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**EDUCATION IN THE STATE ANATOLIAN SELJUK
AND MADRASAHS OF KONYA**

Abstract

Although the Turks' systematic education in the Anatolian territories dates as far as back as Central Asia. It is a reality that 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 work in many cities of Anatolia. Most of these studies are cultural and social structures that have reached the level of daylight. 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 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 madrasas provided education by the great scholars of the revolution. The madrasas again contributed to the History of Turkish Education by giving important graduates. The traces of the Seljuk period in Konya, where many madrasas were built, are still standing today. Some of these madrasas, many of which were also used in the Ottoman period, are now being used for different purposes (museums, etc.). The study of the Seljuks' understanding of education will be tried in this study which examines the madrasas built in Konya and the Anatolian Seljuk State explained the precepts given by the education. It is thought that the research will lead to other researches with the help of the contribution to the Turkish Education History.

Keywords: Anatolian Seljuk State, Education, Konya, Madrasa

**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 generally defined as course place or study place (Kütükoğlu, 2000: 3). They are expressed as education or study institutions in the history of Islam. Madrasah is defined in Turkish dictionary as the faculty or place where the science 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 present in Islamic schools and school education structure (Sözen & Tanyeli, 2011: 156).

Madrasah means word of diras means also “read, understand, learn and repeat a text to memorize” (Bozkurt, 2003: 323). Madrasah in a different sense; place where requested things taught (Furat, 2003: 182). The word of Madrasah refers to place and building that students taught Arabic in. Generally, it is the name of education buildings in cities of Ottoman and Islamic countries and used to instead of the word “dar-ül-fünun” namely “university” (Ünal, 2007: 109). As it understand from the descriptions, madrasahs are educational institutions even higher education institutions. But before the first madrasahs have not established, educational activities

were given in the mosques.

Mosques was used as a place for both worship and education since the early years of Islam. With a different expression, in early times, muslims were taught and learn 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 around the course scholars and these course rings recognized among Muslims as examples of initial schooling concept and it has evolved over time to madrassas (Biçer, 2013: 265).

It has necessitated to separate places for the teaching activities because of the reason that 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 enterprise madrassa is Imam Ebu Buhari which was built in Buhara and began to education. Examples of madrasas 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 to Nizamülmülk's institutionalization of madrassas in the Muslim world, he also appointed as the queen 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 collage type. It is known as "Nizamiye" because of its founder's name." (Roux 2004: 261).

Thus Nizamülmülk has decided to open madrassas in order to train officials that the state needs and to strength Ahl al-Sunnah in the period of Şii Fatimis aimed to fret Sunni Abbasis and Seljuks in term of not only political and military activities but also scientific terms. In this regard he established madrassas 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 it has seen, Seljuks has been a big influence in the spread of madrasah which is one of the important parts of the Turkish-Islamic civilization. Then it has enhanced by the Seljuk State and the importance they attach to education

showed itself with educational institutions established in Konya where will be capital city afterwards.

2. Education in Anatolian Seljuk State

Turkish army that advanced into middle of Anatolia after the war of 1071 Malazgirt established Anatolian Seljuk State after a short time. With the establishment of the 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 have developed as well as social status, economy, administration and military. So they gained a different view of the old as society (Güven, 1998: 126). In the middle of the 17th century the effects of Byzantine and Crusader in Anatolia have begun to decrease and restructuring process belong to Anatolian Seljuk State has emerged. The effects of these processes were made itself felt in all field (İbn-i Bibi, 1996: 453).

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

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

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

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

When education needs crop up in Anatolian Seljuk State, people who have assets that can resolve this issue was donating a portion of his wealth for construction

fee of school buildings and the 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 them was written in detail and this document was called as vakfiye (Deed). Certainly there was a vakfiye of every structures belonging to the Seljuk Empire period (Baykara, 2002: 236). But a very small part of this vakfiyes had access to today.

Although there is no much information about the Anatolian Seljuk State basic education, it is known that the existence of an educational institution at the primary level of source madrasas. This educational institutions made in adjacent to the mosque generally and called as “küttap”. In this educational institutions it was taught that read the Kuran, religious education, mathematics and science (Özkan, 2008: 32). These educational institutions provide education in a sense and the basis of madrasas were formed. Madrasahs had an important place as educational institutions in Anatolian Seljuk State except küttap.

Madrasas were seen as an important task educational institutions. These institutions were not a burden on the state’s expense, on the contrary they has taken the form of home where assetless-wealthy people who want to get education with income sources (Küçükdağ ve Arabacı, 2004: 317). Müderris (Professor) who has the highest ranking officer was giving the course at madrasah. His assistans called as muids. Madrasah’s education language was Arabic (Baykara, 2002: 238).

