



THE ROLE OF MADRASAH'S OF THE GREAT SELJUK PERIOD (1038-1157) IN THE DEVELOPMENT OF ISLAMIC CIVILIZATION

Rajapov Pirnazar Sardor ogli

Teacher, Department of Translation Theory and Practice of Arabic Language,
Uzbekistan State World Languages University, Tashkent, Uzbekistan

E-mail: rajapovpirnazar@gmail.com

Abstract

This article analyzes the reforms which carried out in the field of study in the Great Seljuk Sultanate and the reasons for them. Besides, the process of establishing madrasah's in Khorasan, Kerman, Iraq, Syria, and Anatolia regions of the country and the goals of the establishment of madrasah's have been revealed. The role of these madrasah's in the development of Islamic civilization is also discussed.

Keywords: The Great Seljuk Sultanate, the Fatimids, madrasah, Al-Azhar madrasah, Sultan Alp Arslan, Sultan Malik-Shah, Sultan Sanjar, Nizamiya madrasah of Baghdad, mudarris, muid.

Introduction

Seljuk sultans such as Togrulbey (1040-1063), Alp Arslan (1063-1072), Malikshah (1072-1092) and Sanjar (1118-1157) showed respect to scientists and they tried to spread knowledge throughout the country. When Togrulbey entered the conquered cities, he first visited the scholars and leaders of Sharia. During the reign of Sultan Alp Arslan, madrasahs were spread to the remote areas of the country. He donated part of his personal income to the poor, and 1/10 to scientists [Akyüz Y., 2008: 43]. In addition to the madrasah's and scientific and cultural institutions that he founded, Malik-Shah allocated 300,000 dinars (gold) to scientists and mystics every year.

The period of the Seljuk Sultanate was an important turning point in the education system of the Islamic world. The movement that started with the establishment of spiritual and educational associations dependent on the state by providing allowances to scientists and jurists, building shelters for hermits, became the basis for the establishment of large centers of science – madrasahs and providing these centers of science with specialists [Kafesoğlu İ., 1992: 373].

MAIN PART

Since the Seljuk period, the process of establishing madrasahs in the whole Islamic world has accelerated, and madrasahs have become official institutions that train the “class of civil servants” [Cl. Cahen, 1979: 246].

Among these reforms that started in the scientific and cultural sphere in the Seljuk state, first of all, the ideological and political struggle against the Shiite propaganda of the Fatimids and other Rafizids was intended, secondly, to create opportunities for children of poor families to learn, and thirdly, the future The goal was to train civil servants.



In particular, the Al-Azhar mosque was built in Egypt in 359/970 and turned into the center of Shiite propaganda. Darul-Hikma, which was later opened in Cairo in 395/1004 to compete with Baitul-Hikma in Baghdad, also served Shia interests [Ocak A., 2012: 267]. The Fatimids aimed to destroy the concept of Sunnism through the means of Shia dais who had graduated from Al-Azhar madrasah. Thousands of Da'is poisoned the minds of Muslims and turned them against the Seljuks by preaching that the real caliph was the Fatimid caliph, and that the Abbasid caliph and the Seljuk government that supported them were illegitimate [Mantran R., 1981: 141-143; Ocak A., 2012: 267]. The Fatimids, who were partially successful in their activities, later recruited new supporters such as the Batinis, executed those who did not follow them, and tried to achieve their goals through fear and terror.

As a result, the Seljuks realized that it is possible to achieve the formation of superstition in the minds of the people against various heresies and superstitions by spreading knowledge. The spread of knowledge was possible only through the establishment of madrasahs. Also, the people would have the opportunity to learn the basics of the original Islamic teachings. As a result, right and wrong were distinguished and actions were taken accordingly.

