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**EDUCATION IN ANATOLIAN SELJUK STATE
AND MADRASAHs OF KONYA**

Abstract

Although the Turks' systematic education in the Anatolian territories dates as far back as to Central Asia, it is a reality that it has been established with the Anatolian Seljuk State. The Anatolian Seljuk State, which was established as a systematic state by the settlement of Malazgirt and later the Seljuks in Anatolia, has begun to settle in many cities of Anatolia. Most of these studies are cultural and social structures that have survived until our day. Especially the studies carried out in terms of education are still standing in the eyes of many Anatolian cities. At the head of the cities comes the city of Konya which has been the capital of the Anatolian Seljuk State for many years. Konya became an educational venue during the Seljuk period. In the thirteenth century, many scholars and sufis who escaped from the Mongolian invasion came and settled in Anatolia from the Inner Asia, which was also influential in the scientific strength of the Anatolian Seljuks. Especially in the province of Konya, important madrasahs provided education by the great scholars of the revolution. The madrasahs again contributed to the History of Turkish Education by giving important graduates. The traces of the Seljuk period in Konya, where many madrasahs were built, are still standing today. Some of these madrasahs, many of which were also used in the Ottoman period, are now being used for different purposes (museums, etc.). Within this study, where the importance given to education by Anatolian Seljuk State and madrasahs built in Konya are examined, Seljuks' understanding of education will be tried to be explained. It is thought that the research will lead to other researches with the help of its contribution to Turkish Education History.

Keywords: Anatolian Seljuk State, Education, Konya, Madrasah

**ANADOLU SELÇUKLU DEVLETİ'NDE
EĞİTİM VE KONYA MEDRESELERİ**

Özet

Türklerde eğitim Orta Asya'ya kadar uzansa da Anadolu topraklarında sistemli eğitimin Anadolu Selçuklu Devleti ile birlikte yerleştiği bir gerçektir. Malazgirt muhaberesi ve daha sonrasında Selçuklu boylarının Anadolu'ya yerleşmeleri ile sistemli devlet olarak kurulan Anadolu Selçuklu Devleti Anadolu'nun pek çok şehrinde iskan çalışmalarına başlamıştır. Bu çalışmaların çoğu günümüze kadar ulaşmış kültürel ve toplumsal yapılarıdır. Özellikle eğitim açısından yapılan çalışmalar yine Anadolu'nun pek çok şehrinde göz doldurucu heybetiyle ayakta durmaktadır. Bu şehirlerin başında

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ise uzun yıllar Anadolu Selçuklu Devleti'ne başkentlik yapmış Konya şehri gelmektedir. Konya Selçuklu döneminde bir eğitim mekânı haline gelmiştir. 13. yüzyılda, Moğol istilasından kaçan birçok bilgin, mutasavvıf, İç Asya'dan Anadolu'ya gelip yerleşmiş, bu da, Anadolu Selçuklu medreselerinin bilimsel olarak daha da güçlenip önem kazanmalarında etkili olmuştur. Özellikle Konya ilinde döneme ilişkin büyük alimlerin ders verdiği önemli medreseler yapılmıştır. Bu medreseler yine önemli mezunlar vererek Türk Eğitim Tarihi'ne katkıda bulunmuşlardır. Birçok medresenin inşa edildiği Konya'da Selçuklu döneminin izleri günümüzde bile hala ayakta durmaktadır. Pek çoğu Osmanlı döneminde de kullanılan bu medreselerin bir kısmı ise günümüzde farklı (müze vb.) amaçlarla kullanılmaktadır. Anadolu Selçuklu Devleti'nin eğitime verdiği önemin açıklandığı ve Konya'da inşa edilen medreselerin incelendiği bu çalışmada Selçukluların eğitim anlayışı açıklanmaya çalışılacaktır. Araştırmanın Türk Eğitim Tarihi'ne katkı sağlaması temennisiyle diğer araştırmalara da yol göstermesi düşünülmüştür.

