



The Life of Science and Thought in the Period of Sultan Mehmed the Conqueror

Fatih Sultan Mehmed Döneminde Bilim ve Düşünce Hayatı

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Abstract

The Ottoman Empire was one of the principalities established in Anatolia after the Mongol invasion. The principality embarked on a conquest movement in the border region to make room for Turkmen from the east. After becoming politically more potent, this process fought with both Byzantium and Anatolian principalities and gave importance to science, art, and education. As a result, it attracted the attention of scholars in the region in a short time. Because the Seljuks had left a great scientific heritage, it was only natural that this legacy would be passed on to the state that held political sovereignty. In time, the Ottoman Principality became the center of this heritage. With Mehmed the conqueror [Fatih], the state entered a new phase and claimed the heritage of the East and the West.

This study will examine the impact of the new understanding that began with Fatih on Ottoman scientific thought and education. It will also try to reveal the influence of the Fatih complex on later madrasas and educational institutions. Our sources are the Fatih Foundation, and the studies based on it.

Keywords: Fatih complex, Ottoman thought structure, education, science.

Öz

Osmanlı Devleti Moğol istilası sonrası Anadolu'da kurulan beyliklerden birisidir. Beylik doğudan gelen Türkmenlere yer açmak amacı ile sınır bölgesinde fetih hareketine girişmiştir. Bu süreçte siyasi olarak güçlendikten sonra hem Bizans ile hem de Anadolu Beylikleri ile mücadele etmiş hem de bilime sanata ve eğitime önem vermiştir. Bunun sonucu kısa süre içerisinde bölgedeki ilim adamlarının ilgisini çekmiştir. Çünkü Selçuklular aslında büyük bir bilimsel miras bırakmışlardır. Bu mirasın siyasi anlamda egemenliği elinde bulunduran devlete intikal etmesi en doğal olanıydı. Zaman içerisinde Osmanlı Beyliği bu mirasın merkezi haline geldi. Fatih ile birlikte devlet yeni bir aşamaya geçmiş hem doğunun hem de batının mirasına sahip çıkmıştır.

Bu çalışmada Fatih ile birlikte başlayan yeni anlayışın Osmanlı bilimsel düşüncesi ve eğitimi üzerindeki etkisi incelenecektir. Ayrıca Fatih külliyesinin daha sonraki açılan medreseler ve eğitim kurumları üzerindeki tesiri ortaya konmaya çalışılacaktır. Kaynaklarımızı Fatih vakfı ve buna dayalı yapılan çalışmalar oluşturmuştur.

Anahtar kelimeler: Fatih külliyesi, Osmanlı düşünce yapısı, eğitim, bilim.



Introduction

The Ottoman Empire placed great importance on knowledge since its foundation. As a result, the sultans and those holding state-level positions received a vital education from the early periods. In this process, surrounding knowledge centers also influenced the Ottoman Empire. For example, during the founding period of the Ottoman Empire, many students traveled to Cairo, Damascus, Samarkand, Bukhara, Baghdad, and other well-known and traditional centers of knowledge in the Islamic world to complete their scientific training. One example is Molla Gürani, who served as the teacher of Sultan Mehmed II [Fatih] and later became the mufti of Istanbul. This position was regarded as the highest scientific authority of the period and would later evolve into the office of Shaykhulislam. Gürani traveled to Cairo to continue his studies after completing his education in Baghdad and Iraq, where the Ashari school was widespread, as it was his birthplace and hometown. He received icazet (authorization) from prominent scholars of the period, such as Makrizi (Yaşaroğlu, 2005; Atçıl, 2019, p. 44). In other words, the Ottoman administration relied on the knowledge and expertise of scholars who had studied in various prominent scientific centers of the Islamic world (Atçıl, 2019, p. 52).