In connection with the establishment of the new madrasah, a special opening ceremony was held, where the madrasah mudarris's gave a speech. From the middle of the 11th century, it became customary to have opening lectures in madrasahs. Inaugural classes were held not only for teachers, but also in connection with the appointment of qazi and qazi al-quzzats. In the opening speech, the person who was appointed to the position took the pulpit in front of the public, and his first speech was attended by famous people of the city [Makdisî G., 2004: 234-235].

The newly appointed teacher tried to show his depth of knowledge and breadth of worldview by speaking on various topics in the opening lesson. The number of listeners at the opening lesson also determined how much the teacher deserved his status. The high number of participants in the opening lesson was due to the recognition of the teacher. The fact that there were not enough listeners to the lecture meant that the speaker was not approved for the madrasah leadership position [Makdisî G., 2004: 238]. Sometimes the opening lesson was attended by jurists, archons of the state, and well-known people of the city, and the new mudarris, who were showing their skills, passed a difficult trial.

Sultaniya madrasah was the first madrasa during the period of Seljuks. It was founded in Nishapur in 437/1046 by Sultan Tughrilbey. After conquering Nishapur, the Sultan ordered the construction of a madrasah near the saddle market. In 437/1046, the madrasah was being built when the traveler Nasir Khusraw came to Marv [Köymen M.A., 1976: 120; Kuran A., 1969: 5-6]. Also, his minister Kunduri opened a madrasah in Marv [Çetin A., 1999: 187].

Educational institutions, which previously operated separately and privately, were first systematized during the reign of Sultan Alp Arslan and received state protection. The first madrasah was founded in the Islamic world by Sultan Alp Arslan in 459/1066-1067 in Baghdad. It was established as an institution of higher learning, it has well-known scholars and intellectuals, monthly salaries for teachers, free education for students with monthly stipends and food, educational programs and rich libraries [Kafesoğlu İ., 1992: 373; Toran O., 1969: 257]. This madrasah named Nizamiya, was built for the famous jurist Abu Ishaq Shirazi, and he was appointed as the first head of the madrasah [Kuran A., 1969: 6]. Many bazaars, caravanserais, baths and gardens were dedicated to the madrasah. Young scholars who graduated from Baghdad



Nizamiya madrasah, where Hanafi and Shafi'i jurisprudence were taught, were appointed to high positions of the state [Kafesoğlu İ., 1992: 373-374].

Also, Sharaf al-Mulk Abu Sa'd Muhammad Mustawfi, one of Sultan Alp Arslan's ministers, built the Imam Abu Hanifa madrasah in 459/1066 in the Babi Taq neighborhood of Baghdad, which was the first madrasah opened by the Seljuks in Baghdad. Although the construction of this madrasah started after the Baghdad Nizamiya madrasah, it was completed before it [Sutay G., 2013: 378-379].

Later, sultans, ministers, beys and court ladies followed the example of each other and started opening madrasah's. In particular, when Nizamulmulk, who was the minister of the Seljuk Sultanate during the reigns of Alp Arslan and Malikshah, met a person who was famous for his knowledge in a city, he built a madrasah in his name, organized a separate library for the madrasah and also allocated a foundation for him [Çelebi A., 1983: 114]. Since Nizamulmulk was involved in the establishment of madrasah's, the Seljuk madrasah's built during his ministry were named Nizamiya madrasah's. But we should not come to the conclusion that these madrasahs were founded only on the initiative of Nizamulmulk, the minister of the Seljuks. Because this was the one-state policy of the Seljuks, and madrasah's were opened on the instructions of the Seljuk sultans.

Nizamulmulk's goal in establishing madrasah's was to strengthen the foundations of statehood, as well as to eliminate any alienation between scholars, representatives of the religious sphere, the entire nation, and the Seljuk sultans on the domestic front, and to form spiritual ties [Köymen M.A., 1992: 352]. Also, during Nizamulmulk's career, the Seljuk sultans repeatedly reminded the madrasah's and the whole nation that the main goal of the Seljuk sultans in opening these madrasah's was not to favor or support one of the Sunni sects over the other, but to ease the tensions between the sects and unite the people of the Sunnah and the community.

