom (al-hikme), cleverness (ez-zeka), vigilance (el-keys), and perfection of comprehension (cevdetu‘l-fehm); He expressed moral virtues as chastity (al-‘iffe), generosity (es-sehâ), courage (eş-şeca‘a), justice (al-‘adâle) (Aksu, 2018).

Since Farabi is essentially an Islamic philosopher, there is a question that is very likely to be about how he provides a match between the subjects of religion and philosophy. Farabi is a thinker who aims to reconcile religious understanding with science and establishes a close connection between philosophy and religious view in line with this. Just as seen in Plato’s works, there is a connection and parallelism between Farabi’s thought system. In other words, for Farabi, many fields such as religion, morality, politics, and philosophy are interrelated and tightly connected (Türksever & Çiçek, 2018). In addition to all these, Farabi gave a natural and scientific definition of the formation of sounds in music and revealed the mathematical principles about melody harmony, and created various tables on the subject and many complex diagrams based on geometric rules (Madaminovna, 2021).

Although Farabi did not write any work titled “education”, it is possible to come across his ideas about education in many of his works (Yeşilçayır, 2021). According to Akyüz (1982a), Farabi is the first thinker known to have put forward views directly related to education in the history of Turkish education. According to Farabi, there are three types of educators. One of them is the head of the family and is the educator of the family members. Another educator is a teacher and is responsible for educating children and young people. Finally, another educator is the ruler himself, and he is the educator of his nation. However, since there is a bit systematic study of Farabi’s views on education,

many writers see Farabi only as a philosopher and thinker, not an educator. Nevertheless, some of the reasons why Farabi has an important place in the history of Turkish and world education are as follows (Akyüz, 1982a):

1. Farabi is a philosophy teacher who reconciled the world view of ancient Greek philosophy with the religion of Islam and taught philosophy to Turks and Muslims.
2. Farabi made a very stunning distinction between education and teaching.
3. Farabi classified the students and expressed his thoughts about the characteristics of the teachers.
4. He created a relationship between the monarch and state administration and education and taught the monarch about political education.
5. He thought of an ideal state based on knowledge and virtue and described knowledge and virtue as the conditions for happiness.
6. He put forward conspicuous views on the method of learning, teaching, and research.

Farabi's view on the classification system of science is that he has inferences made with a comprehensive view of the materials based on Islamic educational philosophy. According to this point of view, within the scope of the Islamic philosophy of education, students' empiricist understanding of science, rational science, and intuitive science; encourages them to learn every knowledge beneficial to them and humanity. This is based on the results of his study of the human soul, which is hierarchically classified as sensory, creative, and rational potential by Farabi to reach its full potential. Ontologically, according to Farabi's comments, science should be included in the curriculum structure with the aspects given to the students. Starting from Farabi's definition of the full potential of the human spirit, students, who reflect the concept of the perfect human being of the education process, can reach their full potential if they can integrate their theoretical knowledge into their world. In this context, attitudes and actions are shaped by science practice and theory together with practice. Thus, educational studies include not only conceptual but also attitude and behavior fields. Farabi believes that the reflection of the concept of perfection for a person occurs in a person who is in a synergy of theoretical knowledge with practical applications, essentially with applied knowledge. From this point of view, the definition of a perfect person is based on the unity of actions and words, theoretical, practical, mental, and moral systems to achieve happiness (Widiawati, 2019).

In this context, according to Farabi, education is a means of gaining a set of values, knowledge, and practical skills to individuals in specific periods and cultures. Such an existing goal leads the individual to perfection because, according to Farabi, humankind was created to achieve this perfection, and the highest level of perfection for people

is happiness; the perfect person knows the theory of virtue and applies this theory in daily practice (Akmalia & Sauri, 2020). According to Farabi, these principles of logic, which are described as the mental method and working principles of the mind, will enable an education system in which knowledge is reached or discovered by making various inferences. The primary purpose here is to discover and reveal knowledge, and in this process, the students discover themselves and realize themselves. For Farabi, the owners (educators) of this discovery are philosophers, prophets, or teachers whom he refers to as lower level. However, the most important statement of Farabi here is that students can reach the information in question with the effort and teaching of these teachers. Because, students will not acquire knowledge as a result of their personal efforts but from these instructors' transfer of this knowledge (Erten, 2015).

For Farabi, learning should start with the language and the structure of that language. Because without this necessary ability, one can understand neither people nor themselves. The personalities of those who fail this essential training will not develop properly either. According to Farabi, learning logic comes after the language learning process, which he describes as primary education. The curriculum that Farabi refers to in this context is a group of sciences formed in the following order: linguistics, logic, mathematics, natural science, theology, civics (political science), jurisprudence, and academic theology. According to Farabi, there is a connection between natural sciences and theology. In addition, the human soul, which he counts among the natural sciences, also has a metaphysical aspect (Rauf, Ahmad & Iqbal, 2013).

Farabi also dealt with the concept of "justice" in various fields and especially emphasized the transfer of culture, balance, regulation, and values. Farabi linked the goodness of human behavior to the concept of "justice", which means "balance", and left the responsibility of providing balance in behaviors to education. As understood from this section, Farabi wanted to draw attention to the fact that he is the primary source of other values while showing justice itself as a virtue (value) (Bayraklı, 1993). In other words, according to Farabi, education is essentially the way of individuals, and then society, of putting forward ethical-moral and scientific activities. Teaching is the way of determining and creating theoretical virtues (Toprak, 2020).

Akyüz (2020) stated that Farabi's views on education are as follows:

1. The most basic purpose of education is to reach happiness and make individuals useful to society.

2. Education means the possibility of creating theoretical (institutional) virtues in Nations and cities, while education is a method of bringing moral virtues and business arts into existence in Nations. Teaching begins with speaking. Education begins by doing things that arise from practical situations while stimulating nations and cities' determination to do these things. In this case, the habits and deeds born should dominate the people's souls;

they should be done as if they were in love. Perseverance can be demonstrated verbally or through work. This distinction is in accordance with the theoretical understanding of teaching and an effort to change behavior in education.

3. Methods in teaching should progress from easy to difficult (in this way, a precious principle has emerged). Numbers and their volumes can be studied most easily in education (In other words, arithmetic should be studied first, then geometry, and then various subjects in education).

4. It should not be moved on to another topic without teaching the subject, and the questions should always be examined one by one “because constantly dripping water drops a hole in the stone”.

