

EDUCATIONAL AND CULTURAL POLICIES IN THE SELJUK PERIOD

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INRODUCTION

1.1. The Effect of Islam on the Seljuks

The Seljuk State, which settled in Anatolia with the victory of Manzikert, has shown cultural and social activities that have continued until today. The Seljuk Artifacts still exist at present. Scientific and religious institutions established in cities such as Konya, Aksaray, Tokat, Kayseri, Sivas, and Erzurum were prominent as quality and quantity (Güven, 1998).

Seljuk Bey and his tribe, who came from the Oghuz tribe of the Gokturk State, met with Islam during the war with the Karakhanids and accepted Islam as a religion. They settled in the “Maverannuehir” and Khorasan regions, which are among the regions where the Islamic faith is dominant (Karadaş, 2003). The Seljuk State was officially established after the Dandanakan War with the Ghaznavids in 1040 during the reign of Tugrul Bey, who became the ruler after the death of Seljuk Bey (Köymen, 2017).

When the Seljuks accepted Islam, this period coincided with a period when the Islamic world was experiencing difficulties in discord and confusion. Propaganda by the Fatimid Caliphate, which ruled around Syria and Egypt, became widespread. Shiite Buveyhioğulları caused the caliph in Baghdad to fall into a problematic situation (Kösoğlu, 1991).

The Byzantine Empire, which benefited from the sectarian conflicts of the period, gained dominance as far as Azerbaijan and Iraq and threatened Baghdad, where the Caliphate was located (Kösoğlu, 1991). Tugrul Bey, the ruler of the Seljuks, came to Baghdad upon the invitation of the Caliph, who was in a difficult situation, and he saved the Caliph from the trouble he was facing. Upon this situation, Tuğrul Bey was given the title of “Sultan of the World” by the Abbasid Caliph of the period (Akyüz, 2020). Upon these events, the Seljuk State, which became so intimate to the religion of Islam, almost started the Turkish-Islamic reign (Turan, 1969).

According to an opinion accepted by many of the Seljuk history experts, these relations of the Caliph and Tugrul Bey were as much as the Baghdad Abbasid Caliphate, which was undoubtedly going through one of the weakest periods in its history; It is also significant

for the Great Seljuk State. Because in the new situation, the caliph and his followers are freed from the “Buwayhi” and are promoted to a respected position, even if they are not entirely independent. To put it more accurately, the venerable quality of the caliphate, which was devotedly devoted to all Muslims, was exceedingly restored. However, the caliphs did not accept this situation with great satisfaction. As a matter of fact, from now on, they will seek ways to be completely independent and to exercise authority in worldly areas at every opportunity.” (as cited in Sıddıqı, 2012; Yazıcı, p.214).

Pure Islamic understanding and world domination ideal have taken place in life, ideas, works, and education. We can see the importance of the religion of Islam with the words of Tuğrul Bey, “If I do not build a palace for myself and build a mosque next to it, I will be ashamed of Allah” (Turan, 1969). We can understand the importance of mosques because they are utilization as places of worship and education in the Islamic world (Kılınç et al., 2019).

The Seljuks provided many benefits to Turkish and world civilization. Many structures and institutions established in this period became the golden age of justice, education, and prosperity. Science has been given importance and has trained influential and essential scientists by using positive sciences and religion (Güven, 2018).

The Seljuks made many contributions to the Turkish-Islamic world with their studies and activities in the political field and the field of education. Both the rulers and prominent statesmen such as “Nizamülmülk” gave great importance to subjects such as education, science, and art. As a result, madrasahs, an Islamic Institution and provide formal education, developed in the Seljuk state. The first Seljuk Madrasa was established in Nishapur in 1040 by Tuğrul Bey (Şanal and Alaca, 2020).

While the “Nizamiye Madrasahs”, which were established during the Seljuk period, became the most important educational institutions of the period, they became a beacon and example for the Turkish-Islamic educational institutions that followed. The primary purpose of these institutions is to train senior government employees, officers, and administrators. Madrasahs are spread over broad geographies. Apart from Turkistan, madrasah-based educational institutions were opened in many places such as Anatolia, Egypt, Iraq, and India, and the best “Mudarris” (professor) of the period were trained in these institutions, and essential scholars emerged (Köçer and Koçoğlu, 2020).

Madrasahs developed in the Seljuks and spread to every inch of the country. On the other hand, a non-formal education institution such as “Ahilik” has turned into the “Atabek” institution where the princes were educated. Alpine, veteran, veli human type was given importance in Seljuks. Schools and madrasahs constitute formal education institutions. However, there are many non-formal education institutions (Özkan, 2015).

1.2. Educational Philosophy after Islam and Seljuks

The fact that Turks have adopted the religion of Islam has added different and new qualities to their education, and this has had some critical and continuous results in Turkish education history. A regular formal education institution called madrasah emerged in Turkish societies, and these madrasas spread quickly. These institutions survived until the establishment of the Turkish Republic. The ideology of Turkish societies has begun to enter new dimensions with the influence of the religion of Islam. Old Turkish values, customs, traditions, and customs have alteration the way of change. With madrasas, thinkers and clergy played an essential role in bringing about desired change. In Turkish-Islamic societies, the general purpose of education is to create the “Gazi and Veli” human type. “Gazi” (Veterans) are people who fight against non-Muslim opponents for the victory of Islam. On the other hand, “Veli” would control their volition by educating their feelings and thoughts and waging war against themselves. Their ultimate goal is to implement the commands of Allah, the Qur’an, and the will of the Prophet and ensure that they are followed (cited in Kaygısız, 1997; Mutluay, 1969).

The first Seljuk madrasah was established in Nishapur in 1040. In every neighborhood and village, reading, praying, and Islamic rules were taught. Because of the recitation of the Qur’an, its meaning was often unknown. Courses in madrasas: Fiqh (Islamic law), Kalam (existence and unity of God), Belagat (speech), Naaani (words and grammar), Calculus, Hendese (geometry), Heyet (astronomy), ilm-i Hikmet (philosophy), History, Geography, Sarf (morphology, grammar), Nahiv (sentence structure), Hadith and Hologic. These lessons were taught until the end of the 16th century. In the 18th and 19th centuries, emphasis was placed on Islamic sciences, namely fiqh, kalam, rhetoric, hadith, etc. and courses such as calculus, hendese, astronomy, philosophy, history, and geography were either removed from the programs or were not appropriately taught (Kaygısız, 1997).

1.3. Mekteps

The Seljuk school, also known as the “Sıbyan Mektebi”, continues the Karahanlı primary school tradition. Institutions also called “Küttap,” provide education at pre-school and primary education levels. Schools (Sıbyan Mektepleri) are primarily located next to the mosques extensively found in the country. Teachers (Hodjas) were also religious officials who had a duty in the mosques next to them. Teachers were chosen from people who were educated in madrasahs or had some religious knowledge. In these schools, reading, writing, reading the Qur’an and Tecvid (tajweed), basic mathematics, and religious knowledge are taught. There is no age limit to start these schools, but it continues until a person reaches puberty. (Akyüz, 2020).

