

## CONTINUITIES AND CHANGES The Early Dynamics of the Ottoman *Madrassa*

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### **Abstract**

*This article discusses continuities and changes of educational institutions during the political transition from the Seljuq dynasty to the Ottoman sultanate. It diachronically examines elements of education which were transformed and adapted into a new political structure under the new political regime, the Ottoman. This article will closely look at institutional transformation and educational curricula as to which the changing political regime affected contents and management of Islamic education. This article further argues that the political transformation from the Seljuq to the Ottoman had generated a new educational system in which the Ottoman imposed the attempts to integrate Islam and modern sciences. At managerial level, the transformation has also invited the introduction of science in Islamic educational system. Western educational system reserved as an important reference for this transformation amid the changing regime from the Seljuq to the Ottoman.*

*[Artikel ini membahas kontinuitas dan perubahan lembaga pendidikan pada masa transisi politik dari dinasti Seljuk ke dinasti Utsmani. Artikel ini secara diakronis berupaya untuk menjelaskan elemen-elemen pendidikan yang bertransformasi pada dua periode politik; adaptasi sistem pendidikan dalam rejim yang baru, dinasti Utsmani. Dengan seksama, artikel menjelaskan transformasi institutional dan kurikulum pendidikan yang terjadi sebagai akibat perubahan rezim politik yang pada gilirannya juga mereformasi manajemen institusi pendidikan dan konten pendidikan. Selanjutnya, artikel ini mengetengahkan argumen bahwa transformasi politik dari dinasti Seljuk pada dinasti Utsmani telah melahirkan satu sistem pendidikan baru dimana dinasti Utsmani berupaya untuk mengintegrasikan sains-moderen dan Islam. Pada aspek manajerial, perubahan juga terjadi menyebabkan pembelajaran sains dalam lembaga pendidikan Islam. Sistem pendidikan yang berkembang di Barat menjadi referensi penting bagi transformasi lembaga pendidikan dari di bawah rezim politik Seljuq kepada dinasti Utsmani.]*

**Keywords:** *Ottoman, Madrasa, Seljuq*

## Introduction

The rise of Ottoman empire in 1299 signifies the decline of previous ruler, the Seljuq dynasty. During the course of this political transition, the founder of Ottoman, Osman Bey, made important steps to reform educational system under his command. Nevertheless, the early reformation of Ottoman educational system, during the transition from the Seljuq to the new ruler, in scholarly speaking, receives less attention.<sup>1</sup> Consequently, scholars tend to ignore the significance of this transitional period which is clearly essential in the making of and the expansion of Ottoman influences across continents.<sup>2</sup>

There have studies on the Ottoman educational system, such as a study by Ruhi Özcan on the early beginning of attempts to integrate

<sup>1</sup> Mukarom, "Pendidikan Islam Pada Masa Kerajaan Turki Usmani 1300-1922 M," *Jurnal Tarbiya*, Vol. 1, No. 1, 2015, pp. 109–26.

<sup>2</sup> Ruhi Özcan, "Ottoman Family and Child Education (1300-1600)," *Procedia: Social and Behavioral Sciences*, Vol. 174, 2015, pp. 1606–1613.

Islamic education, mainly Islamic law (*fiqh*), with secular sciences, such as Euclid's geometry, physics, architecture and astronomy, following the conquest of Constantinople in 1453 by Muhammad al- Fatih. This study also provides an insightful finding in relation to the managerial aspects of educational system and the early implementation of modern class-system under the Ottoman.<sup>3</sup> Another author, M. Gündüz, devoted his study on the early application of diploma system (*bi hak ar-rivayah*) under the Ottoman.<sup>4</sup>

This article, on the other hand, aims to contribute to scholarly debates on the political transition and its impacts on educational system. It particularly examines continuities and changes of the Seljuq dynasty under the new Ottoman dynasty. This article further argues that the political transformation from the Seljuq to the Ottoman had generated a new educational system in which the Ottoman imposed the attempts to integrate Islam and modern sciences. At managerial level, the transformation has also invited the introduction of science in Islamic educational system. Western educational system reserved as an important reference for this transformation amid the changing regime from the Seljuq to the Ottoman.

