

**A UNIQUE EDUCATIONAL INSTITUTION OF KOMOTINI/GÜMÜLCİNE:  
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**Abstract**

After the Ottoman State withdrew from Rumelia, the Turkish and Muslim communities that remained in the Balkans aimed to continue traditional Ottoman institutions or create new ones. The Treaty of Istanbul signed between the Ottoman State and Bulgaria in 1913, the Treaty of Athens with Greece, and the Treaty of Istanbul signed with Serbia in 1914 regulated the status of the existing Muslim communities and foundations in these countries. The establishment of institutions where the necessary education would be provided to fulfill the Muslims' need for "muftis" and "nüvvâbs" (acting muftis) was also resolved with these agreements. Also, with the signing of Lausanne Treaty on 24 July 1923, Western Thrace gained a new statute. Part I, Section III of the Treaty titled "Political Provisions" contains provisions defining the statutes of the minorities under the title of "Protection of the Minorities". The right to open, supervise and manage their own schools belongs to minorities. In accordance with this Treaty, schools established in Western Thrace will have minority status and will be managed by school committees elected by the Turkish community. In this study, educational institutions in Western Thrace, especially Medrese-i Hayriyye are described in the perspective of their history, management, financial structures, educators and educational programs.

**Keywords:** Lausanne Treaty, Medrese-i Hayriyye, Turkish and Muslim Minorities, Western Thrace

## Introduction

After the Ottoman State pulled out of Rumelia, which was a part of the Ottoman world, the Turkish and Muslim communities remaining in the Balkans, made earnest attempts to keep the traditional Ottoman institutions alive and founded new ones whenever needed. The Treaty of Istanbul signed between the Ottoman State and Bulgaria in 1913, the Athens Treaty with Greece and the Istanbul Treaty signed in 1914 with Serbia regulated the statutes of existing Muslim communities and “waqfs” in these countries (Düstur, 1913, s. 45-61). Treaty of Athens was signed on 14 November 1913. With this Treaty, the Ottoman Empire accepted that Yanya, Selanik, and Girit belonged to Greece; the statute of the Turks remaining in Greece was revised. Istanbul Treaty was signed on 29 September 1913. According to the Treaty, Edirne, Dimetoka and Kırklareli would be left to the Ottomans, Kavala and Dedeğaç to the Bulgarians; Meriç River would be recognized as the border between the two countries; and the political, religious and social rights of the Turks in the Kingdom of Bulgaria would be preserved (Düstur, 1913, s. 15-45). Istanbul Treaty signed on 6 April 1914 with Serbia was exchanged in Istanbul on the same date (Düstur, 1919, s. 62-74).

The establishment of institutions where the necessary education would be provided to fulfill the Muslims’ need for “muftis” and “nüvvâbs” (acting muftis) was also resolved. The treaty signed with the Bulgarian and Greek governments stated that these institutions were founded “to train nüvvâbs” while the treaty with Serbia stated that they were “to train muftis”. Item 7 of the second supplementary protocol of the Treaty signed with Bulgaria and Item 6 of Protocol No.3 of the Treaty signed with Greece is on this subject.

With the signing of Lausanne Treaty on 24 July 1923, Western Thrace gained a new statute. Part I, Section III of the Treaty titled “Political Provisions” contains provisions defining the statutes of the minorities under the title of “Protection of the Minorities”. Article 40 (together with Article 45) rules that Muslims in Western Thrace “...with the provision of undertaking all the expenses, will have equal rights in establishing charity organizations, religious and social institutions, all kinds of schools and similar educational and teaching institutions, in administering and supervising them, as well as using their own language and performing their

religious rites and ceremonies freely.” Accordingly, members of Muslim Minorities living in Greece will have the same rights and security in legality and in practice as Greek nationals. The right of opening their own schools, their supervision and administration belongs to the minorities. Schools established in Western Thrace in accordance with this Treaty will have the minority statute and be administered by school committees elected by the Turkish community.

When Western Thrace was annexed to Greece in 1920, the present madrasahs had degenerated; some of them were without teachers, others without students. Specifically at the end of World War II, most of students had left while those that remained did not receive any benefits. This situation continued until 1949. Until 1947, the madrasahs had continued to give education as in the Ottoman period. In 1947, four madrasahs left from the Ottoman period were still functioning in Gümülcine (Komotini); these were the Kayalı, Sohtalar, Yeni Cami and Tekke madrasahs. In this study, educational institutions in Western Thrace, especially Medrese-i Hayriyye, will be explained from the perspective of their history, management, financial structures, educators and educational programs.

