

# **TURKISH EDUCATIONAL HISTORY AT THE GOLDEN AGE PERIOD AND BEFORE THE TANZIMAT (1451-1839)**

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## **INTRODUCTION**

The period of Mehmet the Conqueror was a period in the history of Turkish education in which education and science progressed dynamically. Mehmet the Conqueror gave undeniable importance to education and science and protected science and scientists with the “Conqueror” Law (Kayadibi, 2012). Mehmet the Conqueror gave importance to science, his personality, who wanted to research and learn everything, and the fact that he received an excellent education played a significant role. Sultan Murat II gave importance to his son’s education, brought the most expert teachers in his field, and had his son well educated. Molla Gürani, Molla Hayrettin, Molla İlyas, Molla Abdülkadir, Hocaşade, Hasan Samsuni, Siraceddin Halebi were the childhood teachers of Mehmet the Conqueror. The religious sciences, which benefited from Mehmet teachers efficiently, reached good social and positive sciences (Kuşat, 2003).

The rising period that started with Mehmet the Conqueror has been a promising period for education and science. Mehmet was concerned about the lack of adequately equipped ulama in his own country compared to the ulama in the other country, so he included exciting applications in education. Studies in which Greek and Latin works were brought together with scientists and artists who gained respect in their fields were brought to Istanbul. Among the scholars from different ethnic groups, issues that were not suitable to be discussed at that time were discussed, among which the “Christianity and Hurufism” discussions took place. The “Tehafüt” between Alauddin Tusi and Hocaşade and the “tawhid” discussions between Hocaşade and Mehmet Zeyrek are the discussions that show the scientific level in the Mehmet the Conqueror period. Mehmet, who established a great empire, became the most free-thinking leader among the Ottoman sultans with these breakthroughs (Doğan, 2012; p. 149).

After the Seljuks, the madrasahs, which were the door to enter the ulema class in the Ottoman Empire, had an essential place in the education system. The first madrasah of the Ottoman Empire, whose first “Müderris” (professor) was Davut from Kayseri, was opened in 1331 by Orhan Bey in Iznik, and subsequently, many madrasahs were built in Edirne and Bursa, and their number increased. The education in these madrasahs was only given religious information by Müderrises, who went to Damascus, Egypt, and Iran.

The madrasahs opened during the Mehmet the Conqueror period were separated from these madrasas in terms of structure and functioning (Binbaşioğlu, 2014; p. 65).

The grading of the madrasahs, which started with the period of Murat II, became systematic during the reign of Mehmet the Conqueror. Because madrasas have developed physically and academically, their programs have been renewed, concrete steps have been taken to institutionalize madrasahs by gaining a university quality.

The Fatih Madrasahs (Sahn-ı Seman Madrasahs / 8 Madrasahs) built by Mehmet the Conqueror in 1470 are an example of the institutionalization of the madrasahs. Sahn-ı Seman madrasahs meant faculties of Theology and Islamic Law. For this reason, the construction of Sahn madrasas brought innovation to the madrasah organization in the Ottoman Empire (Uzunçarşılı, 2014; p. 5).

With the establishment of Fatih madrasas, madrasahs gained a hierarchical order known as the “ilmiye system”, and the professors who taught according to the programs took place in a ranking. The lowest and highest levels of courses to be taught in madrasahs were determined, and the professors’ salaries who would teach these courses were determined by taking into account the grades. Professors were appointed and promoted according to this system (Gündüz, 2020; p. 31). According to this system, madrasahs are divided into five classes from bottom to top:

- ❖ Hâşiye-i Tecrid,
- ❖ Miftah
- ❖ Kırklı
- ❖ Ellili (Hâriç ve Dâhil)
- ❖ Sahn-ı Seman

Hâşiye-i Tecrid madrasahs got their name from the book “Tecrid” by Nasireddin Tus-i, used as the main course book in this madrasah. Courses such as Logic, Theology, Astronomy, Geometry (Hendese), Rhetoric, Arabic, Grammar, Syntax (Sarf and Nahiv) were taught in Tecrid madrasas. The wages of the professors working in these madrasas are 20-25 akces per day.

Miftah Madrasahs took its name from the literature book “Miftah-ül İlm” written by Sekkaki, a famous master of rhetoric, taught as a literature book in these madrasahs. Miftah madrasahs, also known as the *Otuzluk Madrasa*, are the madrasas at the upper level of the Hâşiye-i Tecrid madrasahs. The wages of professors working in these madrasas are 30-35 akces per day.

Kırklı (Telvih) Madrasahs got their name from the book called “Telvih” taught in the Usul-ı Fiqh course. The professors’ wages working in these madrasas, where Islamic Law and Fiqh lessons are given, are 40 akce per day.

“Hâriç Ellili” Madrasahs are the madrasas built by Anatolian Seljuks, Anatolian Beys,

their families, vizier sancakbeyi, and emirs before the Ottoman Empire. It is also known as Tetimme madrasahs or Musikeyi Sahn madrasahs. Those who succeed in Musikeyi Sahn, the literal meaning of which leads to Sahn, pass to the Sahn-ı Seman Madrasahs, and the professors' wages working in these madrasahs are fifty akçes per day.

The "Dahil Ellili" Madrasahs are the madrasahs built by the Ottoman Sultans, the mothers of the princes, the princes and their daughters, and the wages of the Müderris working in these madrasahs are fifty akce per day (Boy, 2017).

The Sahn-ı Seman Madrasa was at the top of the hierarchy among the madrasahs. While the ones built before these madrasahs were at the primitive level compering the Sahn madrasahs; Some of the madrasahs built in the upcoming period have remained at the advanced level of the Sahn madrasahs (for example, the madrasahs that were part of the Süleymaniye Complex) and some at the primitive level (for example, the madrasahs built by the viziers and Mihrimah Sultan). The madrasahs built before in Bursa became second-class after Murat II had the Büyük Madrasa and Darü'l Hadis built in Edirne. These institutions became colleges after Fatih had Sahn madrasahs (eight) built. However, this situation changed when Suleiman the Magnificent had the Süleymaniye madrasahs built, Sahn-ı Seman became a second class Madrasa, and the highest school was the Süleymaniye madrasahs. Süleymaniye Madrasahs are the most advanced example of the Golden Age period and are called Sahn-ı Süleymaniye.

