

# رومي Rumeli

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## Arařtırma Makaleleri / Articles

### ENDERUN SCHOOL: IDENTIFICATION AND EDUCATION OF GIFTED AND TALENTED CHILDREN

Geliř Tarihi: 5 Mart 2023

Kabul Tarihi: 30 Mart 2023

Fatih DERELİ\*

### ENDERUN OKULU: ÜSTÜN YETENEKLİ ÇOCUKLARIN BELİRLENMESİ VE EĞİTİMİ

#### Özet

Osmanlı Devleti'nde II. Murad döneminde kurularak tam kimliğine Fatih Sultan Mehmet zamanında kavuşan Enderun Mektebi, idari ve askeri kadronun yetiştirilmesi amacıyla tasarlanmış, hayata geçirilmiş bir saray eğitim kurumudur. Enderun Mektebi, Osmanlı Devleti'ne yaklaşık dört yüz yıl boyunca hizmet vererek birçok nitelikli insanı yetiştiren bir eğitim kurumu olmuştur. Osmanlı'nın içinde bulunduğu dönemde ortaya koyduğu birçok başarısının altında yatan temel faktörlerden birisinin de eğitim olduğu ifade edilebilir. Özellikle Osmanlı'nın üst düzey devlet yöneticilerinin ve idarecilerinin yetiştirilmesine yönelik hayata geçirilen Enderun Mektebi, Osmanlı'nın başarısına birçok katkıda bulunan, öncülük ve rehberlik eden insanları yetiştirmiştir. Enderun Mektebi, dönemini etkilemiş ve birçok başarıya katkı sunmuş kişilerin adeta kaynağı olarak ön plana çıkmıştır. Dolayısıyla Osmanlı Devleti'nin başarısının anlaşılması için Enderun Mektebi'nin de ayrıntılı incelenmesi faydalı olacaktır. Enderun'a yönelik tasarlanarak hayata geçirilen eğitim sisteminin kendine özgü birtakım özellikleri bulunmaktadır. Bu eğitim sistemiyle de başarılı sonuçlar alındığı ortadadır. Tasarlanan eğitim sistemine yönelik alınacak öğrenci seçim kriterleri de başarıyı getiren unsurlar arasında yer almaktadır. Bu özellikleri ile Enderun Mektebi, Osmanlı Devleti'nin idari ve siyasi hedeflerinin belirlenmesinde ve devletin temel kurumlarının işleyişinde hayati bir işlevi yerine getirmiştir.

Enderun Mektebi'nin uzun yıllar başarılı sonuçlar veren eğitim sisteminin temelinde öncelikle geniş bir coğrafyadan ve aday grubundan ihtiyaç duyulan ve bazı meziyetlere sahip yetenekli çocukları seçme işlemi yer almaktadır. Bu seçim işleminde çok titiz davranılarak isabetli seçimler yapmaya çalışılmıştır. Enderun'a öğrenci alınmasında özellikle farklı kişiler tarafından uzun süren gözlem ve değerlendirmeler yapılarak tamamlanan bir süreç izlenmiştir. Enderun Mektebi için en isabetli öğrencinin alınmasından sonra ise bu mektebin başarısını getiren diğer unsur olarak verilen eğitimin niteliği bulunmaktadır. Enderun Mektebi dönemi içerisinde diğer eğitim kurumlarına ve yerlerine nazaran en teşkilatlı ve en gelişmiş olanı olarak karşımıza çıkmaktadır. Dolayısıyla kendisine ait birçok kaide ve usulleri mevcuttur. Bunlarla birlikte Enderun Mektebi'nin padişahın bulunduğu saray içerisinde yer alması da bünyesine birçok güçlü özelliğin eklenmesine fırsat oluşturmuştur.

Enderun Mektebi'nin temel amaçlarından birinin devletin üst düzey yöneticilerini yetiştirmek olduğu açıktır. Bununla birlikte bir diğer amaç ise Enderun'da bulunanların bizzat padişahın huzurunda yer alarak ve görev yaparak onun hizmetlerini yerine getirmek olduğu ifade edilebilir. Bu amaçlardan dolayı Enderun öğrencileri özellikle sıkı bir davranış ve ahlak eğitiminden geçirilmiştir. Buraya seçilen öğrenciler de eğitimin niteliğini etkileyen bir unsur olarak karşımıza çıkmaktadır. Bundan dolayı Enderun Mektebi'ne seçilecek olan kişilere yönelik özel kanunnameler ve süreçler planlanarak uygulanmıştır. Mektebe alınacak öğrenciler birçok kişi tarafından birçok elemenden geçirilmiştir. Bu elemelerde kullanılan yöntemlerden birisi de "ilm-i kıyafe" olarak adlandırılan ilme sahip kişiler tarafından yapılan değerlendirmelerdir. Bu ilimde amaç, insanın yüzünden ve dış görünüşünden hareketle huyu, ahlakı ve iç dünyası ile ilgili fikir sahibi olmaktır.

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Enderun'da hayata geirilen eđitim srelerini yakından tanımının gnmz stn yetenekli ocukların eđitimleri iin de faydalı sonular ortaya ıkaracađı dřnlmektedir. Gerekleřtirilecek bu alıřma ile zellikle Osmanlı dnemi en nemli kaynaklardan biri olan ve kendisi de bir Enderun Mektebi đrencisi olan Tayyazade Atâ'nın *Târih-i Atâ* adlı eserinin temel alınmasıyla Enderun Mektebi ayrıntılı olarak incelenmiřtir.

**Anahtar Kelimeler:** Enderun, stn yetenek, tanılama, ilm-i kıyafe (kıyafet ilmi)

## ENDERUN OKULU: STN YETENEKLİ OCUKLARIN BELİRLENMESİ VE EĐİTİMİ

### Abstract

Enderun School was a palace educational institution designed for the training of administrative and military staff in the Ottomans. The Enderun School had an important role in the success of the Ottoman Empire. Enderun, a school where especially civil and military administrators were trained, was established to create the necessary manpower resource for the Ottoman central and provincial bureaucracy. Enderun formed the basic education unit where students were taught and raised through the official Ottoman ideology or mentality. In addition, it had an important role in the determination of administrative and political goals and the functioning of the main institutions of the state. Enderun School was an educational institution that served the Ottoman Empire for centuries. The basis of Enderun's success was the process and quality of the education given to the students admitted here, as well as selecting the talents that were needed and with the necessary virtues from a wide candidate base at various levels and stages. When Ottoman educational institutions are examined in terms of educational function, Enderun School is seen as the most critical educational institution for the state tradition as Enderun Schools was mainly constructed for the training of Ottoman senior managers. Enderun School was the most organized and the most developed among the palace schools of the Ottoman period. It had many organizations and regulations of its own. The administrators of this school were people who were directly related to the Sultan. Enderun School had an important role in the history of the education of gifted children, as it selected and educated children with gifted intelligence and qualifications. It is believed that understanding and familiarizing oneself with the educational practices applied in the past can have a positive impact on the education of gifted children today. With this study, the Enderun School will be examined in detail, based on the work *-Târih-i Atâ-* of Tayyazade Ata, who was one of the most important sources of the Ottoman period and was also a student of the Enderun School.