In 13th century, many scholars who escape from Mongol invasion settled from Central Asia to Anatolia and this made madrasahs more effective about scientific importance. With proliferation and pervadation of madrasah, student also increased (Akyüz, 2007: 49). Teaching and order in Anatolian Seljuk State madrasah 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. Education length has been limited to five years sometimes. In The Seljuk madrasahs, teaching sciences such as medicine and astronomy has been taught by

possibilities of the foundation. Madrasa program has created the basis for courses in religious sciences (Kemalođlu, 2015: 64-65). Consequently, madrassas which have become an important educational institutions during Seljuk Empire, also has maintained its importance in Anatolian Seljuk State. In some of the most important of these madrassas have established in the capital of Konya as will be seen below.

3. Konya Madrassas 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 in order to hanged for payitaht (Baykara, 2002: 238). Especially Alâeddin Keykubat and II. Kılıçarslan period Konya has reached the highest point of glory. Anatolian Seljuk State period Konya, has been the most important cultural center of Turkish realm and has collected men of science and art of Islam world. Since the second half of the 13th century, Konya and its cultural activities continued deposite Mongolian activities and the persecution (Dikici, 2005: 149-150).

In Anatolian Seljuk State Period, Konya become one of the major cities in terms of educational institutions. In 13th century at Konya it is believed that up to 600 students found an average of 40 in each of the fifteen available the madrasa (Akyüz, 2007: 49). Konya madrassas that feed on the rich foundation developed as a representative of the emerging knowledge, each madrasah turned in to branch of science, so it was considered to train specialized staff. For example, it tought medicine in darüş-şifas and hadis in dar-ül hadis. Because of Hanafi was the official denomination of the state, professors who teach in madrasahs also were Hanafi and this wrotten down to vakfiye and inscriptions (Önder, 1962: 121). In Anatolian Seljuk State Period, it is expressed that 25 madrassas is located in capital Konya (Kemalođlu, 2015: 66).

3.1. Madrasa Atabekiye

Madrasa Atabekiye was located in west side of Kadı İzzettin Mosque which is in the district of Konya Çifte Merdiven (Konyalı, 1968: 97; Arabacı, 1998: 134). However Madrasa Atabekiye was claimed to built in 1251(Şeker, 2005: 181) by

some researchers, the construction date is considered as 1256 (Konyalı, 1968: 97; Arabacı, 1998: 134). The madrasa was built by Sevinç son Atabek Fahrettin Aslanoğlu who is grandson of Seljukian amir Yaruk İnal (Baykara, 1985: 88; Arabacı, 1998: 134).

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

3.2. Madrasa Hatuniye (Devlet Hatun)

Madrasa Hatuniye was adjacent to The Masjid Hatuniye in neighborhood Mihmandar. It was built in 1213 by Devlet Hatun who is descendants from Seljuk Sultans. There is little information about the lecturers of the Seljuk's era. This madrasa has been sentenced to collapse in the last centuries, like the others (Önder, 1962: 124).

3.3. İnce Minareli Madrasa (Dar'ül – Hadis)

İnce Minareli Madrasa is located in neighborhood Beyhekim which is the west side of Alaaddin Hill. The medrasa stated that was built in 1264 (Atçeken, 1998: 58), it is reported that its endowment lasts January 1281(Ergenç, 1973: 43). İnce Minareli Madrasa 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 at Seljuk State and tasks 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 held adjacent to madrasa led to given the name “İnce Minareli” to the madrasa. In fact, the minaret has two sherefe was made relatively high. With lightning in 1901, firstly sherefe’s upside collapsed and then rest of sherefe. Today, the mescid was demolished and only remained thing is the mihrab of qibla wall which is common with madrasa. According to vakfiye in 663 (1265) it is clearly mentioned that the madrasa, mescid and minaret was built before that date. Its architecture is K l k Abdullah whose name written in a pair medal which is located above crown door (Yavař ve  obanođlu, 2000: 269).

Even if building of İnce Minareli Madrasa is counted as implicit covered courtyard building among many other Seljuk Era Madrasah, it should be considered as it has a format according to its own type and function. In that era it has become a tradition that build a madrasah which has central covered implicit courtyard, in Seljuk cities like Konya whose weather really cold at winters (Akok, 1970: 7). The dome covering the courtyard has four fan. The lantern on the top of dome enlights the courtyard. Pointed barrel vault covered 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 bricks while the external structure is stone. The dome is decorated with turquoise, brown, and dark blue colored, glazed bricks and alined infinite geometric patterns form. Diamond shapes and intertwined zigzags which created with vertical sequence of glazed bricks, resembles the rug motifs. It is written turquoise colored that “el-m lk  lill h” on wide strip that turns the drum of the dome(Yavař ve  obanođlu, 2000: 269).

