

EDUCATION IN THE FIRST PERIOD OTTOMAN (1299-1451)

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INRODUCTION

Before we start the subject of this study, we have to give the years between 1299-1451 as a “made a date” because it does not seem possible to separate or determine the starting date of education in a nation or state with clear lines. Meaning the history of education did not begin on a specific date like a war, an agreement, or a declaration of peace. Before the Ottomans, scholars were dealing with science in Anatolia in ancient times. With the establishment of the Ottoman Empire, the studies of these scholars and students continued in this newly established state (Adıvar, 1991).

Before establishing the Ottoman Empire, there were many religious, scientific, and social institutions in the Islamic world. These institutions, which were present in Anatolia and Europe, continued to protect their existence by establishing the Ottoman Empire and seizure these lands. After the Ottoman Empire advanced in Anatolia and incorporated the pre-existing principalities and states, recognized these institutions, including those of non-Muslims, which have been in existence since before. At the same time, when it invaded the European region, it accepted the foundations there in their previous form (Uzunçarşılı, 2014). The Ottomans protected and developed these institutions in the following periods and contributed to scientific studies by starting new construction works.

The Ottoman state built mosques, “mektep” (schools), and madrasas to supply the needs of the people in the new lands they conquered, together with the former management experience from the Seljuks. This process continued in tradition, and the sultan and his relatives and the citizens, whose adequate socio-economic status allowed, joined the schools and madrasahs (Taşkın, 2008). Formal education institutions in the Ottoman state were “Sıbyan Mektepleri” (primary schools), madrasas, and Enderun School. However, non-formal education institutions also allowed the public to learn something and improve themselves (Akyüz, 2020).

“Sıbyan Mektepleri” and madrasas were institutions that only Turkish children and youth could enter. Young Turkish children went to “sıbyan mekteb” for their first education, and after completing this education, they entered madrasas for higher education (Ergin, 1977). Students and citizens who could not enter schools (mektep) and madrasas applied to mosques, lodges, zawiya, dervish lodges, and non-formal education institutions. They benefited from the libraries and knowledgeable people, such as teachers, Sheikhs, and dervishes.

EDUCATION IN OTTOMAN

Formal Educational Institutions	Non-formal Education Institutions
<ol style="list-style-type: none">1. Sıbyan Mektepleri (Primary Schools)2. Madrasas3. Enderun Mektebi (School)	<ol style="list-style-type: none">1. Mosques2. Lodges, Zawiyas, Dervish Lodges3. Libraries

SIBYAN MEKTEPLERİ (PRIMARY SCHOOLS)

Sıbyan schools are institutions where children in the 5-6 age group, called ‘Sabi’, complete their primary education regardless of gender. In the early periods, schools were called by different names as ‘Darüttalim’ and ‘Mektep’, which comes from the Arabic root. After the reign of Mehmet the Conqueror, these names increased, and they were called by various names such as ‘Darülilim, Muallimhane, Mektep, Mektephane’. Since these schools are frequently located in every neighborhood, the public also called them Neighborhood Schools (Ergin, 1977). In addition, the schools built for poor children were called “küttab-ı sebil” or “the school-i sebil” (Ergün, 2000). The Ottomans continued these “Sıbyan mektepleri”, which were primary education institutions called “mektep” or “küttap” from the Seljuks and previous periods. Politicians or wealthy people established these schools through foundations, and their expenses were financed through these foundations. Apart from this, some schools were established with the support of the people in the neighborhood, but the parents covered the expenses of those schools (Akyüz, 2020).

The Qur’an was taught as the first lesson in primary schools. This tradition continued in the schools built after Mehmet the Conqueror and II Beyazıt. In general, primary schools were established to teach junior children to read the Qur’an, to read and memorize the prayers (in Qur’an), and to teach a little bit of writing. Basic subjects such as history, geography, and mathematics were not included, and these courses were only given in madrasahs. The lectures were held in the Arabic language. The teachers gave the students lessons on “*nakkaşlık*” and copying Arabic scripts. Thus, education developed on copying and miniaturism, but students did not learn to write enough even to tell their problems (Ergin, 1977).

No currency is requested for education in primary schools; moreover, the children were given clothes and free food and beverage. They were also taken on a school tour once a year. Both teachers and students welcomed these trips. Since the sultan’s schools were built next to meal houses, students would have the right to eat free from these meal houses. However, apart from the schools built by the sultans, the schools built by other

people did not have this opportunity, so they charged the students daily food fees (Ergin, 1977).