This study aims to analyze the structure of educational institutions in the Ottoman State, based on the history, management, financial structure, educators and educational programs of Medrese-i Hayriyye, one of the most important educational institutions of the Ottoman State in Western Thrace. In order to achieve the above-mentioned aim of the study, five different matters will be examined in detail: 1. the relationship between international agreements and the status of education rules in Western Thrace, 2. The history of Medrese-i Hayriyye, one of the most important educational institutions of Western Thrace, examines whether international agreements on the subject are implemented, 3. Features of the administrative system of Medrese-i Hayriyye 4. Financial structure and revenue system of Medrese-i Hayriyye and 5. Analysis of the unique structure of Medrese-i Hayriyye's education system and profiles of the most important educators.

## Methodology

The most basic methods of the study are; It consists of literature review, content analysis, classification, translation and identification of archive documents. Firstly, primary sources published on the subject in Western Thrace were read and evaluated in the study. Secondly,

content analysis was carried out within the scope of the subject by reading primary sources published on the subject in Western Thrace. The third and last method is; the classification, translation and identification of archival documents and within this scope; maxims, decision books and legal regulations were analyzed.

### **Foundation of Medrese-i Hayriyye**

Kayalı Madrasah and the mosque, the most important among them, was built by Hacı Zekeriya Efendi in 1730. It comprised a mosque, madrasah and an annex where students could stay. One of the eminent personalities of Gümülcine (Komotini) and president of the 1913 “Independent Government of Western Thrace”, Hafız Salih Efendi (1869-1934) served in the Kayalı Madrasah where classical madrasah education was given. In 1931, there were 80 students in this madrasah. Education that was discontinued during the Bulgarian occupation was restarted in 1946 (Hurşit, 2006, s. 238).

Hafız Hasan Hilmi Efendi, Mufti of Gümülcine (Komotini) at the time, sent a missive dated 20 December 1938, No.147, to the Greek Ministry of National Education and Religious Affairs where he proposed that the present number of the four madrasahs be reduced to two as the number of students were few. The Ministry’s reply of 11 January 1939, No. 4, to Gümülcine (Komotini) Governor General’s letter dated 29 December 1938 No. 2365, informed that this proposal was accepted. In addition, the Ministry stated that the teaching of Greek language in the madrasahs would be appropriate. With this communication, it is inferred that the madrasah in the Şahin (Ehinos) village in İskeçe (Xanthi) was the only one opened with the permission of the Ministry. Şahin Madrasah in İskeçe (Xanthi) was built by Hacı Beşir Ağa in 1926. The madrasah, which gave classical education, was closed during the Bulgarian occupation and the civil war between the years 1940-54. The madrasah that was reopened in 1955 gave three years education to train teachers and religious functionaries. It had the same statute as the Gümülcine Medrese-i Hayriyyesi.

Governorate General of Thrace, with the missive sent to the Mufti of Gümülcine (Komotini) on 1 February 1939, requested that the conditions stated in their letter be met by 15 February. Following were the conditions respectively:

1. Conversion and integration of the four madrasahs into two as communicated to the Ministry by missive dated 20 December 1938, No 147,
2. The number of students as regards to their classes, names of the directors and teachers, their teaching qualifications, salaries, the number of classrooms, curriculum, type of registration, exams, the basis of passing grades, duration of education, vacations, the days madrasah is closed and the names of the books in the curriculum,
3. Appointment of teachers to teach Greek in these two madrasahs with the mutual agreement of the Inspectorate of Islamic Schools.

However, before these conditions were implemented, Gümülcine (Komotini) Mufti's office attempted to reduce the number of madrasahs to one. From the communication sent by the Governorate General of Thrace to the Gümülcine (Komotini) Mufti's office on 5 May 1939, No.720, it is understood that the proposal to incorporate these madrasahs into one came from the Mufti's office.

In its reply, the Governorate accepted that the four madrasahs namely Kayalı, Sohtalar, Yeni Cami and Tekke be incorporated into one madrasah within the Sohtalar Madrasah building under the title of "Gümülcine Medrese-i Aliyyesi" comprising five classes which were the primary, secondary and advanced sections, and Qur'an memorizing and preparatory classes; and to include the teaching of Greek, the official language of the state, together with the other lessons.

The Gümülcine (Komotini) Mufti's office wrote a clarification letter and prepared the "Regulation of Madrasah Reforms" (Islah-ı Medaris Nizamnamesi); these documents were forwarded to the Athens Ministry of Religion and Education through the Governorate of Thrace. However, it is surmised that these proposals and could not be determined whether these proposals and reorganizations were implemented or not / or why they were not implemented.

Gümülcine (Komotini) came under Bulgarian occupation between the years 1941-44 and its Mufti Hafız Hasan Hilmi Efendi, who was working on the incorporation proposal, was dismissed from his post and sent to exile in 1942. Six months later, he was released, but was not returned to his post. It was only after the Bulgarian occupation ended that he resumed his post as the mufti. Hafız Hasan Hilmi Efendi carried on with his duties until he died in 23 June 1948.