**Key words:** Enderun, gifted and talented, identification, ilm-i kıyafe (kıyafet ilmi)

### Introduction

There have been debates over when the Enderun School was established, with two primary theories. The first suggests that the school was founded during the reign of II. Murad, as evidenced by its mention in the Edirne Palace.<sup>1</sup> The second theory posits that Enderun School was established during the Fatih period, along with the Topkapı Palace. With Akkutay's<sup>2</sup> works, it has been clearly demonstrated that Enderun was founded in the II. Murad period. As a matter of fact, the enactment of the devshirme method, which is the human resource of the school, took place during the reign of II Murad.<sup>3</sup> On the other hand, considering the laws and organizational principles, Enderun School attained its real identity during the Fatih period.<sup>4</sup>

When Ottoman educational institutions are examined in terms of educational function, Enderun School is seen as the most critical educational institution for the state tradition

<sup>1</sup> Abdlkadir zcan, "Devřirme", *TDV İslâm Ansiklopedisi* (İstanbul, 1994), 254-257.

<sup>2</sup> lker Akkutay, *Endern Mektebi* (Ankara: Gazi niversitesi, 1984), 25-26.

<sup>3</sup> lker Akkutay, "Osmanlı Eđitim Sisteminde Enderun Mektebi", *Osmanlı*, ed. Gler Eren (Ankara: Yeni Trkiye Yayınları, 1999), 187-193.

<sup>4</sup> Ziya Kazıcı, *Osmanlı'da Eđitim đretim* (Bilge Yayınları, 2004), 150.

because Enderun School was designed to train Ottoman senior staff.<sup>5</sup> Enderun School was the most organized and the most developed among the palace schools of the Ottoman period. It had many rules of its own. The administrators of this school were people who were in direct contact with the Sultan. Enderun School was located inside the structure of the Ottoman Palace. Another of the main differences of Enderun School from other educational institutions in the Ottoman period is that its students were chosen according to certain rules. One of the biggest advantages of these is that the human resource was qualified and under the auspices of the Sultan.<sup>6</sup> Enderun has also been the subject of many studies on gifted and talented children due to this human resource selection and education.<sup>7</sup>

Enderun-i Hümayun is the place where Ottoman sultans spent their daily lives in the classical period. This section housed various wards, educational areas that can be expressed as classrooms, a library, a treasury, a bath, a mosque and gardens.<sup>8</sup> Therefore, there was an important bond between Enderun and the Sultan. There was also a school in the Enderun-i Hümayun, which housed the education units mentioned above. This place was called Enderun School. Enderun School was a management academy developed by the Ottoman Empire to train palace officials and to train qualified people who would manage the state's central and provincial organizations.<sup>9</sup> It was an institution where people who would later become senior administrators in the state were educated. Due to this precious duty, great care was given to the students who would be admitted to the school.<sup>10</sup>

The Ottomans named the palace officials in the Enderun-ı Hümayun and the students of the Enderun School as *ıçođlan* (page). The term *ıçođlan* refers to a young man who served in the palace, received training during his service, lived in the palace and grew up there.<sup>11</sup> Most importantly, any *ıçođlan*, thanks to his loyalty and ability, completed his education in Enderun and left the palace to become a senior administrator. Therefore, choosing an *ıçođlan* was as important as training him and finding the most suitable person to Enderun was such a sensitive and important issue.<sup>12</sup>

### 1. Human Resources of Enderun School (Devshirmeh)

One of the basic structures of the Ottoman state administration was the system called *Gulam* (Ghulâm).<sup>13</sup> In this system, young people selected from among the slaves were trained to be employed in the palace and state service.<sup>14</sup> In the Ottomans, slaves who served in the

<sup>5</sup> M. Enes Simit, *Klasik Bir Eđitim Kurumu Olarak Enderun Mektebi ve Yenileřme Bađlamında Kapatılıř Süreci* (Ankara: Ankara Yıldırım Beyazıt Üniversitesi, Sosyal Bilimler Enstitüsü, Yüksek Lisans Tezi, 2019), 29.

<sup>6</sup> Cihan Kılıç, *Enderun Mektebi Örnekleminde Günümüz Üstün Yetenekli Çocukların Eđitiminin Deđerlendirilmesi* (Ankara: Gazi Üniversitesi, Eđitim Bilimleri Enstitüsü, Yüksek Lisans Tezi, 2010), 57-58.

<sup>7</sup> Cihan Kılıç, *Enderun Mektebi ve Üstün Zekalı Çocukların Eđitimi*, *Akademisyen Kitap Portalı* (Vadi Matbaacılık, 2021), 51-55.

<sup>8</sup> Necdet Sakaođlu, "Enderun", *Dünden Bugüne İstanbul Ansiklopedisi* (İstanbul, 1994), 39.

<sup>9</sup> Tayyârzadâ Ađmad 'Atâ, *Osmanlı saray tarihi: Tarih-i Enderün / Tayyâr-Zâde Atâ; hazırlayan, Mehmet Arslan*. (İstanbul: Kitabevi, 2010), 1/39.

<sup>10</sup> Simit, *Klasik Bir Eđitim Kurumu Olarak Enderun Mektebi ve Yenileřme Bađlamında Kapatılıř Süreci*, 34.

<sup>11</sup> Halil İnalçık, *Osmanlı İmparatorluğu Klasik Çađ (1300-1600)*, çev. Ruřen Sezer (Yapı Kredi Yayınları, 2018), 83-93.

<sup>12</sup> Simit, *Klasik Bir Eđitim Kurumu Olarak Enderun Mektebi ve Yenileřme Bađlamında Kapatılıř Süreci*, 35.

<sup>13</sup> Mustafa Zeki Terzi, "Gulâm", *TDV İslâm Ansiklopedisi* (İstanbul, 1996), 178-180.