Clothes given to students:

“Every year; a boğasi kapama, a fez, a mintan, a zıbın, a belt, a mest/shoe will giving to students [Şeyhulislam Esat Efendi vakfiyesi]”

“İdi fitırda a kapama, a kavuk, a mohair belt, a mest/shoe, and ten akçe(silver) nalcabaha (Salihe Sultan vakfiyesi)”

School trips:

“Her sene 1200 akçe ile hace ve halifei mektep olanlar subyanı seyre götürüp tabhı taam ve itamı subyan olunması [Şeyhislam Esat Efendi foundation charter 1168]”

“Eyyamı rebi’de subyanları hocaları mesiregaha götürüp it’amı taam eylemeleri. [Rami kadının foundation charter 1166]”

These school trips mainly were made to nearby places, outside the castle, and between cemeteries, since there was no transportation technology like today (Ergin, 1977).

The construction styles of school buildings are different from the present. There were no special teachers to work here in the first periods, and there were no school buildings. For this reason, in the first periods, lessons were held in places such as masjids and mosques (Ergün, 2000). Later on, school buildings were built by the rulers, scientists, and benefactors from the citizens. While these schools were named, entitle, and numbers were not given according to the district in which they were located; on the contrary, they bore the name of the person who undertakes the expense to build them. The beautiful type of school was usually the one with a dome and a large room. In addition, it housed a small room where the teacher and his journeyman would sit. Students study in a large domed room and sit on the floor on a cushion instead of a desk (Ergin, 1977). Each student would go to his teacher’s side, read his lesson, and return to his place; this action was reiterated repeatedly. In this way, the teacher would pay attention to each student individually. Sometimes the teacher’s journeyman and sometimes a hardworking student also help students by teaching them. Parents used to surrender their children entirely to the teacher, and sometimes teachers used violence in education (Akyüz, 2020). In schools, holidays were held on Thursday afternoon and Friday (Ergün, 2000).

Children’s enrollment in primary school took place in a way that the upper class called the “bed’i basmala society” and the people called the “amen procession”. After the prayers and hymns were read, this procession was called “amen procession” because the children shouted amen. Some people gave great importance to this ceremony and

organized flamboyant entertainments just like “circumcision celebrations”. The children of low-income families were taken to the school by their parents, and the children started their lesson by kissing the teacher’s hand. Middle-income families, additional money was given to other children in the school, and a handkerchief with a coin tied at the end was given to the teacher and his journeyman. On the other hand, in wealthier families, advance notice was sent to the school’s teacher that the child would attend (Ergin, 1977). These ceremonies encouraged young children to read and created a desire in families to send their children to school (Akyüz, 2020).

School teachers also had a reputation in society. The fact that education is predominantly religious and the teacher is a Muslim cleric is one of the reasons for this prestige. Consequently, in addition to their duties in the school, teachers were also involved in various ceremonies such as marriage, birth, death, and worship in society. The teacher/hodja worked in his fields like a peasant in more rural areas and lived among the villagers. With the effect of all these, the teacher and the public were fused, and the teacher was loved and counted as a person who was always respected and consulted (Akyüz, 2020).

FIRST PERIOD OTTOMAN MADRASAS

Madrasa is formally defined as “the place where religious lessons were taught and the building in which the students taking lessons lived” (Devellioğlu, 2013). In the Ottomans, madrasahs corresponded to secondary school, high school, college, and university education after «Sıbyan Mektebi» and were educational institutions only Muslims could attend (İpşirli, 2003). Although it is not known about the construction of any madrasah during the Osman Gazi period after the establishment, we examine that the construction of the madrasa began intensively during the Orhan Bey period (Fazlıoğlu, 2017). The most important of the madrasahs that the Ottoman State had built in the first 150 years were the madrasahs of İznik, Bursa, and Edirne (Uzunçarşılı, 2014). The education in these madrasahs did not show originality and continued to reflect the scientific mentality of the teachers who were educated in different geographies (Unan, 1999). Although the curriculum of the courses in the first period Ottoman madrasahs is unknown, it is seen that these courses resemble a program like in other madrasahs in the Islamic world. Between 1299-1451, positive sciences did not have a place in the Ottoman state; instead, the lessons of kalam, fiqh, and logic were mainly given. With the opening of “Sahn-ı Seman Madrasahs” by Mehmet the Conqueror, it is seen that specialization increased with the courses in the previous periods (Ünal, 1997). In addition, Kadızade-i Rumi and Hacı Pasha left essential works in the fields of mathematics and astronomy (Uzunçarşılı, 2014).

