



OSMANLI DEVLETİ'NDE EĞİTİM SİSTEMİ VE KURUMLARI

NURETTİN GEMİCİ*

ÖZ

Osmanlı döneminde klasik eğitim kurumlardan Medreselerin programlarında ağırlığı zamanla Dini ilimler oluşturmuştur. Dini İlimler ve akli ilimler 17. Yüzyıla kadar beraber götürdükleri görülmektedir. Osmanlı devleti de diğer devletler gibi kendi vatandaşlarını kendi düşünceleri doğrultusunda yetiştirmek amacıyla eğitim-öğretim müesseseleri kurmuştur. Devlet ve çoğunlukla vakıflar aracılığıyla kurulan ve devletin kuruluşundan yıkılışına kadar çeşitlenerek gelişen müesseseleri iki ana gruba ayırabiliriz: 1. Örgün Eğitim Müesseseleri 2. Yaygın Eğitim Müesseseleri. Tanzimat'tan sonra batı tarzında okulların başladığı görülmektedir. Tanzimat ve sonrasında oluşturulan eğitim kurumlarında Din eğitimi olarak değerlendirilebilecek öğretim faaliyeti sürekli en önde yer almıştır. Osmanlı'da medreselerin zaman içinde Kuran-ı kerim kıraati, Hadis eğitimi ve Tıp eğitimi veren kurumları da içinde çıkarmıştır. Cumhuriyet'te tevhit-i tedrisat kanunuyla resmen kaldırılmışlardır.

Anahtar kelimeler: Osmanlı Devleti, Medreseler, Eğitim, Türkiye Cumhuriyeti

Education system and education institutions in Ottoman Empire

ABSTRACT

In the classical educational institutions at the madrasas of the Ottoman period, there had been a gradual focus on religious sciences. It can be observed, that religious sciences and spiritual sciences were put together until the 17th century. The Ottoman Empire, as other states as well, established education institutions to bring up their national side and to its own thoughts. These institutions, which were founded by the state and foundations and which increased and became more and more diverse from the founding of the state to its downfall, can be divided into two main groups: 1. Formal educational institutions. 2. Non-formal educational institutions. After the Tanzimat, the distribution of Western style education can be observed. In the educational institutions founded during the time of Tanzimat and there after, the educational activities which can be seen as religious education, took consistently place at the forefront. Quran recitation, hadith education and medical education were given gradually in the madrasas of the Ottoman. These institutions were officially abolished by the law of tevhit-i tedrisat (unification of the education) in the Turkish Republic.

Key words: Ottoman Empire, Madrasah, Education, Turkish Republic

* İstanbul Üniversitesi İlahiyat Fakültesi Öğretim Üyesi, iletişim: ngemici@istanbul.edu.tr



GİRİŞ

Choosing as a sub-heading of the symposium “View of Islamic Religious Education from the Past to Present” it was very appropriate to decide to select “As a problematic area Islamic Religious Education in the modern world in terms of European context and that to do for opening new horizons”. In this study, as the historical background of education in Islamic society, “education system and institutions in the Ottoman Empire” will be discussed.

As long as it is possible, the topic will be discussed by taking some concrete informations.

Primary resources will be given priority when discussing Ottoman Education and establishing a point of view. Thus, information obtained will be checked with utmost care and be integrated into a common base. To achieve this properly, current Ottoman Period Education System researches from oldest to newest will be benefited. Relevant data related to the Ottoman Education System will also be shown in the context systematically.

View of Islamic Religious Education from the Day to Today

Like other governments, Ottoman Empire also established educational institutions to educate and train their citizen in accordance with its government’s ideology. These foundations which were established with assistance from government and mostly charity organization, varied and grew along government until its down and these institutions are mainly discriminated into two groups. (Baltacı, 1976, s. 8-24).

During Ottoman era, main education point was based on religion at Madrasahs. In the 17th Century both religious and positive studies were carried out at Madrasah. (Sarıkaya, 95, s.7-10).

Education system which supported by government and charities varied within years. We can separate them two main group.

These education institutions assisted by foundations and government emerged in different kinds. With that being said we can classify these into two main parts. (Somel, 1992, s. 24-29).