<sup>14</sup> Bülent Arı, "Osmanlı Devleti'nde Yüksek Bürokrasi İçin Üstün Yeteneklilerin Tespiti ve Sarayda Özel Eđitim Süreci", *I. Türkiye Üstün Yetenekli Çocuklar Kongresi Bildiriler Kitabı* (I. Türkiye Üstün Yetenekli Çocuklar Kongresi, İstanbul: Marmara Üniversitesi Atatürk Eđitim Fakültesi, 2004), 21-30.

state or belonged to private individuals were not regarded as an inferior element in society. In some cases, the title of servant would be a means of influence and prestige. One of the innovations that the Ottomans brought to the slave system was devshirme.<sup>15</sup> The Ottomans developed the method of collecting children from their Christian subjects for the training of administrative and military staff.<sup>16</sup> These children, called devshirme boys, were not considered captives.<sup>17</sup> These devshirme boys formed the human resource of the Enderun School. With the devshirme system, the mercenary professional military class, which was not present in the armies of European states at that time, was formed under the name of Janissaries.<sup>18</sup> Instead of a sultanate dominated by only the nobility and excluding minorities, an order was established that allowed the intelligent and talented children of even ordinary peasants to rise to the second level of government, the grand vizier.<sup>19</sup>

The devshirme method was started to be applied from the period of Yıldırım Bayezid and was developed during the period of Fatih.<sup>20</sup> By the order of the Sultan, a group of special authorities would go to Rumelia and collect children from the Christian people according to the methods determined before.<sup>21</sup> The devshirme process was carried out by a team consisting of the head of the Janissaries, experienced Devshirme Aghas, clerks, and conscripted boys who were selected based on specific qualities and characteristics. These people would perform the devshirme with the order of an agha and the sultan's edict. The beglerbeg, banner lord, kadi and cavalrymans in the devshirme region should have assisted the devshirme aghas.<sup>22</sup>

Many conditions were included in the Devshirme Law, which was created to make devshirme from non-Muslims.<sup>23</sup> The ages of those who would be spolia had to be between 8 and 18 years. Children should have beautiful faces, suitable body structures and full health. Devshirme was made so that there would be one child from 40 households from each village or neighborhood. Children of families with only one son were not included in the devshirme. Motherless or fatherless children, known to be greedy, bald, bigheaded and married, very short and tall were not chosen. Those who knew Turkish, those who came to Istanbul, those who performed arts were not accepted. Albanian, Serbian, Bosnian, Bulgarian and Croatian children were preferred for devshirme.<sup>24</sup> In addition, the children of county families were chosen in the conquered areas. No devshirme was made from Turkish, Kurdish, Jewish, Persian, Russian, Georgian and Gypsy children. Devshirme was on no account taken from a

<sup>15</sup> Halil İnalçık, *Osmanlı Tarihinde İslamiyet ve Devlet* (Türkiye İş Bankası Kültür Yayınları, 2019), 69.

<sup>16</sup> Özcan, "Devşirme", 254-257.

<sup>17</sup> İnalçık, *Osmanlı İmparatorluğu Klasik Çağ (1300-1600)*, 83-93.

<sup>18</sup> Özcan, "Devşirme", 256.

<sup>19</sup> Kılıç, *Enderun Mektebi Örnekleminde Günümüz Üstün Yetenekli Çocukların Eğitiminin Değerlendirilmesi*, 42.

<sup>20</sup> Füsün Akarsu, "Enderun: Üstün Yetenekliler İçin Saray Okulu", *Türkiye Üstün Yetenekli Çocuklar Kongresi Seçilmiş Makaleler Kitabı* 63/1 (2004), 97-101.

<sup>21</sup> Mehmet Ali Ünal, *Osmanlı müesseseleri tarihi*. (1997), 21.

<sup>22</sup> Mücteba İlgürel, "Acemi Oğlanı", *TDV İslâm Ansiklopedisi* (İstanbul, 1988), 324-325; Tuncay Abdulkadir, *Enderun Mektebi ile Bilim ve Sanat Merkezlerindeki Üstün Yetenekli Öğrencilere Verilen Fen Bilimleri Eğitiminin Karşılaştırılması* (Hatay: Mustafa Kemal Üniversitesi, Sosyal Bilimler Enstitüsü, Yüksek Lisans Tezi, 2015), 26.

<sup>23</sup> Ahmet Akgündüz, *Osmanlı Kanunnameleri ve Hukuki Tahlilleri* (İstanbul: Fey Vakfı, 1990), 123-125.

<sup>24</sup> Akkutay, *Enderun Mektebi*, 41-44.



Muslim child. In addition, circumcised children were not taken because they were suspicious. In the 16th century, the total number of slaves collected from the people in the Ottoman state was 7-8 thousand per year. About 3 thousand of them were devshirme.<sup>25</sup> These children were gathered to be trained as soldiers. The Ottomans also implemented a new practice in the devshirme system. Accordingly, in addition to those who were chosen to be soldiers from Rumelia; Young people who would be sent to the Enderun School, who would be trained to be senior administrators or to work as civil servants at various levels of the state, also began to be selected.<sup>26</sup>

In the classical period of the Ottoman Empire, the people who would be senior administrators and were brought to the critical positions of the state were educated in the Enderun School. The students (içođlan) of the school were selected as a result of careful processes and eliminations. Students who were brought to Istanbul after the first election, as the second stage, went through a more special election for the palace. In this election, one of the criteria was that people with knowledge called "ilm-i kıyafe" were in the election.<sup>27</sup> Today, this science called "physiognomy" gives information about the future or personality traits of a person, based on the connection between the appearance of people and their inner world.<sup>28</sup> In the Ottoman Empire, handsomeness was an important criterion, with the thought that a person with good looks would also have good morals.<sup>29</sup> This belief and practice was very strong during the Ottoman period and its roots were actually quite old. There are warnings about the beautiful face of the administrators in the *Siyasetname* and *Kutadgu Bilig*.<sup>30</sup> It is given with various examples that a person with a beautiful face will be beautiful inside. This method was applied during the Fatih period. The faces and bodies of the devshirme were examined by scholars. These scholars were the palace tutors who understood the knowledge of ilm-i kıyafe. They apparently chose boys who they felt were likely to be a ball of fire in appearance. When the devshirme boys were brought to Istanbul, the best ones in terms of body and character were chosen, sometimes the sultans made the choice themselves.<sup>31</sup> After these elections, those who were deemed suitable would be accepted into the palace as içođlan. Others were sent to Anatolia to join Turkish villagers to become janissaries in the future.<sup>32</sup> Among the students who passed the second stage in Istanbul, those selected for the Palace were first sent to the palaces of Galatasaray (Galata Palace) and İbrahim Pasha (Horse Square) in Istanbul, and to the palaces of Edirne and Manisa in the countryside.<sup>33</sup>

<sup>25</sup> İnalçık, *Osmanlı İmparatorluğu Klasik Çađ (1300-1600)*, 83-93.