Anahtar Kelimeler: Anadolu Selçuklu Devleti, Eğitim, Konya, Medrese

1. Introduction

Madrasah is generally defined as a course place or study place (Kütükoğlu, 2000: 3). It implies education or study institutions in the history of Islam. Madrasah is defined in Turkish dictionary as the faculty or place where science is taught in accordance with the rules of Islam in Islamic countries (TDK, 2016). On the other hand, in art concepts dictionary, it is defined as secondary and higher education level equivalent to Islamic schools and school education structures of our day (Sözen & Tanyeli, 2011: 156).

Madrasah means the term 'diras' which also means "reading, understanding, learning and repeating a text to memorize" (Bozkurt, 2003: 323). Madrasah, in a different sense, refers to a place where requested things are taught (Furat, 2003: 182). The word of Madrasah refers to a place and building where students are taught Arabic. Generally, it is the name of education buildings in Ottoman cities and Islamic countries and is also used instead of the word "dar-ül-fünun", namely "university" (Ünal, 2007: 109). As it is understood from the descriptions, madrasahs are educational institutions, higher education institutions as a matter of fact. But before

the first madrasahs were established, educational activities were given in the mosques.

Mosques had been used as a place for both worship and education since the early years of Islam. In other words, in early times, muslims taught and learnt basic religious knowledge in the cells they built next to the mosque or in the mosque. Since the mid-second century AH, in Islamic world especially in Damascus and Medina, education rings have started to appear around the course scholars and these course rings were recognized among Muslims as examples of initial schooling concept and it has evolved over time to madrassahs (Biçer, 2013: 265).

It was a necessity to separete places for the teaching activities because of the noise of the education in masjids and particularly course fee which should be given to the teacher (Çelebi, 2001: 81-82). The first known institutional madrassah was built at the time of Imam Ebu Hafs Buhari in Buhara and started education. Examples of madrasahs such as Ebu Velid Hasan b. Ahmed Nişabûri eş Şâfii (H. 349), İbni Hayyan Medresesi (H.350) began to spread (Biçer, 2013: 265).

Many scholars are in consensus that Nizamülmülk had an important role in institutionalization of madrasahs in the Muslim world and he was also appointed as the vizier by Alparslan, one of the most important statesmen of the medieval Islamic world and the Great Seljuk Sultan (Özaydın, 2007: 195). In this regard, Roux gives the following expressions; “This was an educational institution in British college type. It is known as “Nizamiye” because of its founder’s name.” (Roux 2004: 261).

Thus Nizamülmülk has decided to open madrasahs in order to train officials that the state needs and to strengthen Ahl al-Sunnah in the period of Şii Fatimis aimed to fret Sunni Abbasis and Seljuks in terms of not only political and military activities but also scientific terms. In this regard, he established madrassahs with permission of Sultan Alparslan and then in Sultan Melikşah’s period, in many cities like Irak-ı Arab, Irâk-ı Acem, Horasan, Mâverâünnehir, Syria and different cities of Anatolia (Özaydın, 2007: 189). As is seen, Seljuks had been a big influence in the spread of madrasahs, which is one of the most important parts of the Turkish-Islamic

civilization. Then it had been enhanced by the Seljuk State and the importance they attached to education showed itself with educational institutions established in Konya that was supposed to be the capital city later.

1. Education in Anatolian Seljuk State

Turkish army advanced into middle of Anatolia after the war of 1071 Malazgirt and established Anatolian Seljuk State after a short time. With the establishment of Seljuk State, Islamic world was freed from the internal crisis and the threat of Byzantium invasion. Also Islamic nations and the history of civilization gained its vitality thanks to fresh blood, strength, heroism, moral virtues and ideals of Turks. With the domination of Seljuks on the Islamic world, leadership in both political and cultural implications of the Islamic world has been transferred from Arabs to Turks (Özkan, 2008: 29-30).