Iznik madrasah was the first class madrasah of the period. Then, with the construction of the Bursa madrasah, Iznik madrasah remained in the background, and the Bursa madrasah became the essential madrasah. Üç Şerefeli Madrasah, which was built in

Edirne immediately after, has become even more important than these other madrasahs (Adıvar, 1991).

After Mehmet the Conqueror built the “Tetimme” and “Darü'l-hadith” madrasahs, which were the basis of the madrasah organization in his own time, there were differences in degrees between the madrasahs. For this reason, we see the central madrasah organization in the Ottoman state after Mehmet the Conqueror. Mehmet the Conqueror had Sahn-ı Seman Madrasahs built, and these new madrasahs coincided with the faculties of Theology and Islamic Law (Uzunçarşılı, 2014).

İznik Madrasa



“İznik Orhaniye” Madrasa

According to various sources, the first madrasah established by the Ottomans is the İznik madrasah (Adıvar, 1991; Akyüz, 2020; İnalçık, 2016; Uzunçarşılı, 2014). Also known as “İznik Orhaniye”, this madrasa was founded by Sultan Orhan Bey (Unan, 1999). First, Davud-i Kayseri and then Taceddin-i Kürdi and Alaeddin Ali Esved were appointed as “Müderis” (professors) to this madrasah (İpşirli, 2003). Rather than positive sciences, this madrasah is a continuation of the madrasahs that opened in the Seljuk period in terms of building and teaching (Adıvar, 1991).

Bursa Madrasa

Orhan Gazi, the Ottoman ruler, built the madrasa known as Manastır Madrasa among the public after he conquered Bursa in 1326 and made this city the center of the Principality (Uzunçarşılı, 2014). As in other madrasahs, not much is known about the courses taught in this madrasah, but as far as we have known that science books are frequently written in Arabic, and this language has an important place in madrasah education, mostly fiqh and kalam courses taught, but logic and mathematics are also included the teaching (Adıvar, 1991).

Edirne Madrasa



“Saatli” Madrasa

With the capture of Edirne in 1363 and the transfer of the state capital here, Islamic facilities were built in Edirne on various dates. Then, the madrasa next to Üç Şerefeli Mosque, which started in the time of Murat II (1437) and was completed in 1447, was at the highest level of the madrasahs that period. A daily wage of 100 akçe, which had not been given to any teacher before, was given to the madrasa Müdarris in Üç Şerefeli Madrasa. On the other hand, the Müderris of the Iznik madrasah received 30 akçe per day, while the Müdarris of the Sultan Madrasah in Bursa received 50 akçe per day. The professorship of this Üç Şerefeli Madrasa in Edirne continued to maintain its importance even after Mehmet the Conqueror had the Sahn-ı Seman madrasahs built (Uzunçarşılı, 2014).

PUBLIC EDUCATION IN OTTOMAN

People who could not have education in formal education institutions in the Ottomans for one reason or another gained knowledge by being in various educational environments and listening to what is explained here. In these locations, which we call non-formal education institutions, learning was based on oral culture. Apart from the formal education institutions called autodidact training, many people have trained themselves by using non-formal education opportunities (Akyüz, 2020).

Mosques

The concept of the mosque is derived from the Arabic root “cem” and means “gathering, bringing together”. In the Ottomans, mosques were called by different names according to the person who built them. For example, a large mosque built by the sultan is called “Selatin Mosques”; The medium-sized mosques built by other statesmen were called mosques, and the smallest ones were called masjids. Like the states before them, the Ottomans continued this tradition by using mosques as a means of education and training. The mosque served as a school for children who could not attend the “Sıbyan Mektebi” during the Ottoman period. At the same time, students studying in madrasahs also went to mosques for their general lessons. Apart from this, various lessons were given in mosques.

For example, practices such as hat (calligraphy) meşki, Qur'an training, and hifzi are some of them. Perhaps one of the most important activities of these mosques is that they contain the library. Both students and the public who have free time have benefited from these libraries. Mosques were also important places in terms of politics and public administration. It continued to function as a place where political issues were discussed, made public, and sometimes the administrators and the public became acquainted (Önkal and Bozkurt, 1993).