After Hafız Hasan Hilmi Efendi's death, the community council, deputies and teachers agreed on the appointment of Hafız Hüseyin Mustafa Efendi (1912-1985) to the post of mufti and he took office on 5 February 1949 (Paçaman, 2011). The new Mufti took over the subject of the incorporation of the madrasahs from where the old Mufti had left and the efforts to incorporate the four madrasahs into one that had begun in 1938 were realized in 1949.

The four madrasahs in Gümülcine (Komotini) were incorporated into one under the roof of the Sohtalar Medresesi in 1949 and took the name of "Gümülcine Medrese-i Hayriyyesi" (Medrese-i Hayriyye of Gümülcine). Sohtalar Medresesi was built by Sohtabaşı Ali Bey in the year 860 (Hijra)/1455 (A.D.) in the center of Gümülcine (Komotini) on 31 acres of land. The waqf comprises approximately 500 acres of farmland, numerous shops and landed property. Those who initiated the foundation of the madrasah and made the application to the official channels were Mufti Hafız Hüseyin Mustafa Efendi, Eşekçili Hacı Hafız Hasan, Çarıkçı Mustafa Efendi, Manifaturacı Hacı Sadık and Hayrullah Ağa, all of them renowned persons in the country. Taking into account the minorities' status, these people wished for the establishment of a regular school where functionaries would support the Western Thrace minority, open mosques, to meet the needs of imam, hatip and vaiz (preacher) and muezzins (caller to daily prayer). Because imams, preachers, preachers and muezzins were trained to perform funerals and marriage ceremonies in villages and cities. After their requests were accepted, Medrese-i Hayriyye started to give a three years' education. The name Medrese-i Hayriyye was given in remembrance of the Kavala Madrasah founded by Mehmed Ali Pasha in Kavala during the Ottoman period; it was the greatest madrasah in the region at the time.

### **Administration**

A "Special School Committee" for the administration of the school was formed under the presidency of Mufti Hacı Hafız Mustafa Efendi based on the official document of the Inspectorship of Western Thrace Islamic Schools dated 13 August 1949, No.438. Çarıkçı Hacı Mehmed's son Mustafa, Yusuf's son Kâmil and Mehmed's son Hayrullah were designated as members of the Committee and Bakkal Hafız Halil and Kamil's son Hacı Ahmed efendis were chosen as the reserve members; they were all approved by Mr. Minaidis, the inspector of

Mekâtib-i İslâmiye (Islamic Schools). The Mufti was the Chairman of the Committee. In 1968, Hüseyin Mustafa Efendi, Mufti of Gümülcine (Komotini) and Chairman of the Committee, was dismissed from this post by the Greek government. This was the first step towards the separation of the madrasah from the Mufti's office.

On 26 November 1949, a regulation was prepared and signed by Hüseyin Mustafa Efendi, mufti of the time, and the members. This regulation prepared specifically for Medrese-i Hayriyye was composed of 24 articles. In general, it established the conditions the students would conform to and clarified the organization regarding the examinations. The first two items stated that the professors and teachers were not to miss lessons without an excuse and their duties were to ensure order and regularity. Students missing 15 schooldays without an excuse would be expelled. The rules of the school included obeying the rules of manners and cleanliness as well as performing prayers regularly. Students that did not obey the rules would be punished. According to the regulation, students would take a written examination every three months; at the end of the academic year, a student will advance to an upper grade after passing an examination conducted by a committee. In case the student missed an examination, he would take a make-up examination between the fifth and tenth of September.

From the time of its foundation in 1949, the School Committee met under the chair of the mufti and took the necessary decisions regarding the madrasah until the intervention of the military junta administration in 1967. The decisions taken would be registered in a book. A copy of the 41-page Register of Minutes that contains the decisions taken by the Medrese-i Hayriye School Committee between 13 August 1949 and 15 July 1967 is in our hands. The register is in Ottoman Turkish.

The School Committee generally convened at the beginning of each year to select and appoint the teaching staff and meet whenever necessary to take various decisions. By looking at these decisions, it is possible to gain information about the administrative structure of the madrasah, the lessons, its development and workings.

A director was also appointed when the madrasah was founded. Yusuf Sabri Efendi (1876-1963) was the director from the date of Medrese-i Hayriyye's foundation (1949) until his death (2

February 1963) (Paçaman H. , 2010, s. 57-58). At the beginning of the 1953-54 academic year, Abdülkadir Efendi was appointed deputy director to “supervise the specific affairs of Medrese-i Hayriyye and set the science classes and teachers to work according to a program in order to advance the students” (KararDefteri, 1953, s. 15). He undertook to teach the science classes and Turkish lessons. After Yusuf Sabri Efendi’s death, Deputy Abdülkadir Efendi (1909-1969) officially became the director (Paçaman H. , 2010, s. 69-72). A treasurer was on duty to accept and register the donations, as well as a secretary and a bevvab (janitor). In 1949, Yusuf’s son Kamil Efendi was appointed treasurer (KararDefteri, 1949, s. 4). From 1964 on, a cook and a cook’s helper were employed to prepare the meals. With a decision taken on November 1962, a functionary was appointed to ensure that the students did not behave against “Islamic ethics” in and outside the districts where they lived (KararDefteri, 1962, s. 31).