<sup>26</sup> Akgündüz, *Osmanlı Kanunnameleri ve Hukuki Tahlilleri*, 123-125; Özcan, "Devşirme", 254-257.

<sup>27</sup> Arı, "Osmanlı Devleti'nde Yüksek Bürokrasi İçin Üstün Yeteneklilerin Tespiti ve Sarayda Özel Eğitim Süreci", 21-30.

<sup>28</sup> Paul Ricaut vd., *Osmanlı imparatorluğu'nun hâlihazırının tarihi* (Ankara: Türk Tarih Kurumu, 2012), 40.

<sup>29</sup> M. Sencer Corlu vd., "The Ottoman Palace School Enderun and the Man with Multiple Talents, Matrakçı Nasuh", *Research in Mathematical Education* 14/1 (2010), 19-31.

<sup>30</sup> Yusuf Has Hacib - Reşit Rahmeti Arat, *Kutadgu Bilig* (İnara: Atatürk Kültür, Dil ve Tarih Yüksek Kurumu Türk Tarih Kurumu, 1988), 2213-2215.

<sup>31</sup> İnalçık, *Osmanlı İmparatorluğu Klasik Çađ (1300-1600)*, 83-93.

<sup>32</sup> Özcan, "Devşirme", 254-257.

<sup>33</sup> İnalçık, *Osmanlı İmparatorluğu Klasik Çađ (1300-1600)*, 83-93; Simit, *Klasik Bir Eğitim Kurumu Olarak Enderun Mektebi ve Yenileşme Bağlamında Kapatılış Süreci*, 40-42.

## 2. The Science of Recognition (İlm-i Kıyafe / Kıyafet İlmî)

The knowledge of making judgments about a person's behavior, morals and inner world based on his face and appearance is called the ilm-i kıyafe.<sup>34</sup> According to another definition, it can be defined as the science that gives information about people's ancestry, personality, beliefs, tendencies, diseases and fortunes based on their limbs, face and body.<sup>35</sup> This science tries to give information about a person's moral and character traits based on the parts of his external structure such as hair, eyes, ears, eyebrows, nose, chin, cheeks, hands and feet.<sup>36</sup> İlm-i kıyafe is a system for recognizing people. The aim of this science is to predict human behavior and reveal the character of that person by making use of the external appearance of the person. The concept of physiognomy has been used for this science in Europe.<sup>37</sup> Aristoteles, Sokrates, Polemon, Muhyiddin Arâbî, er-Râzî, Dımaşkî es-Sûfî, Seyyid Ali Hemedanî, Hamdullah Hamdi, Sivrihisarlı Şaban, Charles Bell, Johann Caspar Lavater are among important names who worked in this field.<sup>38</sup> The works written on this subject in the Ottoman Period were named as "kıyafetname"(typology).<sup>39</sup> According to this science, a person's character is learned looking at whether a person is happy, pessimistic or smiling; having a white, pink, brown or different face; or whether the limbs are small or large.<sup>40</sup> According to today's data, the first Turkish kıyafetname was written by Akşemseddinzade Hamdullah Hamdi in the 15th century. According to Kâtip Çelebi, on the other hand, Hamdullah Hamdi and after him Şeyh Ömer el-Halvetî edited İmam Şâfiî's el-Kıyâfe as verse and brought it to the world of literature.<sup>41</sup>

The authors and names of kıyafetname written and published in the Ottoman period are as follows: Akşemseddin-zâde Hamdullâh Hamdi *Kıyâfet-nâme*, Firdevsi-i Rumî *Firâset-nâme*, Şaban-i Sivrihisârî *Kıyâfet-nâme*, Balizade Mustafa *Kıyâfet-nâme*, İlyas İbn-i İsa-yı Saruhânî *Kıyâfet-nâme*, Abdülmecit b. Şeyh Nasuh *Kıyâfet-nâme*, Mustafa İbni Evranos *Kıyâfet-nâme*, Nesîmî *Kıyâfetü'l-Firâse*, Niğdeli Visâli *Vesîletü'l-İrfân*, Seyyid Lokman *Kıyâfetü'l-İnsaniye fi Şemâli'l-Osmaniyye*, Şeyh Ömer el-Halvetî *Kıyâfet-nâme*, Ömer Fânî *Kıyâfet-nâme*, Erzurumlu İbrahim Hakkı *Mârifet-nâme*, Gevrek-zâde Hafız Hasan *Kıyâfet-nâme*, A'vanzâde Mehmed Süleymân *Musavver ve Mükemmel Kıyâfet-nâme*, Hüseyin Şakir *Firâsetü'l-Hikemiyye fi Kıyâfeti'l-İnsâniyye*, Tahir Ömerzâde Yûsuf *Kıyâfet-nâme-i Cedîde*.<sup>42</sup>

<sup>34</sup> Ferit Devellioğlu (ed.), *Osmanlıca-Türkçe Ansiklopedik Lugat* (Ankara: Aydın Kitabevi, 2013), 619.

<sup>35</sup> Kenan Bozkurt, *Kıyâfet ilmi, Türk edebiyatında kıyâfet-nâmeler ve Şa'bân-ı Sivrihisârî'nin Kıyâfet-nâmesi (Transkripsiyonlu metin inceleme)* (Diyarbakır: Dicle Üniversitesi, Sosyal Bilimler Enstitüsü, Yüksek Lisans Tezi, 2017), 25.

<sup>36</sup> Cevat Yerdelen, *Türk Edebiyatındaki Kıyafetnameler ve Niğdeli Visali'nin Vesiletü'l-İrfan Adlı Kıyafetnamesi* (Erzurum: Atatürk Üniversitesi, Sosyal Bilimler Enstitüsü, Yüksek Lisans Tezi, 1988), 43.

<sup>37</sup> Ernst Kretschmer, *Beden Yapısı ve Karakter*, çev. Mümtaz Turhan (Ankara: Maarif Matbaası, 1942), 16.

<sup>38</sup> Şenol Aydın, *Seyyid Salih'in Terceme-i Kıyâfet Nâme'si İnceleme-Metin-Dizin* (Kırşehir: Kırşehir Ahi Evran Üniversitesi, Sosyal Bilimler Enstitüsü, Yüksek Lisans Tezi, 2022), 8.