5. Teachers should know how to argue with their students like Socrates.

6. Logic and Philosophy should definitely be included in teaching.

7. It should be aimed to maintain the student’s desire to learn continuously.

8. Children should be raised with solid decision-making abilities and a sense of responsibility.

9. Discipline should be neither hard nor soft; an intermediate course should be followed. If the child is not persuaded verbally, a force can be used.

4.2- Ibn Sina

Ibn Sina is commonly known in the Latin world as Avicenna. However, most of the references made to him today, with his full name “Abu Ali al-Hussein bin Abdullah bin Ali bin Sina”, have turned into the correct version. Ibn Sina was the most famous physician, and he was also a philosopher, encyclopedist, mathematician, and astronomer (Gohlman, 1986). Undoubtedly, Ibn Sina was one of the greatest thinkers and medical scholars in history and the most outstanding physician of Islamic geography. Ibn Sina was born in 980 near Bukhara in Central Asia (Uzbekistan) and died in Iran in 1037. Ibn Sina was born when there was a change in Islamic geography and a situation of uncertainty. He started his medical education at a young age (at the age of thirteen). A distinguished physician, Ibn Sina’s medical expertise brought him to the attention of the Sultan of Bukhara, whom he later successfully treated for a severe infection. As a reward, he asked the sultan to give him the right to use his library, which he could only use, and to examine the rare manuscripts he owned, and the sultan granted him this permission, allowing Ibn Sina to continue his research in this way. Ibn Sina also worked as a political administrator, court physician, and soldier at various times and spent part of his life as a prisoner, being excluded from time to time. During his busy life, he wrote nearly 100 books, one of which

was *Kitab al-Kanun fi al-Tibb* (known as the Canon of Medicine in the Western world), and this “*Kitab al-Kanun fi al-Tib*” book was first translated to Latin in the 12th century. In Europe, his books later became the standard medical textbook and were taught in medical schools until the 20th century (Hajar, 2013).

When Ibn Sina was ten years old, he finished the Quran by memorizing it. He also specialized in the classics of the Arabic language and literature. He is also devoted his next six years to studying Islamic law, fiqh, philosophy, logic, and natural sciences. In addition, he started to study medical sciences at the age of 13 and became a well-established physician at the age of 18 (Amr & Tbakhi, 2007). Smith (1980) describes him as a brilliant and troubled man (because he never married and had a harsh temperament). Smith (1980) also stated Ibn Sina’s medicine as a bridge between modern medicine and ancient medicine. Western and eastern culture owes much to what Ibn Sina achieved due to his devotion to seeking the truth.

Picture 3. *The First Page of Volume 4 of “Kitab al-Qanun fi al-tibb”, 15th Century Copy Made in Iran*



Source. U.S. National Library of Medicine. (2011). *Islamic Culture and the Medical Arts*

Ibn Sina defines Medical Science as “It is the science that we learn about the various states of the human body, whether healthy or not, meaning that health is likely to be lost and will likely regain again.” (Ibn Sina; trans. Anlar, 2020).

His most famous work globally, *El-Kanun fi’t-Tib* (*Al Qanun, Canon, Canon of medicine, Kanun-u fi tib, Al-Qanun fi al-Tibb*) was written by Ibn Sina in the 10th century. It was also written in Arabic and translated into Latin and Hebrew in the 12th century. It was used as an introductory medical textbook in universities in Europe until the 17th century. In addition, as a remarkable feature, the 3rd volume of the Medical Law, which is five volumes, is related to Pathology (Canda, 2005).

The chapters of *Kitab al-Qanun fi al-tibb* are as follows (Erdemir, 2018):

Volume one: Anatomy, physiology, etiology, symptomatology, and principles of treatment

Volume two: Medicaments and their effects

Volume three: Diseases affecting various parts of the body and Pathology

Volume four: Diseases affecting the whole body (such as fevers and poisonings), critical days, diagnoses, tumors, fractures, dislocations, and toxicology

Volume five: Mixtures of certain Medicaments.



Picture 3. *Statue of Ibn Sina*

Source. *Ankara University İbni Sina Faculty of Medicine.* <https://mapio.net/pic/p-14115857/>

After Ibn Sina's death, he left behind ninety-nine writings. Ibn Sina, who is equally knowledgeable in pharmacology as he is in philosophy, wrote the introductory book of medical science, which was as valuable in the west as in the east for centuries; His work, which is also a fundamental work in philosophy and as valuable as a medicine book, is called "Kitab eṣ-Şifa". In this way, it conveys the management of the mind and the treatment of the body. The Eṣ-Şifa Book is essentially an encyclopedia, and as a purpose, Ibn Sina has discussed four basic sciences in his eighteen books. These sciences are Logic, physics, mathematics, and metaphysics (Bloch, 1972; Trans. Bora, 2017).

Ibn Sina stated that what is expected from logic is a tool for rules that will protect people from making mistakes. So the purpose of logic is to guide the human mind so that it can reason consistently. In this case, it is to check whether the inferences made by the humans mind comply with the principles of reason and the rules of making valid inferences (Kömürcü, 2010). Ibn Sina stated that human consists of nefs (soul), and body and it has been accepted as truth with attributes and qualities such as mind, and therefore humans have a special place in the universe and as a result separated from other animals (Nejad, Rashidi & Oloumi, 2013).

In his book titled Kitabu'ş-Şifa, İbni Sina has reserved a section called "Cevami'u İlmi'I-Musika" in which he also explains his thoughts on music. In this section, by defining the music; He expressed his views on music by discussing the subjects such as musical notation, intervals, genus groups and types, rhythm types, poetry, transmission, composing, knowledge of rhythm, musical instruments (Kolukırık, 2009).

