

THE PLACE OF NIZAM AL-MULK IN TURKISH EDUCATION HISTORY

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Abstract: Nizam al-Mulk is one of the greatest statesmen who have made a mark on Turkish history and is also known to have a personality that is educator, scholar, religious, compassionate, intelligent and hardworking. Most importantly, besides being a statesman and politician, he also has an important place in the history of education both in Turkey and in the world with his educator personality and the innovations he made in education. Nazamiyah Madrasahs (The Nizamiyyah) which were established by Great Seljuk Empire and Nizam al-Mulk, play an important role in making the madrasahs, the most important educational institutions of the Islamic societies, systematic educational institutions.

He contributed to the training of many important scientists and statesmen to work in the field of Islamic studies and government positions, especially Nazamiyah Madrasah, which was established in Baghdad with its 250-year history. Moreover, he is an educator pioneering the establishment of Baghdad Nazamiyah Madrasah. The Baghdad Nazamiyah Madrasah was established in 1067, and on the order of Nizam al-Mulk, Abu Ishaq Shirazi Effendi was first appointed as a mudarris. Baghdad Nazamiyah Madrasahs went down in history as the first madrasah or as an educational institute in which the idea of modern university campus was applied.

In this study, the personality of Nizam al-Mulk who is one of the important figures of Turkish history, the importance of Nizam al-Mulk in Turkish education history, the innovations he made in the field of education, the origin of the Nazamiyah Madrasahs that was founded by and named after him, and the curricula in these madrasahs are mentioned.

Keywords: Nizam al-Mulk, Nazamiyah Madrasahs, Education, Curricula, Turkish Educational System

INTRODOCTION

Nizam al-Mulk was born in Tus, province of Khorasan, in 10 April 1018. He was not only a politician but also an extraordinary scholar and reformer. He obtained his first knowledge in Tus and completed his studies in Isfahan. (Talas, A. 2000) Nizamulmulk who

lost his mother at an early age, received a very good training along with his brother and studied fiqh, hadith, literature and other sciences. The intimacy he received from scholars during his education has played an important role in the skills and success in his executive life. (ARKUN, K. 2011)

Nizamulmulk's state officer life started before he took office as a vizier in the Seljuk State. The fact that he has learned Arabic language since his early ages has facilitated his transition to civil service. Nizamulmulk, who travelled the cities of Khorasan, took place in the Abul Fazl Surin suite with his father. Ebu Ali b. Sadan, operating in the province of Belh, took him under his service and made him an officer in the provincial affairs. Nizamulmulk, who was well-educated during this mission, gained experience and enabled his talents to emerge. (KARAOĞLU, M. C. 2011)

Sultan Alparslan, upon the recommendation of Abu Ali, ordered the removal of vizier Amidulmulk from the position and Nizamulmulk the vizier to wear vizier hil'at. (SIBT Ibn al-Jawzi, 1997) and appointed him to state affairs and regulating countries administrative principles. (İBNÜ'L ADİM, 1992)

Nizam al-Mulk was a devout Muslim and conscious as well as giving importance to education and training and has done everything in his power to spread education. Imad Isfahani says: "It actively engaged in education and training in Nizam times. Parents and children took their children to Nizam's lessons and were busy with their education. Nizam asked the children questions and in the end he was working to guide them to the best of their career. According to the abilities of the children, he gave them more difficult tasks. The ones he considered to have educational and training teaching skills were employed as a teacher" (Talas, A. 2000).