## Financial Situation

The Madrasah’s had several sources of income. The first was the contributions made by the Muslim community to this school that belonged to the Muslim community. The other was the allocation made by the Waqf Administration. In addition, both the Greek and Turkish governments made financial contributions from time to time. Both Turkey and Greece supported Medrese-i Hayriyye and economically contributed to its opening. When it was founded, the Greek Government donated 9.700.000 drachmas; Inspector Mr. Minaidis forwarded this total to the Mufti’s office. Decision was taken to deposit this money in the bank. Later this money was withdrawn from the bank by the decision of the School Committee and used for the maintenance, expenses of the madrasah and salaries of the professors and teachers (KararDefteri, 1949, s. 1).

In 1957-58, when money was needed for the building of new classrooms in the Medrese-i Hayriyye, Mufti Hüseyin Mustafa Efendi explained the situation to Mr. Ahmet Umar, Consul General of the Republic of Turkey in Gümülcine in the years 1954-58, and 5,000 Turkish Liras (52.830 drachmas) were forwarded to the madrasah through his office. Republic of Turkey contributed 50.000 drachmas for the second time; later in 1959 the School Committee accepted the 100.000 drachmas that was forwarded. However, Greece did not appreciate these contributions. In the years 1965-66, the Greek Government gave 80.000 drachmas. Part of this



money was allocated to the building of a dormitory, also mentioned as a hostel, near Yeni Cami (The New Mosque). Later 500.000 drachmas were forwarded by the Greek Government; 100.000 drachmas out of this amount were used for this building by a decision taken on 2 April 1967.

The school's other source of income was the tuition received from the students. By the decision taken on 15 October 1949, the registration fee for the students was 20.000 and education fee was 10.000 drachmas per month. On 10 November 1950, a change was made by which the present students in grade one, two and three would pay 20.000 drachmas per month while the preparatory students would pay 15.00 drachmas per month. On 3 December 1951, another arrangement on the subject of tuition was made, whereby the tuition of the preparatory students would be raised to 20.000 drachmas instead of 15.000. In the 1966-67 academic year, decision was taken to charge the preparatory class students 375 drachmas for education in addition to their registration fees.

### **Teaching Staff Profile of Medrese-i Hayriyye**

The first teachers of the madrasah were trained in the old madrasah tradition and presently serving in madrasahs. These were Yusuf Sabri Efendi, teacher at the Sohtalar Madrasah and director of Medrese-i Hayriyye; Hasan Efendi (Hemedlili, 1889-1953) (Paçaman H. , 2010, s. 52), teacher at the Yeni Cami-i Şerif Madrasah and Arabic language teacher at the Medrese-i Hayriyye; Hafız Ahmed Efendi, assistant teacher at Kayalı Madrasah; and İmam Hafız Hasan Efendi, the preacher of Yeni Cemi-i Şerif and teacher of Islamic learning. In addition, Emin's son Kadir Efendi was appointed as the Turkish language teacher while Panayot Ganoyadi Keşoğlu Efendi was the Greek language teacher (KararDefteri, 1949, s. 2-3).

Salaries of those who worked in the Madrasah were determined by the Committee and paid from the coffers of the Madrasah, that is, from the budget. According to the decision of the Committee in 1949, the salaries were determined as follows:

Yusuf Sabri Efendi 300.000 drachmas; Hasan Efendi 300.000 drachmas; Ahmed Efendi 200.000 drachmas while İmam Hafız Hasan Efendi received 70.000 drachmas. Kadir Efendi was

appointed as Turkish language teacher for 7 million drachmas annually, and Panayot Ganoyadi Keşoğlu Efendi as Greek language teacher for 3,5 million drachmas annually by the decision dated 15 October 1949. However, with the decision of 21 December 1949, No.6, Panayot Efendi's salary was increased to 600.000 drachmas per month meanwhile Hacı Halil Efendi was appointed as the Turkish language teacher for 400.000 drachmas per month.

Science lessons were among the study courses given at the Madrasah in 1950. According to the decision dated 19 October 1950, Emin's son Kadir Efendi, was appointed to teach this lesson with a salary of 700.000 drachmas; the second teacher in this course was Hasan Efendizade Mehmed Efendi. On 2 October 1952, Hasan Efendizade Mehmed Efendi was appointed as assistant teacher for twelve months with a salary of 1 million drachmas; a second teacher namely Kâtip Ahmed Efendizade Mehmed Şükrü Efendi was also appointed with the same salary.

In later years, Mehmed Şükrü Efendi was again appointed as mathematics (arithmetic and geometry) teacher. In 1964, the lessons that he gave were mentioned as arithmetic, physics and chemistry, an indication that these lessons were also taught in addition to mathematics (KararDefteri, 1949, s. 33).