According to Karatay Madrasa it contrasts the interior, which is very simplified, with the wealth of the crown door. On side and especially antechamber side, doors of covered classrooms opening to the central courtyard is seen and it is

discerning from the ruins of the classrooms. Student cells planned as rectangular while covered classrooms planned as square (Akok, 1970: 8).

3.4. İplikçi Madrasah (Altunapa Madrasah)

It is believed Altunapa Madrasah is the first madrasah built in Konya. In 1200s, the madrasah was built by Şemsettin Altunapa has a fame due to the appointment of trustee İplikçiöğlü (Atçeken, 1998: 55). When the madrasah 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 is also a library of its own in madrasa 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 in south of the today's İplikçi Mosque. It was constructed at the same time with İplikçi Mosque or maybe one or two years before it. According to deed (vakfiye) of the madrasa in 1201 (598 Hijri Calendar), 800 dinars was given to a madrasa teacher who is Hanafi and 240 dinar was given to muid and also 5 dinars was given to each Hanafi and Shafi student (Önder, 1962: 124). Again according to the deed of Madrasa, each month, 15 dinar has been given to the most successful three student and as a scholarship monthly 10 dinar has been given to 15 moderate economic level students. In addition, it was stipulated that to buy 100 dinar worth books to madrasas library each year (İpşirli, 1991: 128).

When Sultanü'l-ulemâ Bahaeddin Veled came to Konya, he refused to being guest at Sultan Palace and went to Madrasa Altun Aba. Eflaki gives the following information in this regard; “The intention of the Sultan was to host Sultanü'l-ulemây in his palace however Mevlâna Baha Veled refused the invitation and said that “Madrasas are suitable for imams, hankahs are suitable for sheikhs, palaces are suitable for amirs, khans are suitable for merchants, zawayas are suitable for vagabonds and caravanserai are suitable for wretches” and he went to Madrasa Altun

Aba. Eflaki added that there is no other madrasa at Konya except Madrasa Altun Aba at that time (Atçeken, 2002: 577).

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

3.5. Madrasa Kadı Kalemşah

Madrasa Kadı Kalemşah was located in neighborhood Gazi Alemşah. It was built by Tacettin Kalemşah (Arabacı, 1998: 162) or Zeyneddin Kadı Kalemşah (Önder, 1962: 124) who is one of the Seljukian scientist and died at the ends of XIII century. İbn Kalemşah who is kadi of the waist 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 a fame with his hospitality, was very philanthropic person (T.C. Gümrük ve Ticaret Bakanlığı, 2014: 18). If Ibn Battuta's statements are correct, İbn Kalemşah Madrasa 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 mosque and zawiya were together in the madrasa. It is remarkable that Madrasa Kadı Kalemşah's name isn'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).

3.6. Madrasa Karatay (Karatay-ı Kebir Medresesi)

Karatay Madrasa is located in Konya, to the north of Alâeddin Hill. Karatay Madrasa, 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) on Sultan İzzeddin Keykavus II period according to its inscription. Celaleddin Karatay, who has rich foundations and founder of the madrasa, has never married because of the idea that marriage could be restrains him from worshipping and Karatay family has derived from his little brother Kemaleddin Rumtaş. The madrasa, had modifications from time to time, is being used as “Tile Works Museum” today (Atçeken, 2002: 576). Endowment of madarsa 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 Madrasa’s crown door has a great look among the other Seljuk works. Madrasa has a reamarkable monument, the crown door. The door, is a master piece, whose frame and the surface above door are covered by tripartite solid ornamental marble epigraph. Epigraph is written with Seljukian sülû in a single line on ten piece of stone (Konyalı, 1964: 851). The door of the Madrasa really attracts attention and arouses astonishment (Atçeken, 2002: 576).

Karatay Madrasa are in unique type madrasas according to its plan and getting its own form by covered central courtyard. The gap between the main body and the crown gate, 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).

It is located inside of Karatay Madrasa that vaulted main eyvan and 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 for the founder Celalettin Karatay. The room on the right side is demolished today. Three vaulted student cells was sorted on the south and north of the courtyard (Şimşir, 1990: 34). Load of the dome covering the cetral area has been transferred to ground with the range consists of triangular panels. The tapered surface and the corners of the skirt of the dome collects 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. Black, eggplant purple and turquoise tiles mobilized place resembles “The Firmament”. Tile mosaic decorations covering the walls and dome increase the effect that full harmony of the architectural of the place. Opened dome sits on the corner in the form of range reflects the sky with turquoise and lapis lazuli mosaic tiles with large geometric star. Karatay Madrasa which 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 to see with its gorgeous crown door that reaches up to the present.