A. Formal Education Institutions

B. General Education Institutions.

A. Formal Education Institutions

These institutions were established to educate people who had a certain level of knowledge and discipline at a specified age. These institutions are grouped into two such as military and civil institutions. (Uzunçarşılı, 1965, s. 1-17), (Somel, 2010, s. 38-44)

1. Civil Education Institutions

a) Primary schools (Sıbyan School)

These schools which gave first training, taught children at age of 5-6 years old how to read and write, some religious information and maths which consisted of four arithmetical operations. Seen in Hire firing pre-islamic era with a name of “Küttab”, these schools have



also been come across older Turkic states and also in Ottoman time and were named differently. (Daru'talim, Mektep, Mahalle Mektebi "local school") ottomans named teachers at these school as "muallim" or "shakird" and students as "tilmiz" respectively. (Somel, 2010, s. 72-73), (Koçkuzu, 2008)

In 1846 the Sibyan school which last four year of education, taught students the Arabic alphabet, Qur'an, ilmihal (a concise manual of Islamic faith, worship and ethics) tajweed (pronunciation during recitation of the Qur'an), Ottoman Turkish, morals of muhtasarmemduha booklet, sülüs (a kind of writing style with Arabic letters) and nesih writings (a style of writing in Ottoman Turkish). After Tanzimat they named it as Iptidai school and their education period was 3 years. Girls also attended these schools along with boy during ottoman period there were still schools which girls and boys were trained separately. Teaching officers were among the graduates from madrasahs at first and later this did not continue due to the reason ignorance or some other, thus some officers who were not graduated from madrasah started to be employed at these schools consequently. At schools for girls were old ladies were employed.

b) Madrasahs

Madrasah is the common name of institution which enables education of mid and high level in the Islamic history. Similar to the early period of Ottomans, the teachers at madrasahs were named "muderris" and associates or assistants to them were named "muid". Students of madrasah were called as danişmend, tilmiz, softa (suhte) or talebe. (Somel, 2010, 73).

Ottomans established first of madrasahs during reing of Orhan Ghazi in İznik, 1331. First radical changes were carried out by Fatih Sultan Mehmet. When the Conqueror prepared his "kanunname" a bunch of laws written to be followed and obeyed by the followers, ordered to form an education council by Ali Kuşçu and Molla Hüsrev, alieanetscienticts of their time, made them prepeate the law known as "the Kanuni Talebei Ulum", thus Ottoman madrash system were ready. The madrasahs can be divided into public and private madrasah. (Tekeli, İlkin, 1993, s. 11-23), (Baltacı, 1976, s. 46-48)

Public Madrasahs (Umumi Madrasah)

1. **Haşiye-i Tecrit (Yirmili) Madrasahs:** The name these madrasahs was inspired from the name of a book by author Seyyid Şerif Cürçani; "Haşiye-i Tecrit". Fiqh (islamic law) books mostly studied in these Madrasahs.

2. **Miftah (Otuzlu) Madrasahs:** These madrasahs were named according to the scholar Sa'duddin Mesud b. Omar al-Taftâzânî (1322-1398), who wrote a book about rhetoric with the title "Şerhu'l-miftâ". The teaching staff were paid on daily basis with a wage 30 Akçe. The expression for 'thirty' is 'otuz', that's the reason for the name of the madrasah.

3. **Telvihi (Kırklı) Madrasahs:** This madrasah received its name from the abovementioned scholar Sa'duddin Mesud b. Omar al-Taftâzânî, who wrote a book about the methodic of the Islamic Fiqh with the title "telvih". The teaching staff were paid on daily basis with a wage 40 Akçe and number 40 which stands for the amount of payment to madrasah officers, were described as the name of the madrasah.



4. Ellili Madrasahs: These madrasahs were built by the Ottoman sultans, their wives, sons and daughters. They also got their names according to the amount of payment daily to teaching staff, 50 (elli=fifty) Akçe.

5. Sahn-ı Semân Madrasahs: These eight madrasahs are a bunch of building complex, Külliye (an Ottoman Islamic social complex) which was established by Fatih Sultan Mehmet in Istanbul. In these madrasahs lectures such as fiqh, principles of Islamic jurisprudence, hadith, tafsir, astronomy, geometry, and medicine were studied.