Ibn Jubayr said that he saw thirty madrasah's in Baghdad, and that they were more magnificent than the most beautiful palaces, and the most magnificent and famous among the madrasah's was the Nizamiya madrasah [Çelebi A., 1983: 375; Kafesoğlu İ., 1992: 373]. After the Baghdad madrasah, the first madrasah's established by Nizamulmulk in the cities of Isfahan, Ray, Nishapur, Marv, Balkh, Herat, Tus, Masul, Jazira, Basra, Amul, Hargird¹ and Bushanj² were named Nizamiya, and later madrasah's with other names were built [Toran O., 1969: 257; Kafesoğlu İ., 1992: 374; Kafesoğlu İ., 1998: 390]. Although the most famous of the Nizamiya madrasahs is the Baghdad Madrasah, there are opinions that the Nishapur Nizamiya Madrasa, opened for Imam al-Haramayn al-Juwayni, was built earlier. But the date of its construction is unknown to us.

Among the famous scholars of his time were Abu Ishaq Shirazi (d. 476/1083) and Imam Ghazali (d. 505/1111) Baghdad, Imam al-Haramayn Juwaini (d. 478/1085) Nishapur, Abdulkarim Shalusi (d. 465/1072) Amul, Muhammad Tamimi Marvazi (d. 468/1075-1076) Merv, Sadruddin Khojandi (d. 483/1090) Isfahan, Abdullah Tamimi (d. 488/1095) Balkh, Abu Bakr Shashi (d. 507/1114) who taught at the Nizamiya Madrasah in Herat and Abu Sa'd ibn Abu Yusuf, as well as Imaduddin Khatib Isfahani (d. 597/1201) and Sheikh Sa'di Shirazi (d. 691/1292) the characters have matured [Atçeken Z., Bedirhan Y., 2012: 140; Özaydın A., 1991: 437-441].

The following words of the historian Abu Shama confirm that Nizamiya madrasah's were opened throughout the cities of the Seljuk Sultanate: "Madrasah's built by Nizamulmulk are known and

¹ One of the medieval cities of Khurasan.

² One of the medieval cities located near Herat.



famous all over the world. There is no city without Nizamiya madrasah's, from Jazirat ibn Umar³, the farthest corner of the earth where the human race has not set foot. Even there, he built a beautiful and majestic madrasah, which today (in the time of Abu Shama) is known as *Raziuddin Madrasah*".

RESULTS

Nizamiya madrasah's played an important role in the development of the science of the Muslim East. In particular, this madrasah training program is a proof of our opinion that over the centuries, madrasah's of Muslim countries, especially the Ottoman Sultanate, have fulfilled the task of programming for the educational system.

Nizamiya madrasah's were magnificent structures that not only consisted of classrooms, but also included additional buildings. Madrasah's were supposedly built in the style of modern universities. In addition to the educational building consisting of classrooms, they included residences of teachers and students, a library, a kitchen, a mosque, a dining room, sports fields, a recreation park, a bathroom and other social facilities [Kılıç R., 2014: 257].

In addition to the religious sciences, the Nizamiya Madrasah in Baghdad taught such subjects as philosophy, philology (Arabic language and grammar), mathematics (riyaziyat) and astronomy (ilmi ha'yat), and because such educational institutions were established later in Europe, the Nizamiya Madrasah in Baghdad is the first university [Kafesoğlu İ., 1972: 176; Yıldız H.D., 1989: 209; Kafesoğlu İ., 1992: 374]. But although some researchers consider the Bologna school founded in 390/1000 as the first university in the world, it was a centralized law school and a private educational institution. In fact, the first university in the West was opened in the first quarter of the 12th century, and it is the University of Paris. The educational system of the Muslim madrasah's and its content were also imitated in the educational system of the universities of Oxford and Cologne, which were established after that [Ocak A., 2012: 268-269].