1.4. Madrasahs

Various opinions have been put forward about how it emerged about the madrasahs, formal education institutions. The school opened under “Hatimi” in Tehran, the first educational institution opened for the first time, is the core of the madrasah (Güven, 1998).

Although madrasah is the word “ism-i mekân” (place of action), it means a place where lessons are given and practiced. It is the place where education and teaching take place in Islamic civilization. The institutions that provide secondary and higher education, the upper level of the Primary School, are also called madrasahs. Madrasa means the building where the student sleeps and gets education together with the place of study. Therefore, it has the characteristics of a boarding school. Madrasahs are an education and training institution that creates the needed culture and provides employment. The language of education in the madrasah is Arabic, but there are works such as Turkish medical books, and Qurʾan translations and commentaries were written during the Beylikler (Principalities) Period (Kemaloğlu, 2015).

The value given to science by the statesmen had a significant impact on the development of madrasahs in the Seljuks. However, there are other reasons for its development. Some of these reasons are:

- Obligation to train politicians, government employees, and bureaucrats for the growing and expanding state,
- Obligation to employ clergy,
- The desire to bring talented students who do not have the opportunity but who are trying to get an education to society,
- The need to teach this religious Belief belief to the Oghuzs who make acquainted with Islam and to ensure that their remaining ancient religious beliefs to eliminate,
- It is essential to raise scientific and ideological people in order to establish a bond of love with the people living in the conquered lands and to spread the Islamic religion and Turkish-Islamic culture,
- The need to destroy the Shiite Fatimid ideology that there are sectarian conflicts and train scholars who can be intellectuals who oppose their spread and propaganda. Madrasahs also assumed the guardianship and representation of 4 major denominations (Hanafi, Shafii, Maliki, Hanbali).
- The idea of preventing possible ideological destruction activities by connecting scientists and scholars to madrasahs on salary (Akyüz, Y. 2020).

1.4.1.Nizamiye Madrasahs

1.4.1.1 Reasons for Establishment of Nizamiye Madrasahs

Nizamü'l-Mülk gave critical support to the military operations organized to eliminate the crisis that affected the Islamic World in the periods of Alparslan and Melikşah. In addition to military operations, he also fought in scientific fields. The most significant confirmation of this situation is the acceleration of the construction of madrasahs. When the reasons for establishing Nizamiye Madrasahs are examined, it is perceived that religious purposes are at the forefront (Arıcı, 2005).

The Seljuk rulers, who acted following the Sunni policies, first saved the caliphate of Baghdad, and by gaining the gratitude of the Caliph Kaim bi-Emrillah, they succeeded in easily dominating the Muslim regions. The protection of Sunnism was vital for the survival of the state. The reinforcement of this principle, which was defended and protected by the sword, with many scientific and intellectual institutions began with Nizâmü'l-Mülk (Kafesoğlu, 1972). Students studying in madrasahs, the most important of these organizations, undertook the preservation and dissemination activities of the four major sects, namely Hanafi, Shafi, Maliki, and Hanbali. Another purpose of establishing and spreading madrasahs was the need to train civil servants in the growing empire. Some students studying in these institutions were trained to work in Seljuk administrative staff (Arıcı, 2005).

One of the aims of establishing the madrasahs is the need for the Oghuz tribes, who had just met Islam, to move away from their old beliefs and consolidate and place their new creeds. Because the Seljuk state wanted not only land conquest but also wanted a “spiritual” conquest. The necessary personnel for this purpose had to be trained in madrasahs with a qualified and systematic education. The idea of educating talented but poor students and reintegrating them into society also accelerated the establishment of madrasahs. One day, when Alparslan, while with Nizâmü'l-Mülk and saw the impoverished youth at the mosque’s door in Nishapur, he asked who they were and why they were in such a situation. The vizier answered to him, “These are the most honorable of people and seekers of knowledge who have no worldly pleasure.” Upon this speech, the Sultan ordered that a dormitory be built and paid a salary for them (Arıcı, 2005). Thus, students were provided with scholarship education. Although financial support was provided to the students during their education before Nizamü'l-Mülk, this situation was short-lived. The politician’s affection for science and the hadiths of the Prophet Muhammad that encouraged learning knowledge also made the construction of madrasahs widespread (Akyüz, 2020).