6. Atmışlı Madrasah: The chambers of spiritual scholars were built into madrasahs too, which were adjacent to Hagia Sophia (Ayasofya). The reason of calling these madrasah “madrasahs of 60” was the amount of payment of 60 akçe per day labor.

Private madrasahs

a. Darulkurra-Madrasahs: They were one of the most prominent and important education institutions of the Ottoman empire. These were built next to the mosques where scholars were centered in and around of. (Baltacı, 1976, s. 518-534).

b. Darulhadith Madrasahs: These were special education institutions, which were concentrated in the scholars the word hadith refers to the record of Prophet Mohammed's words, actions and his approval in silence. This silent approval of prophet's means the confirmation of any deeds or actions by his companions (sahabah). Here they extended as a daily wage of 100 (yüz=hundred) Akcha.

c. Daruşşifa Madrasahs: These were the educational establishments for medicine, where at the same time therapy and care were completed. These establishments were written of history as Daru't-tıbb, Bimâristan or Maristan.

1.4. Development of Madrasahs

The second important development in Ottoman madrasah system occurred in the reign of Sultan Süleyman the Magnificent. As all the figures pointed out, in education system the empire were at its peak too. After Süleyman the Magnificent had built the Süleymaniye Külliyesi, he planned to establish madrasah much more superior than Sahn-ı Seman madrasah of Sultan Mehmet, on the other hand he rearranged the degree of Ottoman madrasahs.

Thus Ottoman madrasahs took the following forms by time accordingly.

1. İbtida-i hariç Madrasahs
2. Hareket-i Hariç Madrasahs
3. İptida-i Dahil Madrasahs
4. Hareket-i Dahil Madrasahs
5. Musile-i Sahn Madrasahs



6. Sahn-i Seman Madrasahs
7. İbtida-i Altmışlı Madrasahs
8. Hareket-i Altmışlı Madrasahs
9. Musile-i Süleymaniye Madrasahs
10. Süleymaniye Madrasahs
11. Darulhadis Madrasahs

15. and 16. Century ottomans madrasa which achieved to reach to its highest level, started to decline from the 17. and 18. Century. In 18 century Musile-i Süleymaniye and later a new one named Hamis-i Süleymaniye added to Süleymaniye madrasahs and new lectures added to programme but this could not prevent madrasahs from continuing to decline. (Fleischer, 1986, s. 24-33).

The reasons of deterioration of the madrasahs are generally listed as follows:

- a. emerge of favoritism
- b. sons of high level scholars were unfairly appointed to high level madrasahs
- c. ignorance of mudarris and kadıs.
- d. inability to differentiate between wisdom and ignorance

Many regulations and precatons have been carried out to prevent from declining. Especially during the reign of Sultan Mahmut II. New styles of educational institutions were established due to the impossibility of rehabilitation of declining madrasah system. He declares a ferman and stated that primary education would be compulsory and also free of charge. When the I. constitutional monarchy begins, necessary reforms have been made in the madrasahs and such lectures as riyaziye, nativity, history, geography, persian and ottoman language. When it came to 1914, Islah-i Medaris was passed and the Istanbul madrasahs were gathered under the name of Daru'l-hilafeti'l-aliyye. These medresses are divided into three sections, each of which lasts 4 years and 12 years of education as total. In all three sections, lectures of religious sciences, Arabic, Turkish, Persian, History, Riyaziye and Natural Sciences were studied.

2. MILITARY EDUCATIONAL INSTITUTIONS

- Classical Educational Institutions

a. School of Novice Boys

The children gathered with the pençik and the devsirme methods are given to the Turkish families to be raised according to the Turkish-Islamic decency and the recruited boys are taken to the camp followingly. Here, on the one hand was conducted military training, on the other hand was take preliminary training for Enderun. This school which was founded by the advice of Çandarlı Kara Halil Pasha and Molla Rustem during the reign of Murat I. continued its activities until the shutting of Janissary Junior in 1826. (Beydilli, 1995, s. 23.)



b. Janissaries

After the recruitment of the novice boys, the skilled young ones selected by a meticulous trial, and taken to the Enderun Mektebine, while the others were taken to the Janissary school to be trained as soldiers. These forces, consisted of 61 troops, were dependent upon the Janissary master.