Lodges, Zawiya, Dervish Lodges

Dervish lodges and *Zawiyas* are institutions where members of the same sect and their mentors stay (Kara, 2011). They have been named variously, such as tekke, zavve, hankah and dervish lodge. The lodges, which have a wide service area ranging from psychological, pedagogical, and medical fields, provided services in school, hospital, sports, and art. (Excavator, 1982). Dervish lodges and zawiya were guiding the religious and social lives of the villagers or nomads when the madrasahs could not reach all segments and were insufficient in the early Ottoman period. As it is known, madrasahs have mostly been educational institutions that appeal to the knowledgeable segment, and they have not been able to reach the majority of the population. For this reason, it is up to Dervish Lodges and Zawiya to fill the significant cavity in the education of the people. Rather than high fiqh and kalam lessons, the mystical and exciting subjects that attracted the public's attention were dealt with in the zawiya. The public found it more enjoyable to listen to the stories filled with moral and religious knowledge written by sheiks and dervishes rather than to listen to scientific severe issues and lectures mainly in Arabic in madrasahs. This caused the sheiks to gain influence. Zawiya also had an important place in the Islamization of Anatolia and Rumelia. These sheiks, adored by the public, enabled non-Muslims to convert to Islam easily. Apart from these, it contributed to providing accommodation and food to the passengers in social life. It also assumed the role of a shelter for the indigent people (Ocak, 1978).

Libraries

Except for the small libraries, primarily found in madrasahs, schools, mosques, dervish lodges, and zawiya, libraries were not encountered in the foundation years. Ulema, students, and everyone with curiosity benefited from these libraries. These libraries have been the areas where formal education is conducted where teachers and students are in the same environment (Erünsal, 2003).

SCIENTISTS TRAINED BETWEEN XIV AND XV CENTURIES

Between the XIV and XV centuries, many scientists trained in religious and legal fields in the Ottoman Empire. In addition, scholars were trained not only in the religious and juristic fields, but also in various scientific fields (theology, philosophy, astronomy), and these scholars made a reputation for themselves both in their periods and in the following periods (Uzunçarşılı, 2014). Ottoman scholars went to Egypt, Iran, Syria, and Turkistan to complete their higher education in the XIV-XV century, when Ottoman culture gradually formed. While Egypt and Iran were preferred for Qur'an exegesis and fiqh lessons, Samarkand was generally preferred for mathematics and astronomy lessons (İnalçık, 2016). When considered, these academic travels during the establishment period of the Ottoman Empire contributed significantly to Ottoman scientific life (Kazıcı, 2004). These scholars went to these countries and completed their education, or the scholars who trained in those countries came to Anatolia and continued their scientific studies and lessons (Uzunçarşılı, 2014). This is how Ottoman scholars completed their education until the reign of Mehmet the Conqueror. However, with the period of Mehmet the Conqueror, this changed, and with the new madrasahs he had built and new opportunities, this action was no longer necessary (Akyüz, 2020). Here are some scholars who grew up in the XIV and XV centuries:

Şerefeddün Davud-i Kayseri (b. 1262 - d. 1350)

Born in Kayseri in 1262, Davud-i Kayseri's full name is Davud bin Mahmut bin Muhammed. Although the exact year of his birth is unknown, it is conversant in some sources that Davud-i Kayseri was a student of Sıraceddin Ürmevi. From this point of view, although it is not precise, it is acknowledged that he was born in 1262 in Kayseri (Bayraktar, 1994). Until the age of 17, he grew up in this city where there were many scientific activities. At that period, Kayseri was a city ruled by Mu'inüddin Pervane, who brought scholars from other geographies. Thus, Davud-i Kayseri, who completed his first education in Anatolia, went to Egypt/Cairo to continue his higher education. After completing his education, he came to Tokat/Niksar as a teacher at the Nizamüddin Yağıbasan Madrasa at the age of 53-54. Davud-i Kayseri wrote his first work "Fusus Şerhi", at the age of 71. It is still a controversial issue that he wrote his first work at such an elderly age, which caused some argumentation, and therefore either there was an inaccuracy in his date of birth, or there were other reasons. Subsequently, in 1337, upon the invitation of Sultan Orhan Bey, he came to Iznik and served as the first Müderris of the Iznik Madrasa. Davud-i Kayseri died in 1350 and was buried in Iznik. Although he has ten works, his most important work is the commentary "Matla' husûsi'l-kilem fî meânî fusûsi'l-hikem" to Muhyiddin-i Arabi's work called "Fususü'l-hikem" (Fazlıoğlu, 2017).

Taceddin Kürdi (b. ? – d. ?)

After Davud-i Kayseri's death, Orhan Gazi appointed Taceddin Kürdi as the “*Baş Müderris*” (chief professor) of the Iznik madrasah. Taceddin Kürdi, the second *Baş Müderris* of the Iznik madrasah, took lessons from Siraceddin el-Urmevi like Davud-i Kayseri (Bedir, 2005). He did not fail to respect his teacher and significantly benefited from his knowledge of fiqh. It is alleged that Sheikh Edebali had two wives and that his second wife was the daughter of Taceddin Kurdi. It is known that one of the Kurdi's daughters is the wife of Çandarlı Hayreddin Pasha. With the acceptance of this information as correct, it is understood that Taceddin Kürdi made contact with important names through marriage (Şahin, 2007).