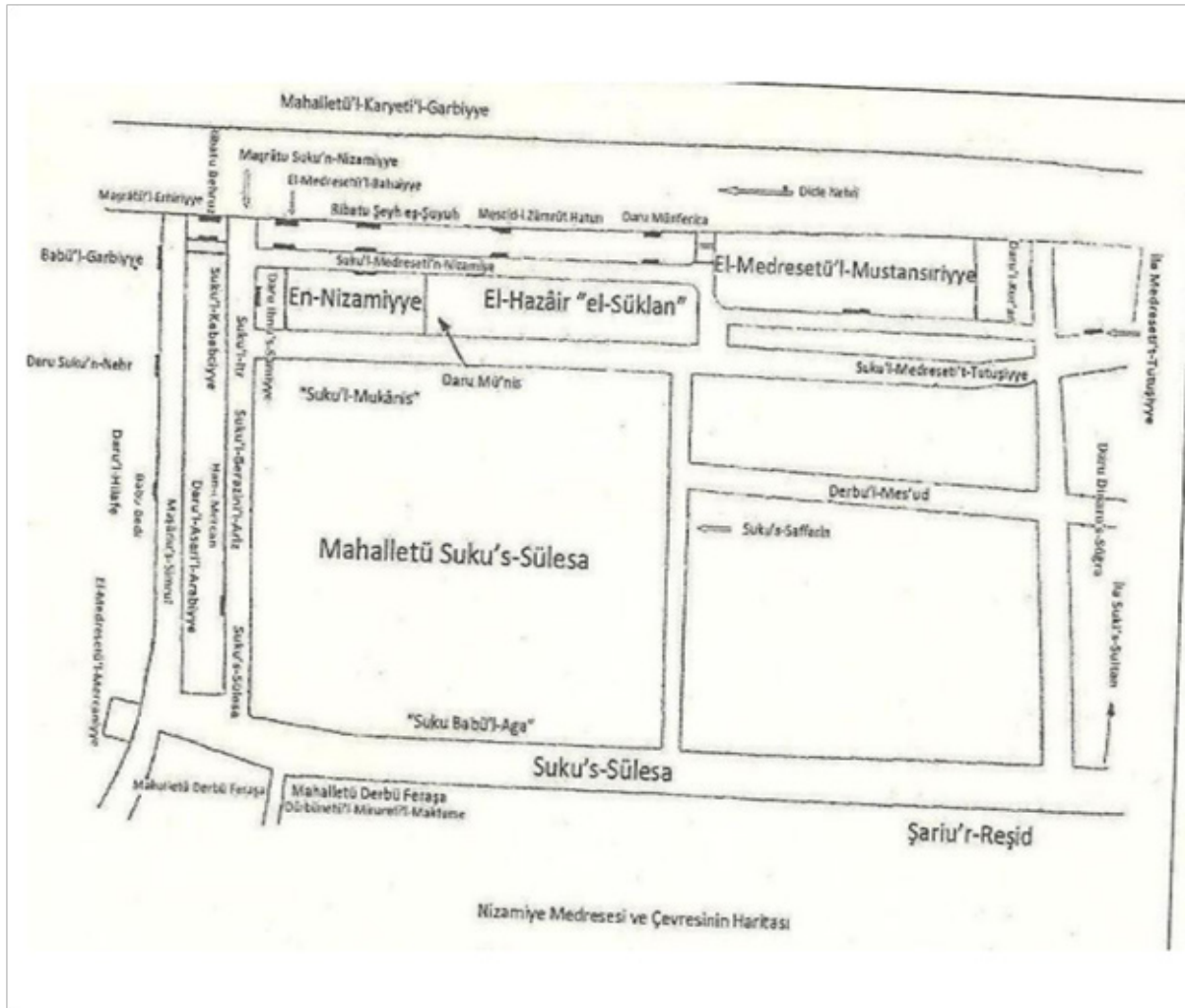


Figure 1. Map of Baghdad Nizamiye Madrasa and its surroundings

The Nizamiye Madrasa in Baghdad, which is accepted as the first foundation university globally, was founded in 1067 by the Seljuk Sultan Alparslan. After this situation, madrasahs, which sultans, governors opened, and even sultan ladies throughout Turkish-Islamic history, are always foundation institutions. Nizâmü'l-mülk had a first-hand influence on the establishment and spread of educational institutions that would maintain the survival of the state by the political conjuncture it was in, by bringing a new expansion and broad-mindedness to the educational institutions that existed before it (cited by Göktürk and Dağ; Arslan, 1995).

Nizamülmülk, who prepared foundation certificates and established foundations to meet the needs of madrasahs, also had income-generating places built around the madrasah. He allocated bazaars, baths, shops, and lands whose revenues would be connected to the madrasah. Madrasahs, which have the characteristics of a social complex, consist of rooms belonging to teachers and students, classrooms, prayer rooms, libraries, dormitories, dining halls, and baths (Biçer, 2013).

Foundation revenues were used for publicly beneficial purposes such as mosques, mausoleums, and madrasas, according to the conditions of the foundation and according to Islamic law. In addition, the needs of the people working here were paid with the incomes obtained. The foundation's "Mütevelli" (trustee) must maintain the foundation buildings, maintain religious and administrative services, train religious scholars, follow up the works of the foundation according to the Shari'ah, and make the best of charity. The Mütevelli is responsible for the entire work and operation of the foundation. If the Mütevelli goes beyond the foundation's purpose and treason in sharia affairs, he is immediately dismissed and punished. Charitable institutions were required to operate according to charters and were strictly controlled when necessary. All kinds of complaints from the public about the institutions were taken seriously and followed up. If the investigations were cleared, the Mütevelli would be asked to obey and serve." (Cited by Biçer, 2013; Atebet'ül-Ketebe, 1329).

1.4.2. Administrative Structure and Teaching Staff of Madrasahs

The administrative and teaching staff of the madrasah consists of many elements. The administrative staff of the madrasahs consists of the president, the foundation officer, the foundation clerk, the janitors, and the servants/ferraş.

The staff of the organization responsible for education and teaching activities as follow: Müderris, Naib, Muîd, denomination chief, preacher, Müftü, librarian, and students (cited in Baştürk, 2019; Kisâî, 1995: 121).

1.4.2.1. Müderris (Professor)

The word "Müderris" was used to refer to the scholars in the fiqh chair in the madrasahs. In each madrasah with only one chair of fiqh, only one professor was assigned (cited in Baştürk, 2019; Makdisi, 2007: 213). Scholars, generally known as sheiks, taught sciences such as hadith, recitation, mysticism, and "nahiv". With the establishment of the Nizamiye Madrasahs, the word "Müderris" gained an official identity. With this institution, the term Müderris was used for a person who teaches in their fields in all madrasahs in the country (cited in Baştürk, 2019; Bozkurt, 2006: XXXI, 467). When the entrance conditions to the Nizamiye madrasahs are examined, the selection of academicians for the present time universities and the selection of professors for the period of madrasahs have almost the same characteristics and qualifications. Being a distinguished scholar of the time and proving his competence in science, knowing a foreign language, and being religious were among the requirements sought in the first place for those who wanted to be Müderris in Nizamiye madrasahs (Kazıcı, 1983: 55). In addition, the other issue that was considered in the selection of professors (Müderris) for the Nizamiye madrasahs was whether the teacher produced works or not. Because the scientific authorities given to the professors were held equal to the works they create (cited in Baştürk, 2019; Sallâbî, 2013: 348). While there was no specific requirement for being a professor in the madrasahs before

the Nizamiye Madrasahs, special conditions were required in order to be a professor in the Nizamiyes; It reveals the quality and importance of the Nizamiye madrasahs (cited in Baştürk, 2019; Ocak, 2002b: V, 723). The professors wear a black robe and a blue turban. Their salaries are generous, and their prestige in society is high (Akyüz, p.46).

1.4.2.2. Muîd

Muîd, who means negotiator, was the assistant professor who repeated the course after the professor (Müderris). Muîd is also in a degree between the teacher and the students. Muîds were usually chosen among those who were intelligent, talented, and proved themselves. In the madrasahs where no Müdarris was appointed, Muîds took on the task of giving lectures. The word Muîd was not found before the XI century. For this reason, there are comments about the emergence of this title after the establishment of the Nizamiye Madrasahs (Baştürk, 2019).

1.4.2.3. Müfid

“A hadith scholar who is superior to the level of Muhaddis but has not reached the level of hafiz.” The word Mufid derives from «expression,» defined as “to obtain wealth and knowledge and benefit others from them”. The word “Mufid” is used as a term for those who convey the hadiths precisely as they are and know them by memorization. Since Mufids know the Muhaddis and know which “isnad” is more reliable, they guide by explaining which one is dependable. It is known that the Mufid helped students during their studies. Mufids, unlike Muîds, have to do research to teach (Kandemir, 2006).

1.4.2.4. Nâib

In the dictionary meaning, the word naib is “to represent someone, to deputize for someone”, and expressed as “a person who undertakes the responsibility of an office for a temporary period instead of the original owner”. “Naiblik,” which has a comprehensive meaning and is applied in state affairs, is also compatible with the terminological meaning when applied in madrasahs. When the Müderris, in charge of the madrasah, had to teach in other madrasahs, he could be hired someone as a deputy Mudarris. In the same way, he has the opportunity to hire a paid substitute teacher to alleviate the burden of the Müderris. The professors (Müderris) also have a duty as a “Kadı” (judge). On the other hand, Naibs can carry out teaching activities as paid substitute professors (Baştürk, 2019).