Later, along with the Seljuks, many madrasah's were established in the Khorezmshahs and Atabekids, as well as Anatolian principalities, India, and Egypt by sultans, officials, and court ladies, similar to the Baghdad Nizamiya. Because madrasah's were also important from the point of view of training future civil servants for the administrative management system [Kafesoğlu İ., 1992: 374].

Sultan Alp Arslan's reforms in the field of science were continued during the reign of his son Malik-Shah. In particular, in 480/1087, the Hargird madrasah was built from the aforementioned Nizamiya madrasah's [Köymen M.A., 1983: 379; Yıldız H.D., 1989: 216]. Sultan Malik-Shah also built a madrasah in the Karran neighborhood of Isfahan, the center of the Sultanate, and in the Rasafa neighborhood of Baghdad. His work in the field of science was followed by ministers and amirs, who established madrasah's in different cities. In particular, the minister of finance Abu al-Ganaim Taj al-Mulk 485/1092 established the Tajiya madrasah in Baghdad, and the emir of Hajj, Qutlugh, established madrasahs for Hanafi jurists in Kufa, Abu Amr Nasavi in Khorezm, Abu Nasr al-Koshi whose viceroy of Hajib Qamach built madrasah's in the cities of Kashan, Abhar, Zinjan, and Ganja [Kafesoğlu İ., 1973: 158-161]. It can be seen that during the reign of Sultan Malik-

³ Today, Jazira city is located in Turkey bordering Syria and Iraq.



Shah, along with his minister Nizamulmulk, other court officials also contributed to the establishment of madrasah's.

Seljuk queens also opened educational institutions. In particular, Khadija Arslan Khotun, daughter of Charibey, built mosques, thakkas, hospitals and madrasah's in Baghdad and other regions. Sultan Malikshah's wife, Tarkan Khatun, built a madrasah in her name when she lived in Baghdad. Tarkan Khatun madrasah was the third madrasa built for the development of the Hanafi school during the Seljuk period. Ismat Khatun, the daughter of Sultan Malik-Shah, also founded a madrasah in Baghdad [Cunbur M., 1996: 590-594].

The Seljuk sultans and beys also built shrines and madrasah's for Shia scholars and sayyids, and allocated endowments to these institutions. Although the major population of Iran was Sunni during the Seljuq period, the Shiites lived in the cities of Qum and Kashan and they also established their own madrasah's [Toran O., 1969: 255].

It was paid attention to the development of the field of science and the opening of madrasah's in the regions of the Great Seljuk Sultanate, such as Kirman, Syria and Anatolia. Among them, Malik Turan-Shah I (477/1085-490/1097) of Kirman Seljuks, his follower Malik Arslan-Shah I (1101-1142) in Kirman cities, Malik Arslan-Shah I's wife Zaytun Khatun in Bardsir, Malik Muhammad I (1142-1156) in Bardsir, atabek⁴ (governor) Muay al-Din Rayhan built madrasah's in the cities of Bam and Jiruft [Yıldız H.D., 1989: 288].

Also, Khumartegin, one of the amirs of Tutush (471/1079-488/1095), the governor of Seljuks in Syria, built the Tutushiya madrasah in Baghdad in 483/1090 [Sutay G., 2013: 379; Acar. A., 2007: 354]. There are opinions that the first madrasah in Damascus was the Madrasah of Sadriya, built by Shuja al-Din Sadr ibn Abdullah in 491/1098 for the Hanafis in the Bab al-Barid neighborhood of the city [Şeşen R., 1987: 324].