<sup>39</sup> Ali Çavuşoğlu, *Kıyâfet-nâmeler*. (Ankara: Akçağ Basım Yayım Pazarlama A.Ş., 2004), 26; Müjgân Çakır, "Kıyâfet-Nâme'ler Hakkında Bir Bibliyografya Denemesi", *Türkiye Araştırmaları Literatür Dergisi* 5/9 (2007), 333-350.

<sup>40</sup> Çavuşoğlu, *Kıyâfet-nâmeler*, 33-34.

<sup>41</sup> Amil Çelebioğlu, *Eski Türk Edebiyatı Araştırmaları* (İstanbul: M.E.B. Yayınları, 1998), 231; Yerdelen, *Türk Edebiyatındaki Kıyafetnameler ve Niğdeli Visali'nin Vesiletü'l-İrfan Adlı Kıyafetnamesi*, 31.

<sup>42</sup> Aydın, *Seyyid Salih'in Terceme-i Kıyâfet Nâme'si İnceleme-Metin-Dizin*, 1-113; Bozkurt, *Kıyâfet ilmi, Türk edebiyatında kıyâfet-nâmeler ve Şa'bân-ı Sivrihisârî'nin Kıyâfet-nâmesi (Transkripsiyonlu metin inceleme)*, 1-271; Çakır, "Kıyâfet-Nâme'ler Hakkında Bir Bibliyografya Denemesi", 333-350; Çetin Can, *Muhammed Bin*

In the Kiyafetnames, the authors ascribed different meanings to each organ of the human being, and even different names were given to this science according to the organs and features of the organs discussed. Examples of these are: **İlm-i Sima** (science of face reading), it gives information about the characters and morals of people based on their facial features such as eyes, eyebrows, nose, chin, ears, cheeks, and glances. **İlm-i Hutût** (science of human face marks) gives information about the personality, troubles and age of the person by looking at these traces since the sufferings, troubles and difficulties of living conditions are reflected on people's faces and leave traces on the face. **İlm-i Kef** (science of hand and palm), providing information about people's personality, future and fortunes by looking at the lines on the hands and palms, nails and fingers, and the dots on the nails. **İlmü'l- Akdem** (science of feet) giving information about a person's personality, lineage, fortune, and health status by looking at the lines on his feet. **İlm-i İhtilac** (science of twitch), giving information about twitches in the human body, especially about the meanings of twitches in the eye. **İlmü's-Şamat ve'l Hayalân** (science of bodymark and mole), providing information about people's personalities, inner worlds and fortunes by looking at the moles and bodymarks on people's bodies and their characteristics and shapes.<sup>43</sup>

### 3. Enderun School

The palaces that train students (içoğlan) for the Enderun School are as follows; Edirne Palace, Galata Palace (Galatasaray) and İbrahim Pasha (Horse Square) Palace. These were schools that prepared students for the Enderun School located in Topkapı Palace.<sup>44</sup> Among the students here, those whose abilities and loyalty were approved could go to Topkapı Palace.<sup>45</sup> At the beginning of the 16th century, there were 300 children in Galata Palace and 300 in Edirne Palace, which was one of the palaces that prepared students for the Enderun school in Topkapı Palace.<sup>46</sup> These boys were educated under strict discipline in these palaces for 2 to 7 years.<sup>47</sup> The training provided here included practice as well as knowledge.<sup>48</sup> Here, particular emphasis was placed on religious education and learning Turkish well. Military training was also among the trainings given here as well.<sup>49</sup> The training given in the preparatory palaces aimed at increasing general knowledge and skills. The purpose of the education here was not only to train students, but also to identify those who were qualified to go to the next level: The Enderun School. After this preparatory training, the students went through a second elimination called “çıkma (going out)” (in the sense of getting promoted), and by choosing the

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*Ayas Kiyafet-Name (İnceleme-metin-dizin)* (Bingöl: Bingöl Üniversitesi, Sosyal Bilimler Enstitüsü, Yüksek Lisans Tezi, 2019), 1-85; Ana Patarkalashvili, *Kitâb-ı Kıyâfet-nâme* (Ankara: Hacettepe Üniversitesi, Sosyal Bilimler Enstitüsü, Yüksek Lisans Tezi, 2019), 1-67.

<sup>43</sup> Aydın, *Seyyid Salih'in Terceme-i Kıyâfet Nâme'si İnceleme-Metin-Dizin*; Bozkurt, *Kıyâfet ilmi, Türk edebiyatında kıyâfet-nâmeler ve Şa'bân-ı Sivrihisârî'nin Kıyâfet-nâmesi (Transkripsiyonlu metin inceleme)*, 27-31; Çakır, “Kıyâfet-Nâme'ler Hakkında Bir Bibliyografya Denemesi”; Can, *Muhammed Bin Ayas Kiyafet-Name (İnceleme-metin-dizin)*; Patarkalashvili, *Kitâb-ı Kıyâfet-nâme*, 1-3.

<sup>44</sup> Akarsu, “Enderun: Üstün Yetenekliler İçin Saray Okulu”, 97-101; İnalçık, *Osmanlı İmparatorluğu Klasik Çağ (1300-1600)*, 83-93.

<sup>45</sup> Akkutay, *Enderûn Mektebi*, 81-82.

<sup>46</sup> İnalçık, *Osmanlı İmparatorluğu Klasik Çağ (1300-1600)*, 83-93.

<sup>47</sup> İnalçık, *Osmanlı İmparatorluğu Klasik Çağ (1300-1600)*, 83-93.

<sup>48</sup> Arı, “Osmanlı Devleti'nde Yüksek Bürokrasi İçin Üstün Yeteneklilerin Tespiti ve Sarayda Özel Eğitim Süreci”, 21-30.