1.4.2.5. Students

Students are referred to by names in different languages and often with meanings denoting their qualifications. The students in the Seljuk madrasahs were called “Fakih”, which means knowing Fiqh, “Talebe” and “Tüllab” in the Ottoman Empire, “Danişmend” meaning scholar and intelligent in Persian “Suhte” meaning burned and reflected; “musteid” meaning talented in Arabic. It was used with the names “fakih” and “mulazim” in the Seljuks (Çatakoğlu, 2002).

Presently, students who complete their regular courses at the same level as graduate students and study under a professor to increase their knowledge are also called “owners”. Owners assumed the duty of Muîd according to their age and knowledge. Madrasahs that provide equal education opportunities are open to anyone who wants to learn science and is talented (Basturk, 2019). Scholarships are given to the students, and their accommodation is in the madrasahs as boarding. Teachers are authorized in the selection of students who are given financial aid (Akyüz, 2020).

1.4.3. Curriculum of Madrasahs

Religion and Law Courses	Language and Literature Courses	Philosophy Courses	Positive Science Courses
Quran Reading	Arabic Literature		Medicine
Commentary	Persian Literature	Philosophy	Surgical
Hadith	Syntax	Dialectic	Math
Canon Law	Consumption		Calculation
The Word	Oratory		Geometry
	Poetry		Trigonometry
	History		Hemerology
	Decorum		Astronomy
			Natural Sciences

Figure 2. Lessons of Baghdad Nizamiye Madrasahs

Nizamülmülk gave importance to the determination of education programs as much as it gave importance to the selection of professors in madrasahs. The limited courses on Fiqh and Fiqh methods increased numerically and qualitatively with the establishment of Nizamiye Madrasahs. In addition to the courses such as Kalam and Tafsir given to the sciences of Fiqh, Hadith, and the Qurʾan in the beginning, lessons such as “Sarf ve Nahiv” (syntax), literature, history, and dictionary were also given from the literary

sciences. Apart from these, cognitive sciences such as mathematics, astronomy, medicine, and philosophy were included in the program. Due to the lack of scientists, the teaching of these courses varies according to the fields of study.

For this reason, cognitive sciences were generally given in private teaching areas, hospitals, and observatories. Some scholars developed themselves and were able to teach in Islamic sciences and cognitive sciences without being bound by a program. As an example, influential scholars such as Ömer Hayyam and Zahirreddin al-Beyhaki, who are known for literature, have also produced significant works in the sciences of mathematics, geometry, and astronomy (Baştürk, 2019).

While applying the curriculum, the order of application of the subjects is essential. Student readiness is at the forefront. One cannot move on to the next topic until the subject is finished. Before moving on to the new topic, students summarize the previous one and then move on to the next phase. In addition, the Müderris decides which issue is superior and essential. The Müderris made an effort to delve deeper into the subjects they taught and to give them to their students in detail and ultimately.

The first stage is religious education. The student who passed these courses could enter any madrasah in the second stage. Additionally, students who completed the second stage could go to institutions at the third or higher level. This situation is similar to the “student transfer” or “double major” programs used today. Therefore, since students had the right to transfer between institutions, they could take lessons from different professors. They could start and finish their education in Nizamiye Madrasahs and transfer to a different educational institution. As an example to this situation, Imam Ghazali first started his education in Jurjan, then continued in Tus and came to Nîsâbûr and subsequently became a student of İmâmü'l-Haremeyn el-Cüveynî. If a classification of educational institutions is made, it can be said that the educational institutions in the first stage are masjids and schools, secondly, the madrasahs that are smaller than the Nizamiye Madrasahs, and the Nizamiye madrasahs in the third and higher stage (Baştürk, 2019).

1.4.4. Teaching Techniques of Madrasahs

Education in madrasahs started with the morning prayer, and the Qur'an was read after the prayer. While lecturing, the lesson was arranged with the students forming a circle around the Müderris, who is sitting on a cushion or platform. Müderris usually gave his lectures by rote or text. Students would listen to their lectures and take notes. The students listened to the explanations of the Müderris and had long discussions after the subject. In line with the explanations, the students would take notes on the page where the book mentioned the subject. When the homework was given over the book, the students who worked on their homework first would follow the lecturer's book by looking at their books after the lecturer's explanation and information on the subject, and take notes on the necessary parts (Cited by Baştürk, 2019; Ocak, 1993; Kisâî, 1995; Talas, 2000).

According to the narration of Ibn Jubayr, who was in the lesson once after the afternoon prayer: “The teacher was sitting on a flat floor, and the students were sitting on high sofas, and they kept asking him written or verbal questions until the evening prayer time came.”(Cited by Biçer, 2013; Phillip, 1980).

Asking questions is unfettered for students. Discussing the subject and even supporting it can be considered one of the most critical education features. It is a typical situation as long as the students who disagree with the professors are within the rules of respect and prove their opinion. The students would sit on their knees on the floor, use their knees as a desk, and write with a notebook in their left hand and a “reed” pen in their right hand. An inkwell would be fastened to the belt around their waist. Muîds did the task of getting students to get notes (Cited by Baştürk, 2019; Öymen and Dağ, 1974).

1.4.4.1.Hifz Etme

The most fundamental feature of medieval Islamic education is to strengthen memory. People with powerful memories are called the “ocean of knowledge” or “knowledge store”. Memorization does not just mean learning without questioning and thinking. While the subject is memorized and repeated, it is done with logic and comprehension. For this reason, repeating an article also means comprehension (Cited by Baştürk, 2019; Makdisi, 2012).

1.4.4.2.Repetition

Repetition is essential for memorization. When scholars talk about their student memories, they claim they had to repeat their lessons many times. For example, it has been said that the famous fiqh scholar Abu Ishaq al-Shirazi repeated a lesson a hundred times to make sure that it was completely embedded in his mind. The fact that there is a Muîdin in charge of repeating under the teacher in every madrasah considers the importance of repetition (Cited by Baştürk, 2019; Makdisi, 2012).

1.4.4.3.Semâ

Sema, which means “hearing, listening”, is used as a terminological meaning “the method of obtaining the right to narrate a hadith or hadith book by hearing it from the Müderris himself”. The main reason for using the terminological as meaning is the increase and spread of hadith books. According to the result obtained from all these meanings, the Sema method is generally used in Hadith science. The student’s learning occurs by listening to the teacher tell the hadiths from a book or. Many scholars have recommended the learning of hadiths through Sema, arguing that it is the most reliable source. It can be said that the Sema teaching method was used in Seljuk educational institutions, especially in Nîşâbûr (Cited by Baştürk, 2019; Aydınlı, 2009).