c. Enderun School

Enderun school was a high-level educational institution in the Topkapi Palace that raised high-ranking soldiers in the army. Unique to Ottomans, these schools were first founded in Edirne by Sultan Murat II. In the time of Sultan Mehmet, it became a school where only the military administrative staff and were trained. Inevitably weakening Enderun School was abolished on July 1, 1909. (Tekeli, İlkin 1993, s. 18-20)

High Level Soldier Madrasahs

a. Mühendishane-i Bahr-i Hümayun

It is the first gate to the west for the Ottoman Empire. This madrasah was opened. It was opened in The Haliç Shipyard with the recommendation of Baron De Tott and with the efforts of Cezayirli Hasan Pasha in 1773. Naval officers were trained in this school and artillery drill training was also conducted.

b. Mühendishane-i Berr-i Hümayun

It was a high level school established during the Selim III's period. It was established to train artillery officer, by separating from Bahr-i Hümayun. The period of training was four years. (Beydilli 1995, s. 23-59), (Sarıkaya 1995, s. 26).

c. Tıbhane-i Âmire and Cerrahhane-i Ma'mure It was established as continuation of Darüşşifa to educate Muslim medical scientists and the period of training was four years. (Sarıkaya 1995, s. 26).

d. Mekteb-i Fünun-i Harbiye

It was established to meet requirements of military schools' need. The period of training was four years. (Ergin 1977, s. 343-348).

e. Common Public Education

This education was given to people at any age and any level. This educational institutions could lined up as mosques, lodges, palace scholar's house, darü'l-hikmet-i İslamiyye, libraries, bibliopole, guilds and coffee houses. (Akgündüz 1997, s. 213-231).

Education System in Tanzimat Era (1839)

In this period, on the one hand classical Ottoman education and training institutions continued, on the other hand European educational institutions started to be opened at every level. At the beginning European schools became common in military field and then they also stepped into civil field. (Somel 2010, 35), (Sarıkaya 1995, s. 29-30).



I. Primary schools

a. **İbtidai schools:** They were Ottomans classic Sıbyan Schools. After the Rüştiye school opened, the schools which prepared the students to Rüştiye schools were called as ibtidai schools. These schools gained a new form with the regulation of 8th April 1847. Education period of these schools was four years. In these schools, which have a period of four years of education, were given education and training at primary level for girls and boys who reached the age of seven. In 6th October 1913 with the Tedrisat-ıptidaiye laws by adopting French education system, the Rüştiye and İbtidai schools were combined and formed to Mekteb-iİbtidai which had six years education period. In these schools Ottomans history and geography, civics, art, music and physical education lectures were on the programme. It continued on until 1924. In that period İptidai school were obligatory for children who were seven years old and bastinado was forbidden as punishment. (Somel 2011, s. 311)

II. Secondary education

A. Rüştiye Schools In the period of II. Mahmud, it was seen that Sıbyan Schools were insufficient. These schools opened as sınıf-ısanî. They were a step for İdadi Schools so they were considered as secondary schools. These schools' study period was 4 years. Later, it became 6 years. First of Rüştiye schools was Mekteb-iMaarif-iAdliyye. In 1874-75 numbers of rüştiye were nearly 400. Until 1867 these schools only accepted Muslims, and after this date they also accepted non-Muslim children. They were tested with Turkish exams. In these schools religious science, maths, geography, calculations, geometry, art, music lectures were studied. (Somel 2010, s. 322-331).

B. İdadi Schools

These schools were as a second step of a secondary school. According to Maarif-iUmmumiye Regulations in 1869 İdadi schools were the schools in which Muslim and Non-Muslim students, who graduated from Rüştiye, took education together. İdadi schools were established at places which had more than 1000 households and their costs were paid by the province education box. Their education periods were three years and these lessons were studied there: Turkish literature, composition, logic, rules and laws of Ottomans, geography, history, math calculations, chemistry and art lessons. (Davison 1963, 249), (Cihan 2004, 220-224).

C. Sultani Schools

These were the schools which enabled education in French and Turkish languages and they had the same level with İdadi schools. These schools' education period was 9 years. The opening of this school is stemmed from the visit of Sultan Abdülaziz in 1867 to Paris. , In Sultani Turkish, French, Greek, Latin language, history, geography, maths, cosmography, mechanics, physics, chemistry, economy, rhetoric lectures were taught. Later, Arabic and Persian languages were also included into teaching. Darüşşafaka and Robert College are also schools in Sultani Type. (Cihan 2004, s. 224-228).