<sup>49</sup> Akkutay, *Enderûn Mektebi*, 125-126.

most suitable ones, they were taken to the wards called the Big Room and the Small Room located in the Enderun School within the Topkapı Palace, the palace where the Sultan lived.<sup>50</sup> Those who were not accepted into the palace were sent to the military units. According to Yunus Bey in 1537, there were 700 students between the ages of 8 and 20 in Enderun.<sup>51</sup>

Enderun School was a place that could be reached through very sensitive choices and had a very strict discipline.<sup>52</sup> Enderun was an institution that had some professional activities performed and developed military and artistic skills at the same time while giving education. Here, along with the education life of the students, the career life continued. Each student had a room or ward, to which he belonged. These rooms or wards were a class, as well as a professional organization that provided any service to the palace.<sup>53</sup> The salaries, clothing and food of the students in these rooms were covered by the Palace. Each member of the room had a personal record, which included their name and a salary book showing the daily wages they received.<sup>54</sup> Enderun's hierarchy consisted of wards. According to the Enderun's attendance, a student who was transferred from the preparatory palaces to Enderun could pass through these rooms one by one and reach the Privy Chamber (Has Oda), which was at the last point in the hierarchy. Each room functioned like a classroom but not every student in Enderun could rise up to the Privy Chamber. Only the most deserving students could go up to this room and be promoted from there. Students who couldn't reach the Privy Chamber were given various senior management duties. Therefore, there were different education periods for each student in Enderun.<sup>55</sup>

There are varying opinions about the length of education at Enderun. There are sources stating that it took 6 to 15 years.<sup>56</sup> Education in the school and Enderun's life were tied to very strict rules.<sup>57</sup> Absolute discipline was practiced in the rooms. Rooms or wards had regulations and they were strictly enforced. The time period to go to bed, to get up, to have breaks and rest were determined. Students could not talk whenever they wanted, they could not interact with the outside and their families.<sup>58</sup> They lived a monastic life until they left the palace, and they did not see women's faces.<sup>59</sup> A Lâla (male servant in charge of a boy) was assigned to the head of the small groups formed for the purpose of training in Enderun. These people were responsible for discipline among their fellow students. However, the main supervision of the rooms was given to the Kapıođlanı Kethüda. At the head of this group (Kapıođlanı Kethüda) is the Kapı Ağası (chief white eunuch).<sup>60</sup> This person fulfilled this task

<sup>50</sup> İnalçık, *Osmanlı İmparatorluğu Klasik Çağ (1300-1600)*, 83-93.

<sup>51</sup> İnalçık, *Osmanlı İmparatorluğu Klasik Çağ (1300-1600)*, 83-93.

<sup>52</sup> İsmail Hakkı Uzunçarşılı, *Osmanlı Devleti'nin Saray Teşkilatı* (Türk Tarih Kurumu, 2014), 331.

<sup>53</sup> İnalçık, *Osmanlı İmparatorluğu Klasik Çağ (1300-1600)*, 83-93; Simit, *Klasik Bir Eğitim Kurumu Olarak Enderun Mektebi ve Yenileşme Bağlamında Kapatılış Süreci*, 48.

<sup>54</sup> Akkutay, *Enderun Mektebi*, 65.

<sup>55</sup> Akarsu, "Enderun: Üstün Yetenekliler İçin Saray Okulu", 97-101; İnalçık, *Osmanlı İmparatorluğu Klasik Çağ (1300-1600)*, 83-93; Simit, *Klasik Bir Eğitim Kurumu Olarak Enderun Mektebi ve Yenileşme Bağlamında Kapatılış Süreci*, 42-43.

<sup>56</sup> Fethi İsmail İsfendiyarođlu, *Galatasaray tarihi* (İstanbul: Dođan Kardeş Yayınları, 1952), 90.

<sup>57</sup> Uzunçarşılı, *Osmanlı Devleti'nin Saray Teşkilatı*, 331.

<sup>58</sup> Tayyârzadâ Ađmad 'Atâ, *Osmanlı saray tarihi*, 1/241-252.

<sup>59</sup> İnalçık, *Osmanlı İmparatorluğu Klasik Çağ (1300-1600)*, 83-93.

<sup>60</sup> Uzunçarşılı, *Osmanlı Devleti'nin Saray Teşkilatı*, 354.

with the eunuchs under his command (they ranged from 16 to 40).<sup>61</sup> They were castrated for this purpose. They were the people who maintained discipline and disciplined the boys. The eunuchs slept among the disciples, observing their every move day and night. In the rooms, the boys were divided into groups of ten, and at the head of each group, an adult boy was responsible for the discipline among his friends with the title of lâla. The Lâlas ate, drank, and slept in the same room as the students, but not necessarily with them (since they were responsible for maintaining discipline).<sup>62</sup> They were taught how to dress and how to care for their clothes. While Lâlas taught the boys the Qur'an, various sciences and sciences, and calligraphy in their wards, they also accustomed them to sitting in good manners.<sup>63</sup> In this respect, we can say that Lâlas worked as a counselor, addressing the worldly and spiritual feelings of their fellow students.<sup>64</sup>

Enderun School consists of seven rooms or wards, consisting of six different levels. There are two rooms on the first level. These rooms are called the Big Room and the Small Room. This is the stage where general education was given, everyone was given the same education and the general functioning of the school was taught. After these rooms, it is seen that individual differences come to the fore. In each room after that, different tasks and different trainings were given. Undoubtedly, the talent of the person was kept in the foreground while these trainings were given. The hierarchically designed Enderun School consists of seven rooms or wards, respectively, the Big and Small Room, Doğancı Ward, Seferli Ward, Cellar Room, Treasure Room and Privy Chamber (Privy Room). Those who successfully completed these levels were assigned to the top positions of the state, and those who left without completing these levels were sent to various military and administrative units.<sup>65</sup>

In the rooms, the boys were given the opportunity to develop their physical fitness and acquire skills in horse riding and gunslinging.<sup>66</sup> The main sports were weight training, wrestling, archery, equitation, sword drill, tomak games and javelin games.<sup>67</sup> Many masters in miniature, embroidery, bookbinding and calligraphy were taught in Enderun. Besides these necessary knowledge and skills, the most important purpose of the upbringing in the palace was to instill feelings of absolute devotion and obedience in the service of the Sultan.<sup>68</sup>

Enderun students normally went through a new elimination after four years of education and training in the Big Room and the Small Room. This was called "çıkma (going out)". This system included the promotion and transfer processes that were carried out at certain intervals, at the end of every 2-7 years or in the enthronement of each Sultan. At the "going out", the most suitable boys in the Big and Small Rooms were taken to the Doğancı

<sup>61</sup> İnalçık, *Osmanlı İmparatorluğu Klasik Çağ (1300-1600)*, 83-93.

<sup>62</sup> İnalçık, *Osmanlı İmparatorluğu Klasik Çağ (1300-1600)*, 83-93.

<sup>63</sup> Akkutay, *Enderun Mektebi*, 127-128.

<sup>64</sup> Simit, *Klasik Bir Eğitim Kurumu Olarak Enderun Mektebi ve Yenileşme Bağlamında Kapatılış Süreci*, 48; Uzunçarşılı, *Osmanlı Devleti'nin Saray Teşkilatı*, 331.

