

## **PROF. DR. AHMET TURAN ARSLAN**

### **HACI IBRAHIM EFENDI (1242/1826-1307/1889) AND His Private School for Teaching Arabic: "DARU'T-TA'LIM"**

As it is known, civilizations are accomplishments of human beings over centuries. Therefore, getting an insight into what has so far been accomplished in our field will enhance our knowledge about the subject and charting of this field will make it easier to find a proper route leading us to a sound assessment of the past, and help create a suitable project for the future. In fact, in order to overcome the difficulties of teaching a foreign language in general and of Arabic in particular at present, it is a necessity to review all work carried out in the above-mentioned field and to preoccupy in this way for finding modern solutions and using technical achievements of the time.

The school and works of Hacı İbrahim Efendi, who put forward the idea of teaching Arabic in about three years through an easy method and himself practised it in a private school that he himself founded for this purpose, are one of the leading activities taking place in our country (19<sup>th</sup> C. Ottoman Empire). Here we shall discuss Hacı İbrahim Efendi and his Daru't-ta'lim, hoping that it will pave the way for a methodological perspective to the hitherto-discussed issue of teaching Arabic.

#### **HIS LIFE**

Hacı İbrahim Efendi was born in Tophane, a district of Istanbul, in 1242 / 1826. He was the son of İsmail Efendi who was the steward of Sharif Pasha, Governor of Hicaz. After completing his primary education in Mahalle

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primary education in Mahalle Mektebi (local school) he continued his education until he finished Molla Cami<sup>1</sup> in Bayezit Mosque. Considering this education to be insufficient, Ibrahim Efendi, copied the Arabic grammar book that was an unpublished commentary of Kafiyeh of Radyyuddin el-Isterabadi (d. 686/1287) who was known as Shaikh Radiy, and tried to improve his Arabic and reach a level of understanding of some phrases. He accompanied his father, Ismail Efendi and Shraif Pasha during their visit to Hicaz. He learnt Arabic grammar, lexicography and literature lessons from a famous scholar Mahmud Esh-Sinkiti<sup>2</sup>.

On his return to Istanbul Haci Ibrahim Efendi assumed his first occupation in one of the offices of Grand Vizer, Sadaret Mektubu. Later, he was appointed as a secretary to Ezurum and then he returned to Istanbul again. He has served as (Evkaf-I-Humayun Aklami Zabitan Senedat Odasi Ikinci Mumeyyize) from 1286/1869 to 1288/1871 and as Evkaf-I Humayun Varidat Muduru in 1289/1872. During this tenure, he entered the world of publication with his first work Tafsil<sup>3</sup>. He stayed in the office till 1295/1878. In 1299/1889 he was appointed as the member of administrative council of Hazine-i Evkaf Humayun. In this office, he got involved in the discussions arising from the publication of Ahmed Cevdet Pasha's Belagat-I Osmaniye. Since the advent of these discussions, his fame began to spread day by day. First, he was appointed as honorary teacher of writing (Kitabet) and rhetoric (belagat) to Darushshafaka and then the teacher of Ottoman Rhetoric (Belagat-I Osmaniye) and Applied Writing (Ta'lim-I Kitabet) to School of Law (Mekteb-I Hukuk) (1883).

Furthermore, on the request of Kaymakam Haci Cemal Bey, who was the minister of Military Rushtiye Schools (middle-range military schools), Efendi began to teach Arabic in Rushtiye class of Shemsu'I-Mearif School, but due to disagreement with the school administration he left his post after three months. On 4<sup>th</sup> December 1883, he inaugurated his private school called "Daru't-Ta'lim" to teach Arabic easily and in a short time<sup>4</sup>. 4-5 hundred students which was regarded a great number applied for registration. Due to his successful studies, he was promoted from mumeyyizlik to ula sinif-I sanilik on 14 Ramazan 1884 and

awarded Nishan-I Mecidi of 3<sup>rd</sup> rank. In the same year he published his class notes that he lectured at the School of Law, under the title Sherh-I Belagat.

After serving as a member of administrative council of Hazine-i Evkaf-I Humayun till 1302/1884, he retired with a little pension because of his eye trouble. From this time onward, he devoted himself completely to education and publication and later Haci Ibrahim was appointed as the teacher of Ottoman Rhetoric and Official Correspondence (Kitabet-I Resmiye) to Mekteb-I Mulkiye. After two-year service in Mekteb-I Mulkiye he passed away on Monday, 10 Rebiulevvel 1307/Teshrinisani 1889<sup>5</sup>.