It is worth mentioning that as of 1960s, the university graduates started to teach at the madrasah. At the insistence of the Mufti and MP Molla Yusuf, the Greek Government assigned two lycée teachers to the madrasah. After World War II, when the relations between Turkey and Greece were cordial, Hüseyin Erdoğan, a graduate of Cairo Al Azhar University, was appointed as a teacher to the madrasah. However, after relations between Turkey and Greece became strained, his assignment was terminated.

Mehmed Erdoğan's son Hüseyin Erdoğan was a Turkish national and had graduated from Al Azhar University. He was appointed to the Medrese-i Hayriyye to teach Arabic lessons as of 1 October 1956 with the approval of the Ministry of Education. In 1963, when Abdülkadir Efendi became the director, Hüseyin Efendi replaced him on 18 March to take over his classes, but with the decision taken on 4 April, he was dismissed from this post. His request to continue teaching at the madrasah was refused as all the teaching posts were full and the end of the academic year was two months away. The strained political relations between Turkey and Greece in this period,

as well as the students who were returning from abroad and their appointments (the students that went abroad for schooling in 1953-54, started to return in 1960s) were reasons why Hüseynin Erdoğan's term of teaching was not extended.

As of 1961, it is seen that teachers of Western Thrace origin, who had received Islamic theology and Islamic studies education at Baghdad and Al Azhar Universities, started to serve at the Madrasah. On 27 December 1961, Ayazmalı Mustafa's son Hafız Hasan Efendi (müezzin, known as Baghdadi), a graduate of Baghdad University, started working at the madrasah as teachers' assistant; the next year it was decided that he would start serving as the Arabic teacher as of 9 September 1962 (KararDefteri, 1962, s. 30). Hafız Hasan Efendi was appointed assistant teacher in 1964-65; as of 1964, he served as director of the madrasah until 2011. The same year Kozlucalı Mehmed's son Hasan Efendi (Paçaman), who was a graduate of Al Azhar University, replaced him as the Arabic teacher (KararDefteri, 16 September 1964, No.1, 1964, s. 33). Later, Hasan Efendi taught History of Islam; he also taught English to the lower forms. Another Al Azhar graduate Bıçakçı Hacı Yusuf's son Hacı İsmail Efendi (Bıçakçı, 1928-2009) came to teach here in 1967. He started work with the Mufti's encouragement, taught lessons such as Turkish, English, Tafsir, Hadith, and History of Islam for twenty-five years until 1992. On the other hand, graduates of the Turkish universities could not teach here, as the Greek Government did not give its consent. Ali İbrahimoglu, personally related that his proposal to teach at this madrasah was not accepted as he was a graduate of Ankara University Faculty of Islamic Studies.

## **Statute of Medrese-i Hayriyye**

Medrese-i Hayriyye was founded in 1949 as a three years' educational institution attached to the Inspectorship of Primary Schools. However, as the students that were accepted to this school were primary school graduates, the school should have been at middle school level. Meanwhile, at that period opening of this school was seen as a triumph. Although the "rüşdiye" and "idadiye" schools established during the Ottoman period were present, after Western Thrace was passed to Greece, the administrative staff and some of the teachers immigrated to Turkey and the school was unable to give education. This situation continued until Medrese-i Hayriyye and Celal Bayar Lycée (Minority Lycée) were founded in Gümülcine.

From 1955 onwards, the Mufti and the School Committee of the time, approached the government to recognize the Medrese-i Hayriyye as a mid-level school, but could not get a favorable result. The first application was made to the Ministry of Education and Religious Affairs on 5 October 1955, then to the Governorate on 12 December 1955. On 2 October 1958, another application was made to the Ministry of Education and Religious Affairs and the Governorate. On 7 January 1961, an application was made to the Prime Ministry, but the reply received from the Political Department of the Prime Ministry stated that the subject was forwarded again to the Department of Mid-Level Schools of the Ministry of Education. In the Junta period, letters of application for the Madrasah's official recognition as a mid-level school was submitted to Governor Alamanos and the Ministry of Education; regretfully, a favorable result could not be attained (Paçaman H. , 1992, s. 16). The applications for the official recognition of the madrasahs that began in the 1950s were accepted half a century later in the year 2000 and the madrasah was accepted as a lycée level school and its graduates gained the right to enter universities.