These madrasahs are leveled within themselves. Five departments at the level of Fatih madrasahs are Havamis-i Süleymaniye, and the remaining two departments are Darü't Medicine and Darü'l Hadis. The fact that the Süleymaniye Madrasa fulfill the need for doctors of the army and included four madrasahs founded on mathematics education was an indicator of the importance given to cognitive sciences. Despite the importance given to cognitive sciences, the medical center, which Beyazıt II order to built on the banks of the Tunca River in Edirne, belongs to the Mehmet the Conqueror Period, is a worldwide example, where it is tried to treat mentally ill people with music (Doğan, 2017; p. 150). With the opening of the Süleymaniye madrasahs, specialization education became evident, and in this period, the education of law, which trains *kadı* (Judge), and theology education, which trains Müderris, were separated from each other.

Mehmet the Conqueror built small madrasahs called Tetimme, also the *idadi* (secondary school) of Sahn madrasahs, next to the eight Sahn madrasahs, and gave the other madrasahs an arrangement according to the Tetimme (Türer, 2016; p. 84).

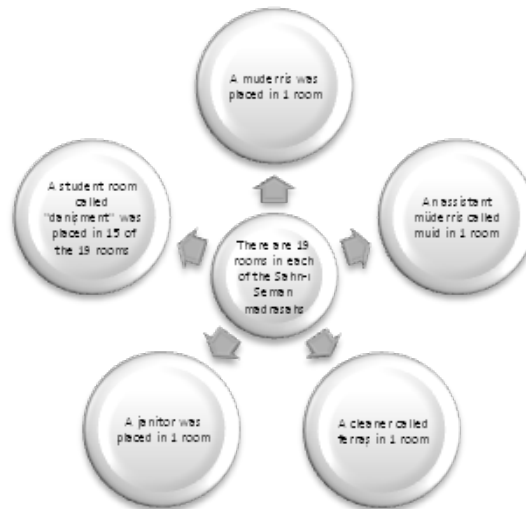
## TWO STUNNING MADRASES IN THE PERIOD OF MEHMET THE CONQUEROR: FATİH AND SULEYMANIYE MADRASES

### FATİH MADRASES

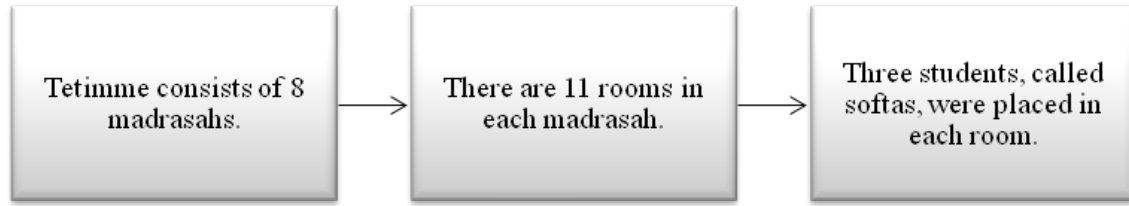
After the conquest of Istanbul, Mehmet the Conqueror decided to have madrasas and a mosque (Fatih Mosque) built for educating students by converting eight churches here into madrasahs. Eight madrasas were built to the east and west of the mosque, and the construction of these madrasahs took eight years. Since the location of the madrasa coincides with the middle of Istanbul, the “Sahn” consists of eight pieces and is expressed with eight “seman” in Arabic, Fatih Madrasahs were named Sahn-ı Seman (Uzunçarşılı, 2014; pp. 10-12).

Since Mehmet the Conqueror aimed to build a state institution and a state university, he proceeded to a madrasah in the style of Nizamü'l-mülk in madrasahs. Sultan Mehmet had a high-level madrasa built, like the Fatih madrasah, had two essential purposes: to serve the science and train valuable scientists and highly educated administrators, kadis (judges) muftis needed by the expanding country.

Between 1463 and 1470, a mosque called Fatih Kulliye and a building called Sahn-ı Seman and Tetimme on one side and Darü'ttâlim on the other side included a primary school, darüşşifa (hospital), soup kitchen, library, Hamam (Turkish bathhouse), and Tabhane (guesthouse) were built. The complex consists of 16 madrasas, 8 of which are Sahn-ı Seman and 8 Tetimme madrasas. Sahn-ı Seman are high level madrasahs.



Sahn-ı Seman is high-level madrasahs that are at the present-day university level. There are 19 rooms in each of the Sahn-ı Seman madrasahs. A student room called “danişment” was placed in 15 of the 19 rooms, a muderris was placed in 1 room, an assistant müderris called muid in 1 room, and a janitor and a cleaner called ferraş were placed in the remaining two rooms.



Tetimme Madrasahs are secondary school madrasahs that prepare them for Sahn-ı Seman. There are 11 rooms in each of these madrasahs and three students, called softas, stay in each room. Training is given to muftis and the most distinguished “advisers” (Akyüz, 2019; p. 65).

Another factor that makes Fatih madrasahs important is that this madrasah trains primary school teachers. In the section where primary school teachers are trained, valuable professors such as Molla Gürani, Ali Kuşçu, Katip Çelebi, and Ali Tusi gave lessons. Students were taught Arabic Grammar, Literature, Teaching Methods, Riyazet, and Discussion (Usul-i Tedris and Adab-ı Mübahase). Teaching Methods and Discussion (Usul-i Tedris and Adab-ı Mübahase) course in this period is proof of the existence of an educational understanding in search of truth.

Mehmet the Conqueror expressed the expectations from the primary school teacher in the foundation charters organized for Fatih madrasahs as follows:

- ❖ Teachers will be gentle when explaining subjects that they have difficulty in learning to children.
- ❖ The teacher will not find his profession difficult, and they will not dislike their occupation.
- ❖ The teacher will make an effort to educate the children well, and the assistant will repeat what he has taught and give an opinion.
- ❖ The teacher will exhibit actions that will please Allah.

Fatih’s mention of the teacher’s qualifications in the charters is an indication of how much he attaches importance to training teachers, especially primary school teachers (Binbaşıoğlu, 2014; p. 68).

Mahmut Pasha, Molla Hüsrev and Ali Kuşçu were assigned to create the programs of Fatih madrasahs. Fatih Sultan Mehmet was also personally interested in the programs to be implemented in these schools. In the program, the subjects to be applied in the madrasah and which book will be taught in which course are determined. The books were distributed according to the years and were studied in parts according to the level of the classes. The primary purpose of the programs is to finish studied a book and be educated in science.