The first page of Alaeddin Ali Esved's work Künüzü 'l-envar

Alaeddin Ali Esved (b. ? – d. 1397)

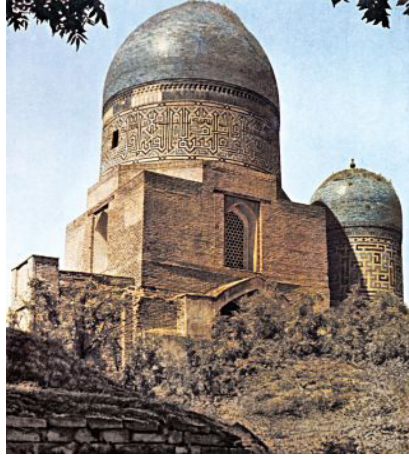
In the works, Mevla Alaeddin Ali b. Known as Ömer el-Esved, the scholar also used “Ali” and “el-Karahisari” names in his works. Apart from this, some sources also use “el-Rumi” and “Kara Hodja” for him. His real name is Ali, his father's name is Ömer, and his grandfather's name is Ali. Although there is no information about his year of birth, it is estimated that he was born in the early 1300s, based on his death (1397). It is understood from the phrase “el-Karahisari” in his name that he is from Afyonkarahisar. Alaeddin Ali Esved completed his primary education in Anatolia and then, like other scholars of the period, went to Iran for his higher education. Returning to Anatolia after completing his education there, Alaeddin Ali Esved started his first duty in Iznik madrasah after Orhan Gazi appointed him as an “*Hafız*” (preacher). Subsequently, Orhan Gazi appointed him to the Iznik madrasah as the third professor after Davud-i Kayseri and Taceddin Kürdi. He worked as a professor from the Iznik madrasah for many years and died in 1397 in Iznik. He became one of the period's leading figures, and in their biographies, the authors mentioned Alaeddin Ali Esved as a philosopher (Aslan and Yıldız, 2021). It is known

that his son Niksari Hasan Pasha and Molla Fenari were among the students he trained. It is also known that his grave is in the tomb of İznik Şerefzade Neighbourhood. (Special, 1989).

Sheikh Bedrüddin Mahmut (Bedreddin Simavi, b. 1369 – d. 1420)

He was born in the town of Simavna in present-day Greece. However, there are various opinions about his birth date between 1339 and 1369, his grandson Halil b. İsmail Menakibname indicates his date of birth as 1359 (Dindar, 1992). His father's name is Israel, and his mother is Melek Hatun. His father, Israel, conquered the Simavna Castle here with the capture of Dimetoka before the conquest of Edirne. Then he started to work here as a commander and "*kadı*". His mother was the daughter of the Byzantine commander of this castle and afterward became a Muslim and his father, Israel, married this woman (Kozan, 2009). He started his primary education with his father, took lessons from a teacher named Şahidi respectively, and read "*sarf ve nahiv*" from Mevlana Yusuf. He took lessons from Sheikh Mahmut together with Musa Çelebi after the Bursa *kadı* (judge) Sheikh Mahmut (Koca Efendi) and his son Musa Çelebi (Kadızaade-i Rumi) came to Edirne. At the same time, he continued his education by taking fiqh lessons from Mevlana Yusuf. He went to Bursa first and then Konya with Musa Çelebi, respectively, where he took logic and astronomy lessons. Then, he went to Damascus in 1381 with Müeyyed, the son of Musa Çelebi's uncle, but they did not stay here long because of the plague, subsequently went to Jerusalem, and studied hadith, finally, they went to Cairo. Bedreddin Simavi was very popular here, and his studentship was appreciated. At the same time, he took logic and philosophy lessons from the cognitive sciences from Seyyid Şerif Cürçani and Mubarak Shah. Mubarak Shah came to Mecca in 1383, taking Bedreddin Simavi with him. Bedreddin Simavi, who passed from Mecca to Medina, soon came to Cairo and Sultan Berkuk invited him to his palace; he stayed here for three years. Bedreddin Simavi, who peregrination to many cities, met Börklüce Mustafa, one of the essential names in the revolts of that period, and Torlak Kemal in İzmir when he came to Tire. During the interregnum, Musa Çelebi captured Edirne and appointed Bedreddin Simavi to the position of "*Kazasker*". With the fall of Musa Çelebi, Simavi was exiled, but when he could not accept this situation, he started a rebellion movement with Börklüce Mustafa and Torlak Kemal. Mehmet Çelebi suppressed this rebellion, and Sheikh Bedreddin was caught and executed (He was executed in Serez in 1420) (Dindar, 1992). His works named *Varidat* and *Camiü'l-fusulün* were highly respected by Islamic scholars (Uzunçarşılı, 2014).