From 1969 onwards, Medrese-i Hayriyye graduates came to Turkey to continue their education in the İmam Hatip Lycées. Until 1971, those who completed their five years' education at the Medrese-i Hayriyye were accepted to the fifth grade without examinations. In the case they took the examinations, they could enter the sixth grade and, after graduating, continue on to the universities. However, after this date the madrasah students who were accepted to the İmam Hatip Lycées in Turkey would continue their education in a class two levels below their previous one. Thereupon, in the year 1975, in order to ensure the equal statute of the madrasah graduates with the İmam Hatip Lycées in Turkey, the curriculums of the schools were compared and comprehensive studies were conducted on the curriculum of the madrasah and the textbooks. The report prepared in consultation with Mr. Yaşar Kılıkış, branch director of Directorate General of Religious Education of the Ministry of Education of the Republic of Turkey, was evaluated by the Board of Education (Talim Terbiye Kurulu) of the Ministry. As a result, a decision was taken that the students that came from the Medrese-i Hayriyye to the İmam Hatip schools in Turkey could continue in a lower class (5<sup>th</sup> grade) without an examination; in case they were successful

in the examination, they could continue in their present classes (that is 6<sup>th</sup> grade). Thus, the equal status of the Medrese-i Hayriyye with the İmam Hatip Lycées in Turkey was ensured.

### **Courses Taught and the Level of Education**

When Medrese-i Hayriyye was first opened, the language of education was Turkish and Greek. All the lessons were in Turkish except the Greek language and grammar. The lessons were: The Holy Qur'an, Turkish language (grammar and syntax, writing, literary composition), Arabic language, hygiene, Islamic religion, science of religion and ethics, history, geography, arithmetic, geometry, physics and chemistry.

There were some changes in the Medrese-i Hayriyye's organization with the Junta's coming into power in 1967. First, the Mufti, Founder and Chairman of the Committee, was removed; the staff were replaced with new people by the new administration. The curriculum that had been in used since the foundation of the madrasah was changed and English lessons were added. While there were only one or two Greek teachers until that date, number of Greek teachers increased and some classes began to be taught in Greek. During this period, new school books were distributed free of charge with the decision of free education. (Hurşit, 2006, s. 240).

Until 1970s, Turkish lessons written and the notes taken were in the Arabic script. With İsmail Bıçakçı's appointment in 1967, the Latin script was used in Turkish language and literature lectures. From 1949 to 1982, primary school textbooks were used in Greek lessons and the teachers that taught the lessons in Greek were primary school teachers.

First, history and geography lessons were given in Greek; from 1982 onwards, physics, chemistry and mathematics were also taught in Greek. This information was given on 9 April 1999 by İsmail Bıçakçı, who taught at the Madrasah. From that date on, the old primary school government teachers were replaced with teachers of secondary school level. However, the madrasah's application for upgrading the school from primary to secondary school level was not acknowledged for many years. İsmail Bıçakçı, who started teaching at the madrasah in 1967, says that there were only two teachers of Greek at the madrasah and, in time, their number increased to 10, even 12. With the organization made in 1980s, the number of Greek teaching

staff increased, secondary and lycée level teachers were appointed in place of primary teachers. Parallel to this decision, secondary school and lycée textbooks were given out instead of the primary school ones. In the course of time, apart from the Turkish and religious studies, lessons such as mathematics, geography, history, biology, philosophy and psychology were taught in Greek (Ahmet, 2010).

The following table is a sample of the weekly curriculum at the Madrasah for the 1974-75 academic year (Table 1). This curriculum from the 1974-75 academic year is almost the same as that of İmam Hatip Lycées in Turkey.

**Table 1**

*A sample of the weekly curriculum at the Madrasah for the 1974-75 academic year*

Name of the lesson	Classes					Total hours
	1 <sup>st</sup> Grade	2 <sup>nd</sup> Grade	3 <sup>rd</sup> Grade	4 <sup>th</sup> Grade	5 <sup>th</sup> Grade	
Turkish (including Composition)	4	4	4	2	2	16
Calligraphy	1	1	1	1	1	5
Literature	-	-	-	1	2	3
Mathematics	3	3	3	3	3	15
Social Sciences	4	4	4	4	4	20
Physics	2	1	2	-	-	5
Chemistry	-	-	-	1	1	2
English	2	2	2	2	2	10
Ethics	1	2	1	-	-	4
<b>Cultural lessons</b>	<b>1</b>	<b>17</b>	<b>17</b>	<b>17</b>	<b>15</b>	<b>80</b>
<b>Total hours</b>	<b>7</b>					
The Holy Qur'an	3	3	3	3	2	14
Arabic	3	3	3	3	3	15
Religious Studies	2	2	2	-	-	6
Akaid (book of precepts)	-	-	-	1	-	1
History of the Prophet (Siyer) and Islam	2	2	2	2	2	10
Tafsir	-	-	-	1	1	2
Hadith	-	-	-	1	1	2
Fiqh and the Method of Fiqh	-	-	-	2	3	5
<b>Vocational Lessons</b>						
<b>Total hours</b>	<b>10</b>	<b>10</b>	<b>10</b>	<b>13</b>	<b>12</b>	<b>55</b>
<b>Greek (Language)</b>	<b>8</b>	<b>8</b>	<b>8</b>	<b>8</b>	<b>8</b>	<b>40</b>
<b>General Lessons</b>						
<b>Total hours</b>	<b>35</b>	<b>35</b>	<b>35</b>	<b>35</b>	<b>35</b>	<b>175</b>

**Duration of Education and Graduates**

Medrese-i Hayriyye was founded as a three-year school following the primary school. After a while, the administrators thought that the school should be upgraded and officialized (brought to secondary school or lycée level) and put in the necessary applications to the related ministries. Subsequently the duration of education at the madrasah was raised to four years in 1957, and to five in 1960. The school attained lycée statute as of 1999-2000 academic year and the duration of education was raised to six years; also, girls began to be accepted as students.