In Anatolian Seljuk State, language, literature, art and education has developed as well as social status, economy, administration and military. So they gained a more different view than the old as society (Güven, 1998: 126). In the middle of the 12th century, the effects of Byzantine and Crusaders in Anatolia began to decrease and restructuring process belonging to Anatolian Seljuk State emerged. The effects of these processes were made felt in all fields (İbn-i Bibi, 1996: 453).

Basic qualities of education in Anatolian Seljuk State are listed below (Akyüz, 2007: 42);

-Seljuk dignitaries gave importance to the development of education and science.

-Madrassass developed as educational institutions and spread all over the country.

-A formal education institution such as Ahi and an application for the training of princes as atabeylics emerged.

When education was needed in Anatolian Seljuk State, people who had assets

that could resolve this issue were donating a portion of their wealth as construction fee of school buildings and educational fees. Except this, considering the needs of students, measures were taken for the institutions. For this purpose, all sources of income and consumption places the money will be obtained from were written in detail and this document was called as vakfiye (Deed). Certainly there was a vakfiye of every structure belonging to the Seljuk Empire period (Baykara, 2002: 236). But a very small part of this vakfiye could reach on our day.

Although there is not much information about the Anatolian Seljuk State basic education, it is known that the existence of an educational institution at the primary level constituting a source for madrasahs is clear. These educational institutions usually built in adjacent to mosques were called “küttap”. In these educational institutions, reciting the Kuran, religious education, mathematics and science was taught (Özkan, 2008: 32). These educational institutions provided basic education in a sense and the basis of madrasahs was formed. Madrasahs had an important place as educational institutions in Anatolian Seljuk State except küttap.

Considered as important educational institutions, Madrasahs had an important task. These institutions were not a burden on the state’s expense, on the contrary they had taken the form of home where assetless-wealthy people who wanted to get education with income sources were housed and educated (Küçükdağ ve Arabacı, 2004: 317). Müderris (Professor) who was the highest ranked officer was giving the course at madrasah. His assistants were called müderris. Madrasah’s education language was Arabic (Baykara, 2002: 238).

In 13th century, many scholars who escaped from Mongol invasion moved from Central Asia to Anatolia and this made madrasahs more effective about scientific importance. With proliferation and pervasation of madrasah, number of students also increased (Akyüz, 2007: 49). Teaching and order in Anatolian Seljuk State madrasahs were as madrasahs in Seljuk Empire.

In madrasahs, jurisprudence, religious sciences, Holy Kuran, hadith and literary sciences were taught. Education was carried out for a week except Tuesdays

and Fridays and the period length was limited to five years at times. In The Seljuk madrasahs, teaching sciences such as medicine and astronomy was performed by possibilities of the foundation. Madrasah program created the basis for courses in religious sciences (Kemaloğlu, 2015: 64-65). Consequently, madrasahs, which became important educational institutions during Seljuk Empire, also maintained its importance in Anatolian Seljuk State. Some of the most important of these madrasahs were established in the capital of Konya as will be seen below.

2. Konya Madrasahs of the Anatolian Seljuk State Period

Konya which was made capital city of Anatolian Seljuk State by Kılıç Arslan I, had title of Dar-ül-mülk (Payitaht) (Turan, 2005: 697). Konya showed faster development since it was the real payitaht (Baykara, 2002: 238). Especially during Alâeddin Keykubat and II. Kılıçarslan period, Konya reached the highest point of glory. During Anatolian Seljuk State period, Konya became the most important cultural center of Turkish realm and collected men of science and art of Islam world. Since the second half of the 13th century, Konya and its cultural activities had continued despite Mongolian activities and the persecution (Dikici, 2005: 149-150).

In Anatolian Seljuk State Period, Konya became one of the major cities in terms of educational institutions. In 13th century, in Konya it is believed that up to 600 students were located in about 15 madrasahs, an average of 40 in each (Akyüz, 2007: 49). Konya madrasahs, which survived with the help of rich foundations, developed as a representative of the emerging knowledge and each madrasah turned into a branch of science, so the target was to train specialized staff. For example, medicine was taught in darüş-şifas and hadis in dar-ül hadis. Because Hanafi was the official denomination of the state, professors who teaching in madrasahs also were Hanafi and this was recorded in vakfiye and inscriptions (Önder, 1962: 121). In Anatolian Seljuk State Period, it is expressed that 25 madrasahs were located in capital Konya (Kemaloğlu, 2015: 66).