1.4.4.4. Negotiation and Debate

The word negotiation means “to tell a story with another person” and “to talk to each other about an issue”. When this word is used for scientists and intellectuals, it means “exchange of views, reasoning about a scientific issue, discussing, expressing positive or negative opinions on a certain issue”. However, the real meaning of the word is that two people help each other in memorizing and remembering. It is mentioned that the provisions, rules, or other issues raised in the lesson should be negotiated with the students in the course, accompanied by the Müderris. In this way, it is thought that students will not forget what is explained in the lesson and that the subjects will be better comprehend (Baştürk, 2019).

While the debate means “to look at each other, to think together”, the meaning of the terminological is “the science that determines the methods and rules of the discussion to investigate and find the truth” (Cited by Baştürk, 2019; Yavuz, 2006). It can also be defined as a joint statement of opinion on a particular subject. Scholars or students should be able to reveal their thoughts quickly, they should be criticized freely, and their thoughts should be combined. The goal should not be conflict but the revelation of the truth. The change in the education system and the essential factor in the development of madrasahs are because negotiation and debate have become necessary (Cited by Baştürk, 2019; Mez, 2014).

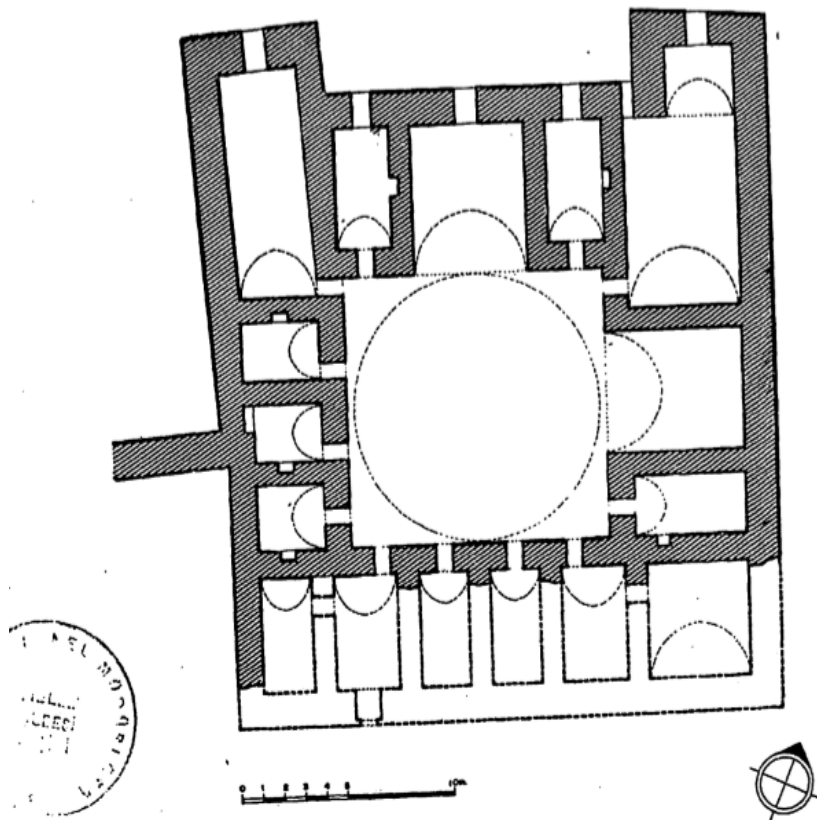
Even though madrasahs are seen only as places where lectures are given, they are an institution where other scholars can come and negotiate and debate about the courses taught. (Keles, ?)

1.4.2. Turkey Seljuk Madrasahs

After the conquest of Anatolia by the Turks, it took many years for the madrasahs to be established and spread on these lands. It took three generations for the Turkish Principalities and Seljuks to settle in Anatolia. During this period, the first works made in Anatolia were produced. It is seen that the first madrasah was built in the time of the Seljuks of Turkey, during the reign of Kılıçaslan II, the Yağlıbasan Madrasa was structured in the Niksar district of Tokat by the Danişment Principality (1143-1164). This madrasa bears the title of the first madrasah of Anatolia. From this point of view, the “Danishment” Principality initially started structured madrasahs in Anatolia. In this respect, this principality depends on the tradition of wisdom, which gives importance to education and cultural service. Madrasa constructions accelerated during the Danishment period and gained momentum, especially in Tokat, Niksar, and Sivas regions. These madrasahs are in the form of foundations; The determination of the state as a field of charity and social service, apart from its official activities, continued to develop during the Turkish Seljuk period. The importance given to the madrasah in the Turkish Seljuks has been seen since the reign of Kılıçaslan II. When Aksaray was restored in 1170, madrasahs and zawiyas were built,

making it a science center. The scholars who studied in Aksaray were also respected in Egypt and Syria (Demir, 2009).

Along with many other fields, the Anatolian Seljuk State was also the basis for the Ottoman Empire in education. An application such as “Atabeylik”, which was established to train ahi-order and princes, a non-formal education, was implemented (Birekul, 2018). The Nizamiye Madrasahs, built during the Great Seljuks, carried the madrasah structure, which was transferred to the Medieval Islamic civilization to Anatolia. However, Anatolian Seljuks did not take this system and structure directly, but they reinterpreted it and transferred it to their architecture and culture. It also shows itself in the physical structure of madrasahs. For example, the two “Eyvanlı” madrasah types are unique to Anatolia (Balık, 2001).



Picture 1. Plan of Niksar-Yagibasan Madrasa

In madrasahs, the salaries of non-educational officials differed according to their duties and responsibilities. Importance of these cadres played a role both in the proper and regular delivery of education. It also played a role in maintaining its effectiveness in the social structure. Anatolian Seljuk Madrasahs are educational institutions where cultural activities can be implemented by including society. The staff in this new madrasa established by the Seljuks in Anatolia is as follows:

1- Mütevellî (Trustee): It means the person responsible for the management of the foundation. They are in charge of the administration of the foundation.

2- Library Staff: Persons responsible for the libraries in the madrasahs called “Hâzînü’l-Kütüb”. There is an extensive or miniature library in every madrasah.

3- Ferraş: Ferraş, which means spreader, layer in Arabic, is the person responsible for spreading, removing, and cleaning the exhibitions of the foundation.

4- Bevvab: They undertake the duty of concierges and guards of madrasahs. It controls the entrance and exit of madrasahs.

5- Imam: There is a mosque and an imam in charge in every madrasa. In addition, there are very crowded groups such as muezzin, duahan, who are in charge of these masjids in endowments. It is not unnoticed that there are around 4-5 attendants only for the time prayers and Friday prayers.

6- Muezzin and Other Religious Officials: Muezzin, hatip, nâthan, duâhan, salâhan are next to the imam.

7- Other Officials: Apart from the specified officials, it is possible to discuss people who are not in every madrasah and have different duties. For example, the most important are the cooks (Fish, 2001).