### Early Institutional Varieties under The Ottoman

*Taklim* is a generic term to describe education in the Ottoman world. *Taklim* is defined as activities and efforts to develop sciences and knowledges. Particularly important to the concept of *taklim*, that education in the Ottoman world is a transregional activities to disseminate of *taklim* products. Thus, it is true, since the beginning, *taklim* is crucial to explain the massive expansion of the Ottoman across regional settings.<sup>5</sup>

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<sup>3</sup> *Ibid.*

<sup>4</sup> Mustafa Gündüz, "Empire and Education under the Ottomans: Politics, Reform and Resistance from the Tanzimat to the Young Turks," *History of Education*, Vol. 44, No. 5, 2015, pp. 668–671.

<sup>5</sup> Yusuf Halaçoğlu, *XIV-XVII, Yüzyıllarda Osmanlılarda Devlet Teşkilâtı ve Sosyal Yapı*, Türk Tarih Kurumu Yayınları. VII. Dizi, sa. 127 (Ankara: Türk Tarih Kurumu

Nevertheless, *taklim* is indeed rooted to educational system under the Seljuq. As the Seljuq was declining, the new political regime under the Ottoman reformed the early educational system. Also, particularly important to the reformation under Ottoman is the introduction of secular sciences into religious educational institution and curricula. This reformed model of education transferred to regions which the Ottoman conquered, such as Bursa, Edirne, Istanbul, Saraya and Bosnia. In the 16<sup>th</sup> century, the Ottoman educational system also arrived in many regions in the Middle East, Asia and Africa.<sup>6</sup>

The early educational institutions under the Seljuq is characterized by its limits and boundaries. This institution was particularly managed by Sufi groups in villages through generous funding by wealthy individuals (*wakaf*).<sup>7</sup> As the Seljuq was declining, the new ruler Ottoman reformed the Seljuq model and introduced the *madrasa* (schooling) system. The management of *madrasa* transferred to the hands of Ottoman's Sultan who streamlined official rules and regulations of Ottoman education. The Ottoman also provide budgets for the *madrasa*. The progress of the withdrawal of these madrasas was closely related to the Sultan's policy and state politics.

Experts on Islamic law (*fuqāhā*), particularly those affiliated to the Hanafi school of Islamic law (*maṣḥab*) were leaders of Ottoman *madrassas* replacing the Sufi leaders. In addition to Hanafi *maṣḥab*, the students of the Ottoman *madrasa* also learnt other Islamic school of laws, such as the Shafite and the Maliki *maṣḥab*. In terms of theology, the *madrasas* teach the Sunni theology (*aqīda*).<sup>8</sup> The Ottoman also granted the *madrasas* with rights to run their hospitals which were funded through *wakaf* and the

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Basimevi, 1991).

<sup>6</sup> Meirison, Sarmida Hanum, Wisly Wahab, "The Patern of Islamic Call in Indonesia and its Chalanges," *Al-'Abqari: Journal of Islamic Social Sciences and Humanities*, Vol. 19, No. 1, 2019, pp. 59-75.

<sup>7</sup> Mustafa Gündüz, "Empire and Education."

<sup>8</sup> Murat Akgündüz, *Osmanlı Medreseleri: XIX. Asır* (Cağaloğlu, İstanbul: Beyan, 2004).

government's supports.<sup>9</sup> Nevertheless, these Ottoman forms of *madrasas* were not alien to the previous dynasty, the Seljuq. The Seljuq's *madrasas* which particularly received financial supports through *wakaf*, also taught the Hanafi *mazhab*. The Altun *madrasa*, one of the oldest *madrasas* funded during the Seljuq period in the city of Konya, also made the Hanafi as the official curricula.<sup>10</sup> These *madrasas* aimed to create experts of Islamic law, mainly the Hanafi *mazhab*.<sup>11</sup> However, the Seljuq's *madrasas* were different from the reformed *madrasas* of the Ottoman in terms of managerial. Unlike the Seljuq's, the Ottoman *madrasas* felt under the control of the Ottoman sultan who imposed official form of Islamic laws and funded the educational institutions. Importantly, the Ottoman *madrasa* introduced formal certificates (*ijāza*) for graduates of *madrasas*.<sup>12</sup>