<sup>65</sup> Salim Aydüz, "Medrese ve Tekke Dışındaki Eğitim Müesseseleri Tarihi Literatürü", *Türkiye Arařtırmaları Literatür Dergisi* 12 (2008), 141-142; İnalçık, *Osmanlı İmparatorluğu Klasik Çağ (1300-1600)*, 83-93; Kılıç, *Enderun Mektebi Örneğinde Günümüz Üstün Yetenekli Çocukların Eğitiminin Değerlendirilmesi*, 32.

<sup>66</sup> Tayyârzadâ Aḥmad 'Atâ, *Osmanlı saray tarihi*, 1/236-252.

<sup>67</sup> Tayyârzadâ Aḥmad 'Atâ, *Osmanlı saray tarihi*, 1/236-252.

<sup>68</sup> İnalçık, *Osmanlı İmparatorluğu Klasik Çağ (1300-1600)*, 83-93.



Ward, Seferli Ward, Cellar Room and Treasure Room, and the rest were given to the Sultan's Household Troops.<sup>69</sup>

Doğancı ward is a place where hunting comes to the fore. The duties of those in the Doğancılar Ward were to feed the Sultan's animals such as hawks and falcons, and to teach them how to fly. In addition, raising palace birds and providing hunting and hunting services were among the duties of this ward.<sup>70</sup>

The people in Seferli Ward were in charge of the ruler's laundry services and the laundry and cleaning of the students in Enderun.<sup>71</sup> Later, this ward turned to artistic activities and became a vocational training center where hand skills training was provided.<sup>72</sup> Seferli Ward, was opened for some special services. Here, barbers, bath attendants, jesters, wrestlers, musicians and poets gathered. The number of people here was 149 in 1686.<sup>73</sup> Enderun's mehter company was also in this room. In the Seferli room, importance was given to various arts, and science, and many valuable craftsmen were trained here.<sup>74</sup>

The Cellar Room was the place where the meals of the sultan and the people of the palace were prepared. In case of poisoning, the head of the cellar would taste the food intended for the Sultan's consumption; then take it to the Sultan's table, put the food in front of him and open the lid. In this room, besides table services, activities such as making mesir paste (to give energy) and preparing medicine for patients were also carried out. From this point of view, the Cellar Room served as a school that provided vocational training in areas such as cooking, sherbet, paste making and medicine making, each of which required a separate expertise.<sup>75</sup>

The Treasury Room was the place where transactions such as keeping the notebook of valuable personal belongings of the sultan, monitoring the entrances and exits, and maintaining the goods were carried out.<sup>76</sup> They were in charge of cleaning and protecting the gold, silver, jewellery, diamonds, fur and precious fabrics in the Enderun treasury.<sup>77</sup>

The highest of the upper rooms is the Privy Chamber, which overlooked the personal security and personal services of the Sultan. According to the Fatih's code, there were 32 chamber boys and a silâhdâr (carries the sultan's weapon), a rikâbdâr (takes care of the sultan's shoes), a çokadâr (takes care of the sultan's outer clothes), and a dülbendoğlanı (takes care of the sultan's underwear) at Privy Chamber.<sup>78</sup>

All of the work of the Enderun students, such as promotion and transfer, was done by the order of the Sultan himself, upon the request of the Kapı Ağası (Chief White Eunuch) or the head of the Privy Chamber.<sup>79</sup> The Sultans would visit the rooms from time to time, attend

<sup>69</sup> İnalçık, *Osmanlı İmparatorluğu Klasik Çağ (1300-1600)*, 83-93; Uzunçarşılı, *Osmanlı Devleti'nin Saray Teşkilatı*, 302.

<sup>70</sup> İsmail H. Baykal, *Enderun Mektebi tarihi* (İstanbul: İstanbul Fethi Derneği, 1953), 65.

<sup>71</sup> İsmail Hakkı Uzunçarşılı, *Osmanlı tarihi / İsmail Hakkı Uzunçarşılı, Enver Ziya Karal*. (Ankara: Türk Tarih Kurumu, 1988), 477.

<sup>72</sup> Mehmet İpşirli, "Enderun", *TDV İslâm Ansiklopedisi*, 1995, 186.

<sup>73</sup> İnalçık, *Osmanlı İmparatorluğu Klasik Çağ (1300-1600)*, 83-93.

<sup>74</sup> İnalçık, *Osmanlı İmparatorluğu Klasik Çağ (1300-1600)*, 83-93.

<sup>75</sup> Akkutay, *Enderun Mektebi*, 94-97; İpşirli, "Enderun", 186.

<sup>76</sup> İpşirli, "Enderun", 186; Uzunçarşılı, *Osmanlı tarihi / İsmail Hakkı Uzunçarşılı, Enver Ziya Karal*, 477.

<sup>77</sup> Uzunçarşılı, *Osmanlı tarihi / İsmail Hakkı Uzunçarşılı, Enver Ziya Karal*, 477.

<sup>78</sup> İnalçık, *Osmanlı İmparatorluğu Klasik Çağ (1300-1600)*, 83-93.

<sup>79</sup> İnalçık, *Osmanlı İmparatorluğu Klasik Çağ (1300-1600)*, 83-93.

the competitions and reward the students.<sup>80</sup> When the Sultan went on a campaign, the people of Enderun would go with him, and they would be given horses and weapons.<sup>81</sup>

#### 4. The Closure of Enderun School

The closure of the Enderun School should be sought through the transformation and innovation movements that the state experienced together with all its institutions. The developments in the world caused a great break in two fundamental issues. The first of these was the change in the financial systems of the states. The second was the change in the functions and definitions of states.<sup>82</sup> Especially with the enlightenment movement, new definitions of the functions of the state and even new duties were brought to the state.<sup>83</sup> These changes and new definitions in Europe naturally affected the Ottoman Empire, one of the actors of the period. While classical institutions were able to meet the needs of their age until the reign of Sultan Süleyman, these institutions could not meet the needs in the face of developments in the world.<sup>84</sup> It is necessary to explain the closure of Enderun School from this perspective. Until the beginning of the 19th century, the Enderun School gradually decreased in density and brought out senior managers.<sup>85</sup> However, it could not meet the needs arising from the reform movements because at the beginning of the 19th century, the world consisted of state structures with completely different definitions, both bureaucratic and diplomatic. It was very difficult for Enderun School to respond to this complicated new structure.<sup>86</sup>

One of the main reasons for the system's deterioration is the increasing difficulty of practicing devshirme among the Christian population since the 17th century.<sup>87</sup> During the 17th century, devshirme could only gather two or three thousand boys.<sup>88</sup> Former members of Enderun and dignitaries were given the opportunity to enroll their children in palace schools and Enderun rooms.<sup>89</sup> Student admission was disrupted with the devshirme system. The selection of students in Enderun School was as important as their education. The entire system was designed based on specific rules for selecting Christian children carefully. The entrance of illegal students who were not spolia into Enderun accelerated the system's deterioration.