At the same time, according to Ibn Sina, God is a necessary being. In his book called *Kitab eṣ-Şifa*, Avicenna categorically stated that form and matter are necessary to speak of concrete existence and that God is a necessity. Because, according to Ibn Sina, form and matter depend only on God (Nabi, Elmalı & Özden, 2010). In this work, we also see that this argument presented by Ibn Sina is built on two fundamental assumptions. The first of these assumptions is that the knowledge of existence is inevitable. The second is that there is a mandatory element in the entity. The next part of these arguments of Ibn Sina consists of describing the contradictions that may arise if these assumptions are not accepted in a fictional way. According to Ibn Sina, if the existence of the Necessary entity (God) is not accepted, only “possibles” will remain; Since the “possibles” cannot have come into existence by themselves; there must be a necessary being that makes existence (creates) them. In this theory of Ibn Sina, denying the necessary means denying existence; if there is no necessity, then there is no existence (Erdem, 2011). As a result of this philosophical basis, according to Ibn Sina, God is the only principle of everything; Everything that is not “covered” or “implied” by this principle cannot fall within the range of possible entities. This means that the knowledge that God “creates” is a knowledge of the principle that is its ultimate cause. According to Ibn Sina, who explains that the Sublunar Realm (Aristotelian philosophy) consists of mind, spirits, and Celestial spheres, there is a smooth isomorphism between physical reality and knowledge. The forms that the perpetrator mind provides to inform the sublunar physical reality are the same as the intellects that the human mind traces when it learns the corresponding universal concept. Thus, essentially, the perpetrator mind guarantees science’s unity and the accuracy and objectivity of knowledge (Marenbon, 2015).

Ibn Sina, who had this philosophical thought, taught medicine, nature, theology, mathematics, etc., and philosophy in his younger years. He learned all the available knowledge in their fields, and in this respect, he was called “muallim-i salis”, meaning the 3rd Teacher and Master, who came after Aristotle and Farabi (Akyüz, 1982b).

According to Ibn Sina, education begins with the birth of the child. According to him, children should go to school at the age of six and be educated until 14. For Ibn Sina, teachers should research and know each child’s talents, interests, and tastes, and they should teach children art or profession suitable for them. According to Ibn Sina, since God is the necessary being, the teacher must also be religious (Kaygısız, 1997).

Ibn Sina promotes educational activities that balance the soul to prepare it for intellectual endeavors. It proposes a philosophical preparation that enables young people to participate in the struggle to perfect their thought system and action while at the same time enabling them to resist distractions. Also, according to Ibn Sina, art is by no means the second-best form of expression used to convey philosophical thought (as Aristotle would have) popularly. Instead, it is an equally important path to enlightened citizenship, like philosophy in the arts. Unlike Aristotle, Ibn Sina sees the highest form of poetic expression as bringing about ordinary objects encountered with experiences and concerning universal realities

with all their particularities. According to him, perfecting his imagination allows the student to evaluate theoretical and practical knowledge creatively, unlike traditional ones, by seeing and appreciating their reality's multifaceted aspects and nuances. Avicenna, aesthetic experiences and creative actions, states that it differs frequently and significantly from factual. For this reason, he stated that the key to creating the citizens' commitment to art is through the education of young people by offering a transformative aesthetic experience. Ibn Sina's discipline of mastering symbolic expression and his guidance to expand the images show how these views can be implemented (Azadpur & Silvers, 2005).

In his book "İlm el-Akhlaq", İbn Sina stated that the basis of education should be personal and social preparation education. This view is based on the mutual exchange of services between individuals to contribute to society's social structure, together with the specialization of each result in a craft or science with cooperation. For this reason, education is a way of enabling people to grow in line with their skills and abilities. İbn Sina's educational philosophy essentially lies in making the body and mind of individuals sturdy, righteous citizens and preparing them for some intellectual activity, mainly concerning craft and traditional science/theoretical science or a practical study (Kayode, Nasirudeen & Al-Hasani, 2016).

İbn Sina also emphasized group education and believed that children should receive education and training with their peers. Expressing that the reason for this is that children learn from each other when they are together; He said that education should be committed in an environment where distinguished children have good manners and good habits. He stated that this situation would benefit moral education, mental development, nutrition, social education, spiritual education, and meeting mental needs (Nejad, Rashidi & Oloumi, 2013).

İbn Sina states that children should be sent to school from the age of 6 and should be carried out until they reach the age of 14 and that education should be given in the name of literature, Islamic ethics, and hand skills in this process. İbn Sina stated that in the secondary education stage of mektep (school) education, students should start to acquire manual skills regardless of their social status and that there should be a period of specialization in the following process. İbn Sina, describing the period after the age of 14 as the period of specialization; allows children to choose whatever subjects they are interested in, whether reading, literature, handicrafts, preaching, medicine, geometry, trade, or craftsmanship, by the subjects they want to choose as a career in the future argued that specialization should be given the option. He also stated that since this process is comprehensive and exhaustive, flexibility should be ensured in terms of the age at which students graduate from their schools, taking into account the emotional development of the student and the courses they choose (Alam, İsmail & Mishra, 2010).

Akyüz (2020) stated that Ibn Sina's views on education are as follows:

1. Ibn Sina sees education and learning of science as necessary to be happy in this world and the next life (afterlife). According to him, education and science are necessary for humans to perfect themselves and find God.

2. According to Ibn Sina, the main aims of education are to develop one's abilities to the highest level, get rid of evil, and ultimately reach happiness, know the existence of Allah, and feel his influence at every moment.

3. According to Ibn Sina, as soon as the child stops drinking breast milk, his education (in the family) should be started before acquiring bad habits. The first education of the child is moral education. In addition, the child should not be put under too much pressure during the education process, and his mistakes should be corrected appropriately, and if necessary, he should be scolded. Beating is the last resort for Ibn Sina.

4. According to Ibn Sina, education and training methods are mainly: behaving gently with courtesy, giving counsel, giving place to reward and praise; resorting to punishment and beating as a last resort when necessary, following a path from easy to difficult from simple to complex, benefiting from the educational and instructive effect of this environment in the classroom environment, explaining and teaching by giving examples, and repetition.

4.3- Yusuf of Balasagun (Yusuf Has Hacip)

It is known that Yusuf of Balasagun was born between 1018-1019 in the city of Balasagun, which was one of the cultural centers of the state after the Turks accepted Islam in the period of the Karakhanids in the 10th century. Yusuf of Balasagun has an important place in the history of Turkish education with his work named *Kutadgu Bilig* (1069), which consists of 6645 couplets. Yusuf of Balasagun presented his work to the ruler Hasan bin Süleyman Arslan Khan in Kashgar. The Sovereign gave the title of Has Hacip (headmaster, protocol director) to Yusuf of Balasagun. Yusuf of Balasagun grew up in the rich cultural structure and scientific environment created by the Turks in the cities of Central Asia during his lifetime and was highly influenced by Farabi and İbni Sina (Dilaçar, 2020). Yusuf from Balasagun is a distinguished poet, philosopher, thinker, encyclopedic scientist, famous state, and public figure. Stating that the living environment of a thinking person is valuable, he argues that the happiness, power, and beauty of a person is for the benefit of the society he lives in and his people (Lukpanov, 2019).