In the early Ottoman period, the Ottomans sought scholars from various parts of the Islamic world and welcomed them warmly. For example, Molla Yegan came to the Ottoman lands during the reign of Murad II to continue his scholarly pursuits, which he had begun under Shams al-Din Fanâri in his homeland. After completing his education, he became the qadi of Bursa and later ascended to the position of Shaykhulislam. With the scholarly mobility of the 14th century and the establishment of the first Ottoman madrasas, access to Islamic knowledge at a local level became possible. From the 15th century onwards, Ottoman madrasas began to produce scholars trained in religious sciences at the highest level (Atçıl, 2019, pp. 44-52). Following this, scholars from places such as Samarkand often first arrived in Bursa and Edirne. Fethullah Shirvanî, who lived during the reign of Murat II and died in the early years of Fatih, came from Samarkand to Kastamonu, where he was favored by Ismail Bey, the ruler of the region and taught astronomy and mathematics in addition to theology and logic, thus beginning higher mathematics and astronomy in western Anatolia (Adıvar, 1982, s. 30). After the conquest of Istanbul, they made their way to Istanbul, contributing to the development of Ottoman science. Especially after the conquest of Istanbul, Ottoman madrasas developed a hierarchical structure and matured in quality and educational content (Shefer-Mossensohn, 2019, p. 78). One notable figure from the Fatih period was Alâeddin Ali b. Muhammad al-Batârekânî al-Ṭûsî arrived in Ottoman lands from Samarkand during the reign of Murad II. He was appointed as a *mudarris* with a salary of 50 akçe at the madrasah established by Çelebi Mehmed in Bursa. After the conquest of Istanbul, Alaeddin al-Ṭûsî was appointed as a *mudarris* at the Zeyrek madrasah with a salary of 100 akçe (Öz, 2012, p. 432). During this period, the wages of a *mudarris* were directly proportional to the prestige of the educational institution (Shefer-Mossensohn, 2019, p. 78).

One of the best examples of Fatih's dedication to science and scholars was his invitation to Ali Kuşçu to the Ottoman capital. With Ali Kuşçu's arrival in Istanbul, the Samarkand school—known for emphasizing reason and transmission—gained greater acceptance among Ottoman scholars. This school, which began with Imam Mâtûridî, is one of the two primary schools that shaped Islamic theology, the other being Ash'arî. Ali Kuşçu's presence in Istanbul during Fatih's reign facilitated the widespread influence of the Samarkand school's emphasis on reason within Ottoman scholarship and the Ottoman educational system. Ali Kuşçu was a prominent thinker in both practical and theoretical domains (Görgün, 2020, p. 153). Due to the geography of its origin, Ash'arite scholars built their

schools based on transmission. In contrast, Imam Mâtûrîdî, more prevalent among Turks, emphasized integrating reason with transmission in practice. Today, there is a prevailing claim among some scholars that Ottoman scholarship and the broader Islamic world began a scientific decline after the marginalization of reason. However, the inclusion of Ali Kuşçu—who excelled in both theory and practice—during Fatih's reign counters these claims (İpşirli, 2021, p. 189).

Understanding the influence of these two sources on the Ottoman scholarly world makes it possible to fully grasp both the Fatih period and the Ottoman scholarly environment. Although the Ottomans adhered to the Mâtûrîdî school, it is known that the theological works of Ash'ari scholars were predominantly read and studied in madrasas (İpşirli, 2021).

In this study, we aim to illuminate the transformation in scientific thought during the Fatih period, particularly following the conquest of Istanbul, and the role of the Fatih complex in this transformation. Our sources include the Fatih foundation, Ottoman archival documents, printed sources from the period, and studies based on these materials. We employed the document analysis method in this research.

1. Conquest of Constantinople [İstanbul] and Change

In the conquest of Istanbul and the transformation of the Ottoman Empire into a world state, Mehmed the conqueror's [Fatih] military and political personality and the importance he attached to education and science, had a significant share. Just as Constantinople, today's Istanbul, was designed as the first Christian city, Fatih was the first Muslim Turk to put his stamp on this city. After the conquest of Istanbul, Fatih is known to have said that “*we have completed the jihad-i asgar*”; now it is time for the “*jihad-i ekber*,” that is, the city's construction, settlement, and turning it into a center of science and art (İhsanoğlu, 1995). In Istanbul, his new capital, Mehmed the Conqueror, took deliberate steps to transform the veteran state into an empire (Fleischer, 2021, p. 24). Indeed, Fatih succeeded in transforming this city, which was designed as the first Christian city in the world and had been the center of Christianity for a thousand years, into both a Turkish and Islamic city and an important center of science and culture (İpşirli, 2021, p. 185). In this sense, Fatih accepted development in reconstruction, science, art, and thought as *jihad-ı ekber*. Fatih's steps indicate his efforts to make Istanbul a center of knowledge and the state's administrative center. Scholars who previously wanted to study in places such as Baghdad, Damascus, and Cairo would now be educated in the madrasas established by Fatih in Istanbul. These steps made Istanbul commercially, socially, and academically attractive (Bilkan, 2021, p. 300).