2.1. Madrasah Atabekiye

Madrasah Atabekiye was located in the west side of Kadı İzzettin Mosque

which is in Konya Çifte Merdiven district(Konyalı, 1968: 97; Arabacı, 1998: 134). Even though Madrasah Atabekiye was claimed by some researchers to have been built in 1251(Şeker, 2005: 181), the construction date is considered as 1256 (Konyalı, 1968: 97; Arabacı, 1998: 134). The madrasah was built by son of Sevinç Atabek Fahrettin Aslanoğlu who was the grandson of Seljukian amir Yaruk İnal (Baykara, 1985: 88; Arabacı, 1998: 134).

Şeyh Sadreddin Konevi, who was a great scholar and Kadi of Konya, Mevlânâ Celâleddin Rumî, Muinüddin Pervane and some outstanding people participated to the opening of the madrasah(Arabacı, 1998: 134). While Madrasah Atabekiye was being built, Celaleddin Karatay passed away. Mevlânâ Celâleddin Rumî sent a letter of suggestion on Efsahüddin's appointment instead of Şerafeddin of Mardin who was appointed to Atabey Madrasah from Karatay Madrasah(Konyalı, 1968: 97). According to this information, the first teacher of Atabekiye Madrasah was Mardinian Şerafeddin who was appointed from Karatay Madrasah. Also the first muid of the madrasah was Nakiboğlu Mevlana Taceddin (Eflaki, 1973: 239). It is stated that jurisprudence sciences were taught at the Madrasah Atabekiye (Önder, 1962: 123). Atabekiye Madrasah's main building collapsed in 1930s (Konyalı, 1964: 752).

2.2. Madrasah Hatuniye (Devlet Hatun)

Madrasah Hatuniye was adjacent to The Masjid Hatuniye in Mihmandar district. It was built in 1213 by Devlet Hatun, descendant of Seljuk Sultans. There is little information about the lecturers of the Seljuk's era. This madrasah was condemned to collapse in the last centuries, like the others (Önder, 1962: 124).

2.3. İnce Minareli Madrasah (Dar'ül – Hadis)

İnce Minareli Madrasah is located in Beyhekim district which is on the west side of Alaaddin Hill. The madrassah was built in 1264 (Atçeken, 1998: 58), it is reported that its endowment was dated as January 1281(Ergenç, 1973: 43). İnce Minareli Madrasah was built by Vizier Sâhib Ata Fahreddin Ali (Karpuz, 2002: 190). Fahreddin Ali is famous among Turks and even Islam world with his vizier role in

Seljuk State and his service in high authority which lasted more than forty years and his charity facilities. He took the name “Sahib Ata” from Anatolian people for his beneficence and the charity facilities and this has been an expression of the high respect to him (Turan, 2005: 552).

The minaret of the mosque adjacent to madrassah made it receive the name “İnce Minareli”. In fact, the minaret has two sherefes which were made relatively high. With a lightning strike in 1901, upper part of the first sherefe collapsed and then rest of it. Today, the mescid was demolished and only remaining thing is the mihrab of qibla wall which is common with madrassah. According to vakfiye in 663, (1265) it is clearly mentioned that the madrassah, mescid and minaret was built before that date. Its architect is K l k Abdullah whose name was written in a pair medal which is located above the crown door (Yavař ve  obanođlu, 2000: 269).

Even if building of İnce Minareli Madrasah is counted as implicit covered courtyard building among many other Seljuk Era Madrasahs, it should be considered as it has a format according to its own type and function. In that era, it was a tradition to build a madrassah which has a central covered implicit courtyard in Seljuk cities like Konya whose weather was really cold in winters (Akok, 1970: 7). The dome covering the courtyard has four fans. The lantern on the top of the dome enlightens the courtyard. Pointed barrel vault covering the west side of the building behind the main iwan is located to the right and to the left of the domed rooms (řimřir, 1990: 46).