## HIS WORKS

**Tafsilu't-te'lif fi tavdihi mesaili't-tasrif:** Imperial Press (Matbaa-I Amire) Istanbul. 1289. Being his first book, it was written to provide better understanding and to teach morphological rules of Arabic words in Turkish.

**Hadikatu'l-Beyan:** (Mihran Press, Istanbul 1298). This book was written to teach eloquence (fesahat) and rhetoric (belagat) of Arabic to Turks. Its two fascicles were published.

**Temyiz-I Ta'likat:** (Istanbul 1299/1883). This work was written to defend Ahmed Cevdet Pasha's "Belagat-I Osmaniye". On the publication of "Belagat-I Osmaniye"'s first fascicle, Abdurrahman Sureyya had written a commentary of criticism named "Ta'likat-I Belagat-I Osmaniye". Thus, Haci Ibrahim Efendi by this work defended "Belagat-I Osmaniye".

**Sherh-I Belagat:** (Osmaniye Press, Istanbul 1301). This is the work written as commentary on Ahmed Cevdet Pasha's Belagat-I Osmaniye<sup>6</sup> and was used as a text book by Ibrahim Efendi when he taught rhetoric in School of Law (Mekteb-I Hukuk). Here, he occasionally criticizes some points raised in the book. In addition, apart from the context, he sometimes criticizes the proponents of New Literature (Edebiyat-I Cedide).

**Sarf Tercemesi:** (Istanbul 1304/1887). It is written to teach Arabic to "Daru't-Ta'lim" students and published fascicle after fascicle. According to the record on the last page of the book it was finished on Rebiulahir 1305 (December 1887).

**Nahiv Tercemesi:** (Istanbul 1304-6). It is written to teach Arabic syntax to "Daru't-Ta'lim" students and published fascicle after fascicle. On the introductory page, it is concluded that this book was written after "Sarf Tercemesi".

**Hikemiyat-1 Arabiyye:** (Istanbul 1304/1886). It is a kind of monthly magazine published for the School and is one of the products of his studies in Daru't-Ta'lim. It presents meticulously-chosen Arabic poems, proses and variety of texts with their proper Turkish equivalents. Occasionally some phrases are grammatically analyzed in the book and some moral codes are also taught. Its 5 fascicles/copies were also published.

**Asar-1 Edebiyye:** (Istanbul 1304-5). It is a monthly magazine whose seven numbers were published. Its authors are two students of 14 and 16 years in Daru't-ta'lim. Hacı İbrahim appears as an organizer in the magazine. He has no articles in the magazine except in its first three numbers. However, on the inner cover of each fascicle the phrase "It is published monthly and its copyright belongs to el- Hacı İbrahim, teacher in Daru't-ta'lim".

**Edebiyat-1 Osmaniye:** (Istanbul 1305/1887-8). It consists of the courses given by Hacı İbrahim in the School of Civil Service (Mekteb-I Mulkiye). Three sections of this work have been published. The book mainly consists of three parts:

- a. Introduction: He outlines his assertions and opinions
- b. Focuses on rules of Arabic
- c. Literary Arts<sup>7</sup>

#### **DARU'T-TA'LİM: His Private School for Teaching Arabic:**

a. **Reasons for its foundation:** We can see that he first explained his ideas concerning language in a book entitled *Tafsilu't-te'lif fi tavdih mesaili'ttasrif* published in 189/1827. He wrote this book in Turkish in order to teach morphological rules of Arabic to Turks. On the introductory page he explains his aims and states that Arabic, being an enriched language shall help Turkish. He says that we don't need to learn rules of Turkish language, because it is our mother tongue; on the other hand we are badly in need of learning the rules of Arabic and the books for this purpose

in our country are insufficient and unsatisfactory. He explains his aims as follows:

".....Farankish peoples expanded their languages by receiving lots of words from Greek and Latin. And the blessed Ottomans also received necessary words from Arabic due to the spiritual ties and some words from Persian. Thus, Ottoman language with its usefulness for eloquency of meaning, precision and explaining the subtle sides of language, arrived at a point where to ascend over other languages. And Ottomans also surpassed other nations in serving the humanity. Now the ascent and the style of our perfect language is Turkish, and its complementary and constituent is Arabic. We don't need to learn the rules of Turkish, because we are well-established in Turkish, while we vehemently need to learn morphological rules of Arabic. If we don't know the above-mentioned rules we cannot use the Arabic phrase to state what we want to say...."<sup>8</sup>

As it will be recalled, during the Tanzimat Era in which the author lived, a window was opened to the West and many youngsters had fallen into the lap of Western culture while bypassing their national culture. So, a generation growing up with Latin lullabies emerged on the credit of this culture, and these people took possession of effective and authorised posts. Our own culture was exposed to unfair attacks under the pretext of some infirmities. Meanwhile purification of Turkish became a live issue. Learning Arabic was discouraged as being difficult to learn so much so that Arabic words were dismissed while French ones introduced to supersede them.