As a city designed as a Christian city, Constantinople had a significant place in Western culture and civilization. In this sense, Constantine not only declared Christianity as the official religion but also moved the center of the empire to a new center that would later be named after him. He called this city Nova Roma, meaning “New Rome,” and Constantinople. Like Rome, he decorated the city with new buildings. He built a palace, a senate building, a temple [church], and a hippodrome. With a radical decision, he moved the Senate and all other institutions here (Emecen, 2012, p. 25). Constantine founded Constantinople, Istanbul, later known as Byzantium, as a city that could rival Rome but was not tainted by pagan religion (Roberts, 2017; Davis, 2020).

The foundation of Constantinople was an essential stage in the development of the Roman Empire. According to Constantine, when the Barbarian pressure was felt, Rome's location was unsuitable for the empire's capital. In addition, there was a need for a center that could quickly

intervene and prevent Persian pressure. Rome was in an inappropriate location for this. Constantinople was more centrally located and was one of the most suitable cities for Rome's military and imperial purposes. After its foundation, this city served as the capital of Eastern Rome for a thousand years and became one of the most essential centers where world and European diplomacy was determined (Roberts, 2017, p. 107; Emecen, 2012, p. 24).

On May 13, 330, Constantine declared it the state's new capital and quadrupled the city's size by building new buildings, a hippodrome, and a palace. With this move, a state that would later be called Eastern Rome and later Byzantium emerged. Byzantium, later Constantinople and finally Istanbul, was the gateway to the East for the West and the gateway to the West for the East. Due to this importance, this ancient city of a thousand years of the Eastern Roman Empire, which was besieged many times by the Sassanids and Avars in 626, by the Umayyads in 717, and by the Turks in later periods, was finally annexed to Islamic lands by Sultan Mehmed the Conqueror on May 29, 1453. Sultan Mehmed II, who conquered the city, also considered himself the ruler of Rome and claimed the legacy of Rome. As a product of this understanding, according to Chris Vickham, some of the administrative and financial structures of Byzantium continued until World War I, when the Ottoman Empire effectively ceased to exist (Wickham, 2019, p. 49).

2. The Pioneer of Change in Education in the Ottoman Empire Fatih Complex and Its Importance

Until Mehmed the conqueror [Fatih], Ottoman madrasas were classical Seljuk and pre-Seljuk educational institutions. However, the Fatih Complex and Sahn-ı Seman madrasas, newly built with Fatih, are outside this characteristic. The Fatih Complex and the madrasas that are part of it are the product of a new understanding and thinking. In İhsanoğlu's words, the Fatih Complex is “the largest complex in terms of architectural magnitude in the one-and-a-half century history of the Ottoman Empire and the most sophisticated complex in terms of the execution of religious, scientific and social services” (İhsanoğlu, 1995; Shefer-Mossensohn, 2019; Unan, 2022, p. 268). The madrasa founded by Fatih is outside the classical madrasa thought. He brought a new understanding and program to madrasas. Education became more systematized with the Fatih madrasas. This understanding was further developed during Bayezid II and Suleyman the Magnificent and peaked (Shefer-Mossensohn, 2019).

In forming the complex in this form, it is necessary to see the effects of the worldview of the *jihangir* sultan, the level of Ottoman scientific and cultural life gained during this period, and the move to take itself further against the old Byzantine splendor. One of the most essential pillars of the imperial project was the transformation of Ottoman cities, especially Istanbul, into a center of knowledge (Atçıl, 2019, p. 70). The young and farsighted sultan, who wanted to realize this, invited Ali Kuşçu to his new capital with an offer that everyone would envy and appointed him as a muderris of the Hagia Sophia madrasah with a daily salary of 200 akçe (Taşköprülüzâde Ahmed Efendi, 2019). The aim of this was to surpass his age. Apart from this, the physical features and new models in the buildings of the Fatih period are remarkable. For example, the eight significant madrasas known as Sahn-ı Seman within the complex he built and the new group of eight sub-madrasas built right behind these madrasas are the most critical features of this complex in terms of the history of science and education (İhsanoğlu, 1995). Fatih's Sahn-ı seman and its complementary group of eight smaller madrasas, the tetimme madrasah, can be considered a radical innovation for that period. Later, sultans followed this tradition and continued it. Therefore, the new madrasas built by Fatih with the conquest of Istanbul were instrumental in the beginning of a new tradition and system. The Mûsıla-i Sahn or

Tetimme madrasas were at the level of the included madrasas and were called Mûsıla-i Sahn instead of included (Uzunçarşılı, 1988, p. 12). After establishing the Sahn madrasas, a noticeable procedure began to be followed in appointing and promoting ulema (Adıvar, 1982, s. 44-45; Atçıl, 2019, s. 89).