I would like to introduce also some crucial examples of the Ottoman *madrasas*. First, the Qartay *wakaf* madrasa which was established by minister Jalauddin Qartay in Konya in 1251-1252 provided a requirement for teachers who would teach that they must capable *sharia*, *hadīth*, and *tafsīr*.<sup>13</sup> One of most important figure in the early Ottoman history who taught at this *madrasa* is Akmaluddin al-Baburti. Baburti was born in the city of Bayburt (1384-1385) in the Northeast of Turkey to travel to study in the city of Alepo, then he left for Cairo. After a while studying the books in Cairo with Saifuddin al-Asfahani, his knowledge grew and became a teacher at al-Azhar University. He was an important teacher

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<sup>9</sup> Doğan Kuban, *Muslim Religious Architecture, Iconography of Religions*, fasc. 2-3 (Leiden: Brill, 1974).

<sup>10</sup> Şükran Fazlıoğlu & Fuat Aydın, *Osmanlı medreseleri: eğitim, yönetim ve finans*, 2019, p. 234.

<sup>11</sup> Ebru Boyar & Kate Fleet, *A Social History of Ottoman Istanbul* (Cambridge, UK, New York: Cambridge University Press, 2010), p. 233.

<sup>12</sup> Ali Murtopo, "Politik Pendidikan Pada Masa Daulah Abbasiyah: Kasus Madrasah Nizhamiyah di Baghdad," *Ta'dib: Jurnal Pendidikan Islam*, Vol. 19, No. 02, 2014, pp. 313-332.

<sup>13</sup> Maali Mohammed Jassim Alabdulhadi, "Religious Tolerance in Secondary Islamic Education Textbooks in Kuwait," *British Journal of Religious Education*, Vol. 41, No. 4 2019, pp. 422-34.

of many scholars during the Ottoman, such as Haji Pasya (1413-1417), Syaikh Badruddin (1420), al-Maulai al-Fanari (1430-1431) and another. Maula Yakan (1436-1437), also a student to Akmaluddin al-Baburti, made contact with Maula Kurani who delivered it to Sultan Murad II. He glorified Maula Yakan and made him the caregiver and teacher of his son who later became the conqueror of the city of Constantinople.<sup>14</sup>

*Second*, it is also important to mention a peculiar form of *madrassa* which was established to educate the Ottoman officers, the Andron *madrassa*. Andron *madrassa*, derived from a Persian word which literally means “palace”, was established during the reign of Sultan Murad II at Edirne Palace.<sup>15</sup> Andron *madrassa* is regulated by the Ottoman rulers with a special aims to create the Ottoman employees and military officers.<sup>16</sup>

*Third*, another form of the Ottoman educational institutions is *Maktabah Shabiyah*, the educational institution for children. This Ottoman *madrassa* for children, known as *maktab* in the history of Islam, is known as *Dar at-Ta'lim*, *Dar al-Hifz* or *Tasy Maktab*. This form of education is particularly found in the centre of housing compounds attached to the mosque of the environment. Unlike *madrassa* for teenage and senior age, the *Dar at-Ta'lim* is founded through charities and the Ottoman did not impose specific regulation on this form of education. There had been gender segregation for *Dar at-Ta'lim* as found in the teenage *madrassa*. Educational staffs and teachers of *Dar at-Ta'lim* are selected by senior scholars (*ulamā'*) with main requirements of being able to read, write and memorize parts of the Quran. This children *madrassa* teaches basic-knowledge on Islam and requires the children to memorize parts of the Quran.<sup>17</sup>

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<sup>14</sup> Ihsan Oghlo, *Daulah Usmaniyah Tarikh wa Hadbarah* (Istanbul: Markaz Abhats Tarekh wa al-Funun wa Tsaqafah Islamiyah, 2011), p. 221.

<sup>15</sup> Halil İnalcık, *The Ottoman Empire: The Classical Age 1300-1600* (London: Phoenix Press, 2000), p. 233.