It is a fact that a man, a thinking mind cannot remain unaffected by the events occurring in his surroundings. Hacı İbrahim was also affected by this setting and he began to express his opinions and participated in the intellectual discussions. In his book *Tafsil.... İbrahim Efendi* is seen to participate in the discussion on "Belagat-1 Osmaniye" occurring among poets and writers of the day<sup>9</sup>.

In the discussion occurring publicly in the newspaper columns, Hacı İbrahim did not refrain from replying to the intellectual assaults making them angry repeatedly. In one of these discussions Maullim Naci, a famous poet and a writer, attacks him in the following satire:

"Oh, the nonsense agent of the universe,  
 Didn't you get bored with these absurdities?  
 Were you born to be boring?  
 That's enough, haven't you got tired yet?"

On the other hand Said Bey, writer of Tarik Newspaper, one day had nicknamed Hacı Ibrahim as "blind" because of the illness of his eyes. In return Hacı Ibrahim had said the following:

"Let's not see the defects of each other in this way  
 I have disability of seeing, but you are like a looking blind."

At the end of these discussions<sup>10</sup>, it was understood that Hacı Ibrahim had a good command of Arabic and endeavor, skill and zeal in teaching this language to Turks. As a result, in these discussions, he pointed out that Arabic language was necessary for good writings and to give honour to "our nationality". Wishing to leave Arabic directly meant wishing disintegration of our society. Because, it was the common language of about two hundred million people and 3/4<sup>th</sup> of Ottoman words were Arabic, so its rules, rhetoric, and eloquency had to be considered together. He also said that he had a sense that behind the idea of writing a Frankish style dictionary, an ill-intention lay there. According to him, the inner aims of the advocates of Edebiyyat-1 Cedide was to change the spelling and handwriting, but they won't be allowed to realize their aim<sup>11</sup>.

He also explains the relation of Arabic with the Holy Qur'an and says, "The Holy Qur'an was not sent down to recite for the ill or the dead. It was sent down to teach the religion and the world the wisdom and good manners. We learn all the good manners from the Holy Qur'an"<sup>12</sup>.

When we look at from a historical point of view, here is a point that we should pay attention. Hacı Ibrahim Efendi foresaw the events that would happen fifty-sixty years later, and his statements about the Holy Qur'an after fifty-sixty years were transformed into verses by Mehmed Akif. I think this is enough to show the great effect of his ideas.

Hacı Ibrahim Efendi, with his studies of Arabic language and literature, wanted Ottoman language to be learned easily and he asserted in his aim to serve Turkish explicitly<sup>13</sup>. And his concrete works in this respect proved his thought and intention valid?

**b. Foundation of Daru't-Ta'lim:** In order to put his ideas with which he was preoccupied for a long time into practice, and to teach Arabic by a new and easy method, he inaugurated the school named "Daru't-Ta'lim" on December 1301/1883 hiring the mansion of Edip Efendi *whain* an officer of taxes in Horhor, with the participation of three scholars, Colak Huseyin, Shumulzade Hasan and Ahmed Shevki, who were transferred from Nashidil and Kovacilar Schools as founders<sup>14</sup>. *Its a fact* that opening of this new school was a kind of reaction to the conviction fostered by some circles that his teaching Arabic during his 3-months was an unsuccessful experience in Shemsulmearif School<sup>15</sup>. After retiring from his official posts, devoting himself completely to education and publication, Hacı Ibrahim Efendi managed to attain the approval of Sultan Abdulhamid II. Buying the mansion of Edip Efendi, Sultan donated it to "Daru't-Ta'lim" in order to award his successful attempts for the sake of education<sup>16</sup>. but needing a restoration, the Primary School part of Daru't-Ta'lim was transferred to a hired mansion known as Sheth Shamil Efendi Mansion just across the Abdusselam Tekkesi in Koka (Bayezid) in 1304/1886<sup>17</sup>.