DISCUSSION

Madrasah's were systematized until the reign of Sultan Sanjar (1118-1157). During this period, a number of madrasah's were established and the activities of existing madrasah's were supported. For example, in Damascus, Muin al-Din Uner Turki in 1130 Muiniya, Nasir al-Davla Tarhan in 1131 Tarhaniya, wife of atabek Tugtegin Zumurrud Khatun in 1132 Khatuniya for the Hanafis, and Mujah al-Din Bozan, the amirs of Damascus atabekids, for the Shafi'is in 1135 Mujahidiya, Kumushtegin ibn Abdullah in 1120 Aminiya, Say al-Din Jaruh Turkmani in 1152 Jaruhiya and Sharaf al-Islam Abdulvahid Shirazi in 1141 Sharafiya, Sheikh Mismar Hilali in 1152 built Mismaria madrasah for Hanbalis [Şeşen R., 1983: 257; Şeşen R., 1987: 324; Yıldız H.D., 1989: 525-527].

Also, in 1122-1123, Badr al-dawla Suleiman (grandson of Artukbey) built Zajjajiya madrasah for Shafi'is, which was the first madrasah in the city [Şeşen R., 1987: 325]. It was difficult to build the first madrasah of the Seljuk period in Aleppo. In fact, in 1116, when Suleiman began to build a madrasah in Aleppo, the part of the mosque that was built every day, was destroyed by the Shiites at night [Toran O., 1969: 258]. Nuriddin Zangi (1146-1174), one of the atabeks of Aleppo, also

⁴ A person engaged in the upbringing of princes in the Seljuk Sultanate. From the middle of the 12th century, the influence of the fathers increased, and the territories under the control of the Seljuk Sultanate began to be independently administered in the name of the Seljuk sultans.



founded a madrasah in Aleppo for the Hanafis in 1150 under the name of Hallawia [Şeşen R., 1987: 325].

Madrasah's specialized in a certain field were also established in the Seljuk Sultanate. For example, Nuriddin Zangi built Dar al-Shifas (medical schools) in Aleppo in 1154, Amir Alam al-Din Sanjar from Syria Seljukids in Kerek, and Duqaq, son of Tutush, in Sham. Also, Nuriddin Mahmud opened the Nuria madrasah in Damascus, which was the first madrasah specialized in teaching the science of hadith [Atçeken Z., Bedirhan Y., 2012: 132-133].

After the Seljuks entered Anatolia, many madrasah's were built in this land from the end of the 12th century [Keleş M.R., 2016: 159]. In fact, when the Seljuks conquered every city in Anatolia, they first built mosques, madrasas, and zawias, and brought merchants, religious leaders, and Turkish residents to the city [Toran O., 1969: 282].

The madrasah's built by Yagi Basan, the ruler of the Danishmendids, in the cities of Niksar and Toqat in 1157 were the first madrasah's in Anatolia [Öngül A., 2003: 71; Kemaloğlu M., 2015: 94]. In the Anatolian Seljuk Sultanate, the first madrasah's were built when political stability was ensured during the reign of Sultan Qilich Arslan II (1155-1192), and cultural changes began. There are also opinions that the first madrasa established in the Anatolian Seljuk Sultanate was the madrasah of Khoja Hasan Pashsha, opened in 1193 in Kaysaria. Sultan Qilich Arslan II built another madrasah in Konya and Aksaray, and one of his amirs, Altin Aba, also built another madrasah in Konya. Scholars who graduated from the madrasah's of Aksaray were highly respected in Syria and Egypt in the 14th century. Tafsir, hadith and fiqh were mainly taught in Anatolian madrasah's [Sümer F., 1962: 224; Kemaloğlu M., 2015: 94].

During the Seljuks' period, the Baghdad Nizamiya madrasah was a higher educational institution, while other madrasah's were considered secondary or higher education institutions according to the level of the mudarris [Kılıç R., 2014: 258]. We can classify the subjects taught in the Baghdad Nizamiya madrasah as follows: a) Islamic sciences (Qur'an, hadith, tafsir, fiqh, kalam); b) Language and literature (Arabic and Persian literature, sarf-nahv (Arabic grammar), khataba (speech), nazm (poetry), jarh and tadil⁵, history, literature; c) Philosophy and logic; d) Exact and natural sciences (Medicine, surgery, mathematics, handasa (geometry), hisab (calculus), ilmi nujum (astrology), ilmi hay'at (astronomy), nature studies [Akyüz Y., 1989: 54].