Medrese-i Hayriyye, which gave three years' education, produced its first graduates in June 1951. When the students that were educated in other madrasahs, before the madrasahs were incorporated, entered the Medrese-i Hayriyye, they graduated in two years. Eleven students graduated from the madrasah in 1951. Following are the professions and places of residence of the first graduates as of 1980. These graduates known as “the first eleven”, worked under difficult conditions in the villages as teachers, imams and undertakers, and performed marriage ceremonies (Hurşit, 2006, s. 239).

1. Hüseyin oğlu Ali – Watch seller (Gümülcine).
2. İsmail Çavuşoğlu - Teacher (Gümülcine)
3. Mustafa Jandarma – Teacher (Gümülcine)
4. Mehmed oğlu Ahmed – Teacher (Bulduklu village)
5. İbrahim oğlu Galip – Retired Teacher (Büyük Müsellim village)
6. Gülistan İsmail – Retired Teacher (Turkey)
7. Ahmet oğlu Ali – Teacher (Basırlıköy village)
8. Latif oğlu Ali – Teacher (Değirmendere village)
9. Mustafa oğlu Hasan – Teacher, director (Gümülcine)
10. İbrahim Kadioğlu – Grocer (Eşekçili village)
11. Hüseyin oğlu Mehmet – Farmer (Demirbeyli village)

After the signing of Turkish-Greece Cultural Treaty in 1951, the graduates attended the teaching courses in Turkey thus enhancing their culture and knowledge of teaching and returned to Western Thrace to teach at the primary schools. The Treaty dated 20 April 1951 came into force

on 17 May 1952. It contains conditions such as Turkish citizens' right to teach at primary and secondary schools in Western Thrace; training the children of Western Thrace Turks in Turkey as teachers; bilateral scholarships; correcting the errors in textbooks and developing further relationships. In the 1957-58 academic year, after the duration of education was raised to four years there were no graduates; similarly in 1960, none of the students graduated as the education was raised to five years. From the time of its foundation in 1949 until 1975, 400 students graduated from Medrese-i Hayriyye (Table 2).

**Table 2**

*Registered students in the Medrese-i Hayriyye between the years 1949-1977 and the Graduates*

Academic Year	Number of Registered Students	Number of Graduates
1949-50	117	-
1950-51	136	11
1951-52	153	24
1952-53	133	20
1953-54	145	34
1954-55	115	40
1955-56	101	30
1956-57	78	25
1957-58	92	-
1958-59	74	13
1959-60	77	-
1960-61	81	21
1961-62	75	11
1962-63	62	8
1963-64	59	8
1964-65	71	7
1965-66	93	5
1966-67	107	7
1967-68	117	10
1968-69	123	21
1969-70	106	14
1970-71	122	15
1971-72	142	15
1972-73	154	18
1973-74	145	20
1974-75	128	23
1975-76	138	(unspecified)
1976-77	132	(unspecified)
		<b>Total: 400</b>

**Reference: (Paçaman H. , 1997, s. 12-13).**



Until 1969, Madrasah graduates could work as primary school teachers as well as imams and preachers. After 1970, the school became an institution that only trained students for the Special Pedagogical Academy of Thessaloniki.

## **Special Pedagogical Academy of Thessaloniki**

In 1969, a school called “Special Pedagogical Academy of Thessaloniki” was opened for the madrasah graduates. This school trained teachers solely for the primary schools that the children of the minorities attended. The graduates were required to finish this academy of three years to become teachers. Until 1969, Committee of the Turkish Community through the Committee of School Boards selected and appointed the teachers who were not civil servants. However, they needed the approval of the Inspectorship. In fact, immediately after the Madrasah was founded, Inspector of the Islamic Schools, Minaidis wrote a letter informing the Mufti of Gümülcine (Komotini) that, for the graduates to be recognized as teachers, the Inspectorship of Western Thrace Islamic Schools would carry out the necessary procedures.