**b. The Status of Daru't-Ta'lim and The Way it Functions:**

Daru't-Ta'lim was a private school with its primary (ibtida) and elementary (rushtiye) parts. In those days of war, private schools were popular, because of the economic problems of the government. These private schools depending on tuition by applicants, also provided gratuitous education to some poor students. The founders and administrators of this school were running after commercial purposes and in order to attract students they considered advertising, ostentation and specially innovation in education very important. Even they provided most distinguished and famous scholars to use their fame for commercial purposes<sup>18</sup>.

Daru't-Ta'lim was a middle-range school that attached much importance to Arabic than other schools did. We can

summarize Haci Ibrahim's ideas as following: in order to read and write Ottoman language correctly, learn rules of Arabic and especially its morphology.' Haci Ibrahim challenged Ahmet Mithat's assertions that Arabic was difficult and students needed 8-10 years to learn it in madreses. Haci Ibrahim stated that with a systematic study Arabic could be learned in 2 to 3 years' time and he proved this claim during his experience in Mekatb-1 Sultani.

Haci Ibrahim gives us a line as what to do for learning Arabic easily. In an article he says: "The rumor that Arabic rules are difficult is a lie. Arabic is easy to learn. This is easy to experience too. We have a long-lasting experience in this way. We discovered what is difficult, what is easy and found out the ways to lead one to the target. We, with the help and blessing of Allah Almighty, are able to prove our claim. And for this purposes we don't demand even one akca or one piece of grain. We are volunteers and it is an honorary work for us. Students' age must be 12-20. Of these students who don't know any rules of Arabic and only understand the shapes of the words on the newspapers, we need three years while for those who read Arabic on schools' method we need two years to teach Arabic. We, by the end of this term, must superintend their study"<sup>19</sup>. Haci Ibrahim claims that if the students could not reach a level of translating Arabic phrases correctly by the end of this term, he would accept exile with a minimum pension. Additionally he suggests some points for students:

1. Students should be accommodated in schools with dormitory.
2. For a given time they should not study any course except Arabic.
3. Having received their diplomas after an exam, any course can be taken.

Although, Haci Ibrahim Efendi cannot expect any response to his challenging claim from official governmental circles, Shemsu'l-Mearif, one of the leading private schools of the time, approaches his claims positively. So, Haci Ibrahim gets the opportunity to carry his ideas into action in this private school. After 3-month-study in this school, he opens his own school,

Daru't-Ta'lim<sup>20</sup> the hallmark of this school, in his words, was priority and importance given to Arabic, and the other lessons could be studied after reaching a given level<sup>21</sup>. He explains his aim in the following way: Making a student reach a level of understanding, translating Arabic sciences and reading Arabic rules and especially Arabic newspapers at the end of three years<sup>22</sup>.

In this school, examinations were held in a verbal and public form at the courtyard of the school. Everybody could follow the examinations. This case was advertised in the newspaper. Leading figures such as Ahmet Cevdet Pasha, Mehmed Zihni Efendi, Munif Pasha were known to direct these examinations. Besides, successful students were awarded. Haci Ibrahim Efendi, a student of him on his behalf participated to make a speech. On the other hand a student made a speech in Arabic on behalf of students<sup>23</sup>.

**Its Curriculum and Text Books:** We would not find written regulations about Daru't-Ta'lim. But through the teachers who have taught in Daru't-Ta'lim and the regulations book of Ali Ali's Daru't-tedris (Istanbul 1307/1890), its curriculum and text books may be presented as follows:

These schools consist of iptidai and Rushdi.

First year of iptidai: Elifba (ABC of Arabic alphabet), K1raat-1 Turkiyye (Turkish readings), Holy Qur'an, Calligraphy of Arabic.

Second year: Holy Qur'an, Calligraphy of Arabi, Tecvid, Iim-1 hal (catechism), Risale-I Ahlak (treatise on ethics), Hisab-1 zihni, Ta'dadu't-terkim, imla (spelling).

Third year: Holy Qur'an Calligraphy of Arabic, Tecvid, Durruekta, imla (spelling), K1sas-1 Enbiya, Sarf-I Osmani, Lugat-1 Arabiye (a thousand memorization materials), four mathematical operations.

First year of Rushdiye: Arabic sarf and nahiv (morphology and syntax), perfect spelling, Calligraphy of Arabic.