Higher Education

These were schools at the same status of today's universities.

a. Darulfunun

Darulfunun which was first opened in 1863 and followingly closed and opened several times. In 1912 its name was changed to İstanbul Daru'l-funun and it was reorganized. In 1912 sections of it turned to a faculty and with the breakout of World War I, 20 professors from Germany were invited to strength of education board of university in fields of science, literature and law. İhsanoğlu 2010, s. 415-420)

b. High School/College/Academy

1. Mekteb-i Mülkiye-yi Şahane

It was the first civil school. Its aim was to grow up officers like prefecture and headship to civil administration. Its study period was 2 years, later it was expanded to four years. In 1915 it became a part of DarulFunun's law school. (Cihan 2004, s. 236-238).

2. Mekteb-i Tıbbiye-yi Mülkiye

Its aim was to educate civil doctors. In the beginning, its education period was 5 years. Later it was changed to 6 years. In 1915 it became a part of a medical faculty of the university.

3. Mekteb-i Hukuk-i Şahane

It was opened after the Tanzimat to grow up staff according to Western style law court. In 1909 it turned to DarulFunun's Law Faculty. (Cihan 2004, s. 236-238).

4. Hendese-yi Mülkiye School

It was open to provide civil engineers. In the Republican Period, it continued to educate as Yüksek Mühendis Mektebi (Higher Engineering School).

5. Halkalı Ziraat ve Baytar School (halkalı agriculture and veterinaey school)

It was a school which education period was four year with the aim to educate people in agriculture and veterinary.

Madrasah Officers

a. Müderris

They were people who gave education in madrasahs after a certain education with permission and diploma. (Uzunçarşılı 1965, s. 55) In a single-sectioned madrasah the method was alike Sahn-i Seman whereas to multi-sectioned madrasahs, one muderris was assigned to each of the sections. Students which graduated from the Ottoman madrasah participate to the Anadolu Kadıaskeri Council and if his duty is on Anatolia and to Rumeli Kadıaskeri council providing that his mission is on Rumeli and they were registered as Mülazim to Matlab Defteri, thus they need to wait till their turn for their mission commence. It was named



as nevbet (turn). The Müderris who took his turn, was appointed into Yirmili Madrasa later according to his performance he could be appointed into kırıklı, altmışlı or a higher madrasah. During each Sultan's reign, madrasahs undergone several changes. After a müderris has proved his ability progress, he could be appointed to any madrasah he wants, if there wasn't any other volunteer.

If there were other volunteers, they were selected upon some tests. The exam was carried out in two section: written and oral examination. (Uzunçarşılı 1965, s. 54-81).

- b. **Muid:** It was the officer who revised the lessons that were taught by amüderris and explained it in a more detailed way. The müid who was chosen among the Danişmends' most talented, repeated the lessons and maintained the discipline inside the classroom. Period of duty was two years. After II. Meşrutiyet the institution of muid was abolished. (Kudun 2103, 18)
- c. **Danişmend:** Literally meaning student, it was an expression that stands for madrasah students. Danismends attended madrasah and following they had finished a special education in a Sıbyan school or a school which had same level with Sıbyan School. In that way a danişmend who had his education in Haşiye-i Tecrid Madrasa, with ratification of his teacher, could continue his education in Kırıklı, later Ellili schools and in the end he could go to Sahn-ı Seman or Süleymaniye. After he finished education, he waited to finish his internship. Even in the greatest of madrasah, the number of student could not be able to reach 20 students.

Result

The Ottoman education system evolved by time and entered into the Republican period.

In pre-Republican period, in 1839, Tanzimat regulations lead to the Republican period's regulations. Tanzimat 1839, Islahat, 1856, Meşrutiyet 1876 and 1908 periods made it easier to transform into Republican regime's practices.

Education activities in the Ottoman period at least from XV. to XVII. Century showed big achievements at least. Due to the political and military failures Ottoman State closed in itself and naturally same happened to its education system. Though some attempts were made for renovation during centuries, it was not able to achieve necessary output and some individual trials remained local only. Except religious studies, there has not been a leap in other fields of science. Shortly we can say that these political failures and successes cause ups and downs and similar reflections can be seen in the education system.