Classes defined as first and second class by naming each madrasah were not gathered in a single madrasah. First-class madrasahs are called *iptida-i hariç*, while second-class madrasahs are called *iptida-i dâhil*. In *İptida-i Hariç* madrasahs, reading and writing were taught starting from alphabet teaching if necessary. Afterward, *İlmihal*, *Qur'an*, Writing, and Four Basic Operations were processed. After the primary education was given, courses such as *Sarf*, *Nahiv*, Geometry, Calculus, Logic, and Debate were taught in the madrasahs, except and included. The names of the courses were titled with the names of the books studied, and they were processed through the books through acknowledgment (Şanal, 2003). The teacher who graduated for the first time was appointed to *iptida-i hariç* for the first grade. The madrasah where the appointed teacher worked changed every year, teachers were promoted from rank to rank, and their wages increased according to this system (Atay, 1981).

### **A Scientific Debate in Fatih Madrasahs: “Tehafüt”**

The Tehafüt debate, which started with Imam Ghazali, is the general name of the discussions that took place due to the comparison of philosophical and religious issues. Ghazali wrote the famous work “The Answer” to the Philosophers, called *Tahafütü'l-falasife*, to indicate the inconsistency of the philosophers and the inadequacy of the evidence put forward by the philosophers. After publishing his work, Ibn Rushd, who opposed al-Ghazali's argument that the evidence put forward by philosophers was insufficient, rejected Ghazali's argument by stating that he did not consider it appropriate to discuss these issues in public.

Mehmet the Conqueror wanted such an event to be discussed in Fatih madrasahs and asked Hocaade and Nasirüddin Tusi's grandson, Molla Ali Tusi, to hold their discussion on “*tahafüd*”. For this discussion, where Molla Hüsrev will be the referee, the Sultan told Hocaade and Molla Ali Tusi to write a treatise. In response to this request of Fatih, Hocaade wrote “Tehafüt” and Molla Ali Tusi wrote “*Kitabu'z-zuhr*”. Both scholars gave the right to Ghazali against Ibn Rushd and debated in front of Mehmet the Conqueror, accompanied by the arbitration of Molla Hüsrev. Hocaade's treatise and scientific explanations were considered more successful than Molla Ali Tusi. As a result of the discussion, both scholars were rewarded. Thinking that he was taken lightly in the face of the compliment made to Hocaade, Ali Tusi went to his homeland, Iran, never to return (Aydın, 2017).

Mehmet the Conqueror presented the relationship between religion and philosophy in his madrasah and had opposite books examined shows how liberal he was and gave undeniable importance to science and scientists (İnalçık, 2020; p. 227).

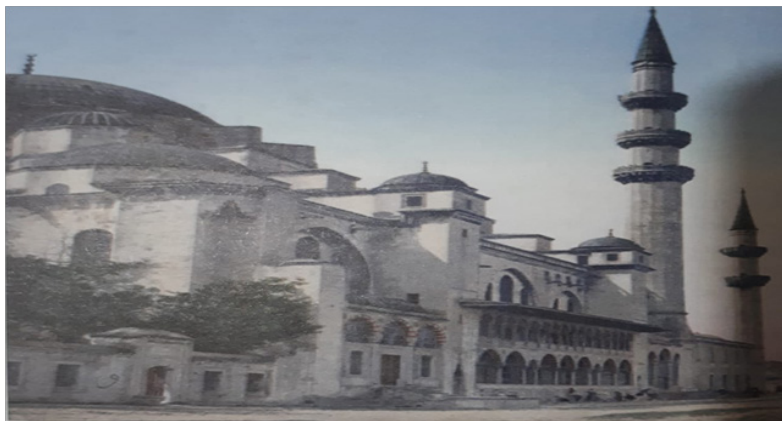


## SÜLEYMANİYE MADRASES



*Photograph 1. The view of Sulaymaniyah from the Golden Horn in a painting made at the end of the 18th century*

Suleiman the Magnificent had the second important madrasah, Süleymaniye Madrasahs, built by Mimar Sinan in 1559, nearly 100 years after the Sahn-ı Seman madrasahs, in order to fulfill the need for well-educated muvazzafs (active duty) in the expanding Ottoman lands (Özkan, 2019). Süleymaniye Kulliyeh is a collection of buildings that include the Süleymaniye madrasahs, baths, soup kitchens, libraries, and pharmacies built around a mosque. There are six madrasahs in total in the complex (Arıbaş and Köçer, 2014; p. 68). Four of these madrasahs were general madrasahs, one of them was Darü'ttıp, a medical madrasah, and the other was Darü'lhadis. Suleiman the Magnificent established these madrasahs intending to teach the cognitive sciences separately, taught as a combined in Fatih madrasahs. However, Atay argued, based on specific evidence, apart from Darü'lhadis madrasahs where the science of hadith is taught, and the Darü'ttıp madrasahs that would meet the need for doctors and surgeons in the army; there were no specialized madrasahs that taught natural sciences such as nature and “riyazat”. For this reason, although the Süleymaniye madrasahs were in the position of the madrasahs that provided scientific advancement by reaching the peak of the Ottoman education organization, some madrasahs provided education at the same level, not at a higher level than the Fatih madrasahs. As in Fatih madrasahs, the education carried out based on religion in the Süleymaniye madrasah.



*Photograph 2. Süleymaniye Mosque, 1890.*

In Süleymaniye madrasahs, education was given starting from primary school to graduate level. Primary schools for indigent children at the primary education level, madrasahs with undergraduate education, and vocational schools to train students for these madrasahs and madrasahs providing graduate education have formed this stratification. In Süleymaniye Madrasahs, education was given four hours a week, Monday, Wednesday, Saturday, and Sunday, and the passing system was based on studied the book thoroughly (Yılmaz, 2008).

With the construction of Süleymaniye madrasahs, education in madrasahs was divided into two phases for those who graduated from their madrasahs. Those who graduated from the madrasah could move on to Sahn-i Seman madrasahs or Sahn-i Sulaymaniyah if they wanted to. At the top of these two madrasahs, there was Darülhadis, which can claim to be at the graduate level (Guven, 2018; p. 73).

With the construction of Fatih Madrasahs, madrasahs were divided into five classes. With the construction of the Süleymaniye madrasahs, this classification changed, and the degrees of the professors increased accordingly.