Second year: Arabic sarf, Eyyuhelveled, calculation, Calligraphy of Arabic, spelling.

Third year: Arabic sarf, Futuhu'sh-Sham, Edebu'd-dunya ve'd-din, Metn-I Kuduri, Calculation, Translation, Calligraphy of Arabic, Rules of Persian language.

Fourth year: Edebu'd-dunya ve'd-din, Muallakat-1 Seb'a. Mugni't-tullab, Telhis-I Maani, Persian, Kuduri, Calculation, Calligraphy of Arabic, Tarib (Translation from Turkish to Arabic).

Fifth year: Telhis, Siyer-I Veysi Maa Tatbikat, Persian, Divan-I Maki, Tarih-I Umumi, Cografya-y1 Umumi, Ta'rib, Method of writing Turkish and essay, Calligraphy of Arabic.

Sixth year: Kadi tefsiri, Persian, Akaid-I Neseft, Geography, Tarih-I Osmani, Calculation, Calligraphy of Arabic<sup>24</sup>.

**His Teaching Method For Arabic:** After the death of Hacı Ibrahim, Ali Efendi following his path opened Daru't-tedris. In this new school, teaching methods were as follows:

"If a teacher taught a course of Sarf or Nahiv in the morning, he keeps teaching this up to the second break when the students (shakirds) become saved from the mistakes and errors. Students will be tested and asked even about the back lessons. If the course in question was Arabic and Ottoman Literature, teacher besides making the students repeat their lessons, without losing any time will be dealing with the translation and interpretation of poetical lines and phrases. Students learning Sarf and Nahiv, being obliged to learn their lessons by heart, will recite it by heart in the presence of their teacher next day"<sup>25</sup>

Ibrahim Efendi explains why his school was successful in the following way:

"As everything has a cause, there are also causes for these students to improve their level in Arabic.

Firstly, students here read and understand properly the rules of Sarf and Nahiv in Turkish.

Secondly, from the time they first participate in the course upto its end they don't leave the Arabic dictionary even for a moment, so they get accustomed to Arabic language.

Thirdly, students read over two thousand poetical lines and one thousand pages of history and literature books. They keep focusing just on Arabic and never deal with other subjects until they reach a certain degree in Arabic.

Thanks to above mentioned practice the students of the school reached the desired standard.

These lords (students) discovering a path procuring an avenue, from now on, have the opportunity to elaborate and deepen

their knowledge in Arabic, thanks to extra books they want to read. So after this level, besides Arabic, ilm-I Beyan of Arabic and reading (prose) – writing in Turkish and Persian language will be taught"<sup>26</sup>.

The teaching method developed by Hacı Ibrahim Efendi in his Daru't-Ta'lim with the same preparatory class system of today's foreign language courses, Anatolian High School and some Universities can be summarized as follows:

1. The ages of the students are 12-20.
2. Average number of students was 20.
3. For a certain time, only Arabic is taught and many Arabic texts are read.
4. Beside translations from Arabic to Turkish, students are taught to use dictionaries<sup>27</sup>.
5. Translation method from Turkish into Arabic (Ta'rib) is taught.
6. Words chosen from everyday life are used in the lessons. In Medreses, certain books and the words belonging to these books were used. So students have limited vocabulary; whereas, in Ibrahim Efendi's Sarf Tercemese (pp.653) there is a dictionary classified according to the subject such as Islam, faith, war, arms of war, measures, nature, waters, rivers, seas, parts of human organs, garden and horticulture and various animals. This shows the importance attached to the method aiming to connect education with everyday life in Daru't-Ta'lim.
7. Students were provided with some selected text of analysis and translation in order to understand grammatical rules partially<sup>28</sup>.
8. Students were motivated to learn and study. They were recommended to read Arabic newspapers and a magazine, Asar-1 Edebiyye, consisting of the translation works of the students was issued to motivate and encourage students to put their theoretical knowledge into practice.
9. It must be noted that in this school language education program, grammar reading-writing and speaking methods were applied altogether.