Yusuf of Balasagun's work "*Kutadgu Bilig*" is also the first product of classical Turkish literature. Although this work is not only a political study, it also contains information on different fields and the reflections of the medieval science and culture of the period. In addition, the work includes the sense of life, the goals of the person, their place in the world, and the problems that the person faces. The work includes the details of a nomad's

life of the period, their (nomads) daily life, advice with instructive expressions such as sayings and proverbs. It became known in the western world in line with the Austrian Orientalist Hammer Purgshalya, who found the manuscript version of Kutadgu Bilig in Istanbul in 1796 and brought it to the Vienna library (Abildina & Dandybayeva, 2011).

Kutadgu Bilig means “making happy and the science of administering the state (political science)” in old Turkish. On the one hand, the work aims to include the rules of the 11th-century intellectual Turks such as morality, law, and state administration and to determine and collect the structure of that period in a book and transfer it to future generations. On the other hand, another purpose of writing the work is to suggest the traces of this structure to the future rulers and politicians in the next period. The work is written in the form of a story in verse. There are four main heroes in Kutadgu Bilig. These people are: Kün Togdu, Ay Toldu, Ögdülüm, Odgurmuş. Each of these heroes is unique because the characters in the work represent one or more moral values, moods, or legal principles. Kün Togdu is a Khan who represents the law and justice (customs and könilik(fairness)) in work. Ay Toldu is the vizier. He represents the state, kut (the ruling authority given by God), and political domination. Ögduldu is the son of Ay Toldu and later became a vizier. He represents the Ukuş (mind), science, and daily life. Odgurmuş is a devout Zahit (religious) who lives in seclusion and lives in the mountains away from people. On the other hand, he represents conviction, giving up worldly things, seclusion, and abstraction from “Masiva” (who does not think about other things but God) (Arsal, 2011).

Yusuf of Balasagun wrote Kutadgu Bilig between 1069-1070 and spent 18 months writing this work. It is known that there are three copies of Kutadgu Bilig. The first copy was found in the city of Herat in 1439, the second is in the royal library in the city of Venice, and the third copy (the Arabic version created in the city of Namangan) is located in Cairo (Lukpanov, 2019).

Kutadgu Bilig has views on state administration. In this context, the work advises the ruler. In this respect, Kutadgu Bilig is a political book. Kutadgu Bilig is also a book of morals and behavior written to ensure happiness in this world and the afterlife. Since the work includes views on child education, it is also of great importance on this topic. Kutadgu Bilig is also a monument to the knowledge of Turkishness (values in the transition period to Islam in terms of language, literature, and culture, etc.) (Akyüz, 2020). For this reason, essential works on the history of Turkish culture and literature, especially Kutadgu Bilig, are also important sources for Values Education (Tural, 2018).

Some values in Kutadgu Bilig are as follows (Yusuf Has Hacip, Trans. Çakan, 2020):

Some couplets in work on the value of “Justice”:

“Look, that’s who I am, righteousness and law

This is the nature of the law, beware of it” (800)

“I cut the job like a knife

I will not prolong the claimant’s work” (811)

“If the sweet faced hardship

For those who find Justice when they come to my door” (812)

“That person goes sweet as candy.

He rejoices and smiles” (813)

“They come in a fight, I enforce the law

I see them as if they have smoked bitter grass” (815)

“Whether it’s my son, near or foreign

Whether it’s a passenger or a passing passerby

In law, both are all the same to me

It is not different when making decisions” (817-818)

“My order is not to perish like this.

All people are the same, my word, my attitude.” (826)

“If the Bey (ruler) is good and fair to the people,

It will benefit all its people” (3266)

Some couplets in work about the value of “Respect”:

“The one must respect his elders.

The one should say sweet words to the younger” (706)

“The cheap one (human) is the talkative one

The precious of man is the generous one” (1028)

“If you want dignity for yourself.

O ascendant man, you must respect people” (4150)

“Reverence to the great is a tradition in the world.

When an elder comes near, the one should stand up immediately” (4153)

“The little one’s respect is worthy of the elder one.

The elder treats the little one in the same way” (4154)

“Do not say against the word of your elders

When you answer, don’t talk arrogantly” (4303)

“Do Welcome the great one’s, show respect

Greatness comes to you and also the key of Kut” (4304)

“Welcome to whoever welcomes you truly

Do not stay close to those who disrespect you” (4306)

Some couplets in the work on “Decency”:

Some couplets in work on “decency”:

“The decent person is the elite of the people.

A decent person is the head of the people

Whoever has decency, give him all the work

With decency, man blocks the way of the insolent

It is the indecent person, the vile of man

And have a shameless tongue that does not speak the right word

Hear what a decent person says

He counsels you now because it hurts

Stay away from the indecent person

He's nasty, his denial pupil

The face of the indecent is a meatless bone if you notice

The essence of indecency is an incurable breach

With decency, one's face turns bright

A decent person shines because of this" (2201- 2207)

Some couplets in the work on "Knowledge":

"Words are spoken on purpose count as knowledge.

The word of the ignorant eats up his own head" (170)

"No matter what age, until now

A better place has been given to the knowledgeable" (220)

"Whether the place is elsewhere or nearby

All this respect is always for the knowledgeable

Notice that Noble people are of two kinds.

One is the Bey (ruler), the other is the Wise, These are the heads of the people" (264-265)

"If the one learns the knowledge, their happiness will increase day by day.

Even if it is small, they will become great" (1814)

"Know the business with knowledge, Understand with mind

Have a happy day and live happily" (2626)

"If you say I know, you are far from knowledge.

You are considered ignorant, seek knowledge" (6608)

"Know knowledge, be a man, exalt yourself

Or take the name of an animal, stay away from people” (6611)

In this case, in these couplets, which can be seen as the reflections of the ideal human type in the mind of Yusuf of Balasagun, the first of the issues he mainly focuses on is the knowledge that takes people to higher levels. In this sense, knowledge is also an essential tool for people to have moral virtues. According to Yusuf of Balasagun, one of the most vital characteristics of an ideal human type is to use the qualities that a person has as they should be and properly. When such a thought is in question, the first thing that comes to mind is language, that is, words. Here, Yusuf of Balasagun’s most basic philosophy is the three crucial factors related to the ideal human type: knowledge, language, and moral virtues (Kaya, 2017).