Furthermore, Nizam al-Mulk founded the Madrasa Nizamiyya with his own name, famous scholars gathered here, he built a very extensive library, and also carried out useful and helpful affairs in terms of providing scholarships to students. (GÜVEN, I. 1979)

A. NİZAMÜLMÜLK AND EDUCATION

A.1 THE VALUE HE PLACED ON SCIENCE AND EDUCATION

This knowledge, known as Nazamiyah Madrasah in history, was laid in Baghdad by vizier Nizamulmulk at the time of Sultan Alparslan, the foundation of the culture and knowledge centers. (KÖYMEN, M. A., 1972) The Seljuks also inherited the tradition of building a madrasah from the Turkish-Islamic States tradition, as they inherited many establishments from the Turkish-Islamic States that were founded before them. As a matter of

fact, vizier Nizamulmulk (AKYÜZ, Y. 2015), which established the Great Seljuk State on solid foundations and was accepted as the founder of the madrasahs in the modern sense, frequently gave examples from the Gazan state organization in his political treatise. The Gazneli State has no doubt set an example for the Turkish-Islamic States established after itself. (YAZICI, N. 2004) Nizamulmulk has given a new opening and vision to these educational institutions that existed before him, and influenced the establishment and dissemination of the educational institutions which allowed the appropriate state continuity within the political area conjoined by the state. Seljuks have pursued a policy of replacing the Rafizi and harmful religious movements with its central educational channels, providing a Sunni faith union and replacing the state's official, political and religious ideology. (ÇELİK, M. 1998)

In addition, the other purpose of the establishment of the Nazamiyah Madrasahs was to cultivate the worshipers to worship Allah and to direct human life for this purpose. The purpose was to set up an environment in which he could share his knowledge with his supporters, to create an atmosphere in which the teachers could freely discuss, create new ideas, and share their knowledge with the students. Students would also develop their knowledge, skills and ideas on this page. (BİÇER, B. 2007)

B. NİZAMİYE MADRASAHS

One of the conditions of a state being strong and long-lasting is a regular army equipped according to the conditions of the era and the other is the education institutions which are arranged in the same circumstances. In the medieval state tradition, state administrators and influential people in the country have been supporting scholars and scientific activities.

In this direction, the Nazamiyah Madrasahs is the general name of the medreses built by the Great Seljuks vizier Nizamulmulk in different regions and times during the thirty years of his reign. It is known that Nizamulmulk has built many madrasahs, including Baghdad, although there is no certainty about the number. Nazamiyah Madrasahs, apart from Baghdad, was established to form a large madrasah network on all sides of the country, including, Nishapur, Tus, Belh, Herat, Isfahan, Basra, Merv, Amul and Rey. (BEEKEN, A. 2014)

Baghdad Nazamiyah Madrasah, which was built in 1065 by the order of Nizamulmulk, was completed and opened in 1067. The imam Ebu Ishak Shirazi Effendi was appointed as the first muderris by the order of vizier Nizamulmulk to the head of the Baghdad Nazamiyah Madrasah, whose cost was known to be 60.000 dinars. (TALAS, A. 2000)

Taking a look at the constructions of the Nazamiyah Madrassahs, they were built as two floors with stone. On the ground, when entering, there were two rooms on the right and the first one was used as kuttap (the place where the writing was taught). Later on the left of the well was the tomb of the main chamber and the builder, the staircase leading to the first floor, a long gallery, and a room used as a library. Other rooms reserved for boarding students. Lessons were given to boarding students in saloons. Surrounded by a square and large garden, the Nazamiyah Madrasahs had a large number of large conference rooms and classrooms, a ground-floor hamam and a kitchen, which were used as warehouses and provisions. (TRUST, İ. 2012)

As mentioned above; The place in which the students receive education at the madrasah can provide education as well as food, cleanliness, training needs, and a mosque where students can worship and a cistern for water needs in the middle of the courtyard.

When we look at the structures of Nazamiyah Madrasahs, there is a two-storey stone structure. We can say that they are education institutions similar to today's universities designed to meet student needs, which provide educational opportunities for all those who want education without the discrimination between rich and poor and whose expenses are covered by foundations. (GÖKTÜRK, T. / DAĞ, I. 2014)

B.1 TEACHING STAFF OF NİZAMİYE MADRASAHS

It is seen that the teaching staff of the Nazamiyah Madrasahs is composed of the muderris and muids in general. The instructors appointed here are determined by the foundation (Nizamulmulk) and their families. Muids, on the other hand, are mostly chosen among the successful students of muderris. (AKYÜZ, Y. 2015)