### The Last Condition of Daru't-Ta'lim and Its Repercussions:

Following the death of Hacı İbrahim who wanted to save the students from spending too much time (15-20 years) for learning Arabic in medreses of the time and regarded the teaching of Arabic as a religious duty helping to learn the religion of Islam, Daru't-Ta'lim was divided into two (1307/1889) as Daru'l-İlim and Daru't-tedris. Later Daru'l-İlim was incorporated into Daru't-ta'lim and called Daru'l ilm ve't-ta'lim and then was left to Hadikat-ı Meshveret Mektebi<sup>29</sup>. A group of former Daru't-ta'lim teachers opened a new school Bayezid under the directorship of a teacher named Ali in order to follow the same program. A teacher of ta'rib (translation of Turkish into Arabic) Said Efendi of Musul was appointed to the directory of Daru't-ta'lim although both schools lasted for a certain time, they were soon afterwards closed down. In the regulations book of Daru't-tedris published in 1307/1889, the Courses offering, educational degree and method of teaching were explained.

Hacı İbrahim Efendi had been criticized by both those from Medrese and from Edebiyat-ı Cedide (new literature) circles. However, Daru't-ta'lim fame increased progressively and it came to be mentioned outside the domestic boundaries. Nevertheless, its success went unheeded by the press.

The honour afforded to it and a building endowed by Abdulhamid II, German's close interest<sup>30</sup> in the educational programs carried out in Daru't-ta'lim and Daru't-tedris, rushing of students from Russia all show the increasing success of the school in the following years. These also show the repercussions of this school on the official language school of the Ottoman State.

Despite general recognition, he couldn't manage to curry favour with the supporters of the New Literature (Edebiyat-ı Cedide) and medrese circles. Especially, Ahmed Mithat Efendi, leading figure of the first group, attacked regularly Hacı İbrahim in his newspaper column, saying that Hacı İbrahim's claims about Arabic were far from being persuasive. But two years later he confessed in an article that the method applied in Daru't-Ta'lim was really successful<sup>31</sup>. Osman Ergin allotting a large place to Hacı İbrahim in his book observed as follows:

"I gave a large place to this school in my book, because this institution (Daru't-ta'lim-Daru't-tedris) being more than a private school, under took an important national mission that in fact Ottoman State itself was responsible for achieving it. Furthermore, this institution gave rise to the discussion on the Turcification of Ottoman language and these discussions paved the way for the appearance of new researchers and discussions in newspaper and magazine columns. This process encouraged people to read and caused new private school to open".

I hope that this explanation will not be regarded as too much because it is doubtless that people who will write the history of the development of Turkish in the future, will focus on this issue, and follow carefully the stages of discussions occasioned by this institution"<sup>32</sup>.

The assessment of Babanzade Ahmed Naim Bey (1872/1934) about the institution is worth mentioning regarding its repercussions: "The improvement of the teaching method is the product of the care and attention of grand master Zihni Efendi on one hand and Hacı İbrahim Efendi on the other. Thanks to efforts of this institution and the works al-Muntehab, al-Muktedab offered to the benefit of the people, this national issue came to the agenda to a great extent. Opening of Daru't-ta'lim proved that a student dealing with Arabic day and night could have a good command of Arabic Literature as well as its writing and reading in a short time. This meant showing a time-changing miracle to the students..."<sup>33</sup>.

Osman Nuri Ergin Summarizes the impact of Daru't-ta'lim and Daru't-tedris on the Turkish culture as under:

- Their exemplary success accelerated and encouraged the establishment of many other private schools in Istanbul.
- Families coming from the classical learned scholar (Ulema) of medrese origin and hesitating to send their children to government schools for some reasons or other took opportunity to receive education from Daru't-ta'lim and Daru't-tedris where both classical madrese and still more modern education were offered.
- In 1299/1881 the idea was accepted by the government that when a language center was opened, many languages might be taught as it is and in its own way. And Arabic was put in the

language school program and Sait Efendi of Musul, director of Daru't-ta'lim, was appointed to teach Arabic after Haci Ibrahim.

- The attempts of Haci Ibrahim to teach Arabic found some attraction outside Turkey as well<sup>34</sup>. Especially Russian Muslims sent their students in groups to learn Arabic in Daru't-ta'lim and Daru't-tedris. This situation paved the way for the extension of Turkish culture and dialect among Russian Turks<sup>35</sup>.
- Having a sophisticated Arabic loaded Turkish, Haci Ibrahim failed to emphasize the importance of Persian language which is the third pillar of Ottoman language. This approach led to the opening of Mekteb-I Edeb where Arabic and Persian were equally taught to have a good command of Literary Ottoman, by employing such famous scholars as Muallim Naci, Haci Zihni Efendi. Some other schools such as Rehber-I Marifet, Mekteb-I Osmani followed the same policy.
- The discussion between Ottoman writers-men of letters and Haci Ibrahim, proceeding from the educational method of Haci Ibrahim and lasting for 5 years brought about the purification of Ottoman language and began to draw the attention of ordinary people to a great extent as well<sup>36</sup>.