The building’s interior is made of bricks while the external structure is stone. The dome is decorated with turquoise, brown, and dark blue colored, glazed bricks and aligned infinite geometric patterns. Diamond shapes and intertwined zigzags which were created with vertical sequence of glazed bricks, resemble the rug motifs. “El-m lk  lill h” is written in turquoise color on wide strip that turns the drum of the dome (Yavař ve  obanođlu, 2000: 269). Compared to Karatay Madrasah, the interior is rather plain, is very simplified, with the wealth of the crown door. On sides and especially antechamber sides, doors of covered classrooms opening to the central courtyard are seen and it is discerning from the ruins of the classrooms. Student cells planned as rectangular are square planned in covered classrooms (Akok, 1970: 8).

2.4. İplikçi Madrasah (Altunapa Madrasah)

It is believed Altunapa Madrasah is the first madrasah built in Konya. In 1200s, the madrasah built by Şemsettin Altunapa has fame due to the appointment of trustee İplikçioğlu (Atçeken, 1998: 55). When the madrasah was constructed, it was located in Konya Sûku'l-Muhdes (Yeni Pazar). It is surrounded with two mosques, a house, inns and shops. One of these mosques is Tebrizli Tüccar Hoca Abdülcebbar Oğlu Ebu'l-Fâdıl Hoca Mosque and the other one is Selim oğlu Boyacı Hoca Yusuf Mosque, which is not existent and traced out. There has also been a library of its own in madrasah since its establishment (Arabacı, 1998: 155). Along with the stores located next to the İplikçi Mosque, there are also Kazancılar and Hallaçlar bazaar stores located nearby (Muşmal, 2000: 40).

It was on the south of today's İplikçi Mosque. It was constructed at the same time with İplikçi Mosque or maybe one or two years before. According to deed (vakfiye) of the madrasah in 1201 (598 Hijri Calendar), 800 dinars was given to a madrasah teacher who is Hanafî and 240 dinar was given to muid and also 5 dinars was given to each Hanafî and Shafi student (Önder, 1962: 124). Again according to the deed of Madrasah, each month, 15 dinar was given to the most succesfull three students and as a scholarship monthly 10 dinar was given to 15 moderate economic level students. In addition, it was stipulated that it was compulsory to buy 100 dinar worth books to madrasahs library each year (İpşirli, 1991: 128).

When Sultanü'l-ulemâ Bahaeddin Veled came to Konya, he refused to be a guest at Sultan Palace and went to Madrasah Altun Aba. Eflaki gives the following information in this regard; "The intention of the Sultan was to host Sultanu'l-ulemây in his palace, however, Mevlâna Baha Veled refused the invitation and said that "Madrasahs are suitable for imams, hankahs are suitable for sheikhs, palaces are suitable for amirs, khans are suitable for merchants, zawiyas are suitable for vagabonds and caravanserais are suitable for wretches" and he went to Madrasah Altun Aba. Eflaki added that there is no other madrasah in Konya except Madrasah Altun Aba at that time (Atçeken, 2002: 577).

Only a domed cell and ground residue of İplikçi Mosque's wall has survived until today. Its plan isn't known because the excavation hasn't been done yet. It is the second oldest Seljuk madrasah in Konya after Madrasah-i Sultaniye which is on Alâeddin Hill (İç Kale). Madrasah's form was considered as rectangular courtyard, with a large dome and cupola (cells) but this work was destroyed in time and newly made works weren't like the original. İplikçi Madrasah was used with various modifications during the Ottoman period (Arabacı, 1998: 155-156).