At the Nazamiyah Madrasahs, the muslims were appointed with a prosaic (assignment document). Most of these were from the Vezaret Divan and were approved by Nizamulmulk himself. (PİYADEOĞL, C. 2012) Therefore, it was Nizamulmulk who had undertaken the administration of Nazamiyah Madrasahs' considered to be a state institution on behalf of the state. So everything was managed by Nizamulmulk himself until the appointment of the muderris. (BEEKEN, A. 2014)

Nizamulmulk was very careful and meticulous in the selection of the muderris. When choosing muderris, scholars' reliability and scientific competence were taken as a basis. After determining the reliability of the science teacher, Nizamulmulk, taking into consideration the scientific competence, sometimes participates in science council, listens to scholars, assesses, and then he makes the decision. (BİÇER, B. 2013) Sometimes it was seen that a muderris has

been appointed by the Sultan's edicts. All personnel were either elected by the vizier or the Sultan. The majority of the people who were selected here were those who had taught in the mosques or in special schools before. Besides this, it was not uncommon for a professor to be chosen from other professions. (KÖYMEN, M. A. 1983)

Generally, the muderris were provided from outside the madrasah, but later the instructors were seen to be provided from the madrasa. Especially this staff was able to work after going through very hard conditions and troublesome examinations. (BALTAÇI, C. 1976) Also, the duration of the relocation of the muderris was not limited, muderris who were assigned to the task often continued until his demise. It was rare for the muderris to be dismissed. On the other hand, there were also those who left the muderris position at own request. (KÖYMEN, M. A. 1983)

The very talented students would be chosen as Muid because the Muidian Institution was an important and a very good method of training for being a muderris. The ones who proved that they had learnt and internalized the books written and compiled by the muderris were given "Icazet (Ratification)". Over time, the degree of the muderris began to be provided with "Icazet", which lasted for many years. (ÇELEBİ, A. 1976)

Among the prominent muderris who taught at Nazamiyah Madrasahs were Abu Ishak es-Sirazi, Ibnu's Sabbag, Sheikh Kasım ed-Debusi, Imam Gazali, Ebu Bekr es-Sasi, Ebu Abdullah et-Taberi, Abdülkerim Sehrisani, Ebu'l Huseyin el-Ibadi, Abdullah el-Ensari, Abdurrahman b. Me'mun Sa'd el-Mutevelli and many more (BICER, B. 2013)

B.2 STUDENTS IN THE NİZAMİYE MADRASAHS

One of the greatest innovations brought by Seljuk Madrasahs was innovations made in the status of students. In this new teaching system, as well as getting rid of the financial difficulties with the student scholarship, students also fulfilled the need for housing in the place he studied. Thus, talented students who were poor but wanted to study could easily study with the opportunities provided by the state. (KÖYMEN, M. ALTAY, 1983)

It is known that in Nazamiyah Madrasahs muderris appointment was decided by Nizamulmulk and his family, however, since the resources do not give us clear information as to the appointment process of students, it is predicted that this initiative was given to the muderris (BEKEN, A. 2014) Besides this, there was no age registration criteria to become a student at the Nazamiyah Madrasahs. The eager and skill of the student was sufficient for him to be admitted as a student.

(AKYÜZ, Y.1999) Just as students were free to choose to receive education from teachers that they desired, teachers also were equipped with the ability to decide which student could take the class(OCAK, A. 2002), Also participated in madrasahs apart from students were viziers, orders, religious scholars who wanted to increase their knowledge and vision. (BAYRAKTAR, M. FARUK, 1994)

Muderris selects specialized students from among the students in the final year, these students sit near the teacher and other students follow them, where they operate a priority system based on the progress they have made in the field of study in which they are studying. (MACHINE, G. 2004) Education at the Nazamiyah Madrasahs continued for many years. There was no training program in any field except for the four-year fiqh education at the undergraduate level. (BAYRAKLI, B. 1996)