Among the famous students of Daru't-ta'lim and Daru't-tedris Suleyman Faik, Mehmet Kamil of Herzegowenia, Ali Faut of Midilli (Minister of finance Fuat Agral) and famous Sheikh of Nakshibendi-Halidi order Abduaziz Bekkine of Kazan (Istanbul 1895-1952) and Mehmed Shevketi Efendi<sup>37</sup> of Istanbul from ulema class can be mentioned<sup>38</sup>. Additionally, Prof. M. Sherafeddin Yaltkaya (ö. 1947) who was one of the former presidents of Turkish Pious Foundation (Diyanet Isleri Baskanlig), worked in Daru'l-ilm ve't-ta'lim as a director (ders naziri) in 1909<sup>39</sup>.

Finally, it may be said that Daru't-ta'lim affected in a way the opening of Konya Islah-I Medaris-I Islamiye Medresesi which was a famous medrese for teaching of Arabic and for which Sheyhul Islam Mustafa Sabri Efendi (d. Kahire 1954) registered his son<sup>40</sup>.

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- 2 For further information see. Osman Ergin, Turk Maarif Tarih, Istanbul 1977, Vol. 3-4, pp. 984; Musa Aksoy, Haci Ibrahim Efendi'nin Hayati-Eserleri-Tenkidleri-I.U. Sosyal Bilimler Enstitusu Turk Dili ve Edebiyati Bolumu, unpublished Phd thesis, 1993, s. 2; Hulusi Kilic, "Haci Ibrahim Efendi", DIA, IV, 480.
- 3 Haci Ibrahim Efendi, et-Tafsi...., Matbaa-I Amire, 15 Shaban 1289, pp. 1,346; Musa Aksoy, ibid., s. 3.
- 4 Tarik (Newspaper), "Saadetlu el-Haci Ibrahim Efendi Hazretleri Canibinden Varid Olan Varakadir", no: 80, 17 Shaban 1301-30 Mayis 1300-11 Haziran 1884; Osman Nuri Ergin, ibid., p. 957.
- 5 Musa Aksoy, ibid., pp. 1-9.
- 6 It was a rhetoric book of Turkish examples written rather in rhyme and meter. This is the first important book presenting classical belagat completely. But it is far from representing Turkish literature and had great repercussions in the time it was published. It was published 8 times. (Kazim Yetis, "Belagat-I Osmaniye", DIA, V, 388).
- 7 For further information about Haci Ibrahim's works see, Osman Nuri Ergin, ibid., pp. 956-971; Musa Aksoy, ibid., pp. 15-52.
- 8 Haci Ibrahim, Tafsil...., p. 4.
- 9 Talikat-I Belagat-I Osmaniye written by Abdurrahman Sureyya to criticize Ahmed Cevdet Pasha's words "tasteless, uninteresting" for Belagat-I Osmaniye caused this discussion. So Haci Ibrahim Efendi, for defending Ahmed Cevdet's above-mentioned work wrote Temyiz-I Ta'likat against Abdurrahman Sureyya's work.
- 10 For further information about the discussion please see. Kazim Yetis, Talim-I Edebiyat'in Retorik ve Edebiyat Nazariyati