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

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

Küçük Karatay Madrasa foundation costs occurs by personnel and repair expenses, subsistence costs of students studying here, scholarships given them and furnishing expenses in the madrasa. However the lack of the vakfiye of the madrasa left the questions unanswered that the number of staff employed here in the XIII (Odabaşı, 2015: 99). century, reduction or proliferation of the number of the foundation officials by the centuries. Küçük Karatay Madrasa counts as open courtyard madrassas. Planned approximately square and has a qubbe. However, this

¹ Vakfiyelerde Rumtaş olarak bahsedilmektedir.

historic Anatolian Seljuk Madrasa has been damaged over time (Arabacı, 1998: 180).

3.8. Madrasa Molla Atik

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

The Madrasa, called as Medrese-i Mevlâna, in the period of Seljuks and Karamanoğlu, as Medrese-i Molla in Ottoman Period then called as Molla-i Atik (Old Molla) and then it called as Molla-i Cedid (New Molla). Mevlana settled in that madrasah until he die, growed his children at there and worked on his works 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 occured in that madarasa. It is estimated that Mevlana studied and work here. Therewithal, that building which was home of Mevlana, demolished at the last period of Ottoman (Önder, 1962: 124).

3.9. Konya Sırçalı Madrasa

The madrasas was built in the period of Great Seljuk and had a model, developed in Anatolian Seljuk period with same architectural style. Madrasa are usually made of a single storey. Two floors are also available. Konya Sırçalı Madrasa is an example of it. Eyvan number is unclear. Eyvans are pointed, vaults, covered and rooms in the main eyvan side are oftend domed (Sözen, 1970: 27). According to the inscription located in Crown Gate it was builted 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).

In order to table of glazed brick and tile decorations the madrasa known as

Sırçalı but it is also called as Muslihiyye Madrasa because of its founder. It is expressed in tile inscription on main eyvan its architect is Muhammed b. Muhammed et-Tûsî. The madrasa which was taught exegesis and fiqh in Ottoman and Seljuk period, began to crumble in XVII century, students cells was demolished totally in XIX century and instead, adobe rooms was made and they 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 madrasa in Konya. Crown on the door stone, tile decorations on the main eyvan constitute rare examples of the period (Karpuz, 2002: 190). The place where in the right side of the entrance is mausoleum of Bedreddin Muhlis who made the madrasa (Yetkin, 1970: 49). Its possible to reach main eyvan which is located opposite the entrance and the largest place of the madrasa with three-step ladder. There is a small window facing the courtyard. Eyvan facade tiles 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).

3.10. The Other Seljuk Madrasas in Konya

There are many madrasas held in Konya during the Seljuk era. Among them, Lala Ruzbe Madrasa couldn't survive till present. It was located in Ahmedek and adjacent to the hankâh. The madrasa was constructed by Lala Ruzbe in Alaeddin Keykubad I period. Also Horoslu Khan belongs to him (Konyalı, 1964: 883). The other Seljuk madrasa is Seyfiyye Madrasa. The madrasa which is located in the neighborhood of Çifte Merdien, was built by Seyfettin Karasungur who is brother of Celalettin Karatay, in Sultan Izzeddin Keykavus II time (Atçeken, 1998: 57). Another Seljuk madrasa is Nizamiye (Nalıncı) Madrasa. It is located east of Aleaddin Hill. The madrasa made by Amir Nizamüddin Ahmed in Izzeddin Keykavus I period. It called as Madrasa Nalıncı because of nearby Nalıncı mousoleum (Önder, 1962: 122). Tacü'l Vezir Madrasa is in the right of the north gate of the old Konya Fair and 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 that many architectural work was made, increase 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 religious. Generally schools built adjacent to the mosque provides the basic education.

High education was taught in madrasas in Anatolian Seljuk State Especially in XIII century, many scholars settled in Anatolia when was escaping the Mongol invasion. This situation led to further development on Anatolian Seljuk State’s madrassas scientifically. Increase and spread of Madrasahs increased the number of students too. It is estimaed there is nearly 1000 students in Konya madrasas in XIII. 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 to occur an important culture thank to its atmosphere of peace. The state contributed to support madrassas economically by establishig foundations. Especially like Mevlana, tolerance and human love of Sufi scholars have strengtheed the basic understanding of education in Konya. And Today, Konya became one of the important cities in Turkey with its educational

institutions and number of students.

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