#### **After the Fatih Madrasahs were Established, Madrasahs and Their Degrees**

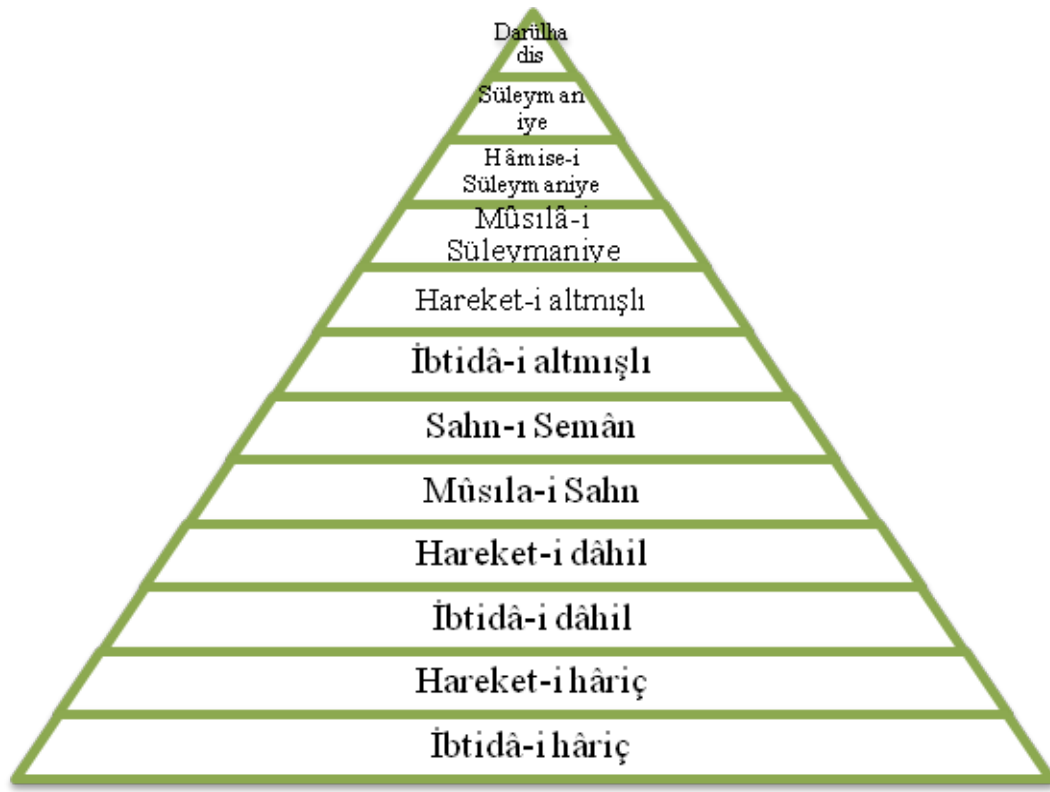
- 1) Hâşiye-i Tecrid (Yirmili Madrasahs, İptida-i Hariç)
- 2) Miftah (Otuzlu Madrasahs)
- 3) Kırklı Madrasahs
- 4) Ellili Madrasahs (Hâriç ve Dâhil Elli, Musileyi Sahn, Tetimme)
- 5) Sahn-ı Seman
- 6) Altmışlı Madrasahs

#### **Madrasahs and Degrees Added with the Establishment of Süleymaniye Madrasahs**

- 1) İbtida-i Altmışlı
- 2) Hareket-i Altmışlı
- 3) Musila-i Süleymaniye
- 4) Hamise-i Süleymaniye
- 5) Süleymaniye
- 6) Darül Hadis-i Süleymaniye

With the addition of the Süleymaniye Madrasahs, the hierarchy of the madrasahs established during the reign of Mehmet the Conqueror and the degrees of müderris (professor) was rearranged madrasah grades increased to 12 and took the final form given below (Kutluay, 2019).





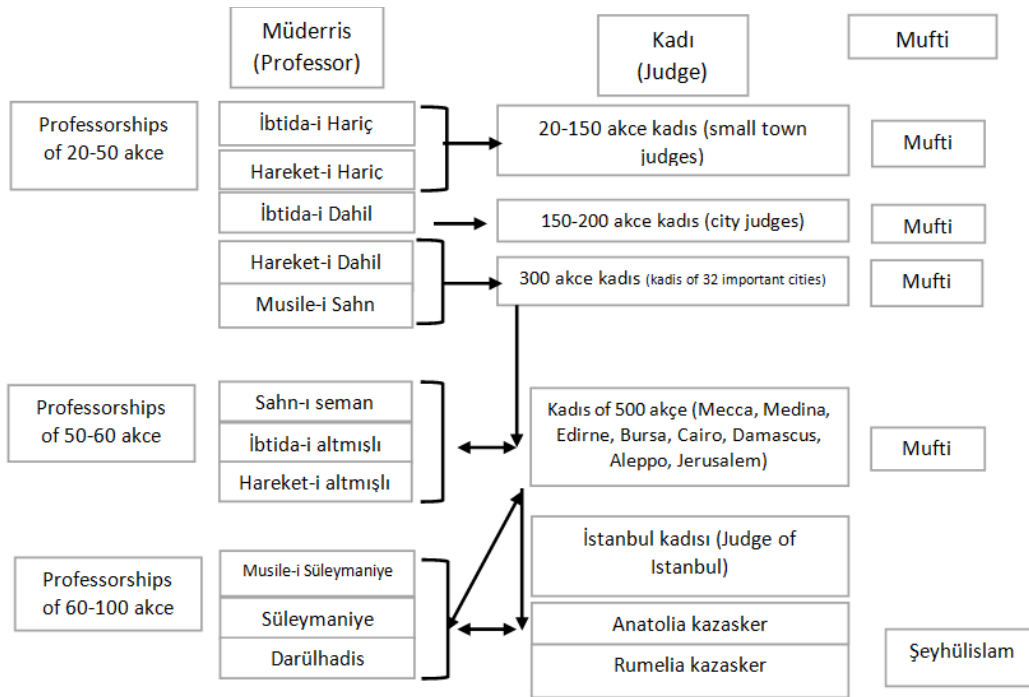
Until the Süleymaniye madrasahs were built, the highest degree of mudarris was Sahn-ı seman mudarris, after the Süleymaniye madrasahs were built, İbtida-i altmışlı- Hareket-i Altmışlı-Musila-i Süleymaniye-Hamise-i Süleymaniye-Süleymaniye and Darül Hadis-i Süleymaniye followed. The professors were promoted as vertical mobility. The number of professors working in the İbtida-i Altmışlı madrasahs was 48, and their daily wage was 60 akce. It was called “Hareket-i altmışlı” because those who passed from here to the upper madrasah moved to a higher step. The number of professors working in the Madrasahs of the “Hareket-i altmışlı” was 32, and the daily wage remained the same as those of İbtida-i Altmışlı, but the professors here were at a higher rank than the İbtida-i Altmışlı. Those promoted from these institutions were promoted to the Musila-i Süleymaniye madrasahs, which were established to prepare them for the Süleymaniye madrasahs. Those promoted from the Musila-i Süleymaniye went to the Hamise-i Süleymaniye madrasahs, and those who promoted above these madrasahs passed to the Süleymaniye madrasahs. After the Süleymaniye madrasahs, Darü'l-hadith teachership was the last level of müderris (and did not have a higher professorship). The highest-ranking professors here could be appointed as kadı (judges) to major centers such as Jerusalem, Aleppo, Eyüp, Thessaloniki, and İzmir, which are known as the “Mahreç Mevleviyetleri”, which are high-ranking kadi (mevleviyet) positions (Uzunçarşılı, 2014, pp.42-43).