Kadıẓâde-i Rûmî (b. 1337 – d. 1412)



Kadıẓâde-i Rûmî Tomb, located in the Shah-i Zinde building complex - Samarkand

He was born in Bursa in 1337, and his real name was Musa bin Mahmut bin Mehmet Salahattin (Adıvar, 1991), but after his father's death, he grew up with his grandfather Mahmut Çelebi who became a judge; therefore, he was called Kadıẓade-i Rumi. Apart from this name, he is also known as Musa Çelebi or Musa Pasha. After receiving his primary education from his grandfather and Molla Fenari, he went to Konya with Bedreddin Simavi, one of his grandfather's students, and took astronomy lessons from Müneccim Feyzullah there. He went to Khorasan in the early 1400s for astronomy and mathematics lessons with the support of his teacher Molla Fenari, without the permission of his family, and took lessons from Seyyid Şerif Cürçani in Samarkand (Fazlıođlu, 2001). The fact that Kadıẓade was too attached to cognitive sciences and approached every issue with the eye of a mathematician led to disagreement with his teacher Seyyid Şerif Cürçani. His teacher said that Kadıẓade was "inclined to mathematics and philosophy," and in return, Kadıẓade said that he was "not in a position to speak in mathematics" about his teacher (Adıvar, 1991). He makes acquainted with Uluđ Bey in Samarkand and become his private teacher; afterward Kadıẓade-i Rumi, became the headteacher of Uluđ Bey Madrasa, and immediately after the death of Cemşid el-Kaşı, who was the director of the Samarkand Observatory at that time, he was appointed the director of this observatory. When Uluđ Bey dismissed one of the professors, Kadıẓade left his job and stopped giving lectures. Upon this, Uluđ Bey visited Kadıẓade, and when he asked why, Kadıẓade said: "I took on a task upon recommendation where dismissal is out of the question as a rule. Until now, I thought that is the way a professorship was. However, when I saw that dismissal was applied in this job as well, I quit my job". With this attitude of Kadıẓade, we see how much importance he attaches to the autonomy of science. After that, Uluđ Bey brought the dismissed professor back to his position and promised that he would not dismiss him again (Fazlıođlu, 2001). Kadıẓade is considered the first mathematician and astronomer of the Ottoman Empire, and Fethullah Şirvani and Ali Kuşçu, one of his students, whom he trained in Turkestan, subsequently came to the Ottoman Empire and conducted scientific studies in the field of astronomy and mathematics there (Adıvar, 1991).

Molla Fenari (b. 1350 - d. 1431)



The first two pages of Molla Fenari's work Aynü'l-ayân

Molla Fenari, whose real name is Shamsuddin Muhammet bin Hamza, was born in 1350, but different sources have different discussions; several opinions presume that his birthplace is in the village of Fenar, near Yenişehir and İnegöl, around Bursa, and that his father was a lighthouse guard, that is why the name “Fenari” came from this occasion. After receiving his primary education with his father, he went to Iznik and took lessons from Alaeddin Ali Esved. Then, due to a conflict with his teacher, he moved to Amasya, and after taking some lessons there, he went to Egypt to complete his higher education. After completing his education there, he returned to Bursa. Here, he worked as a teacher of the Manastır Madrasah and as a “*Kadı*” (judge) (Aydın, 2005). Molla Fenari was generally occupied with logic, tafsir, fiqh, and metaphysics in his works and became the most important representative of the scientific and intellectual environment in the Islamic world (Görgün, 2005). His most important work is «Fususü'l-bedayi li-usuliş-şerayi» on «Usul-i fiqh». Fenari, who has more than a hundred works, completed this work in thirty years. He died in Bursa in 1431 (Uzunçarşılı, 2014).

İbn Melek İzzüddin Abdüllatif (b. ? – d. ?)