The Tanzimat Reform Era caused the Enderun School to lose two important features that had sustained it for four hundred years. The first was its proximity to the Sultan, as Enderun students lived in the same palace as the Sultan. This connection was lost in 1856 under Sultan Abdülmecid. The second was its role in training senior managers, which was transferred to other institutions during the Tanzimat period. As modern schools were established, Enderun's role in training officers, senior managers, and bureaucrats was

<sup>80</sup> İnalçık, *Osmanlı İmparatorluğu Klasik Çağ (1300-1600)*, 83-93.

<sup>81</sup> İnalçık, *Osmanlı İmparatorluğu Klasik Çağ (1300-1600)*, 83-93.

<sup>82</sup> Bernard Lewis, *Modern Türkiye'nin Doğuşu*, çev. Babür Turna (Arkadaş Yayınları, 2015), 52.

<sup>83</sup> Simit, *Klasik Bir Eğitim Kurumu Olarak Enderun Mektebi ve Yenileşme Bağlamında Kapatılış Süreci*, 146-147.

<sup>84</sup> İnalçık, *Osmanlı İmparatorluğu Klasik Çağ (1300-1600)*, 83-93.

<sup>85</sup> Tayyârzadâ Aḥmad 'Aṭâ, *Osmanlı saray tarihi*, 1/37-53.

<sup>86</sup> Simit, *Klasik Bir Eğitim Kurumu Olarak Enderun Mektebi ve Yenileşme Bağlamında Kapatılış Süreci*, 146-148.

<sup>87</sup> Mustafa Akdağ, "Yeniçeri Ocak Nizamının Bozuluşu", *Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Dergisi* 5/3 (01 Ocak 1947), 292.

<sup>88</sup> İnalçık, *Osmanlı İmparatorluğu Klasik Çağ (1300-1600)*, 83-93.

<sup>89</sup> İnalçık, *Osmanlı İmparatorluğu Klasik Çağ (1300-1600)*, 83-93.

gradually transferred to other institutions. Starting from 1850, Enderun turned the last turning point leading to its closure.<sup>90</sup> Enderun School was closed with an order dated July 15, 1909 issued after the Tensikat Law on July 1, 1909.<sup>91</sup>

### Conclusion

Since the aim of the Enderun education system was to train higher-up administrators of the state and to perform his services in the presence of the Sultan himself, the students were provided a strict behavioral training. The basis of the success of Enderun School was primarily to select the talents that were needed and had the necessary ability from a wide candidate base, at various levels and stages. Afterwards, the process and quality of the education given to the students admitted here had an important share in success.

The Ottoman Empire did not use the devshirme system as the only element to determine the gifted and talented, but it accepted it only one of these elements and its first step. Some of the items specified in the devshirme law are shown among the characteristics (body structure, being healthy, facial beauty, giving priority to the children of distinguished families etc.) of gifted children, according to the results of today's research.<sup>92</sup> Devshirme system can be compared to task of identifying gifted students according to the opinions of families, teachers and peers, one of today's efforts to identify gifted children. Just as not all the nominated children are gifted, not all those selected by the devshirme system were gifted. For this reason, the Ottoman state repeatedly subjected it to the election process. Ottoman Empire subjected the students to the selection process over and over again while choosing them to the enderun school. The children who passed all the elections and completed the preparation palaces were sent to the Enderun. With these practices, the Ottoman State applied many of the methods applied today in identifying gifted children.<sup>93</sup> The Ottomans used process-based and multi-personal assessments.

The understanding applied in the Enderun System that not everyone has the same ability and at the same level has been accepted in the modern education system and in the education models of gifted children.<sup>94</sup> In this system, where individual differences are taken into account, education programs are created by taking into account that students may be talented at different levels and in different fields, even if they are considered to be gifted.<sup>95</sup> In

<sup>90</sup> Simit, *Klasik Bir Eđitim Kurumu Olarak Enderun Mektebi ve Yenileřme Bađlamında Kapatılıř S¼reci*, 146-148.

<sup>91</sup> Simit, *Klasik Bir Eđitim Kurumu Olarak Enderun Mektebi ve Yenileřme Bađlamında Kapatılıř S¼reci*, 146-148.

<sup>92</sup> Barbara Clark, *Growing Up Gifted: Developing the Potential of Children at School and at Home* (Boston: Pearson, 2012), 63-120; Oktay Kılıç vd. (ed.), *Beni anlayın özel yetenekli çocuđum var* (Ankara: Milli Eđitim Bakanlıđı Özel Eđitim ve Rehberlik Hizmetleri Genel M¼d¼rl¼đ¼, 2017), 16-47; "Marland Report", 1972; Steven I. Pfeiffer, *Essentials of Gifted Assessment* (Hoboken, New Jersey: Wiley, 2015), 1-16; Joseph S. Renzulli vd., *Scales for Rating the Behavioral Characteristics of Superior Students: Renzulli Scales: Technical and Administration Manual* (New York: Routledge, 2021), 1-15.

<sup>93</sup> Pfeiffer, *Essentials of Gifted Assessment*, 44-62.

<sup>94</sup> Gary A. Davis - Sylvia B. Rimm, *Education of the Gifted and Talented* (Boston: Allyn & Bacon, 2003), 145-174.

<sup>95</sup> Sally M. Reis - Joseph S. Renzulli, "Myth 1: The Gifted and Talented Constitute One Single Homogeneous Group and Giftedness Is a Way of Being That Stays in the Person Over Time and Experiences", *Gifted Child Quarterly* 53/4 (Ekim 2009), 233-235; Thomas S. Hays vd., *The Multiple Menu Model: A Practical Guide for Developing Differentiated Curriculum*, ed. Joseph S. Renzulli Ph.D (Mansfield Center: Routledge, 2000), 1-129.

this respect, Enderun school is in parallel with the modern understanding of gifted education. Students were given the opportunity to develop in the field in which they showed superior talent in the program.

In the Enderun system, importance was given to religion, science, art and physical education. Therefore, it did not waste talents in these fields, but evaluated them. Another positive aspect of the school is that it gave priority to hand skills and art education throughout the entire program, and that emphasis was placed on character and personality education at all levels.

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