During the Seljuk era, all madrasas, except the Nizamiya madrasah's, included Islamic sciences, language and literature as primary subjects in their curricula. Medicine is also taught in hospitals or madrasahs specializing in medicine. Such medical institutions are called Bimaristan or Dar al-Shifa. Science could also be studied in observatories. When there were negative approaches to philosophy, it was later removed from the list of academic subjects and the science of kalam was introduced instead of it. Imam Ghazali (450/1058-505/1111), who worked as a headmaster and mudarris in the Baghdad Nizamiya madrasah in 484/1091-488/1095, expressed a negative approach to philosophy for the first time. He believed that the skeptical approach⁶ of philosophy could mislead Muslims in their faith and emphasized that the absolute truth can be reached through Sufism, which relies on the "heart" and not the "mind" [Akyüz Y., 1989: 54].

⁵ The science of a critical approach to the narrator, arguing about the justice and conquest of the narrators, and making a final conclusion about their reliability or unreliability.

⁶ A direction of philosophy that looks at reality with doubt.



Thus, in the 12th century, we see that education in Seljuk madrasah's became systematic. Classes had daily timetables. The duration of the academic year and the monthly or annual educational plans are approved in advance. Usually Tuesday and Friday were weekends [Talas M.A., 2000: 22].

There are estimates that the duration of higher education in madrasah's is at least five years. The duration of education could be changed depending on the student's good mastery of the lessons or the successful completion of the prescribed books [Parladır S., 1987: 174].

CONCLUSION

In conclusion, it can be said that political stability was ensured during the reign of the Seljuks, who ruled almost the entire Islamic world except for Africa. Science and culture developed as a result of the construction of madrasah's, libraries and sanctuaries along the borders of the Sultanate, and the allocation of endowments to them. As a result of the establishment of madrasah's as educational institutions for free education by the Sultanate and the allocation of endowments to them, the attention and encouragement to the field of science increased even more in the entire Islamic world, and the process of establishing madrasah's were accelerated.

Seljuk sultans, amirs and beys did great services as patrons of science. Among them, the first sultans of the Great Seljuk Sultanate, especially Malikshah, Sanjar and the vazir Nizamulmulk, left a significant mark in the history of Islamic civilization with their scientific and cultural activities.

REFERENCES

1. Yahya Akyüz. Türk Eğitim Tarihi. – Ankara: Pegem Akademi Yayınları, 2008.
2. İ.Kafesoğlu. Türk Dünyası El Kitabı. 1.cilt. – Ankara: Türk Kültürünü Araştırma Enstitüsü, 1992.
3. Claude Cahen. Osmanlılardan Önce Anadolu'da Türkler (Çev. Yıldız Moran). – İstanbul: E-yayınları, 1979.
4. Ahmet Ocak. Selçukluların seleflerine göre medeniyet tarihindeki yeri ve önemi // History studies, 2012.
5. Robert Mantran. İslâm'ın Yayılış Tarihi (VII-XI. Yüzyıllar). – Ankara: Ankara üniversitesi basımevi, 1981.
6. G.Makdisî. Ortaçağda Yüksek Öğretim: İslam Dünyası ve Hristiyan Batı. (Çev. A.H.Çavuşoğlu ve H.T.Başoğlu). – İstanbul: Gelenek Yayınevi, 2004.
7. M.A.Köymen.Tuğrul Bey ve Zamanı. – İstanbul: Milli Eğitim Basımevi, 1976.
8. Aptullah Kuran. Anadolu Medreseleri, 1.cilt. – Ankara: Orta Doğu Teknik Üniversitesi Mimarlık Fakültesi, 1969.
9. Altan Çetin. Türklerde Medreseler // Dini Araştırmalar, sayı 5, C. 2, 1999.
10. Osman Turan. Selçuklular Tarihi ve Türk-İslâm Medeniyeti. – İstanbul: Turan, 1969.
11. Gonca Sutay. Büyük Selçuklu Devleti zamanında Bağdat Halifeliği ile siyasi-kültürel-dini ilişkiler // Doktora tezi. – Erzurum, 2013.
12. Ahmet Çelebi. İslam'da Eğitim Öğretim Tarihi (Ter. Ali Yardım). – İstanbul: Damla yayınevi, 1983.
13. M.A.Köymen. Alp Arslan ve Zamanı, Büyük Selçuklu İmparatorluğu Tarihi, 3.cilt. – Ankara: Türk Tarih Kurumu, 1992.