2.5. Madrasah Kadı Kalemşah

Madrasah Kadı Kalemşah was located in Gazi Alemşah district. It was built by Tacettin Kalemşah (Arabacı, 1998: 162) or Zeyneddin Kadı Kalemşah (Önder, 1962: 124) who is one of the Seljukian scientists and died at the end of XIIIth century. İbn Kalemşah was the kadi of the town when İbn Battuta came to Konya, whose name is included at Eflaki as "Ahi Taceddin Kalemşah". In the first quarter of the 14th century, he was the prime of the Ahis at Konya and was sheikh of the dergâh which he made for the Ahis. İbn kalemşah, who has fame with his hospitality, was a very philanthropic person (T.C. Gümrük ve Ticaret Bakanlığı, 2014: 18). If Ibn Battuta's statements are correct, İbn Kalemşah Madrasah was the largest zawiya serving in Konya (Küçükdağ, 2005: 46). Incoming guests were being served here more than other zawiyas. According to this disclosure, it is understood that the mosque and zawiya were together in the madrasah. It is remarkable that Madrasah Kadı Kalemşah's name doesn't exist in 1300 and 1319 dated salname of Konya and Education Ministry (Maarif Nezareti). Madrasah, together with the zawiya, was demolished during the Ottoman Period (Arabacı, 1998: 163).

2.6. Madrasah Karatay (Karatay-ı Kebir Medresesi)

Karatay Madrasah is located in Konya, to the north of Alâeddin Hill. Karatay Madrasah, which is one of the high level educational departments of Anatolian Seljuk period, was constructed by Emir Celaleddin Karatay (Önder, 1962: 129-130) in 1251 (Mülayim, 2001: 475) during Sultan İzzeddin Keykavus II period according to its inscription. Celaleddin Karatay, who had rich foundations and who was the

founder of the madrasah, never married because of the idea that marriage could restrain him from worshipping and Karatay family derived from his little brother Kemaleddin Rumtaş. The madrasah had modifications from time to time, and is being used as “Tile Works Museum” today (Atçeken, 2002: 576). Endowment of madrasah was disposed in 1253 and according to condition, students could be members of one of the four Sunni sects (Turan, 1948: 74). Its architect is unknown.

Karatay Madrasah’s crown door has a great look among the other Seljuk works. Madrasah has a remarkable monument, the crown door. The door is a master piece, whose frame and the surface above door is covered by tripartite solid ornamental marble epigraph. Epigraph is written with Seljukian sülû in a single line on ten pieces of stone (Konyalı, 1964: 851). The door of the Madrasah really attracts attention and arouses astonishment (Atçeken, 2002: 576).

Karatay Madrasah is among unique type madrasahs in terms of its plan and take its own form by covered central courtyard. The gap between the main body and the crown gate, whose parts are not available today, leads to the assertion of different views on how to have a plan of these segments. Existing architectural traces and integrated symmetric plan indicate that it is a stable structure (Mülayim, 2001: 475).

Inside Karatay Madrasah is a vaulted main eyvan and the domed place has two qubbe on its both sides. On the right side there is a classroom for winter months, on the left side there is a mausoleum which is for the founder Celalettin Karatay. The room on the right side is demolished today. Three vaulted student cells were sorted on the south and north of the courtyard (Şimşir, 1990: 34). Load of the dome covering the central area has been transferred to ground with the range consisting of triangular panels. The tapered surface and the corners of the skirt of the dome collect the effect of shape and color of the dome into four corners. Pendants aren’t only to fulfill the most mature form of architectonic tasks but also participate in the place as a powerful element that enables the interior of the color integrity. It is written Muhammed, Ebu Bekir, Ömer, Osman, Ali ile Davut, İsa and Musa with küfi writing on the surface of this transition in the form of triangular panels (Mülayim, 2001: 476).

The central hall and antechamber mosaic tile coating is more beautiful than the portal. The place mobilized with black, eggplant purple and turquoise tiles resembles “The Firmament”. Tile mosaic decorations covering the walls and dome increase the effect of full harmony of the architecture of the place. Open dome sitting on the corner in the form of range reflects the sky with turquoise and lapis lazuli mosaic tiles with large geometric stars. Karatay Madrasah which was founded in Seljuk period continued education in the period of the principality and the Ottomans (Arabacı, 1998: 165). It is one of the exceptional works that worth seeing with its gorgeous crown door that reaches up to today.