### Ulema Hierarchy

Those who graduated from Sahn-ı Seman and Süleymaniye madrasahs received a diploma called “icazet” to be a professor in different madrasahs. Highly educated scientists who received “İcazetname” were called ulema, and they became interpreters and practitioners of Islamic law due to their expertise in science. Those who served as interpreters of

Islamic law were muftis, and those who served as implementers were kadis.

The hierarchy of the ulema in the Ottoman Empire consisted of müderriss, muftis, and kadis.



**Table:** Hierarchy of Ulema; Source: Halil İnalcık, *Osmanlı İmparatorluğu Klasik Çağ*, İstanbul, 2020, s.22

Those who graduated from Semaniye madrasahs or were professors in other madrasahs could become town judges and earn between 50-150 coins a day. High-ranking kadıs, known as “mullahs” and reaching the highest places in the religious-legal professions, could earn 100 akçes or more. For example, a kadi with an income of 300 akçe or more could become a treasurer in the Imperial Court. A müderris who was at least at the Semaniye level could become a “molla” with a salary of 500 akce, and he could be promoted to the İstanbul kadı and from there to the kazasker. Ulemas were able to gain status by taking part in the bureaucracy. Ulemas in the highest office were, Şeyhülislam, Rumelia, and Anatolian kazaskers and judges of the eight most important cities. Şeyhülislam was considered the head of the ulama. Şeyhülislam was chosen by distinguished professors until the 16th century and was appointed by the sultan's order. The Şeyhülislam and the muftis under his command had the competence to issue fatwas. The Şeyhülislam took charge of solving all kinds of problems involving Islamic law and did not receive any compensation for it. Şeyhülislam was placed in equal rank with the Grand Vizier.

## TWO IMPORTANT SCHOOLS IN EDUCATION OUTSIDE MADRASES: ENDERUN VE ŞEHZADEGAN MEKTEBİ

### ENDERUN MEKTEBİ (SCHOOL)

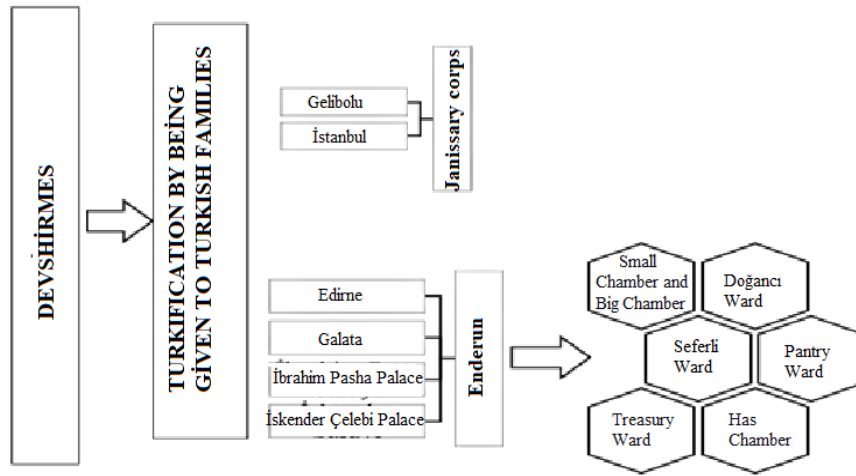
Enderun School is the palace school where the staff will fulfill the duties of the palace, army, and government of the state, which carries the inner side, harem room, inner meanings of something in the Topkapı palace, is trained (Ergin, 1977; p. 11). Two different views have been put forward about which sultan's period the Enderun School was opened, namely Murat II and Mehmet the Conqueror. In this direction, it is generally accepted that Enderun was created in the Edirne Palace during the reign of Murat II, but that its central institutionalization took place during the reign of Mehmet the Conqueror (İpşirli, 1995). The student resource of Enderun School was shaped by “*acemi oğlanlar*” (novice boys) and was based on the devshirme system.



*Photo 3. Acemi Oğlanlar ( Novice Boys)*

The Ottoman state administration was based on two systems. One of them was formed by the ulama from the madrasah, and the other was the Enderun School based on the “kul” system (Akyüz, 2019, p. 95). Children of non-Muslim families, who are generally Christian, were taken to Enderun through devshirme. Devshirme is the recruitment of intelligent, young, and talented non-Muslim children from countries conquered by the Ottomans (mainly from the Balkans) to train them as soldiers and bureaucrats. A law on devshirme was prepared and bound to certain legal conditions during the reign of Mehmet the Conqueror, and it has been applied every 3-5-7 years according to the requisition. Intelligent, young, and talented children between the ages of 8 and 18 were given to Turkish families for 3-5 years, where they were raised according to Turkish traditions and learned to speak Turkish. After they were brought up in Turkish families, the children recruited were taken to the “*Acemi Oğlanlar Mektebi*” (novice boys' school) and placed in palaces such as Edirne Palace, Galata Palace, İbrahim Pasha Palace, and İskender Çelebi Palace. Military and physical training was given here, and they were trained to

prepare for the Enderun school. Those who completed their education in these palaces, intelligent and talented, were sent to the Enderun school, and those who were agile and robust were sent to the Janissary corps (Özkan, 2019).