14. İ.Kafesoğlu. Türk Milli Kültürü. – İstanbul: Ötüken, 1998.
15. Zeki Atçeken, Yaşar Bedirhan. Selçuklu müesseseleri ve medeniyeti tarihi. – Konya: Eğitim, 2012.
16. Abdülkerim Özaydın. Bağdat-Kültür ve Medeniyet // Türkiye Diyanet Vakfı İslâm Ansiklopedisi. C.4. – İstanbul: TDVY, 1991.
17. Remzi Kılıç. Türk eğitim ve öğretim tarihinde Selçuklu medreselerinin yeri // Selçuklu tarihi bilim ve düşünce I. Uluslararası Sempozyumu. – Ankara: Türk Tarih Kurumu, 2014.
18. İ.Kafesoğlu. Selçuklu Tarihi. – İstanbul: Milli Eğitim Basımevi, 1972.
19. H.D.Yıldız. Doğuştan Günümüze Büyük İslam Tarihi, C.7. – İstanbul: Çağ yayınları, 1989.
20. M.A.Köymen. Alp Arslan ve Zamanı II. – Ankara: Ankara Üniversitesi Dil ve Tarih Coğrafya Fakültesi yayınları, 1983.
21. İ.Kafesoğlu. Büyük Selçuklu imparatoru Sultan Melikşah. – İstanbul: Milli Eğitim Basımevi, 1973.
22. Müjgan Cunbur. Selçuklu Dönemi Kadın Hayratı // Erdem, Sayı: 9, C.26, 1996.
23. Ramazan Şeşen. Salâhaddin Eyyûbî ve Devlet. – İstanbul: Çağ yayınları, 1987.
24. Ramazan Şeşen. Salâhaddin Devrinde Eyyûbîler Devleti. – İstanbul: Edebiyat Fakültesi Basımevi, 1983.
25. M.R.Keleş. Ortaçağ İslam Dünyasında Medreselerde Açılış Dersi Geleneği: Kayseri Pervane Bey Medresesi Örneği // Humanitas, C.4, sayı 8, 2016.
26. Ali Öngül. Selçuklularda eğitim faaliyetleri ve yetişen ilim adamlarına genel bir bakış // Sosyal bilimler, C.1, sayı 2, 2003.
27. Muhammet Kemaloğlu. XI.-XIII. yüzyıl Türkiye Selçuklu devletinde eğitim-öğretim (medreseler) // Akademik Tarih ve Düşünce Dergisi. C.2, Sayı 5, 2015.
28. Faruk Sümer. Türkiye Kültür Tarihine Umumi Bir Bakış // Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Dergisi, C.XX, S 3-4, 1962.
29. Yahya Akyüz. Türk Eğitim Tarihi. – Ankara: Ankara Üniversitesi Eğitim Bilimleri Fakültesi Yayınları, 1989.
30. M.Asad Talas. Nizâmiye Medresesi ve İslâm'da Eğitim-Öğretim (çev. S.Cihan). – Samsun: Etüt, 2000.
31. S.Parladır. Medreseler Hakkında Pedagojik Bir Değerlendirme // Dokuz Eylül Üniversitesi İlahiyat Fakültesi Dergisi, sayı 4, 1987.