<sup>16</sup> Ihsan Oghlo, *Daulah Usmaniyah..*, p. 21.

<sup>17</sup> *Ibid.*, p. 233.

### *The Management*

After Sultan Muhammad al-Fatih (Muhammad II) conquered Constantinople, the Sultan built the city and mainly transformed the Hagia Sophia church into a grand mosque of the Sultanane. More than one hundred Byzantine buildings were converted into mosques, schools and community service centers. Muhammad II founded colleges and institutes, named after him, and these educational institutes were particularly located close to Al-Fatih Mosque.<sup>18</sup> To the west the mosque, there had been *madrassa* for children (*Dar at-Ta'lim*) and teenage *madrassa* (*Tatmah*). Muhammad Al-Fatih instructed his ministers, Mahmud Pasya, Ali Qushji, and Maula Kosru to determine the teaching programs and curriculum that would be applied at the tertiary institution as applied in Europe.<sup>19</sup>

Furthermore, managerial reformation had also occurred during the reign of Sultan Muhammad II and Sultan Bayazid I. The Ottoman improved the salaries for teachers.<sup>20</sup> As for the salaries for teachers, Muhammad Fatih issued official regulations (*qanūn*) in learning and education. Teachers' salaries are adjusted to their abilities and experience.<sup>21</sup> The teacher's salary is paid everyday he teaches starting from 20 Akce. The salary can be increased by multiples of 5 Akce to reach 50 Akce. *Madrassa Khamsiniyah* has various names according to its level, *ad-Dakhil*, *Kharij* and *Sahn*. The teachers who teach at *madrassa as-Shan* are skilled masters. The teachers consisted of famous '*ulamā*' as they have a special protocol which could influence the government.<sup>22</sup>

The Ottoman also introduced secular sciences, such as logic, philosophy and mathematics, into the curricula of *madrassa*. An important

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<sup>18</sup> Muhammad Asra & Dewi Suci Cahyani Yusuf, "Dinasti Turki Usmani," *Jurnal Ushuluddin Adab dan Dakwah*, Vol. 1, No. 1, 2018, pp. 102-130.

<sup>19</sup> Mustafa Gündüz, "Empire and Education"

<sup>20</sup> Murat Çelik, *Osmanlı medreseleri ve Avrupa üniversiteleri (1450-1600)* (Istanbul: Küre Yayınları, 2019), p. 33.

<sup>21</sup> Ihsan Oghlo, *Daulah Usmaniyyah...*, p. 213.

<sup>22</sup> Murat Akgündüz, *Osmanlı Medreseleri...*, p. 46.

person behind this reformation was a Samarqand *ulama*<sup>23</sup> Ali Qushji (Ala al-Din Ali ibn Muhammed) (1403-1417 AD) who establish curricula for Islamic education that integrates also secular sciences. He is a prolific author on mathematics and astronomy through his *Risalah Hayah*, *Muhammadiyah* and *Fathiyah*.<sup>23</sup> Through these works, Ali Qushji tried to reclaim the Muslim's contribution to in astronomy and mathematics.<sup>24</sup> The influence of Ali Qushji sustained until the reign of Sultan Sulaiman al-Qanuni.

As for the grading system, the Ottoman also initiated levelling in education which is mainly taken from the concepts appearing on the manual books of the Ottoman educational system; *Hasyiah at-Tajrid*, *al-Miftah* and *Talwih*. *Hasyiah at-Tajrid* is a book written by Sayid Syarif Jurjani (1413-1414). The book was edited by Mahmud bin Adi Qasim al-Asfahani (1345-1346) and Nushairuddin at-Thusi's (1273-1274) *Tajrid al-Kalam* is the earliest edition of the book.<sup>25</sup> While the book of *Muftah* is the book of Arabic literature (*Balaghah*) compiled by Yusuf Sakaki (1228-1229). This book is taught with *syarah* written by Sayid Syarif aj-Jurjani and Sa'duddin at-Taftazani (1388-1389). Therefore, these Ottoman schools are called *Miftah* schools. The *Talwih* is a *syarah* made by at-Taftazani on the book of *usul fiqh* known as *Tanqih Usul* compiled by Sadrusyari'ah Ubaidillah al-Bukhari (1346-1347). The description of the book's is called *Taudhib at-Tanqih*. These *syarah* or information are taught in schools as compulsory books or basic books that are required to be studied in each local area in these madrasas.<sup>26</sup>