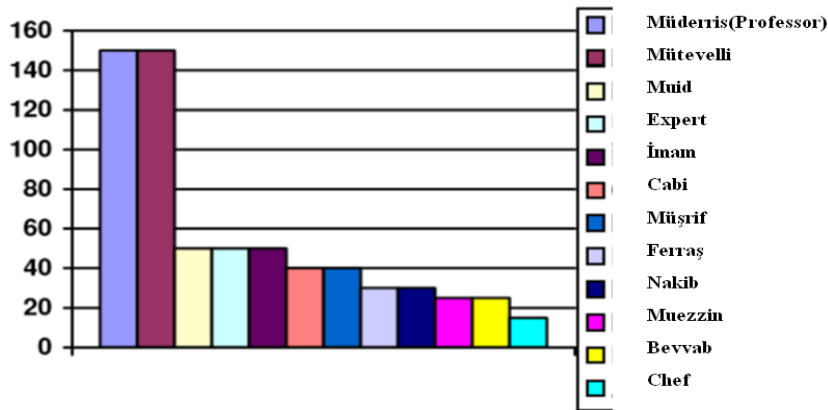


Figure 3. Salary Levels of Sivas Gök Madrasah Staff (Monthly Dirham)

In the 13th century, medical madrasahs began to be built in the Seljuks of Turkey. Gevher Nesibe Hospital or Gıyasiye Madrasa, built in 1205 in Kayseri during the reign of I. Gıyaseddin Keyhüsrev, as both a madrasa and a healing school. This madrasah is also called Double Madrasa (Özkan, 2015). Here, along with the teaching of theoretical medical knowledge, there was also the opportunity to practice applied medicine. With the simultaneous operation of research and education, it can be compared to today’s university hospitals. The development of madrasahs in Anatolia was the effect of the Mongol invasion that started in 1220 in Turkestan. The arrival of many scholars, scientists, and poets came to Anatolia after these invasions increased scientific and literary activities. In

this way, Anatolia became an important center for Islamic Civilization. The critical factor that increased the quality of the madrasahs and increased the level of knowledge were scientists such as Sadreddin Konevi, Mevlana Celaleddin, Necmeddin Dâye, Burhaneddin Tirmidhi, Muhyiddin Ibn Arabi, who came to Anatolia in this process. The fact that Anatolia became a cultural center led other Turkish and Muslim communities to establish madrasahs. For example, the “Bulgari Madrasah” founded by the Volga Bulgarians in Sivas in 1280 and the “Gökmedrese” built by the Mongolian governor of Amasya and connected to the foundations can be given as examples of this situation (Demir, 2009).

Location of Madrasahs	Name of Madrasahs
Konya	Sımalı, Karatay, Slender Minaret, Altun Aba (İplikçi)
Kayseri	Hüma Hatun, Sahibiye, Hacı Kılıç, Double Madrasa
Sivas	Sky Madrassas, Buruciye, Double Minaret
Divriği	Grand Mosque
Erzurum	Double Madrasa, Yakutiye
Tokat	Sky Madrassas
Niksar	Yağbasan, Darülhayr
Çankırı	Darülhadis, Darüşşifa
Sinop	Süleyman Pervane
Kırşehir	Cacabey
Antalya	Grand Mosque, Karatay
Şanlıurfa	Grand Mosque
Diyarbakır	Grand Mosque, Mesudiye, Zinciriye
Mardin	Kasuniye, Zinciriye, Hatuniye

Figure 4. Main Madrasahs in Anatolian Seljuks and Principalities



Picture 2. Sivas Gök Madrasa



Picture 3. Erzurum Double Minaret Madrasa



Picture 4. Diyarbakir Great Mosque



Picture 5. Mardin Kasımiye Madrasa

1.5. Atabeylik

It emerges with the combination of the words Ata and Bey during the Great Seljuks. For the first time, Sultan Alparslan appointed Nizamülmük as an atabey for the education of his son Melikşah. After this situation, atabey employment was provided, and they were chosen from among the old, experienced, and knowledgeable statesmen (Yaman, 2018). It has also coincided that the Atabeys was given the title of “Atahoca”. Atabeys are subordinate to the sultan. In this way, they prevented the “Şehzade” (princes) from revolting. However, since there was no rule for the change of the reign in the Seljuks, every Şehzade had an equal chance to become a sultan. It is seen that at the time of the change of monarch, atabeys provoked the princes they raised to take over the administration and even caused civil wars. In fact, it was seen that they took the regional administration from the hands of the Şehzade>s and established Atabeyliks (Atabeyliks of Damascus, Aleppo, Mosul) (Özkan, 2015).

1.6. Ahilik and its Organization

The word “Ahi”, which means “brother” in Arabic, is used in the sense of open-handed, generous, which is mentioned as “Aki” in Divan-ı Lügati-t Türk. Ahilik is an organization that trains apprentices, journeymen, and masters according to the rules of honesty and integrity (Kayadibi, 2000).

The organization of the people accompanied the emergence of Ahilik due to the weakness in the political situation of the Seljuks. There is no factual information about how Ahilik emerged. It is acknowledged that it emerged with Ahi Evran in the period of the Turkish Seljuks. In the establishment of the Ahi organization, the problem of acquiring a home was caused by the intense migrations to Anatolia. The contribution of the Ahis is high in the socio-cultural development of Anatolia. Ahîs have a significant share in the social and cultural development of Anatolia (Turan and Kırpik, 2007).

Established guilds make people working in the crafts believe in the spiritual superiority of the “Pir” and ensure that they are trained as “disciples” who adhere to the rules loyally and honestly. Occupations were recorded in these guilds. According to the number of shops and workshops (provided that their names and records were registered), a certain number of workers and masters were kept. Those who wanted to pass from apprenticeship to mastership were subjected to a particular exam under the supervision of other masters and, when accomplishment was achieved, a “mastery” certificate was given. The title of Ahi bears the most skillful and respected person (Kafesoğlu, 1972).