Yusuf of Balasagun’s poems is also a kind of moral code and norms of behavior in society. A highly educated man, Yusuf of Balasagun also encourages people to specialize in different fields of knowledge. Because according to him, knowledge means to be perfect, and only in this way can individuals resolve complex problems in their life. Continuing the tradition of his predecessors in this sense, Yusuf of Balasagun has created an ideal state theory in which each person is assigned a particular position in the gist of these rules. According to him, people who grow up in this framework (Great people are people who do good deeds) primarily think about the welfare of their people. In return, they do not seek financial rewards and do not expect special thanks for their proper activities. The dominant content in the education systems of Turkish-speaking peoples throughout history has continued in the form of spiritual values, respect for elders, mutual aid, justice, and moral education (Ibrayeva, 2015).

There are also traces of child education in Balasagunlu Yusuf’s Kutadgu Bilig. Some couplets on child development are as follows (Yusuf Has Hacip, Trans. Çakan, 2020):

“If son’s ancestor (parents) is wise and clever

He must hold his son tight (well trained), This is the cure for it” (1221)

“If the son is evil and his attitude is wrong

It’s his father who is terrible, it’s his (father) fault ” (1225)

“The cause of the son and daughter is the father or the mother.

If their behavior is wrong or they have been pushed aside” (1486)

“Teach your son knowledge when he were young

He who learns when he is young knows everything” (1493)

“What the son or daughter learns when they were little

They will not forget it until they gets old and dies” (1495)

“Another reason is if the child asks for knowledge.

Learning must begin when they are little” (1822)

“If from you a son or daughter like the moon born

Teach them at home, don’t teach outside” (4504)

“Teach the son and daughter good manners and knowledge

It will benefit them in both worlds” (4506)

“Teach your son all the virtues fully

He becomes rich with these virtues” (4508)

Some negative (about females) expressions also exist despite the expressions about virtue, respect, justice, knowledge, science, child development, and many other values in Kutadgu Bilig. The following couplets can be given as an example of this situation (Yusuf Has Hacip, Trans. Çakan, 2020):

“Oh! Koldaş, erdeş (friend/associate), let me say a word for sure.

These girls better not be born, if they do not live

If they are born, it is preferable for them to the underground

Or that her house is adjacent to the headquarters of the dead (grave)” (4511-4512)

Is the idea that such negative couplets (4511-4512) in Kutadgu Bilig (girls should not be born, even if they are born, they should not live) are the product of a philosophy based on male-female inequality (sexism)? Or is it because the social conditions at that time were not yet suitable for the female child? This situation is not precisely particular (Doğan, 2012). Kutadgu Bilig, which started with the phrase “Speaks the Praise of Almighty God, Speaks the Praise of Prophet Aleyhisselam” (Yusuf Has Hacip, Trans. Çakan, 2020) and includes religious advice in terms of content; With these couplets (4511-4512), Kutadgu Bilig contradicts itself and, in fact, the religious orders and prohibitions of Islam. Because the following verses about this situation take place in the Holy Quran, which is the holy book of Islam:

“Do not kill your children for fear of poverty. We will provide for them and you too. Killing them is indeed a great sin.” (Isra, Verse 31)

“When one of them is given the good news of the girl, their face turns black, filled with anger! He is hidden from the public because of the bad news (!) given to him. Will he now keep her humiliated or bury him in the ground? Look how badly they judge!” (Nahl, verse 58-59)

In this case, it is necessary to consider the negative views about girls in Kutadgu Bilig as the author’s views because Kutadgu Bilig does not comply with Islamic commandments in this respect. In fact, Kutadgu Bilig also includes opinions that value girls and women. The author essentially contradicts himself on this issue (Akyüz, 2020).

4.4- Mahmud of Kashgar

Mahmud was born in Kashgar and belonged to a noble family named Hamir, the counterpart of Amir in the Oghuz tribes. It also appears to be in his writings that Mahmud was from the Karakhanid families. Mahmud of Kashgar’s father Hüseyin had migrated from Barsgan to Kashgar where Mahmud was born. However, the exact date of birth and death of Kaşgarlı Mahmud is not conversant. It is known that he completed his famous book *Divan-ü Lugat-it Türk* in 1071. Considering that he was old at the time of completing his book, it can be acknowledged that he lived in the 11th century. In order to learn Islamic sciences and be able to study works in this language, Mahmud of Kashgar learned Arabic and Persian fluently and received a good education during his lifetime. He also traveled to Turkish regions by learning all the dialects of his native language, Turkish. Mahmud of Kashgar learned well in this process by seeing Turkish traditions closely. Mahmud of Kashgar traveled to Turkish regions, learning the language and traditions, as well as learning the history, geography, and his people well. As Mahmud of Kashgar stated in his book, in the next period, he migrated to Iraq with his family from Kashgar. Iraq was one of the most important cultural centers of Islamic geography at that time, and for this reason, it was pretty standard for people doing scientific studies to go to Iraq. Baghdad was under Turkish influence during this period because the Turks held the caliphs in power (Atalay, 1943; cited in Tekeli, 1982; Kaşgarlı Mahmud, Trans. Bozkurt, 2020). Mahmud of Kashgar wrote and completed his *Divanü Lugati’t-Türk* in Baghdad. There is no definite information about what kind of life he led, what other education he received, whether he got married or was a bachelor, and where and how he died. Although the legends and rumors about Mahmud of Kashgar do not provide historical information in the real sense, they can at least help to create imagination (İnayet, 2006).

During the time of Mahmud of Kashgar, the Arabs carried out the studies on language in Islamic geography, and the discussions generally focused on the science of “nahw” (syntax). As a result of different thoughts on Nahw, schools related to this subject were established. Especially the language debates between the Baghdad and Basra Schools had a strong influence on the Arab world in the 11th century. Considering that the method

followed by Mahmud of Kashgar is different from the traditional Arab order, it is possible to say that he was not affected by these discussions, and in this context, he adopted and continued a unique working principle. Mahmud of Kashgar, who saw that the Arabic language came to a vital place with the influence of the religion of Islam, took his place in the history of Turkish education as the scientist who started the first severe studies for Turkish and its teaching in Turkish history (Onan, 2003).