*Table: Education in the Palaces of Kapikulu in the 15-16th century; Source: Ali Tüner, Türk Eğitim Tarihi, Ankara, 2016, s. 74*

Although the Enderun school is the same as the madrasas in its structure, it differs from the madrasas in its purpose, organization, social and political human resources, and the duties it fulfills. In these schools, where the influence of the political will is intensely felt, an education program that we can define as secular was implemented, and they trained people for civil and military institutions, especially the palace (Arıbaş and Köçer, 2014). Unlike madrasas, these schools were only found in İstanbul, and the language of instruction was Turkish. This situation caused Turkish to remain the official language of the state. Education in Enderun school was carried out as a whole, both theoretically and practically. Practical palace education, physical education, and theoretical art education were given in these palaces according to Islamic sciences and abilities (Guven, 2018). The rooms allocated for education in the Enderun school are called wards and consist of 6 consecutive rooms. These rooms are as follows:

**Small Chamber and Big Chamber:** These are the classes in vocational schools that make up the first two levels, which are defined as the preparatory class in Enderun school. The people in these rooms were also called “dolamalı” because they wore an outfit called «dolama». The difference between the big room and the small room was due to the size of the rooms. In these rooms, Turkish, Arabic, and Persian education was given, and after these training, wrestling, horse riding, weapon using, arrow shooting, running, jumping, and javelin throwing were taught. In some periods, the number of rooms with the highest number of students increased to 250. The «aghas» who graduated from the Galata Palace, Edirne Palace, and İbrahim Pasha palaces were generally responsible for the education of these two wards. The students here did not have any other duties as belonging to the

sultan, apart from reading the Qur'an to the sultan when he died. They had only read and written and had seen the lowest services of the court. In addition, the people in the big room served Anahtar, peşkir, and şerbet services. Those who took the next step would wear a caftan from Dolama.

**Doğancı Ward:** This ward, which was responsible for the care and rearing of the falcons used by the Sultan for hunting, constituted the third step of Enderun. The people in these rooms were also called “kaftanlı” because they wore caftans. The number of students in this room is about forty. The Aghas of the students were called *Doğancıbaşı*.

**Seferli Ward:** This ward, which was responsible for taking care of the sultan’s official clothes, garments, personal belongings, turban, and *kavuks*, also took care of the laundry and order of the Enderun people. It was founded during the reign of Murat IV. Subsequently, professions such as leatherwork, tezhip, music, weaving, carving have turned into rooms where arts and crafts education are given. Classes in which classical music education is given in the name of Meşkhane were held in this room. This chamber trained musicians, violinists, wrestlers, hanendes, barbers, and bathers (in Turkish bath). Their agha was the palace kethüda. In the mosque, the palace kethüda would lay the prayer mat on which the sultan would pray, prostrate it before the sultan.

**Pantry Ward:** The ward is responsible for the food and drink of the Sultan, as well as the food services of the Enderun people and the palace residents. Before the sultan started his meal, it was tasted to see if there was any danger, and then the food was presented to the sultan. It was founded during the reign of Murat II. Pharmaceutical ointment making was also provided in this room, and its aghas were called *kilercibasi*.

**Treasury Ward:** The ward responsible for the inner treasury belonging to the palace and the sultan. It was founded by Mehmet the Conqueror. Those here recorded the inflow and outflow of currency and took the obligation to protect the treasures. This ward ensured the making of payments to the relevant units and continued economic relations with units such as tailor and jewelers. The Aghas of this ward were called the «hazinedarbaşı». In the Treasury Ward, the teaching of Persian was given importance. In addition, the Sahn-ı Seman madrasahs were given equal education, and the education lasted for seven or eight years. Those who completed their education here were called «Babayiğit».

**Has Chamber:** The chamber where the best education is directly offered to the Sultan, after passing many exams, constitutes the most elite and last level of Enderun, which served the Sultan directly. Those here were mostly given training on management. Their primary duty is to protect the Hırka-i Şerif room and keep it clean. It consisted of about 40 people, and they were called “Zülüflü”. In this room, the Quran was constantly read. Those who were in the personal service of the Sultan, such as *Sır* clerk, sultan muezzin, kahvecibaşı, chief sergeant, were selected from this room. Their aghas were called *has odabaşı*.

Those who graduated from the Has Chamber, the last level of the Enderun School, were appointed to essential duties outside the palace, such as Grand Vizier, Janissary Chief, Captain Pasha, Provincial Governors, Sanjak Principalities every 5-7 years, and named this situation as “çıkma” (emergence). In Enderun school, the training is aimed at vocational education and is based on the master-apprentice relationship. It has become an institution that trains many political and military top executives by emphasizing elite personnel who combine work and education.

The best example of this situation is Sokullu Mehmet Pasha. Sokullu Mehmet Pasha, recruited and educated in Enderun, rose to Rumeli Governorate and Grand Viziership. Until Enderun was closed, school is trained people in high positions such as 79 Grand Viziers, 3 Şeyhülislam, 36 Kaptan-ı Derya (Navy Commander) and many treasurers, governors, sanjaks, and Kubbealtı vizier.



*Photograph 4. Sokullu Mehmet Pasha*



*Photograph 5. Acemioğulları playing musical instruments in peacetime*

The inclusion of fine arts such as literature, tezhip, hüsn-ü hat, and especially music education in Enderun led to the formation of art cadres of the Ottoman Empire such as poets, clerks muezzins, hanende, muralists, painters, calligraphers, and architects.

### **ŞEHZADEGAN MEKTEBİ (SCHOOL)**

The Şehzadegan School is an educational institution located in the Topkapı Palace, where the Ottoman princes were educated. It is located in the Harem flat on the second floor of the two-story building, where the Dârüssaâde Agha, who was in charge of guarding the harem in Topkapı Palace, is located. Dârüssaâde Agha, who is the most influential person in the harem and enables the women of the palace to communicate with the sultan and the outside world, is the chief and officer of the prince's school (Dumlupınar, 2018). The education level of the school was equivalent to the *Sıbyan Mektebi* (Primary Schools), and its education was the priority of the sultan. Princes between the ages of 7 and 13 were raised here. In this school, where the most knowledgeable teachers teach, primary education was given: reading and writing, the Holy Quran, and four operations were taught as lessons. Males and females belonging to the dynasty studied together at the school. On the other hand, The children of the dynasty members who lived in places other than the Topkapi palace could not come here and studied in their palaces (Ergin, 1977).