Share from the Story- Key Point

In the time of Ahi Evran, trading life was carried on within specific laws and moral rules. According to this tradesman tradition, the journeyman could not open his shop and establish his own business without obtaining the permission of his master (master should give permission to his apprentice, this tradition is called “give hand”). Rumor has it that there was a glass master in the Central Anatolian Region. He used to teach all the skills of his profession to his apprentices and journeymen, and he also teaches the manners characteristics of merchants. Furthermore, to his former journeymen, whose time has come, he said, “Your training has complete” he would “give hand”, wish them good luck. This is how things went, and the apprentices would become masters when the time came. One of the last journeymen next to the glassmaker asks his master for permission to leave. His master asks him to stay, telling him that he is not ready yet and needs more time. The journeyman waits for a while but asks permission again. This time his master said, “My son, your training has not complete yet, you have not learned the trick of this business yet, you must stay!” he says. The journeyman could not stand it any longer and, risking everything, left his master’s side, went to one neighboring town, and set up his new business. He cannot find any success in his new profession, even if he sets up a business. All his glassworks, trinkets, candlesticks, ornaments cracked after a while, and customers stormed his shop with a thousand and more complaints. The young man could no longer stand it and went bankrupt, subsequently coercively returned to his master. He said to his master, “I did wrong, master, please forgive me!” and after winning the heart of his master, they start working again. After working for a while, his master said to him, “Now your time has come, I give you my hand, now you can open a shop, but I will show you one last thing, I’ll show you the trick of this business, later you can go!”. The master invites his journeyman to the darkroom by pointing to the journeyman who has never been entered before. The master takes one of the hot products piled up in the corner of the darkroom in his hand, turns it left and right in the light beam that floats in a thin line on the ceiling, and blows on the glass products by doing “pof” from time to time. He said to the journeyman, who is now beginning to understand the secret of this dark room he had never entered before, “Master, what are you doing? Why are you blowing on the glasses?” he asks. His master said, “Look, my son, there are small air bubbles in the glasses that I hold up to the light, I blow them before they get cold so that there is no air in them! Now do you understand why your windows are broken and cracked all the time?”.

The journeyman is stunned by what he hears. He learns both the mistake he made in the past and an important secret in the profession. His master said to his journeyman, "Now have you learned the trick?" subsequently, pats his shoulder and gives his hand and bids farewell to his journeyman " (Ayva, 2017).

Ahi organization is based on religious foundations (Kafesoğlu, 1972). The general moral regulations of the Ahilik and the type of person who will exhibit behaviors towards belief in the afterlife have been determined. This understanding of morality has revealed some rules. It consists of 12 commandments divided into explicit and closed, external and internal. The six commandments, both closed and external, are:

- *The order regarding the shalwar that wants to avoid illegitimate relations (fornication)*
- *An order regarding the stomach, which asks not to eat or drink prohibited foods and beverages according to the religion of Islam.*
- *The command regarding the language to avoid lying, gossip, empty talk, and backbiting/malicious talk. - The command regarding the ear and the eye, which asks whether the things that should not be seen and heard should not be seen or heard.*
- *The hand and foot commandment to avoid doing evil. - The order about greed, which asks not to be so attached to worldly goods and blessings as to make one forget the Afterlife.*

It is said that the word "control your hand, tongue, and waist" comes from these orders, and it appears as an idiom at present. The six commandments, both explicit and inward, are as follows:

- *Generosity - Humility - Kerem (kindness)*
- *Mercy and forgiveness*
- *Not being selfish*
- *Realism (vigilance - not getting drunk by "delusion wine")*

The ethical rules that emerge as a result of professional solidarity are as follows:

- *Ahi should have a job, especially an art, that will evaluate his labor.*
- *Ahi should not deal with a few jobs or a few arts, but with a single job or art that suits his ability.*

• *Ahi, from the traditional work or art “Pir” to his own master, should be deeply attached to his elders and be an example in his art and behavior.*

• *Ahi should use the remainder of his livelihood ultimately to help the poor and unemployed.*

• *Ahi should have the knowledge, love scholars, and not go to the door of “Bey” or great person; on the contrary, even the sultan should come to his feet.*

• *Fütüvvet (Ahilik) is like a tree; it grows out of righteousness, its leaves are good manners, its root is to know only Allah alone, its fruit is the conversation of saints, its water is mercy. This tree grows in the heart of the valiant, and its leaves become exalted” (Kayadibi, 2000).*

The Ahi organization, which is based on religious foundations, did not accept non-Muslims to their organization. They gathered on certain days and spoke in their assemblies. Muslim and Turkish merchants were treated with privilege. For this reason, the Turks hold the city’s economy in their hands. In this way, the Islamization of non-Muslims in different crafts and professions was aimed. However, there has been no case of non-Muslim minority groups converting to Islam for this treatment (Kafesoğlu, 1972).

Turkey Seljuks do not have Sunnism understanding in state administration. This situation caused the madrasahs to become civilized, and the foundation owners set rules for the madrasah according to their beliefs. Among these views, Mevlevi and Ahis also have different views (Demir, 2009). Mevlevi are mystical theorists, and ahis are practitioners. The Mevlevi try to persuade, while the Ahis behave. This situation also led to divisions among the ahis. In fact among the Ahis, some supported Mevlevi (Gümüüşçü et al., 2013).

1.7. Scientists Who Have an Important Place in Turkish Education History

1.7.1. Mevlâna Celâleddin Rûmî

Mevlana, whose real name is Muhammed Celaleddin, was born in the city of Belh on 6 Rebiu’l-evvel 604/30 September 1207. Mevlana’s family migrated to Karaman to get away from the Mongol invasions. After receiving education in Nishapur, he came to Anatolia. Here he worked as a Mûderris (professor) at the Altun-aba Madrasah. He died on 5 Cemaziye’l-Âhir 672/17 December 1273. Mevlana, whose most important work is Mesnevî-i Spiritual, left important works and teachings such as Dîvân-ı Kebir, Fîhi Mâ Fîh, Mecalis-i Seb’a, Mektûbât (Arpaguş, 2007).

Mevlana, who is still influential today with his tolerance, is known for his words that embrace all humanity and do not separate people.

“We don’t plant any seed other than love in this land, We don’t plant another seed in this clean field... Come closer, and more closer! For most people, that road is like a strike? Since you’re me and I’m you, this one-of-a-kind self for many...”

Likewise, *“Come! Come! Come nonetheless! Whomever you are! Come nonetheless, come even if you are an infidel, a pagan, or a Magi. Our Lodge is not the Lodge of Despair. Come even though you have broken your penitence a hundred times!”* his words are proof of his unique tolerance (Kolaç, 2010).

Mevlana tried to guide people until the end of his life. He enlightened people with his teachings. One of Mevlana’s wills is as follows:

“I tell you secretly and openly to fear Allah, to eat less, to sleep less, to speak less, to abstain from sins, to continue fasting and prayer, always to avoid concupiscence, to endure the oppression of the people, to stay away from quarreling with the common people and the righteous, to be with people; these are my testaments. The best of the people is the one who benefits other people. The best of words is little and succinct. Praise belongs to Allah” (Arpagus, 2007).

1.1.2.Hacı Bektaşî Veli

Hacı Bektashi Veli, who was born in 1281(?) in Nishapur, came to Anatolia after his education. Hacı Bektashi Veli gave great importance to tolerance, human love, and knowledge and spread them among people. He is the founder of the Bektashi Sect (Köçer and Koçoğlu, 2020). The most important work of Hacı Bektashi Veli is “Malakat”, which consists of his hymns called “Nefes” (Bektaş Öztaşkın, 2012). We see the sanctity of making a living with the sweat of one’s brow and the foundations of the Turkish culture lifestyle. Hacı Bektashi Veli’s sentence “Life without knowledge and guidance is a dark life.” is similar to Mustafa Kemal Atatürk’s, “The truest guide in life is science.” (Korkmaz, 2001).