In this context, Mahmud of Kashgar has an important place in history with his work called *Divan-ü Lügat-it Türk*. This work is originally written to teach Turkish to Arabs and to prove that Turkish is as essential and noble a language as Arabic (Tekeli, 1982). In the first part of *Divan-ü Lügat-it Türk*, Mahmud of Kashgar stated his reasons for learning Turkish as follows:

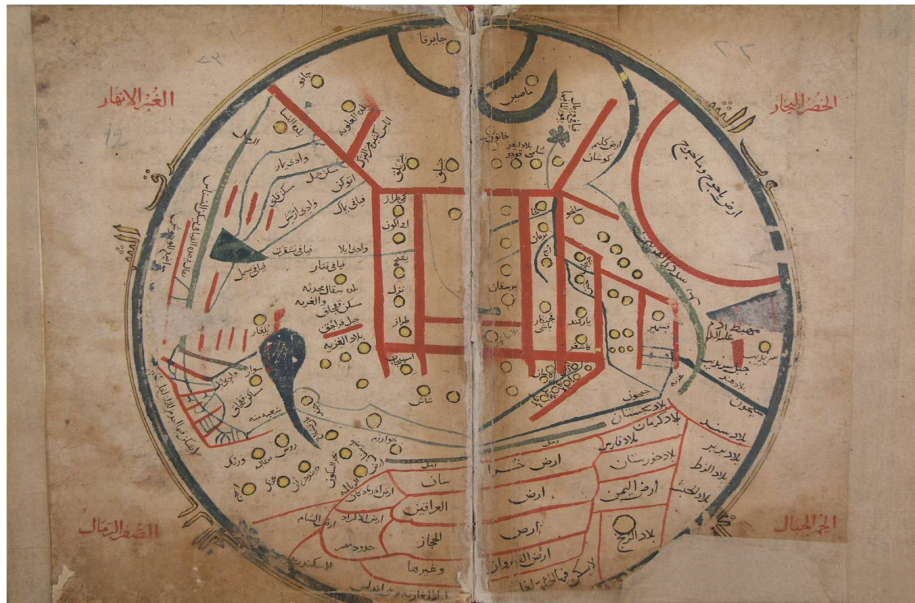
“Praise be to God with great virtue and good deed!... I heard from a reliable source among the Imams of Bukhara and from an imam of the people of Nishapur: Both of them quoted the Hadith below. The source of information for both of them is based on God’s messenger (may God’s blessings and peace be upon him). When talking about the signs of the Doomsday, the fitnah of the End Times and the emergence of the Oghuz Turks, say: “Learn the language of the Turks, because their rule will last for a long time.” If this hadith is true, -let those who tell the responsibility be on their necks - learning Turkish is a religious requirement; no, if it is not certain, consciousness requires it. I traveled around the cities where they lived and learned Turkish, Turkmen Oghuz, Chigil, Yagma, Kirghiz, and dialects. Also, I am one of the best and most effective speakers of this language, one of the most educated and one of the most rooted (noble) people. I am also one of the best skilled at using the pike. I learned the dialects of each of the Turkish tribes competently and collected them in a comprehensive book in a well-arranged order.” (Kaşgarlı Mahmut, Trans. Bozkurt, 2020)

Mahmud of Kashgar used the word “divan” in the dictionary meaning and the word “lügat” in the sense of language and dialect. Because until the middle of the 10th century, the word “lügat” was used to mean “language” in Arabic literature. This choice made by Mahmud of Kashgar is significant in stating that there is material belonging to more than one language (Turkish languages) for the dictionary text (Akçay, 2011).

In addition, Kaşgarlı Mahmud’s work “*Divan Lughat al-Türk*” contains information about the events that took place in his period and the terms and explanations about his ritual culture. This work has also become a valuable resource for modern researchers of the corpus of “archaisms”, which is the basis for identifying similar words replaced by Arabic-Persian quotations (Molotova, 2017).

Divanü Lügati’t-Türk is an encyclopedia and even a mirror of Medieval Central Asian Turkishness. The famous scholar, the great linguist and thinker Mahmud of Kashgar, in this work, gives a detailed account of the language, culture, social relations, history

and geography, literature, titles and authorities, religious beliefs, proverbs and idioms, poems, laments, legends, and myths, of the Turks at that time. *Divanü Lugati't-Türk* is also one of the oldest and most essential sources of 11-century Turkish culture and ethnography (R. Asker & L. Asker, 2008). In this work, Mahmud Mahmud od Kashgar also listed the Turkish tribes that lived at that time. Some of these tribes, from West to East, are respectively as Becenek, Kipchak, Oghuz, Yamek, Basghrt, Basmil, Qay, Yabaqu, Tatar, Kirghiz; It is in the form of Çigil, Tuhsi, Yagma, Ograq, Çaruq, Çömül, Uygur, Tanut, Hitay, Tawgaç starting from the Greek country towards China (Kaşgarlı Mahmud, Trans. Bozkurt, 2020). Mahmud of Kashgar also made more or fewer statements about these Turkish tribes. Among these tribes, those located in the geography of the Turkish Khanate are: Çigil, Karluk, Tuhsi, Ezgiş, Yagma, Bulak, Argu (Turks in the Argu region), Yabaku (only a tiny part), Oğuz (Lower Seyhun and those who passed from there to Maverannahr), Çaruk, Aramut It is possible to express them as Çomul, Kençek, and Soğdaklar (Huncan, 2008). Kaşgarlı Mahmud also drew a map (the first world map of the Turks) to show all these data in his book.



Picture 4. The Map Drawn by Kaşgarlı Mahmud

Source. Turkish Manuscripts Institution Presidency Nation's Manuscript Library.
http://www.millet.yek.gov.tr/Home/Index_?n_id=22

In *Divanü Lugati't-Türk*, it is possible to see and access every aspect of Turkish social life and to obtain information for this purpose, and there are traces of family life and many words about the child's growth, development, games, toys, and education, which are the core of the family is remarkable (Batur & Bektaş, 2011).

Children's games are so important for optimal child development that they have been recognized as one of the Children's Rights by the United Nations High Commission for Human Rights. While the game essentially develops children's imagination, manual dexterity, and physical, cognitive, and emotional powers; It also allows children to use their creativity. In addition, children's games have an essential effect on the healthy brain

development of children. (Ginsburg, 2007).

Some children's toys and games in Kaşgarlı Mahmud's work are stated as “Çeᅅli, Çeᅅli meᅅli, Kudhurcuk, Müᅅü, Müᅅü üᅅü, Ötüş, Tepük, Tuldı” (Doᅅan, 2012). Some of these games are explained as follows (Kaşgarlı Mahmut, Trans. Bozkurt, 2020):

Müᅅü müᅅü: The name of a children's game. The children sit on their knees by the river, pour flowing wet sand between their legs, and then hit the sand with their hands. One of them (chosen) says müᅅü! müᅅü! (Horn! horn!) and other children reply, ‘Which müᅅü?’. The child asking the question (chosen) starts counting the horned animals one by one, and the children repeat this loudly. While fastly repeating suddenly, the chosen children tell the name of a hornless animal such as a camel or donkey. If one of the children says the name of this or any other hornless animal, he is thrown into the river.