One of the early Ottoman scholars was Izzüddin Abdullatif b. Abdulaziz (Şeker, 1994), who was educated in Tire and known by the names İbn Melek or İbn Ferište (Şeker, 1994). Ibn Melek means son of angel. Some authors (Taşköprülüzade, Şemsettin Sami and Bursalı Tahir Efendi) take into account the views of Ibn Batuta and argue that Ibn Melek was called with this name because he was clean, moral, virtuous, and angelic. Apart from this, it is seen that Ibn Melek himself uses these names as well (İbn Melek, İbn Ferište and Ferišteoğlu) in some of his works, and sometimes he does not use them at all (Muhter, 1994). Although there is little information about his academic life, Evliya Çelebi states that Ibn Melek was educated in Manisa-Sarhan Madrasah and still has a room visited there. Apart from that, it is stated in the sources that his father was a Birgi judge and that he was the first teacher of Ibn Melek (Baktır, 1991). Ibn Melek became one of the famous and respected scholars of his period, and he has a very influential and controversial personality in the Shar'i sciences. Ibn Melek was a jurist and had an essential place in hadith, method, and mysticism, and he has produced works in these fields. Some of his

works are: “Bedru’l-vaizin, Şerhu Tuhfeti’l-muluk, Risale fi’t-tasawwuf, Şerhu’l-Mecma, Mebariku’l-ezhar, Şerhu’l-Vikaye ve Şerhu’l-Menar” (Sugar, 1994). Although Ibn Melek is known for these works, his most famous work is the Arabic-Turkish dictionary called “Lugat-ı Feriþođlu”. In the preface of this work, which he started to write in 1392, it is comprehended that it was written for his grandson, Abdurrahman, to facilitate learning the vocabulary (Muhter, 1994). He started to work as the first Mderris in the madrasah built by Aydınođlu Mehmet Bey, and afterward because he worked there for many years, this madrasah has been mentioned as Ibn Melek madrasah (Baktır, 1991). Although the date of birth is unknown, various dates such as 797, 801, 820, 824 (Hijri calendar) are given as the date of death (Şeker, 1994).

Hızır Bey (b. 1407 – d. 1458-59)

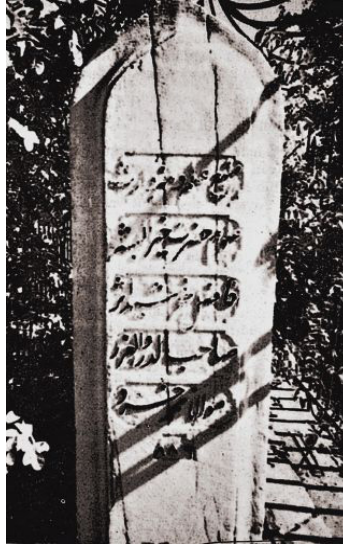


The tombstone of Hızır Bey in Zeyrek – Fatih/İstanbul

The scholar whose real name is Hızır Bey İbn Celaleddin but known as Hızır Bey was born in 1407 in Sivrihisar town of Eskişehir. His father is a Sivrihisar judge, and his maternal lineage comes from Nasreddin Hodja. After receiving his primary education with his father, he did not go to foreign countries like other scholars of the period; instead took lessons from a teacher named Ahmed b Armađan, known as Molla Yegan in Anatolia. After that, he married his teacher’s daughter and had five children. His three sons, namely Sinan Pasha, Ahmet Pasha, and Yakup Pasha, became well-known figures. Hızır Bey taught at the madrasah in Sivrihisar. Hızır Bey’s real career started after he met Mehmet the Conqueror. Their encounter is based on the following story: “One of the Arab scholars of that period comes to Turkey. In an assembly held in the presence of the Sultan, Arap scholar asks Turkish scholars questions and does not get appropriate answers. This situation disturbs the sultan very much because his prestige was on the line. He orders a scholar who can compete with this scholar to be found immediately.

The Sultan is notified about Hızır Bey, who was then in his 30s and was a madrasah teacher in Sivrihisar. The assembly is rearranged by summoning Hızır Bey. An Arab scholar asks questions on various subjects, and Hızır Bey answers them all correctly. When it is his turn, he asks the Arab scholar questions covering 16 “Fenni” and does not receive satisfactory answers. The Sultan was so pleased that he even got up from his seat and sat down again. Congratulating Hızır Bey with enthusiasm, he appoints him to the professorship of Bursa Madrasah, which his ancestors built.” After this incident, Hızır Bey starts his duty in Beyazıt madrasah in Bursa. After that, he was brought to İnegöl judgeship. He continued his education in a madrasah in Edirne again and was appointed as the judge of Yanbolu. As his last duty, Mehmet the Conqueror appointed him as the judge of Istanbul and remained in this position until his death (1458-59) (Yazıcıoğlu, 1984).