In 1908 after II. Meşrutiyet with the reform of Islah-ı medaris (redesign of madrasah) little progress was made but the intended result could not be achieved. In 1914 the outbreak of World War I. and later the Independence War destroyed all savings.

After the declaration of the Republican regime in Turkey, it was decided to close madrasahs and Ottoman education institutions were transformed. Lectures that were taught in Ottomans education system were tried to keep going on as private lessons informally. We can say that imam hatip high schools which were opened in 1951 and later high İslam institute and faculty of Islamic theology saved some lessons until today and in a sense lead to their revival.



The Ottoman education system is a good example to show that how education institutions are related with political structure. It is a vital importance to properly scrutinize and examine these institutions which are nothing other than history. Data obtained so far can open new horizons for our today's contemporary education system.

Bibliography:

- ADIVAR, A. Adnan, (1943) Osmanlı Türklerinde İlim, Maârif Matbaası, İstanbul.
- ARSLAN, Ali, (1992) Darülfünun'dan Üniversite'ye Geçiş, Doktora Tezi, İstanbul Üniversitesi Sosyal Bilimler Enstitüsü, İstanbul.
- BALTACI, Cahit, (2005) XV-XVI. Yüzyıllarda Osmanlı Medreseleri, İFAV, İstanbul.
- BERKES, Niyazi, (undated) Türkiye'de Çağdaşlaşma, Doğu-Batı Yayınları, İstanbul.
- BEYDİLLİ, Kemal, (1995) Türk Bilim ve Matbaacılık Tarihinde Mühendishâne, Mühendishâne Matbaası ve Kütüphânesi (1776-1826), Eren Yayıncılık, İstanbul.
- BOZKURT, Nebi, (2003) "Medrese", DİA, Ankara, c. 28, s. 324-325.
- ÇELEBİ, Ahmed, (1976) İslâm'da Eğitim Öğretim Tarihi, İstanbul, Damla Yayınevi.
- Dölen, Emre, Türkiye Üniversite Tarihi 1- Osmanlı Döneminde Darülfünun 1863-1922, İstanbul, İstanbul Bilgi Üniversitesi Yayınları, 2009.
- ER, Hamit, İstanbul Darülfünûnu İlahiyat Fakültesi Mecmuası Hoca ve Yazarları, İstanbul, Sosyal Bilimler Araştırma Merkezi, İslâm Medeniyet Vakfı, 1993.
- ERGİN, Osman, Maârif Tarihi, cilt 1-V, Eser Kültür Yayınları, İstanbul, 1977.
- ERGÜN, Mustafa, 'II. Meşrutiyet Devrinde Medreselerin Durumu ve Islah Çalışmaları', A.Ü. Dil ve Tarih-Coğrafya Fakültesi Dergisi, 1-2, 1982, s. 59-89;
- HANİOĞLU, M. Şükrü, 'Batılılaşma-Giriş', Türkiye Diyanet Vakfı İslam Ansiklopedisi, Türkiye Diyanet Vakfı, V, Ankara, 1992.
- FLEISCHER, Cornelle, Bureaucrat and intellectual in the Ottoman Empire: the historian Mustafa Ali (1541-1600), Princeton, 1986.
- İHSANOĞLU, Ekmeleddin, 'Osmanlı Medrese Geleneğinin Doğuşu', Belleten, c. LXVI, sayı: 247, 2002, s. 855.
- , Darülfünun: Osmanlı'da Kültürel Modernleşmenin Odağı, İstanbul, İslâm Tarih, Sanat ve Kültür Araştırma Merkezi, c. 1, 2010.
- KAFADAR, Cemal, "Osmanlı Tarihinde Gerileme Meselesi", Osmanlı Tarihini Yeniden Yazmak "Gerileme Paradigmasının Sonu", Hazırlayan: Mustafa Armağan, Timaş Yayınları, İstanbul, 2011, s. 143-144.
- KARPAT, Kemal Haşim, Osmanlı Modernleşmesi, Toplum, Kuramsal Değişim ve Nüfus, Çevirenler: Akile Zorlu Durukan-Kaan Durukan, İmge Kitabevi, Ankara, 2002.
- KOÇKUZU, Abdülhalim, An Ottoman Intellectual Mustafa Satı Bey and his book "fenn-i Terbiye", 33. Deutscher Orientalisten Tag, Jena, Germany, Erfurt, Eylül 2017.
- , New perspectives on religious education in Turkey, Frankfurt, Eylül 2015
- , An Ottoman Intellectual Sırrı Pasha the Crtean, Münster, Eylül 2014.
- , Islamic religious education, Osnabrück, Eylül 2009.
- , "A Multifaith Approach to the Relations Between Ecology and Religious Education", İstanbul, Mayıs 2008.
- "Üsküdar'da Asırlık Bir Çınar: Üsküdar Anadolu 1908", İstanbul, Kasım 2008.
- KODAMAN, Bayram, Abdülhamid Devri Eğitim Sistemi, Türk Tarih Kurumu, Ankara, 1988.