Ötüş: A word used in a certain context in a game. Children sit in a circle, a child pushes the child next to him and says ötüş! ötüş! (crowing): pass the push to the person next to him. The game continues until this push reaches the end of the circle, that is, the child who pushes first.

Tepük: Something cast from “Molten Lead” in the form of a spindle whorl and surrounded by goat hair or something similar. The boys play a game (football) by hitting it with their feet.

At the same time, Kaşgarlı Mahmud gave the following verse as an explanation about the importance of “Bilig” (knowledge) in his work (Kaşgarlı Mahmut, Trans. Bozkurt, 2020):

“Bilge erif edhgü tutup sözün işit

Erdhemini öğreniben ışqa sür-e”

In other words, it means “keep the wise person well, listen to their words, learn his virtue and apply it”.

At the same time, there are about 40 sample sentences for writing and reading a book based on the concept of “bitig” (book), and this actually reflects the existence of a widespread tradition of reading, writing, and acquiring knowledge among the Turks living at that time (Akyüz, 2020).

4.5- Ahmed Yesevi

Ahmed Yesevi was born in Sayram, located near the city of Shymkent (approximately 10 km.) in Western Turkestan (in the south of the present Republic of Kazakhstan). In the years when Ahmed Yesevi was born, the town of Sayram was under the rule of the Western Karakhanid State. The town of Sayram is approximately 150 km away from the city of Yesi (Turkestan), where Ahmed Yesevi spent most of his life after his childhood. In two separate Hikmet (pearls of wisdom) in Divan-ı Hikmet, which brings together the poems transferred from Ahmed Yesevi and is his most substantial work, he has stated that his birthplace and homeland is Turkestan. The exact date of birth of Ahmed Yesevi is not known, but considering the fact that he lived 73 years in the light of the information contained in the treatise “Fakr-name” devoted to him, and the date of death in this work is 1166, and it is accepted that he was born in 1093 (Bice, 2016). Ahmed Yesevi evaluated the religion of Islam in terms of Islamic mysticism and made it more understandable. Ahmed Yesevi is the first Turkish mystic who blended it with Turkish customs and spread it to enormous masses in a way that would not contradict the teachings and essence of this religion (Çelikcan, 1996). Although Ahmed Yesevi knows Persian and Arabic, he addressed Turkish society in his native language, and the pearls of wisdom in his work were formed in Turkish poems (Gengil, 2018).

Ahmed Yesevi has two known works. One of them is “Fakrname” and the other is “Divan-ı Hikmet”. Fakrname is a Treatise in which Ahmed Yesevi explains the sect’s ideas and establishes the principles of “Yesevi”. In some sources, it is stated that this work may be an introduction to Divan-ı Hikmet. Divan-ı Hikmet is the name of Ahmed Yesevi’s work, which includes his opinions and wisdom. Divan-ı Hikmet, especially eastern and northern Turks, especially among the Uzbeks, Kyrgyz, and Volga Turks, was seen as a holy book (Tosun, 2000).

Ahmed Yesevi is a mystic, thinker, preacher, and founder of the “Yesevi” sect, which his name mentioned, contributed to the adoption and spread of Islam in Central Asia since the 12th century. Ahmed Yesevi was trying to convey not only the structural aspect of the religion of Islam but also the mystical content, which was founded on the foundations of human love, understanding, and tolerance, through his “dervishes”, which he raised to large communities through his sect (Canbay & Nacakcı, 2017). Ahmed Yesevi and his dervishes, who followed his path, stated that people could become intelligent, virtuous, and free beings only if they communicate with God and his truths. According to Ahmed Yesevi, man’s adventure on earth begins with seeking the knowledge of the truth (God and his truths) (Kalin, 2017).

When Ahmed Yesevi’s views on education are examined, according to him, a teacher must be who has reached perfection (well-educated), whose personality is fully formed and mature, who is known for his good manners, far from extremist attitudes and evil, and should be a person who teaches and comprehends information in the best way to his

students. In other words, according to Ahmed Yesevi, it can be said that the qualities that an educator must have are as follows: An educator must act in the light of what he has said (taught), must be a very religious person with belief in God, must be away from worldly pleasures and desires, must not work to own property, should know well and be a person of the heart (Erpay, 2016).

Some of the pearls of wisdom related to knowledge and education in Divanı Hikmet are as follows (Ahmed Yesevi, Trans. Bice, 2020):

“If I have hinted, let them take a lesson if they are a “Arif” (wise person),

I wrote and said from the wisdom of “Zahir” (obvious) let the mark remain,

May the pearl ore put my words in your heart,

I said sincerely (situation) and gave it to the lovers.” (11. Wisdom, 84)

“My life spent with the ignorant is in the fire of hell.

If he were ignorant, Hell would be afraid of him.

Do not make the journey towards hell with the ignorant,

I have withered like a leaf among the ignorant” (14. Wisdom, 91)

He said knowledge is obligatory for men and women, boys and girls.

The Messenger (Prophet) said, “Talebü’l-ilmi ferizatün”

“Ma yecüzü bihis-salat” knowledge is essential

You are alive; learn and read until you die, friends.” (169. Wisdom, 353)

“The ordinary people are knowledgeable in the flesh, as the soul in the flesh,

Even Shah Hussein, Alim (scholar) is essential,

The scholar is an angel, and the ignorant is like Iblis (Satan)

Do not be confused, do not deny, sinful denial, friends.” (171. Wisdom, 357)



Picture 5. Ahmed Yesevi's Tomb

Source. Anadolu Agency. The Tomb of Hoca Ahmed Yesevi (photo taken by Alakuş, M.S.)

4.6- Edip Ahmed Yükneki

Although there is not much and precise information about Edip Ahmed Yukneki's life, according to the information available, it is known that he lived in the 12th century. Edip Ahmed Yukneki tried to teach the society according to Islamic principles, depending on the period he lived in, the transition period to Islam. In addition to being under the influence of Kutadgu Bilig's work written by Yusuf of Balasagun, in his work *Atabetü'l-Hakayık* (the threshold of truth), he also has writings on the ways of being righteous and emphasized various moral principles in his work. He also advised on these principles in his work (Şanal & Alaca, 2020).