The Ottoman *madrasas* consist of several types depending on the salaries of its teachers. *Madrasa* of *Hasyiah at-Tajrid* whose teachers are paid daily are 20-25 Akce per day. The *Miftah madrasa* paid 30 Akce per day for each teacher. The third *Talwih madrasa* is *Talwih* paid 40 Akre

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<sup>23</sup> Fazlıoğlu and Aydın, *Osmanlı Medreseleri*..., p. 245.

<sup>24</sup> Murat Akgündüz, *Osmanlı Medreseleri*..., p. 45.

<sup>25</sup> Murat Çelik, *Osmanlı Medreseleri*..., p. 53.

<sup>26</sup> *Ibid.*, p. 89.



for its teaches. the *Kharij madrasa* is Akce per day and *Dakhil madrasa*, *Tatmah* or *Muslih as-Sahn*, teachers' salary are paid as much as 50 Akce per day. The Arbainiyah Madrasa's teacher has a salary of 40 Akce and Kharij Khamsiniyah Madrasa is paid 50 Akce per day. This school was founded by Bani Saljuk in Anatolia, ministers and governors, while the ad-Dakhil *madrasa* was founded by the Ottoman and their families. Ad-Dakhil *madrasa* was established before the as-Sahn ad-Tsaman *madrasa* which was the highest level of education during the Ottoman *sultanate*. At-Tatimah *madrasa* named after Musilah as-Sahn was regulated and organized the preparation of students before enrolling as-Sahn *madrasa*. At-Tatimah *madrasa* has the same position as ad-Dakhil *madrasa*. Sultan Murad II (1421-1452) had established a school in Edirne called Zata Surufat Tsalata. The Sultan gives salaries to each of his teachers as much as 100 Akce. The Sultan Muhammad al-Fatih divided the two schools so that the teachers of each of the two *madrasas* received only 50 Akce. In this way, the Zur Syurufat *madrasa* established by Sultan Muhammad II was equivalent to the as-Sahn *madrasa* which he had just established in accepting his teachers, which were only 50 Akce. Hagia Sophia *madrasa* is ranked highest where the teachers get a salary of 60 Akce per day.<sup>27</sup>

As for the early institutional form of the Ottoman *sultanate*, the *madrasa* system sustained until the reign of Sultan Bayazid II (1447-1512) who later reformed the early model. Following the establishment of al-Muradiyah *madrasa* in Bursa, Maula Lutfi, the head of the *madrasa*, earned 60 Akce per day so that the *madrasa* was equal to the second Sitiniyah school of the Hagia Sophia *madrasa* in Istanbul. During the reign of Sultan Sulaiman al-Qanuni, Sinan Pasya established as-Sahn *madrasa* which consisted of *madrasa ula* (elementary) and institute for medical sciences equipped with a hospital *Bimarkhanah* and clinics for

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<sup>27</sup> Fathur Rahman, "Sejarah Perkembangan Islam di Turki," *Tasamuh: Jurnal Studi Islam*, Vol. 10, No. 2, 2018, pp. 289-308.

physiotherapy.<sup>28</sup> During the reign of Sultan Sulaiman al-Qanuni, teachers of these institutes were paid 60 Akce, while the other *madrasas*' teachers received only 50 Akce per day.<sup>29</sup>

Later, Sultan Sulaiman al-Qanuni introduced also the Darul Hadith *madrasa* with Khawamis Sulaimaniyah, the earliest model of the Sulaimaniyah Muslihah and Sulaimaniyah. These Ottoman *madrasas* expanded and, by 1869, 166 new madrasas with 5369 students were established.<sup>30</sup> This Ottoman *madrasas* survived until the end on 19<sup>th</sup> century as the *Sultanate* introduced a law on 29 September 1914 which requested the grand *mufti* (*Shaykh al-Islam*) Mustafa Khairi Afandi to reform the *waqaf* and to merge all existing schools under the name *Madrasa Dar Al-Khilafah al-Alikah*. Also, a vocational high school was established during the reign of Shaykh al-Islam Musa Kazim Afandi in 1916.<sup>31</sup>