Molla Hüsrev (b. ? – d. 1480)



The tombstone of Molla Hüsrev

Although the exact date of birth of Molla Hüsrev, whose real name is Mehmet b. Feramurz b Ali, is not known, it is thought that he was born in Kargın Village of Yıldızeli district of Sivas during the interregnum period after 1400. It is known that Molla Hüsrev had a sister, and his father married this daughter to a man named Hüsrev Bey. After Molla Hüsrev’s father passed away, Molla Hüsrev grew up with his brother-in-law because he was still young at that time. For this reason, Hüsrev took his name from his brother-in-law. He completed his education life in Anatolia, got permission, and worked as a “Müderriş” (professor) in Yeşil Madrasah, first built in Bursa. Subsequently, he was appointed as a professor to Edirne, and immediately afterward, he served as “Kazasker”. After Mehmet the Conqueror conquered Istanbul, he converted the priest rooms next to Hagia Sophia into a madrasah and appointed Molla Hüsrev as the first professor here. Intercalarily this duty, he started to work as a judge in Istanbul upon the death of Hızır Bey and start his duty in Eyüp, Galata, and Üsküdar. In 1462, Molla Hüsrev left all his duties and came to Bursa, where he built a madrasah named after him (Hüsrev Madrasah) and served as a

professor in this madrasah. After seven years, Molla Hüsrev came to Istanbul again at the invitation of Mehmet the Conqueror in 1469 and was appointed to the Fatwa authority known as “Mufti of Istanbul” and “Sheikh al-Islam”. He remained in this position for the rest of his life, and when he died in 1480, his body was brought to Bursa and buried in the Hüsrev Madrasa, which he built there (Koca, 2015).

Hoca-zade Muslihüddin Mustafa (b.1434 – d. 1488)



The first two pages of Hoca-zade Muslihüddin Efendi's work Hâşiye 'alâ Şerhi Hidâyeti'l-hikme

His real name is Hoca-zade Muslihüddin Mustafa b. Yusuf b. Salih el Bursavi (Erdögan, 2006), and it is known that he was born in Bursa approximately in 1434. His father, Yusuf Efendi, was occupied in trade in Bursa, and Muslihüddin Mustafa was called “Hocazade” because those engaged in trade in those years were given the name “Hodja”. His father wanted his son to be interested in trade, but he opposed his father and steered to science. He took lessons from the son of the Ayasuluk judge in Atabey Madrasa and then started taking lessons from Hızır Bey in Bursa Sultaniye Madrasa. Due to his hard work, his teacher took him as his assistant and introduced him to Murat II right after. Subsequently, Murat II appointed Hocazade as the judge of Kestel. After this duty, he started to work as a professor at Bursa Esediye Madrasa. After Mehmet the Conqueror came to the throne and valued scholars, Hocazade came to Istanbul and met with the sultan. Hocazade caught the attention of the sultan, and Fatih Sultan Mehmet appointed him as his teacher. Hodjazade's attention caused him to be jealous of state officials. In fact, Mahmut Pasha informed Fatih Sultan Mehmet that Hocazade wanted to be a “kazasker” because of this jealousy, but surprisingly the sultan appointed Hocazade as a “kazasker”. Although Hocazade did not want this task, he could not refuse it. After performing this new duty for a while, he later moved to Bursa Sultaniye Madrasa and then to the professorship of Sahn-ı Seman. He was the judge of Edirne in 1466 and Istanbul in 1467, but he subsequently came to Iznik again on account of jealousy and worked as a professor there until the death of Mehmet the Conqueror. Beyazıt II appointed him to Bursa Sultaniye Madrasa and then to “Bursa mufti”. He died in Bursa in 1488. He create his most important work, Tehâfütü'l-felâsife, upon the request of Fatih Sultan Mehmet (Köse, 1998).

Molla Lutfi

Molla Lutfi has a special place in the Ottoman “*İlmiye*” tradition. Molla Lutfi is originally from Tokat and is one of the scholars who taught Sahn-ı Seman (Uzunçarşılı, 2014). This important figure was the first person to be executed in the 15th century, accused of heresy and atheism by other professors. Due to his tragic termination, he was frequently mentioned both in his own time and the following periods. He was named «Mad Lutfi» or “Yellow Lutfi” by his colleagues. Molla Lutfi, one of Sinan Pasha’s students, learned a lot from his teacher. He took “*Riyaziye*” (mathematics) lessons from Ali Kuşçu and transferred this knowledge to his teacher Sinan Pasha (January, 2016). Molla Lutfi has produced various works in different fields. Although he primarily uses the Arabic language, he also has works in Turkish and Persian. (Gökyay and Özen, 2005).

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