The most important source we have about the Fatih complex and madrasas is the Fatih Foundation (BOA, TS.MA.d., 3882). From the foundation, we understand that Fatih initiated a great educational move. When the waqf is analyzed well, we have already stated that Fatih perceived the educational campaign along with the construction activities in Istanbul as *jihad-ı ekber*. Fatih showed that he wanted to make Istanbul a center of knowledge by taking concrete steps by building a complex [külliye] and its complementary madrasahs, schools, libraries, and darüşşifa with an understanding other than what had been done until that day. By doing this, Fatih aimed to ensure that those receiving education here could meet all their needs, such as food and drink, shelter, library, and treatment, without going outside. For the needs of the madrasah, all kinds of officials and funds were allocated from the foundation (İhsanoğlu, 1995, p. 108).

Mehmed the conqueror [Fatih] also stipulated in the foundation deed the working methods and forms of the muderrises and that the muderrises should receive 50 akçe per day from the foundation. In this way, Fatih also determined the place of madrasas among the Ottoman madrasas. He also wanted someone who stood out among the students and was ahead of his peers to be the muderris' *muid*. By including this in the endowment, Fatih also gave clues about how the students would be promoted and employed. He also wanted this person to receive five akçe from the foundation. He also wanted each madrasah to have 15 danışmend, each with a daily wage of 2 akçes.

Another remarkable feature of the Fatih madrasas is their number, architectural structure, and configuration. These two features, which were not found in the Ottoman period or the Seljuk period until the Fatih period, were not found in later periods, and it is not possible to see a madrasah complex with a similar composition and number in other civilization centers of the Islamic world outside the Ottoman-Turkish world (İhsanoğlu, 1995).

Within this complex, an educational order was established in which different stages of education were given as a whole. At one end was the sibyan school, followed by the *tetimme* and then the *sahn madrasahs*, where further education was provided. These madrasas were very different from those founded by Orhan Bey in Iznik and its successors in terms of structure and education. This reflects Fatih's conception of a global state of education. With the conquest of Istanbul, the great-thinking ruler implemented this thought in the educational institutions he built. The Fatih Semâniye madrasas constituted the prototype of later Ottoman madrasas (İhsanoğlu, 1995, p. 129). Although the madrasas and complexes established later surpassed the Semâniye madrasas founded by Fatih, it should not be forgotten that they owe this to Fatih's madrasas (Shefer-Mossensohn, 2019, p. 78).

When we look at the endowments of Ottoman madrasas before Fatih, we see that the education of religious sciences is generally emphasized. For the first time, Fatih stipulated in his endowment that the muderris to be appointed to the madrasas should be knowledgeable in both religious [nakli] and rational sciences such as logic, philosophy, and mathematics. Here, we see Ali Kuşçu's influence on Mehmed the conqueror [Fatih] and the curriculum of the new madrasahs he established. This influence and understanding later manifested in the Süleymaniye madrasas (İhsanoğlu, 1995; Shefer-Mossensohn, 2019; Unan, 2022, p. 260).

3. Changes in Education and Scientific Thought during the Mehmed the Conqueror [Fatih] Period

The education received by Sultan Mehmed II, who conquered Byzantium, paved the way for the change he would make in the new city. This is a significant issue. Mehmed II, who grew up in a comfortable environment in the palace neighborhood in Manisa, took lessons from prominent scholars of the period, such as Molla Gürânî, Molla Hüsrev, Molla Zeyrek, Hocazâde, Veliyüddinzâde Ahmet, Hatipzâde, and Sinan Pasha, son of Hızırbey, during his principedom and sultanate period, and he received inspiration from Ak Semseddin. Besides Arabic and Persian, Fatih learned Balkan languages, Chaldean and Hebrew, and could use them (Adıvar, 1982, s. 32; Özdemir, 1990, s. 12). Fatih was the first paramount ruler to utilize maps within the military strategy framework (Shefer-Mossensohn, 2019, p. 167).