### *The Curricula*

There have been no existing records on lessons of the Ottoman *madrasas*. However, an analysis of both the life history of the *ulamā'* and official regulations (*Kanunname*) on education might help us to determine what is the priority of the Ottoman *madrasas*.<sup>32</sup> The *Kanunname* spells that the main purpose of Ottoman education is to create a faithful person with sufficient knowledge and confirming-social ethics and norms. the *Kanunname*'s introduction reads "Know the grip in the world of the benefit of the children of Adam, the purpose of book for human benefit and the rationale of the establishment of a country is to produce knowledge that comes from the God (*Rabb al-'Alamīn*), and perfecting the knowledge of His prophets and apostles." The *Kanunname* interprets human life and

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<sup>28</sup> Syamsul Rijal, "Reformasi Pendidikan Islam," *Talimuna: Jurnal Pendidikan Islam*, Vol. 3, No. 2, 2018, p.121-142.

<sup>29</sup> Murat Çelik, *Osmanlı medreseleri...*, p. 344.

<sup>30</sup> *Ibid.*, p. 345.

<sup>31</sup> Desmadi Saharuddin et. al., "Capitulation and Siyasa Syar'iyah Al-Maliyah Impact on Economic Stability of the 18<sup>th</sup> & 19<sup>th</sup> Ottoman Turks," *Qudus International Journal of Islamic Studies*, Vol. 7, No. 2, 2020, p. 329.

<sup>32</sup> Halil İnalcık, *The Ottoman Empire...*, p. 333.

the background of the founding of the state which is reflected in the minds of Ottoman statesmen like the Sultan Sulaiman al-Qanuni. Islamic education is the foundation of science and the *sultan* is responsible for developing the world of education throughout the Ottoman region.<sup>33</sup>

As for lessons, records so far tell that the students of Ottoman *madrassa* learn *nahwu* (Arabic grammatic) and *sharaf* (Arabic linguistic) at their first grade. For advanced students, they continued their studies through learning more complex Islamic subjects, such as *tafsir* (Quranic exegesis), *adab al-bahts* (ethics in deliberation), *balaghah* (Arabic rhetoric), *aqida* (Islamic theology), *fiqh* (Islamic law), and *ushul fiqh* (principles of Islamic law). Nevertheless, there has been no defined patterns for the lessons. Teachers can change the subjects accordingly, but *Kitab Kawakib Sab'ah*—one of most influential references in the school—suggests that students are supposed to learn five lessons in a week.<sup>34</sup>

The students learn their lessons in three steps: *iqtishar*, *iqtishad*, and *istihsa*. *Iqtishar* is studying the materials without comment and pattern. When students found some problems it is included in the *iqtishad* level. Whereas *istihsa* is related to patterns and dimensions of problems that are even more complex. The students at multi-levels have their own books (*kitab*). It was done by the school to make students easier to understand each *kitab* in gradually. Thus, they have no difficulty in understanding the content of each *kitab* rather than being made into a single volume.<sup>35</sup>

The students also study mathematics, engineering, astronomy, physics, and biology, while the advanced students learn about theology based on the *Kitab al-Mawāqif*. At the *iqtishar* level, students also learn arithmetic by studying the *Kitab al-Sharh Ashkal al-Ta'sis*. At the next level, they began to study Euclides' work on geometry.<sup>36</sup>

<sup>33</sup> Meirison, Sarmida Hanum, Wisly Wahab, "The Patern of Islamic Call...",

<sup>34</sup> Sulaiman Saat, "Pendidikan Islam di Kerajaan Turki Usmani," *Hunafa: Jurnal Studia Islamika*, Vol. 8, No. 1 2011, pp. 139-152.