- *“What a pity, if there are arrogance and envy, stinginess, enmity, greed, anger, backbiting, laughter and charade and many other evil acts like these in you, how will you wash with water and be purified?”*

- *“Do not blame any nation or person!”*

- *“Come, My hearties! let’s be together as one; let us be alive.”* It is seen that he gives importance to tolerance and equality with his words (Kolaç, 2010).

1.7.3. Yunus Emre

Yunus Emre (1240?-1320?), who lived in Sivrihisar, influenced and educated Anatolia for centuries with his “Tasavvuf” (Mystic) view. Yunus Emre, who does not discriminate between people, did not want to discriminate between race, language, and religion (Akyüz, 2020). Yunus Emre has a deceitful idea and a power of literary discourse. Yunus Emre, who has a great love and devotion to the national language, is the oldest pioneer in transitioning from spoken language to written language (Korkmaz, 1995).

“Let us get acquainted.

Let us make things easy.

Let us, love, let us be loved.

This world does not belong to anyone.”

With this statement, he argues that people should love each other and be tolerant. In the same way, we encounter the following words in which he sees love and the world as brothers and speaks about not holding grudges:

“My heart burns with your love,

I enjoy it when I burn

For those who genuinely love the Creator

The whole world will be like brothers and sisters.”

“Our name is sluggish; our enemy is spiteful,

We do not hold grudges against anyone; the whole world is the same to us.”

“Those who do not treat the person who has been created with the same

Even if he is a Müderris to the public, he is a disobedient in truth” (Kolaç, 2010).

1.1.4.Ahi Evran

There is no definitive source for Ahi Evran's life and activities in Anatolia. For this reason, there are various discussions about Ahi Evran. It can be said that these discussions are about his life and ideas (Güreşçi, 2019). Ahi Evran, who is estimated to have come to Baghdad in 1203 or 1204, became a versatile intellectual thanks to the people he became acquainted with and his training. He came to Anatolia in 1205 and settled in Kayseri, and established the first Ahi Organization here (Özkan, 2015).

Ahi Evran has works such as Menahici Seyfi, Metali'ü'l Man and Tabsıra.

“Whoever comes, came with felicity, Whoever goes, go with safety;

Be careful with your hands, tongue, waist.

Keep your heart, your door, your forehead open.” His words form the basis of the understanding and education of the Ahi organization (Güreşçi, 2019).

1.1.5.Âşık Pasha

Âşık Pasha, whose real name is Ali, was born in the town of Arapkir in the Kırşehir region in 1272. A prominent religious scholar, Sheikh İlyas, also known as «Muhlis Pasha Baba İlyas», immigrated here from Khorasan. Muhlis Pasha, who returned to Kırşehir after serving in the injustices in Egypt during the reign of Gıyasedin Keyhüsrev, entrusted his son Aşık Pasha to one of his father's students, Sheikh Osman, and bequeathed him to take care of his upbringing. Under the Mongol persecution, Sheik Osman gave Âşık Pasha the best education and trained him with “Zahire” and “Batini” sciences. Âşık Paşa was educated in Kırşehir (Yavuz, 2003).

His most important work is Garibname. It is mainly under the influence of Mevlana's Mesnevi. It was also named as “Divan-ı Âşık Paşa” due to the presence of other poems in some copies and “Maarifname” due to its instructive nature. Apart from Garibname, he also has small masnavis such as Fakrname, Vasef-ı Hâl, Hikâye and Chemistry Risâle (Özkan, 2012).

1.1.6.Nasreddin Hodja

It is believed that Nasreddin Hodja, for whom there is no definite information about his life, was born in 1208 in the village of “Hortu” (at present Nasreddin Hodja) in the Sivrihisar district of Eskişehir, according to most rumors and sources. Nasreddin Hodja, who received his first religious education from his father, subsequently took lessons from well-known scholars of his time in Akşehir. It is also rumored that Nasreddin Hodja received education in Konya madrasahs and taught in Sivrihisar, Akşehir, and became an imam (Arıcı, 2018).

Nasreddin Hodja, who is known for his educational anecdotes today, is a public educator living among the Anatolian people, who suffered from the Crusaders and Mongol attacks in the 13th century. Nasreddin Hodja gave his messages through humor. His anecdotes have increased society's resilience, and the universality and moral aspects of his messages have survived to the present day. In his jokes, we see features such as being optimistic, prudent thinking, criticizing, and telling straight ideas (Akyüz, 2020).

Nasreddin Hodja revealed his philosophy and wisdom by educating the leaders of his time. "Sir, how do you become a man?" In response to the question, "If anyone is listening, speak; if anyone is speaking, listen." He conveyed his groundbreaking philosophy with the phrase "Speak less, think more" (Özdemir, 2010).

In addition, Nasreddin Hodja has brought many proverbs and idioms to our language. As an example, the following proverbs and idioms can be given (Şanlı, 2009):

"Novice nightingale sings this much."

"The mouth is not a bag so you could shrink."

"Keep your feet warm, your head cool;

"Get yourself a job, don't think deep."

"Don't cut the branch you're sitting."

"Come to the funeral prayer."

"If the mountain does not walk, abdal will."

"He who falls from the roof understands the situation."

"Let friends see it in the shopping."

"When it got lost, The stranger look for the stranger's donkey by singing a song."

"Never mind, my dear, a word can come out of every mouth."

"If every day is a holiday."

"Sieve thinner, tight knitted (examine in detail)"

“Spread flour on the string.”

“To give it a pumpkin flavor.”

“Goose foot.”

“Blind fight.”

“Like a bird.”

“Neither you ask nor i tell”

“ Who pays the piper calls the tune.”

“The wolf eats a donkey whose owner is dead.”

CONCLUSION

When we look at the history of Turkish education, we see that the Seljuk State was divided into Great Seljuks and Turkey Seljuks. Although the education system is a continuation of each other, it changed during the Anatolian Seljuks. The most important of these changes is the Nizamiye Madrasahs established during the Great Seljuk period; Although it is attributed to Nizamülmülk, the Great Seljuk State built the Great Seljuk State these madrasahs. Therefore, education policy and perspective are according to the Sunni belief. However, in the Seljuk State of Turkey, education is given according to the opinion of the foundation owners since foundations carry out education. Here, however, we see that there are differences of opinion. This situation led to the spread of “Tasavvuf” (Sufism/ Mysticism) in Anatolia and increased sects.

Although the Seljuk madrasahs are generally the most important educational institutions of their age, their architecture still survives today. The state gave importance to education and explained the Islamic faith through education. The scholars of the period left important works that still shed light on our day. We still benefit from the enlightenment of the Turkish and Islamic world in the Middle Ages.

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