Parallel to this situation, it can be said that *Atabetü'l-Hakayık* was a book of "öğüt" (advice) written by Edip Ahmed Yukneki in the first half of the 12th century during the Karakhanids period. This work was presented to Muhammed Dad İspehsalar Bey, one of the Karahanlı beys (rulers). In addition, it was written in the form of quatrains and using Aruz measure. Since the work is a book of morals and advice, it consists of pearls of wisdom, just like Ahmed Yesevi's work. In work, the following subjects are mainly mentioned: Knowledge, language, the lie of the world, modesty and arrogance, generosity and parsimoniousness, greed, generosity, ignorance, hilm (calmness), and corrupt behavior of the period (Ertürk, 2017; Korkmaz, 2020).

As the name suggests, Edip Ahmed Yukneki's birthplace is Yuknek. His father's name was Mahmudi Yukneki. In addition, his entire work was written in Kashgar language (Hakaniye Turkish) (Edip Ahmed Yukneki, Trans. Çakan, 2020).

Until today, four manuscript copies of Atebetü'l-Hakayık have survived. One of them, the Samarkand copy, was prepared by the calligrapher (writing artist) Zeynelabidin in Samarkand in 1444, during the reign of Temur's son Shahruh. Zeynelabidin wrote the work in the Uighur alphabet and a neat writing style. Today, this work is preserving in the Hagia Sophia section of the Istanbul Süleymaniye Library (Ercilasun, 2013).

According to Atebetü'l Hakayık, knowledge is the most valuable dinar (currency). Ignorance is the worst thing for humanity. According to Edip Ahmed Yukneki, ignorance has absolutely no value and should be avoided. According to him, intelligence is like a torch that illuminates the darkness. The means of illuminating the darkness of man is knowledge (Özcan, 2020). In this respect, Atebetü'l Hakayık, written to enlighten society and give people some moral values and advice, is precisely a literary and moral work. In this work, it is possible to say that Edip Ahmed Yukneki aims to establish the moral rules that he finds beneficial in terms of religion and social life (Yazıcı, 1999).

Some statements about the importance of knowledge in the work are as follows (Edip Ahmed Yukneki, Trans. Çakan, 2020):

“I base my word on knowledge.

O friend, tie yourself to the knowledgeable

The path to happiness is found with knowledge

Know knowledge, find the way to happiness

A knowledgeable person is like a valuable dinar.

It's like an ignorant, ignorant, worthless coin

How do the knowledgeable and the ignorant equate?

A knowledgeable female is considered a male, an ignorant male is considered a female.

Knowledge is like marrow with bone.

The marrow of the bone is the mind of man.

The state of ignorance is like a bone without marrow

No one reaches out to a bone without a marrow.

Man became human with knowledge.

Ignorant is considered lost alive

The wise person dies; the name cannot die

If you are ignorant, your name is dead before you die.” (81-96, p. 8)

“Knowledgeable pursues knowledge

O friend, knowledgeable knows the taste of knowledge

Knowledge informs people about the value of knowledge.

What can ignorant wood do with knowledge?

To the ignorant, the word of truth is tasteless.

Advice and counsel to him are useless.

All kinds of dirt are removed by washing.

Ignorance is a dirt that cannot be purified by washing.” (105-112, p. 10)

The presence of this and more advice in Edip Ahmed Yukneki’s work, and especially the emphasis that “ignorance is a dirt that cannot be purified by washing” shows the importance he gives to education.

CONCLUSION

The acceptance and spread of the religion of Islam among the Turks brought with it many innovations and radical changes. During the Karakhanid Period, many old behaviors were changed due to the teachings of this new religion, but cultural values were tried to be preserved. Due to the innovations brought by the new religious belief system, scientific studies were associated with God, and this work was seen as a sacred purpose. In particular, they gave importance to science and education so that the Karakhanid rulers of the period could abandon their old belief systems and create an Islamic-based social structure. For this purpose, madrasahs, which are the equivalents of the universities in the Middle Ages in the Islamic geography, were opened in this period, and many more programs and contents, including positive sciences and values education, were implemented in these schools in addition to religious education. From establishing madrasahs to their operation,

various rules were determined and placed in a systematic order. This new order, which was realized in this period, allowed many scientists and thinkers to develop. Scientists and thinkers who rise in this period left a permanent mark not only in Islamic geography but also in the world, and their works and teachings became a source of inspiration and a source for the training of many thinkers, researchers, and scientists in the following years. In the light of all these factors, it can be said that this period has a revolutionary character in Turkish education history. The views of the leading people of this period about education also have an important place in the history of Turkish education.

The valuable views and comments of Farabi, who was called the second teacher after Aristotle, shed light on the history of Turkish education for the period in which he lived. Farabi stated that there are three types of educators and said that teaching should go from easy to difficult and argued that education should start with arithmetic and geometry and continue with other scientific disciplines. He also stated that logic and philosophy should be included in the teaching process. Another genius of this period, Ibn Sina, was described as the third teacher after Aristotle and Farabi. He also conducted research on philosophy and logic, especially medicine. His statement that every child should be educated according to their interests, talents, and skills, and also the qualified and active teacher profile he drew during the education process reveals that he is a thinker beyond his time in terms of education, even if he does not produce a work that covers only educational sciences. The works he wrote in his own time have been studied and read for centuries due to the fact that he was a person beyond his time. Both Farabi and Ibn Sina defined learning knowledge as the way to perfection and happiness and stated that other branches of science should be taught in addition to Islamic education in their period. They also stated that the sole purpose of people in the world is to reach happiness and perfection by maximizing their abilities. The other vital names who lived in this period, Yusuf of Balasagun, Mahmud of Kashgar, Ahmed Yesevi, and Edip Ahmed Yukneki, stated that knowledge and science were a crucial lofty goal in addition to religious education. Arguing that moral and spiritual values are at the core of education, they stated that these values are essential for a solid and orderly social structure. In this period, scientists and Thinkers saw ignorance as humanity's greatest enemy and adopted fighting ignorance as a sacred goal.

In this period, radical changes were made in education with the influence of Islam, and innovations were adopted in accordance with the rules of Islamic religious belief. There is no doubt that this period is a turning point in Turkish education history because these changes in this period became the turning point of the new Turkish education history, which will continue for centuries in the future.

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