<sup>35</sup> *Ibid.*

<sup>36</sup> Alizar Meirison, "Islamic Sharia and Non-Muslim Citizens in Kanunname During Sultan Abdul Hamid II of the Ottoman Empire," *Walisongo: Jurnal Penelitian*

## The Decline of the Ottoman *Madrassa*

The cosmopolis world of the Ottoman centre in Istanbul played crucial roles in the revival of and the expansion of the Ottoman across continents. The learnt scholars, coming from different Ottoman regions, visited Istanbul and established educational centers, thanks to the *Sultanate's* supports. Islamic charities, mainly through *wakaf* practices, is also essential in financing the Ottoman educational institutions.

Nevertheless, the Ottoman educational institutions had suffered from a decline since the 17<sup>th</sup> century, mainly because of, according to Mustafa Ali Afandi al-Ghalipoli, fundamental deviations, both in terms of institutions, individuals and educators, from the main aims of education. The Ottoman monarch system further accelerated these deviations as the rulers depended on their family connections rather than the educated class in the society.<sup>37</sup> Katip Jalbi (1609-1659) also writes that “the decline occurred because of the elimination of logic, mathematics from the madrasa curriculum”. Other authors argue that the decline of Ottoman education institutions was because students were very numerous and stubborn, there were many irregularities in the placement of officials and teachers in educational institutions.

An Italian geographer, de Marcigli, who lived in Istanbul in 1679-1680,<sup>38</sup> recorded that “the Ottoman scientific life adheres to applied science and therefore most Ottoman are not good at reading or understanding the Qur'an in the true sense.” Moreover, Marcigli writes that Ottoman educational institutions went in systematica manner, starting with Islamic religious education and secular sciences for more advance students.<sup>39</sup> An Italian monk, Todrini, who witnessed the decline

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*Sosial Keagamaan*, Vol. 27, No. 1, 2019, pp. 37–68.

<sup>37</sup> İsmail Hakkı Uzunçarşılı, *Osmanlı Devletinin İlmiye Teşkilâtı* (Ankara: Türk Tarih Kurumu Basımevi, 1988), p. 334.

<sup>38</sup> Ruhi Özcan, “Ottoman Family...,” pp. 321.

<sup>39</sup> Luigi Ferdinando Marsili & Manfred Krämer, *Stato militare dell' Imperio Ottomanno* (Turks: Akademische Druck-und Verlagsanstalt, 1972). p. 39.

of Ottoman *madrasas* when living in Istanbul in 1781-1786, writes that Ottoman education proceeded freely without any restrictions and strict directions from the government. Ottoman education is an independent education that is funded by endowments. They have professional teachers who master two languages, Arabic and Persian.

It is important also to recall the economic factor contributing to the decline of Ottoman educational institutions. This happened because the Ottoman had lost many of its territories that impacted to the Ottoman's revenue from taxes. Factor of production is reduced while the currency is very much depending on circulation of money and the discovery of new latrines in Mexico by Spain. These factors resulted in a flood of silver coins while goods products which led to the a dramatic fall due to capitulation the goods used as weapons by European powers. This economic factor later impacted to the finance of educational institution of the Ottoman.

## Conclusion

The article has suggested the rise and the fall of the Ottoman educational institutions. It examines continuities and changes of the Seljuq educational system which was later reformed by the new ruler, the Ottoman *sultanate*. at the reign of Sultan Muhammad al-Fatih (1451-1481), projects of integration secular sciences and Islamic education were launched. The projects include also the reformulation of curricula and the improvement of educational fundings by the *sultanate*. Likewise, Islamic education was not separated from secular sciences as students of Islamic *madrasas* learnt also secular sciences, like mathematic, geometry, and astronomy in addition to Islamic lessons, such as *aqida*, *fiqh*, and Islamic literature ('*adab*').

During the reign of the Bayazid II and the Sultan Sulaiman al-Qanuni, the Ottoman educational system reached its peak at the time of as western educational systems were adopted into the Ottoman *madrasas*.

Nevertheless, a century later, in the 17<sup>th</sup> century, the Ottoman educational system had experienced its decline following the lacks of leadership and economic recessions.

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