- Sahasında Getirdigi Yenilikler, (Ataturk Kultur, Dil ve Tarih Yuksek Kurumu), Ankara 1996; Musa Aksoy, *ibid.*
- 11 Musa Aksoy, *ibid.*, s. 59, 81, 96.
  - 12 Hacı Ibrahim, "Teshekkur ve Temenni", Tercuman-I Hakikat, no. 1/46, 23 Cemaziyelevvel 1299-12 Nisan 1882.
  - 13 Musa Aksoy, *ibid.*, pp. 59, 81, 96; Ahmed Rasim, Matbuat Hatiralarından Muharrir, Sair, Edlib (ed. Kazim Yetis) (Tercuman 1001 Eserler Serisi, 141), Istanbul, 1980, pp. 9, 43, 50, 61-62, 77-78, 129, 133.
  - 14 Aksoy, *ibid.*, p. 3.
  - 15 Aksoy, *ibid.*, p. 583.
  - 16 Aksoy, *ibid.*, p. 4.
  - 17 Saadet (Newspaper), No 549, 30 Teshrinievvvel 1886-Saferulhayr 1304.
  - 18 Osman Nuri Ergin, *ibid.*, pp. 957.
  - 19 Musa Aksoy, *ibid.*, p. 557.
  - 20 Tarik (Newspaper), "Saadetlu el-Haci Ibrahim Efendi Hazretleri Canibinden Varid Olan Varakadir", no: 80, 17 Subat 1301-30 Mayıs 1300-11 Haziran 1884.
  - 21 Musa Aksoy, *ibid.*, p. 583.
  - 22 Tercuman-I Hakikat, No: 1121, 21 Rebiulahir 1299-1 Mart 1298-13 Mart 1882.
  - 23 Tercuman-I Hakikat, No: 2782, 2 Muharrem 1305-8 Eylul 1887; Musa Aksoy, *ibid.*, p. 582.
  - 24 Osman Ergin, Maarif Tarihi, III, pp. 988-9.
  - 25 Osman Nuri Ergin, *ibid.*, p. 989.
  - 26 Tercuman-I Hakikat, No: 2782, 8 Eylul 1887/2 Muharrem 1305 Sali.
  - 27 Musa Aksoy, *ibid.*, p. 100.
  - 28 Hacı Ibrahim Efendi, Hikemiyyat-I Arabiyye; Aksoy, *ibid.*, pp. 33-35.
  - 29 Turk Dili ve Ansiklopedisi, III, 200; Mahmud Cevad, Maarif-I Umumiye Nezareti Tarihce-I Teskilat ve Icrati, Ist., Matbaa-I Amire, 1338, p. 262.
  - 30 In the article of Tercuman-I Hakikat dating 22 Kanun-I Sani 1306 (1891), this interest can be traced: "Monsieur Testa, the chief translator of Dersaadet (Istanbul) embassy of Germany and Arabic teacher of Leipzig Darulfununu and an official from Maarif Nezareti accompanying them, altogether visited

- Daru't-tedris. They first met the director and the teachers of the school. Being lovers of Arabic language, they were very interested in the teaching method, text books and accomplishments of the students. They first participated to some 7<sup>th</sup> class lessons such as Muallakat-I Seb'a and Edebu'd-dunya ve'd-din. And then they visited the third class of the school. Here they tested some students' reading of Futuhu'sh-Sham. They were very pleased with and appreciated students capacity in reading, translating Arabic. The visitors were given the late Hacı Ibrahim's Sarf ve Nahiv Tercumeleri which was considered to be the fundamental textbook of the school as a present". Osman Ergin, *ibid.*, pp. 992-3.
- 31 Osman Nuri Ergin, *ibid.*, pp. 987, 992-4; Musa Aksoy, *ibid.*, pp. 583-7.
  - 32 Osman Nuri Ergin, *ibid.*, p. 956.
  - 33 Ahmed Naim, "Lisan-I Arabi'nin vucub-1 tahsili ve usul-I tedrisi hakkında birkac soz", (Mehmed Zihni Efendi'nin el-Muntehab'ina takdim), Marifet Yayinlari, Istanbul 1981.
  - 34 Osman Nuri Ergin, *ibid.*, pp. 992-3.
  - 35 Almost the half of Daru't-tedris consisted of Russian Tatars. Russian government unwilling Tatar children to learn Turkish culture and considering this to be inappropriate to their policy, wanted their father to call their children back to Russia. Disobedient fathers were sent into Siberia as exile. So most of the Tatar students except for few such as Halim Sabit, were obliged to leave Daru't-tedris. Since then, Daru't-tedris could not recover. Osman Ergin, *ibid.*, pp. 992-3.
  - 36 Osman Nuri Ergin, *ibid.*, pp. 993-4.
  - 37 Sadik Albayrak, Son Deevir Osmanli Ulemasi, Istanbul 1981, IV, p. 112.
  - 38 Nihat Azmat, "Abdulaziz Bekkine", DIA, V, p. 365.
  - 39 Abdullah Develioglu, Buyuk İnsanlar, Ucbin Turk ve Islam Muellifi, Istanbul 1973, p. 517; A. Haki Demir and others, Istanbul Beyoglu Muftulugu Personel Albumu: 1980-1998, Istanbul 1997, p. 10.
  - 40 For the establishment and regulations book of this school see: Mustafa Ozdamar, Hacı Veyiszade, Istanbul 1995.