It was imperative for the students to pray with the community five times a day except for a legitimate excuse. Students were required to be boarded and were not allowed to spend the night outside. Muderris is responsible for taking care of the students, encouraging the well students and warning those who do not study. Despite all this warning, the student who insisted not to study was expelled by the teacher and taken away from the opportunity of medrese's financial means. (MACHINE, G. 2004)

Some of the important students studying in the NazamiyahMadrasahs are; Imameddin el-Katip el-Isfehani, Ibn Ebu Rendeka et-Tartusi, Abdullatif Baghdadi, Sheikh Sadi Sirazi, Yusuf Hemedani, Muhammed el-Tusi, Abdulkerim Ebu Davud. (BICER, B. 2013)

B.3 CURRICULUM PROGRAMS IN NİZAMIYE MADRASAHS

In general, it is seen that there are more than one factors in the education programs in one country. Because both the state's social structure, its cultural structure, and managerial structure or state's expectations from the education and many more factors affect the educational program. As a result of this, when we look at the Seljuk Empire training programs and course schedule, lesson and topics seem to be various. (TRUST, I 2013)

The developed sciences in the Islamic world in the mid-9th century can be gathered in three main groups. 1-Islamic Sciences, 2-Philosophy and Natural Sciences, 3-Language and Literature Sciences. (Maqdisi, G. 2004) In this developing trend in line with Nazamiyah Madrasah curriculum there were the Koran, Quran Sciences, Hadith and Shafi'i fiqh, Usul, al-Ash'ari Theology, Hilaf, Jandal, Feraiz (Inheritance Law), Arabic, Sarf and Nahiv and as well as positive sciences. Sciences such as Literature, Lexicon, Poetry, Rhetoric, History, Geography, Music, Calligraphy, Philosophy, Logic, Riyaziye, Hendese, Accounts, Nucum

were also being taught here. (KAZICI, Z. 1983)

Sciences related to philosophy in Nazamiyah Madrasahs was soon discredited, was seen as a bad thing and removed from the curriculum and the program was replaced by Kelani. This has prevented the development of critical and inquisitive thinking (skepticism). (TURAN, O. 1969) It can be argued that especially afterwards, among the reasons as to why philosophical sciences were removed from the program were that they were complicated, that they caused others to abandon the religion, that ignorant people would get drawn into it and that there were rivalry among the scientists at that time. (TRUST, I 2013)

In the NazamiyahMadrasah, the initial education was carried out by memorizing lessons. But later the lessons began to be given in writing. All the teaching materials were noted by the students, except the Qur'an,. Because it was especially important to determine the text correctly, especially in the courses like Hadith. (ÇELEBİ, A. 1976 p. 266) Beside there were situations in which students asked questions or requested an answer. Teachers were also able to ask students questions. This shows that the question-answer and discussion methods were used in the Seljuks. In addition, public lessons were being held, scientists were discussing these before the Sultan. (ÇELEBİ, A. 1976 pp 268)

Considering the lessons taught in Nazamiyah, it can be said that the Medieval Age Madrasahs are the undeveloped version of today's universities and the their curriculum are a combination of the Faculty of Law, the Faculty of Theology, the Faculty of Literature, the Faculty of Political Sciences and the Faculty of Science. (KÖYMEN, M. A. 1975)

CONCLUSION

The Great Seljuks paid great attention to science and knowledge to avoid the dangers that might occur in material and spiritual platform and to reinforce their political and military success. For this purpose, they established madrasahs in many places of the country and made significant advances in scientific and cultural developments. The chief architect of the developments in the scientific and cultural area is Nizamulmulk, who has been a vizier for about thirty years in the Great Seljuks.

Nizamulmulk had a great respect for the people of science and sufil, and as a result it was the most prominent name in the construction of the madrasahs throughout the country and the most important among these educational institutions are the Nazamiyah Madrassas. As a matter of fact, these education and training institutions became the center of the science at that time and they have set an example for the educational institutions that have come

afterwards for centuries. Moreover, identifying these madrasahs as the first examples of today's universities is one of the reasons why they have a special place in terms of Turkish education history.

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