As a result of his scientific competence, Fatih took a great interest in religious-philosophical and scientific issues in addition to military and administrative matters. He closely followed the discussions among scholars at the scientific level and attended classes in madrasas occasionally (İpşirli, 2021, p. 16). His father, Murad II, and the cultural background of the period should not be ignored in Fatih's good upbringing. Halil İnalçık emphasizes the importance of Fatih's scholarly and literary personality as well as the cultural background inherited from his father in the scientific progress of the Conquest period (İnalçık, 2003, pp. 33-34). Çelebi Mehmed I, the grandfather of Fatih, who restructured the state after the conquest period, had left his son Murad II a well-structured state. In this period, Murad II breathed life into the state, giving more importance to cultural development than conquests. The first serious, disciplined, and systematic methods for the upbringing of princes were introduced by Murad II, the father of Mehmed II. The Mehmed the Conqueror [Fatih] was raised with such a method and discipline during his princely period. He was educated by the most valuable scholars of his time (Kayadibi, 2003, p. 4). Fatih, who went through such a process and received a good education, restructured the state he received from his grandfather and father regarding conquest and science. In this sense, a new era began with Fatih in terms of education, thought, science, art, and culture.

One of the most severe debates for metaphysics in the Islamic world is undoubtedly al-Ghazâlî's [1058-1111] *Tehâfut-ül-felâsifa*, written in 1095 in response to the philosophers and Ibn Rushd's *Tehâfut-ül-Tehâfut* [The Inconsistency of Inconsistency], written as a refutation to it. Fatih demanded that the *Tehâfut*, the subject of debate between Averroes and al-Ghazâlî, be discussed again among the Ottoman scholars. In response, the well-known scholars of the time, Khojazade Muslihuiddin Efendi and Alaeddin Tûsî, who had grown up in the Samarkand scholarly circle, re-evaluated the views of al-Ghazâlî and Ibn Rushd's. After this discussion, a third *Tehâfut* emerged. This indicates the importance Fatih attached to science, scholars, and the establishment of science through discussing ideas. According to a rumor, Khojazade and Tûsî wrote their opinions in four and six months. The sultan gave Khojazade twice as much as the ten thousand akçes he gave to Tûsî, and Alâüddin Tûsî, who was offended by this, left his daily salary of one hundred akçes and returned to his homeland. The fact that Fatih did not consider both al-Ghazâlî's and Ibn Rushd's works to be sufficient and ensured that this issue was discussed again after centuries is closely related to Fatih's imperial thought and his view of education (Bilkan, 2021, pp. 263, 265).

The intellectual dispute and debate between Mullah Zeyrek and Khojazâda sheds a critical light on the scholarly life of the Conqueror period and his view of education. One day, in the presence of Sultan Mehmed the Conqueror, Mullah Zeyrek claimed that Sayyid was more virtuous than Sharîf.

The Sultan invited Hocazâde Muslihuddin Efendi, a professor at the Green Madrasa in Bursa, to Istanbul to debate the two scholars. The debate continued for a week in the presence of the Sultan. The scholars of the time and the Vizier Mahmud Pasha also participated in the discussion between these two scholars on “burhân al-wâhid.” The debate did not only take the form of a conversation, but each side also wrote a treatise containing their opinions and arguments. On the sixth day, when Fatih realized that the debate would not end in this way, he gave copies of the treatises written by both sides to each other and asked them to prepare in advance. When Khojazâde gave his second copy, and Molla Zeyrek stated that he did not have a backup of his text, Khojazâde noted that he could write Zeyrek's treatise on the back of his text. Thereupon, when the Sultan joked and told Khojazâde to be careful and not to make mistakes during the copying, Khojazâde responded to Fatih's joke by stating that the errors in the copying would not be as much as the errors in the original of the treatise. In the end, Mullâ Zeyrek was very upset when those present and Mollâ Husrev, the arbitrator, favored Khojazâda's views. The Conqueror gave Khojazâda the position of muderris in the madrasah, probably to break Mollâ Zeyrek's haughty and harsh attitude. When his friends asked him about the course of the debate, Mullah Zeyrek said that Khojazada had gone astray on the issue of tawhid. It was also noted that the real reason for this bizarre argument was a serious rivalry between the teams of Mullah Zeyrek and Mullah Hüsrev. As a result, the Mullah Zeyrek group was liquidated (İpşirli, 2021, p. 18).

For the first time, Fatih established a hierarchical ranking of the education to be received by those who would be appointed to educational positions and the judiciary. He paved the way for the traditionally independent ulema to join the state and bureaucracy (Fleischer, 2021, p. 26).