2.7. Küçük Karatay (Kemaliye/ Karatay-ı Sağır)

Kemaliye Madrasah is located on the north side of Alâeddin Hill and on the east side of Madrasah Karatay (Önder, 1962: 139). Kemaliye Madrasah was built in probably 1248(Odabaşı, 2015: 97) by brother of Celaleddin Karatay, who is the founder of Karatay Madrasah, Kemalettin Rumtaş¹ (Önder, 1962: 139) (Timurtaş) (Konyalı, 1964: 878; Arabacı, 1998: 180). In this situation, it is understood that Küçük Karatay Madrasah was built before Madrasah Karatay. In vakfiye of Karatay Madrasah when the madrasah was being described, the following expressions were used; “In the capital city Konya, the street that is in line with brother Emir Kemalettin Rumtaş’s Madrasah....” and continues(Önder, 1962: 139).

Küçük Karatay Madrasah foundation costs include personnel and repair expenses, subsistence costs of students studying here, scholarships given them and furnishing expenses in the madrasah. However, the lack of the vakfiye of the madrasah left the questions so unanswered that the number of staff employed here in the XIIIth (Odabaşı, 2015: 99) century, reduction or proliferation of the number of the foundation officials by the centuries. Küçük Karatay Madrasah is considered as open courtyard madrassas. It was lanned approximately square and has a qubbe. However, this historic Anatolian Seljuk Madrasah has been damaged over time (Arabacı, 1998: 180).

¹ Vakfiyelerde Rumtaş olarak bahsedilmektedir.

2.8. Madrasah Molla Atik

It was in the neighborhood of Çifte Merdiven, nearby Madrasah Seyfiye. It was constructed by Seljuk Amir Bedrettin Gevhertaş for Sulta'ül Ulema (Father of Mevlana) and the children of his (Önder, 1962: 124). Amir Bedreddin Gevhertaş, who was known as Dizdar was Lala of Alâeddin Keykubad. Mevlana's father Baha Veled wanted to build a madrasah from Gevhertaş for his children (Arabacı, 1998: 183). And he built it and donated some foundations. The madrasah was built in 1232 (Konyalı, 1964: 791).

The Madrasah was called as Medrese-i Mevlâna, in the period of Seljuks and Karamanoğlu, as Medrese-i Molla in Ottoman Period then was called as Molla-i Atik (Old Molla) and then it was called as Molla-i Cedid (New Molla). Mevlana settled in that madrasah until he died, raised his children there and worked on his projects there. That famous solitude and chat with Şems happened there and marriage between Şems and Kimya Hatun and the all events among them and killing of Şems... (<http://www.tefekkurdergisi.com>) all of them occurred in that madrasah. It is estimated that Mevlana studied and worked here. Therewithal, that building which was home of Mevlana, demolished at the last period of Ottoman (Önder, 1962: 124).

2.9. Konya Sırçalı Madrasah

The madrasahs were built in the period of Great Seljuk and had a model, developed in Anatolian Seljuk period with same architectural style. Madrasahs are usually made of a single storey. Two floors are also available. Konya Sırçalı Madrasah is an example of it. Eyvan number is unclear. Eyvans are pointed, vaults, covered and rooms in the main eyvan side are often domed (Sözen, 1970: 27). According to the inscription located in Crown Gate, it was built by Bedreddin Muhlis who was Lala of Alaeddin Keykubat II in the period of Gıyaseddin Keyhüsrev II in years of 640/1242-43 (Güler, 1986: 16).

Due to glazed brick and tile decorations, the madrasah is known as Sırçalı but it is also called as Muslihiyye Madrasah because of its founder. It is expressed in tile inscription on main eyvan, its architect is Muhammed b. Muhammed et-Tûsî. The

madrassa, which taught exegesis and fiqh in Ottoman and Seljuk period, began to crumble in XVIIth century, student cells were demolished totally in XIXth century and instead, adobe rooms were made and they were used until 1924. The structure which was restored between 1943-1954, made Funerary Monuments Section in 1960 (Uluçam, 2009: 126).