AKADEMİKBAKIŞ DERGİSİ

Sayı: 72 Mart - Nisan 2019

Uluslararası Hakemli Sosyal Bilimler E-Dergisi

ISSN: 1694-528X İktisat ve Girişimcilik Üniversitesi, Türk
Dünyası Kırgız – Türk Sosyal Bilimler Enstitüsü, Celalabat –
KIRGIZİSTAN <http://www.akademikbakis.org>



- KUDUN; Dilek, Die Şıbyān Mektepleri im Osmanischen Reich der Tanzimat-Zeit, Magisterarbeit, Wien, 2013,
- LEWİS, Bernard, Modern Türkiye'nin Doğuşu, Türk Tarih Kurumu Basımevi, Ankara, 1991.
- MAKDİSİ, George, Ortaçağ'da Yüksek Öğretim, İslām Dünyası ve Hıristiyan Batı, Çeviren: Ali Hakan Çavuşoğlu-Hasan Tuncay Başoğlu, Klasik Yayınları, İstanbul, 2012.
- Özcan, Tahsin (2010) Darülfünun İlahiyat Sempozyumu, 18-19 Kasım 2009, Tebliğler, yayına hazırlayan: Tahsin Özcan, Ahmet Hamdi Furat, Hüseyin Sarıkaya. – İstanbul, İstanbul Üniversitesi İlahiyat Fakültesi.
- SARIKAYA, Yaşar, (1997) Medreseler ve Modernleşme, İz Yayıncılık, İstanbul, 1997.
- SHAW, J. Stanford-SHAW, (1983) Ezel Kural, Osmanlı İmparatorluğu ve Modern Türkiye, Reform, Devrim ve Cumhuriyet: Modern Türkiye'nin Doğuşu, 1808-1975, 2. cilt, E Yayınları, İstanbul.
- SOMEL, Selçuk Akşin, (2010) Osmanlı'da Eğitimin Modernleşmesi (1839-1908) İslamlaşma, Otokrasi ve Disiplin, İletişim Yayınları, İstanbul.
- (1992) , Das Grundschulwesen in den provinzen des osmanischen Reiches während der Herrschaftsperiode Abdülhamids II (1876-1908), Doktorarbeit, Otto-Friedrich-Universität, Bamberg.
- TEKELİ-İlhan und İlkin Selim, (1993) Osmanlı İmparatorluğunda Eğitim ve Bilgi Üretim Sisteminin Oluşumu ve Dönüşümü, Ankara, 1993.
- UZUNÇARŞILI, İsmail Hakkı, (1965) Osmanlı Devletinin İlmiye Teşkilâtı, Ankara, Türk Tarih Kurumu Basımevi.
- , (1948) Osmanlı Devletinin Merkez ve Bahriye Teşkilatı, TTK Basımevi, Ankara.
- ÜNVER, Ahmet Süheyl, (1946) İstanbul Üniversitesi Tarihine Başlangıç, Fatih, Külliyesi ve Zamanı İlim Hayatı, İstanbul Üniversitesi Yayınları, İstanbul.
- ZENGİN, Z. Salih, II. (2009) Abdülhamid Dönemi Örgün Eğitim Kurumlarında Din Eğitimi ve Öğretimi, İstanbul, Çamlıca Yayınları.
- ZÜRCHER, Erik Jan, (1993) Modernleşen Türkiye'nin Tarihi, İletişim Yayınları, İstanbul.