In the Şehzadegan School, when the princes first started the lesson, they organized a



meaningful ceremony for the history of education. This ceremony was more spectacular than the “bed-i besmele” ceremony for the children of the public. The ceremony was performed as follows:

Two days before the ceremony, tents, camps, and çerges were set up for the Grand Vizier, Şeyhülislam, Nakibüleşraf, Janissary Agha, Reisülküttpap, Defterdar, Çavuşbaşı Efendiler and detainees in the empty space in front of the İncili Kiosk.

On the day of the ceremony, the guests would come and sit down, taste the coffee and sweets served, and eat lunch.

After lunch, the Sultan would come to the İncili Mansion, and the Grand Vizier, Şeyhülislam, Nakibüleşraf, Janissary Agha, Reisülküttpap, Defterdar, Çavuşbaşı Efendiler, and müteferrikas would first greet the Sultan in front of the mansion and then enthusiastically head towards the middle door to greet the Prince. The Prince would come on his horse with the Dârüssaâde Agha on his right and Hazini Şehriyari on his left. Nakibüleşraf would pray, the Şeyhülislam and the Grand Vizier would kiss the skirt of the Prince and bring him to the İncili Mansion. After the money was scattered around, the Grand Vizier would take the Prince in his arms, take him to the mansion, kiss the Sultan’s hand and sit the Prince next to his father. After placing two *ihrams* next to the Sultan and a lectern in the middle of them, the Grand Vizier would take the Prince back in his arms and sit him in front of the lectern.

Everyone except the Sultan stood up, and the Prince would say basmala, and the Prince would begin to read. After the ceremony was over, the Şeyhülislam and the sheik of Hagia Sophia would pray, and the muezzins outside the palace would say amen with a loud voice.

Finally, the prince was taken back to the middle gate, accompanied by the Grand Vizier, Şeyhülislam, Nakibüleşraf, Janissary Aghas, Reisülküttpap, Defterdar, Çavuşbaşı Efendiler and müteferrikas, and was taken back to the Harem quarters. The Sultan used to dress certain people in furs and *hıl’at* (hats) in the İncili Mansion and distribute gifts.<sup>1</sup>

<sup>1</sup>Osman Ergin; “Şehzadegan Mektebi”, Türk Maarif Tarihi, 1. - 2. Cilt, İstanbul 1977, s. 6-10



## FAMOUS SCIENTISTS AND SCHOLARS

### Hızır Bey



*Photograph 6. Hızır Bey's tombstone*

He is one of the influential scientists of the period known for his knowledge and open-mindedness and who was appointed as the first kadi in Istanbul on 30 May 1453, right after the conquest of Istanbul by Mehmet the Conqueror. At the same time, he was the first mayor of Istanbul after Mehmet the Conqueror rule. Due to his mastery in sparring, he was victorious in the scientific debates he held in the presence of Mehmet the Conqueror with the Arab scholars who came from Egypt and Syria. Mehmet the Conqueror “dressed” him in his fur due to this success. He has also known and referred to with an alias that means “source of knowledge” and “world of science”, meaning a world of science on its own. He trained many scholars, such as Bursalı Hocazade, who participated in the *Tehafüt* discussions. Sinan Pasha, who is among the first-class scholars, is the son of Hızır Bey. His grave is in Zeyrek.<sup>2</sup>

### Molla Hüsrev

He was an Ottoman scholar and mufti whose real name was Mehmet and whose name remained Molla Hüsrev since he was raised by his brother-in-law Hüsrev Efendi when his father passed away. Molla Hüsrev, a Müderris, was appointed as a judge when Murat II would hand over the throne to Mehmet the Conqueror. After the death of Hızır Bey, he was appointed as the kadı (judge) of Istanbul and served as the judge of Galata and Üsküdar and the Müderris of Hagia Sophia.



*Photograph 7. The first two pages of Molla Hüsrev's Mir'atü'l usul fi şerhi Mirkatü'l vusul*

<sup>2</sup> Mustafa Said Yazıcıoğlu, “Hızır Bey”, TDV İslâm Ansiklopedisi, C.17, İstanbul 1998, s. 413-415

Mehmet the Conqueror subsequently made Molla Hüsrev the Mufti of Istanbul. He was greatly respected as “the Abu Hanife of his time” by Mehmet the Conqueror. He took part in preparing the programs of Fatih madrasahs. His work “Dürer” and its interpretation “Gurer” are famous. In addition to these, he has many works together with “Mirkat” and his interpretation of “Mir’at”. He died one year before the death of Mehmet the Conqueror.<sup>3</sup>

### **Sinan Pasha**

Sinan Pasha, the son of Hızır Bey, benefited from the scientific debates he attended with his father, and got to know many scholars such as Molla Lütü at an early age and became a student of Ali Kuşçu. He gained the favor of Mehmet the Conqueror, and Sultan appointed Sinan Pasha as his teacher and gave him the name “hace-i sultani” and made him a *Sahn* professor of the field. He is the founder of the Turkish prose style, and his work named “Tazarruat” is a well-known successful work written in prose style.<sup>4</sup>

<sup>3</sup> Ferhat Koca, “Molla Hüsrev”, TDV İslâm Ansiklopedisi, C.30, İstanbul 2005, s. 252-254

<sup>4</sup> Aylin Koç, “Sinan Paşa”, TDV İslâm Ansiklopedisi, C.37, İstanbul 2009, s. 229-231

## Molla Lütü

Molla Lütü from Tokat, who worked as a Müderris (professor) in the Sahn-ı Seman Madrasahs trained by Sinan Pasha, is one of the valuable thinker scholars who grew up in the late XV century. He took “riyaziye” lessons from Ali Kuşçu. Mehmet the Conqueror appointed him to the palace library as “hafız-ı kütüb”, where he had the opportunity to examine many works and increased his scientific level. He wrote the work Taz-ifü’l-mezbah. Being jealous of his opponents, he was caught and executed on charges of heresy and *ilhâd*.<sup>5</sup>

## Kınalızade Ali Çelebi

He is among the critical scholars of the Golden Age period, known as Kınalızade, because his grandfather Abdülkadir Efendi applied henna on his beard. Kınalızade Ali Çelebi was born in Isparta. After graduating from primary school here, he attended the madrasahs in Istanbul, and as the last level, he completed the Sahn-ı Seman degree in Fatih Madrasahs. Kınalızade Ali Çelebi’s education style, which is a form of self-education called autodidact, and family elders have a significant influence on his education life (Doğan, 2012; p. 178). He worked as a professor, judge and lastly Anatolian Kazasker in Süleymaniye Madrasahs. The expression “Katip Çelebi Kınalızade Ali Çelebi is one of those who come to Allama-i Rum”, and Müverrih Ali used the world as “If he were alive, he would have been a great figure like Ebussuud” (Uzunçarşılı, 2014; p. 243). He specialized in the field of Tafsir, Fiqh, Philosophy, Hadith, and *riyaziye*.