It is known that Fatih was interested in sciences such as language, mathematics, geometry, astronomy, philosophy, history, and geography, in addition to religious sciences. He had the geography books of Amirutes and Ptolemy translated into Arabic and invited famous scholars of the period to Istanbul. The most famous of these was Ali Kuşcu (d. 1474). Sultan Mehmed the Conqueror took scholars with him even during his expeditions and participated in scholarly discussions on the way (Adivar, 1982; İpşirli, 2021, p. 186; Bilkan, 2021, p. 310).

Table 1: The 211 works in Fatih's private library are classified as follows [%].

Tarih	Hadis	Tefsir	Kelam	Fıkıh	Edebiyat	Tip	Dini İlimler	Riyazi İlimler	Tasavvuf-Mevize	Felsefi İlimler
2	2	4	4	6	6	8	12	13	14	27

Source: (Bilkan, 2021, p. 266)

To understand the educational life of the Fatih period, it is necessary to look at the Enderun school and its education system. This school, which gained its true identity during the reign of Fatih, played a vital role in training the bureaucrats, soldiers, and administrators of the period. In addition to the science [ilmiye] and the judiciary, the military and administrative personnel needed by the central and provincial organizations were trained at this school. Enderun [palace school] also played an essential role in forming Ottoman ideology. Although its establishment period was controversial, it gained its true identity during the reign of Fatih. Critical units of Enderun, such as the room, cellar ward, and treasury ward, were established by Fatih. For this reason, the Enderun school is identified with the

Fatih period and Topkapı Palace. In this sense, the Enderun school has a special place in terms of the Fatih period's educational life and the Fatih's educator aspect. One of the most critical aspects of Enderun education is its discipline and practice (Shefer-Mossensohn, 2019, p. 85).

Libraries are one of the most important institutions that shape the world of knowledge. Being aware of this, Fatih tried to create a palace library in addition to the mosque, madrasah, and complex libraries. Fatih's endowment also includes information about the books in the madrasah library, how the students benefit from them, and their preservation (BOA, TS.MA.d., 3882). A scribe who knew the books to be used by the muderris, muîd, and students was to be appointed to the library, and the books that the members of the madrasah would need were to be provided through them. A clerk was also assigned to record the books in the library. The loaned book was to be checked and returned after use (Kütükođlu, 2000, p. 177). Here, we must also admit that compared to Andalusia, Baghdad, and other Islamic countries, we can say that the Ottomans were weak in librarianship. This palace library founded by Fatih could not shed light on the later period as much as his complex. Although the Sulaymaniyah complex, built on the example of the Fatih complex, constituted the summit of Ottoman science. Unfortunately, a similar step could not be taken in terms of librarianship. Since most of the libraries in this period were established to serve madrasah students, their collections were limited to the courses taught there. Unless the founder of the library made new donations, the number of books remained constant and was not enriched by purchasing (Erünsal, 2018, p. 411).

Conclusion

It should be remembered that there are many differences between Ottoman madrasas and modern schools in general and universities in particular regarding organization and functioning. There are more correct approaches to compare them as similar institutions. Of course, both are educational institutions, but when comparing, sometimes the characteristics of time and space are ignored. This leads to different evaluations. As a result of this comparison, Fatih madrasahs have been likened to universities consisting of faculties that provide education in various branches of science and train specialists in many professions. As a result of the analogies of scholars who adopted this understanding, the madrasahs that make up the Fatih complex were transformed into a whole university consisting of faculties such as religious sciences, literature, law, science, medicine, and engineering. It was perceived as a complete educational institution with its curriculum and program. Attempts were even made to find the counterparts of the professional occupational groups that emerged with modernization (İhsanođlu, 1995).

The Fatih madrasahs were not universities in the modern sense. However, these institutions trained all kinds of workforce needed by the state in the Fatih period and later. One of the most essential starting points for this was the madrasahs opened by Fatih.

Fatih paved the way for a new school in Ottoman madrasahs. About a century after Fatih, this understanding peaked with the Sulaymaniyah complex and madrasahs. In terms of both structure and educational content, the Sulaymaniyah madrasahs constitute the peak of the Ottoman classical period. In this, we can see the traces of the Fatih period and the structure proposed by Fatih. Until the Sulaymaniyah madrasahs were built, the highest-ranking mudarrisat remained the Sahn-ı Seman mudarrisat.

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Figure 1: Fatih complex [Külliyesi] [E. Hakkı Ayverdi]