It was built in 1242 and it is the only open courtyarded and two-storeyed Seljuk madrasah in Konya. Crown on the door stone, tile decorations on the main eyvan constitute rare examples of the period (Karpuz, 2002: 190). It is the place where in the right side of the entrance is mausoleum of Bedreddin Muhlis who made the madrasah (Yetkin, 1970: 49). It's possible to reach main eyvan which is located opposite the entrance and the largest place of the madrasah with three-step ladder. There is a small window facing the courtyard. Eyvan facade tiles were made by mosaic tile technique. Tile mosaic is seen on main eyvan, altar nich on main eyvan, around window overlooking the courtyard, upstairs porches of the inner belt and the surface facing the interior of the inlet. The used colors are turquoise, aubergine purple, cobalt blue (Yıldırım, 2013: 56).

2.10. The Other Seljuk Madrasahs in Konya

There are many madrasahs built in Konya during the Seljuk era. Among these, Lala Ruzbe Madrasah couldn't survive till present. It was located in Ahmedek and adjacent to the hankâh. The madrasah was constructed by Lala Ruzbe in Alaeddin Keykubad I period. Also Horoslu Khan belonged to him (Konyalı, 1964: 883). The other Seljuk madrasah is Seyfiyye Madrasah. The madrasah, which is located in the neighborhood of Çifte Merdiven, was built by Seyfettin Karasungur who is brother of Celalettin Karatay, in Sultan Izzeddin Keykavus II time (Atçeken, 1998: 57). Another Seljuk madrasah is Nizamiye (Nalıncı) Madrasah. It is located in the east of Aleaddin Hill. The madrasah was built by Amir Nizamüddin Ahmed in Izzeddin Keykavus I period. It was called as Madrasah Nalıncı because of nearby Nalıncı mauseoleum (Önder, 1962: 122). Tacü'l Vezir Madrasah that is on the right of the north gate of the old Konya Fair and which is adjacent to the mouseleum is still standing. It was built in 1239 by Tacüddin Ahmet in period of Sultan Gıyaseddin

Keyhüsrev II (Muşmal, 2000: 40).

The Conclusion

The establishment of the Anatolian Seljuk State and selecting Konya as the capital city led to the development of the city. Konya has become a city where many architectural works were made, increased in population and much progress in many areas while being capital city. Especially, in the field of education, there have been significant improvements. Anatolian Seljuk Period has had an understanding with emphasis on education by both administrative managers and society. These properties became evident with the presence of educational institutions. The basic education in the system of education of Anatolian Seljuk State was taught in institutions called “küttap”. While these institutions were educating on basics of education such as literacy, arithmetic, on the other hand gave lessons about religion. Generally schools built adjacent to the mosque provided the basic education.

High education was taught in madrasahs in Anatolian Seljuk State. Especially in XIIIth century, many scholars settled in Anatolia when they were escaping the Mongol invasion. This situation led to further development on Anatolian Seljuk State’s madrasahs scientifically. Increase and spread of Madrasahs increased the number of students too. It is estimated there were nearly 1000 students in Konya madrasahs in XIIIth century. This number explains better the importance of Anatolian Seljuk and Konya’s education. Teaching and order in Anatolian Seljuk madrasahs have carried similar characteristics with Great Seljuk Empire madrasahs. In madrasahs, besides the religious sciences such as jurisprudence, natural sciences were also given such as mathematics, astronomy, physics.

As a result, Anatolian Seljuk State caused an important culture thanks to its atmosphere of peace. The state contributed to support madrasahs economically by establishing foundations. Especially like Mevlana, tolerance and human love of Sufi scholars have strengthened the basic understanding of education in Konya. And today, Konya has become one of the most important cities in Turkey with its educational institutions and number of students.

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