When he left his duty as a professor and was appointed as a judge to Damascus, he wrote the most critical work related to education, Ahlak-ı Alai, which means “Higher Moral Science” in terms of meaning. He supported the thoughts he wrote in the book with the Qur’an and hadiths (Binbaşoğlu, 2014; p. 86). This work is a 3-volume work, and the second volume includes the subject of family. In this section, Kınalızade focused on the upbringing of the family and children, the responsibilities of family members towards each other, and the bonds of love and respect. He resembled the head of the family to the shepherd, saying that “just as a shepherd protects his flock from wolves, the head of the family protects his family members like a shepherd”. He defended monogamy and emphasized that one should be married to one wife by saying, “A man is like a soul in the skin at home, just as there are no two souls for one body, a man does not suit both houses” (Doğan, 2012; p. 180).

Kınalızade emphasized the education of children, especially females, and said that the first and most important emotion that should be formed in the child is the feeling of “haya” (decency). According to him, one should pay attention to the people around

<sup>5</sup> Orhan Şaik Gökyay ve Şükrü Özen, “Molla Lütü”, TDV İslâm Ansiklopedisi, C.30, İstanbul 2005, s. 255-258

the child, and when the child does something wrong, it should not be scolded openly, but right and wrong should be taught in this way by praising good behavior and vilifying the bad behavior. Children should be kept away from the love of money, and religious education should be given from the age of seven. In terms of education, care should be taken to ensure that children's education is suitable for their abilities. Kınalızade Ali Çelebi attaches importance to this issue by saying that male and female children should be educated, based on the hadith «Learning knowledge is obligatory for every man and woman».

### Katip Çelebi

He is among the critical scholars of the Ottoman golden age period in the 17th century. When he came to school age, he took private lessons outside the madrasa and advanced his autodidact education. His father is a Sipahi (cavalryman) who was educated in Enderun School. He started his civil service career at the age of 14 in the Anatolian Accounting Office. A year after starting his duty, he joined the Ottoman army with his father to suppress a rebellion and went to Baghdad. After the army could not take Baghdad, he was affected by the famine and troubles caused by the war. In addition to the troubles, on the expedition's return, he lost his father in Mosul and suffered great pain, stayed in Diyarbakır for a year, and then returned to Istanbul and joined the expeditions. After these expeditions, he went to Mecca and fulfilled his hac (pilgrimage).

For this reason, he was known as Hacı Kalfa in the West and Hacı Halife in the East. During his stay in Diyarbakır, he listened to the lectures of the scholars of the period. With the income inherited from a relative, he dedicated himself to science by buying books with all his money on returning from the Revan expedition (Doğan, 2012; pp. 174-175). He learned Latin at the level of translation. He also knows Arabic and Persian at an advanced level. He has many works such as Cihannüma, Keşfü'z-Zünun, Tatilü't Tevarih, Mizan'ül-Hakk fî İhtiyari'l Ahakk.

Mizan'ül-Hakk fî İhtiyari'l Ahakk, the last work of Katip Çelebi, which means “Scale of Right to Choose the Most Righteous”, defended rationality by putting forward his views on the necessity of *müsbet* sciences on 21 subjects that dealt with the problems of that time and conversed about the issues that were discussed. He also explained how to find a solution for them (Binbaşoğlu, 2014; p. 90). We can summarize Katip Çelebi's main thoughts in this book as follows (Cited by Doğan, 2012; pp. 177-178):

1. It is necessary to act according to the era's needs and keep up with the changes of the era.
2. It should be known that religious and political practices that do not coincide with the life of the people will not yield correct results. Therefore, the influence of traditions and customs should be well perceived before applying.

3. People's different beliefs and opinions should be respected even if they are wrong.
4. One should not throw seeds of defamation among the people, and one should not go to excess and understatement.
5. Considering the nature of people while thinking, no one should be burdened with a responsibility that they cannot bear.
6. Just as a bird cannot fly without one of its two wings, its transmission will be insufficient without rational sciences, so these two sciences must be intertwined.

In this work, Katip Çelebi is the first Ottoman scholar who defended the madrasahs' negligence, the professors' ignorance, the application of the correct methods, and the need to follow the developments in the West benefit from these developments (Doğan, 2012).

### **Ali Kuşçu**

Ali Kuşçu, who is estimated to have been born in Samarkand, is among the leading scholars who received significant attention during his time. His nickname remained as "Kuşçu" because of his father, Muhammed, who was Uluğ Bey's "doğancıbaşı". He took mathematics and astronomy lessons from Uluğ Bey himself and then went to Kirman unannounced to further his science, worrying about not getting permission. He had the opportunity to read many books in Kirman. When he returned, he gained the appreciation of Uluğ Bey. He was sent to China by Uluğ Bey and calculated the area of the world and the meridian (Aydın, 1989). He became the director of the observatory founded by Uluğ Bey and helped Uluğ Bey's book "Zic", showing the stars' positions and movements.

While Ali Kuşçu was on his way to Mecca to make the pilgrimage, he stopped by Tabriz and was welcomed by Uzun Hasan, the Akkoyunlu ruler, later he was sent to Mehmet the Conqueror as an ambassador to negotiate peace with the Ottoman Empire. Mehmet the Conqueror admired Ali Kuşçu and asked him to stay in Istanbul. Sultan appointed him as a professor to Hagia Sophia with a fee of 200 gold; even scholars followed the lectures of Ali Kuşçu. He brought vitality to science in the field of mathematics and astronomy. Ali Kuşçu prepared the curriculum of Fatih madrasahs together with Molla Hüsrev and played a significant role in teaching mathematics courses.

Ali Kuşçu wrote many works and the book *Risalet'ül F'il Heyet*, which means the Astronomy Treatise, and this work was also published in Arabic. Ali Kuşçu presented this work to Mehmet the Conqueror by giving it the name *Risalet'ül Fethiye*, which means the “*Risale of Fatih*” (Doğan, 2012).

Ali Kuşçu passed away in Istanbul. His grave is around Eyüp Sultan Tomb.



Photograph 8. Ali Kuşçu presenting his book to Mehmet the Conqueror

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