Special Pedagogical Academy of Thessaloniki was founded in 1968 by decree No. 31/10.10.1968 that was introduced during the period of the military junta. The objective of the school was to train minority teachers who were dependable and knowledgeable in the Greek language. However, the main objective was to eliminate the teachers who were trained in Turkey. Because until this date, the majority of the primary school teachers at the Western Thrace Muslim Turkish Minority primary schools were the graduates of Turkish teacher’s colleges. Eleven students were enrolled in the school in the first year (1969). It was a free boarding school and gave scholarships. Graduates of this school were appointed to the Turkish primary schools as teachers. However, the academy did not satisfy some graduates and did not answer the needs of those who wished to have a profession other than teaching. In 1971, the first graduates of the school were appointed to different villages as teachers.

While the Madrasah was founded with the objective of training men of religion for the religious needs of the people as well as training the educators for them, the academy graduates only served as teachers. In the 1980s, the students in the Special Academy boycotted and requested teachers of Turkish origin. Again, in the same year, when the graduate students were asked to sign a

document prepared by the Inspectorship, around twenty new graduates handed in their resignations. Following these boycotts, the director of Medrese-i Hayriyye at the time, Ayazmalı Müezzini Hasan Efendi, a man of Turkish origin who bore the designation of Bağdatlı, was assigned to teach at the academy for one day a week (Şerif, 1983, s. 17-18). Those who had graduated before 1969, took crash courses at the Academy which ensured that their teaching appointments were considered as civil servants.

Today, the education of Western Thrace Turks is regulated by the “Laws Related to the Education of Minorities” legislated by the Greek Parliament. It is imperative that these laws do not contradict the articles in the Lausanne Treaty and are in line with the protocols clarifying and ensuring the education and facilities for the instruction of the minorities. Until 1977, laws No. 3065/54 and 1109/72 governed the education of Western Thrace Turks. In 1977, the Greek Parliament passed new laws concerning the minority schools. These were Law No. 694/77 regarding the “Minority Schools of Western Thrace Minority” that were passed in the Greek Parliament’s Session on 1 September 1977, and Law No. 695/77 regarding the “The Difficulties of Inspection in the Special Pedagogical Academy of Thessaloniki and the Minority Schools and the Problems of the Teaching Staff” that came into force after being published in the Official Gazette on 14 September 1977 (Eren, 1997, s. 141-145). According to the Lausanne Treaty, the school committees selected by the parents administered the Western Thrace Primary schools. However, with Law No. 694 that came out in 1977, selection of the committees was passed on to the Governor. With Law No. 695, special authorization was granted to the inspectors of the minority schools and the extent of the authorization was left to the decision of the Ministry of National Education and Religious Sects. Article 3 of this Law stated that in the appointment and employment of Muslim teachers to the Minority Schools, Special Pedagogical Academy of Thessaloniki graduates would be preferred and the Special Academy graduates assigned to the minority schools as teachers would be considered civil servants. Thus, the policy that was carried out unofficially in the 1970s gained formality and the legal framework that would replace the quota teachers from Turkey and the graduates of the Teachers Training Colleges from Turkey or those who received training in Turkish courses with the graduates of Special Pedagogical Academy of Thessaloniki was prepared. The Committees were in a position where they could

not officially select their teachers. In 1979, there was expectancy among the trained teachers who had been waiting for assignments for many years, but it was not realized.

“Gümülcine Medrese-i Hayriyyesi”, which was founded at the primary school level in 1949 to meet the religious and social needs of the Turkish population in Western Thrace, continued to function as a lycée since 1999 and educated four hundred fifty students including girls until 2012.

### **Conclusion**

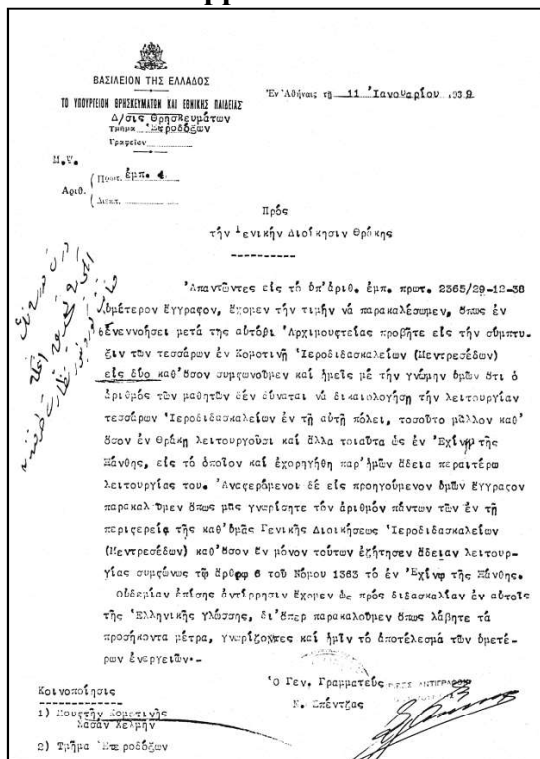
This paper examines a unique educational institution: “Gümülcine Medrese-i Hayriyyesi” that has trying to stay afloat for years by taking advantage of the educational rights granted to minorities by international agreements. The history of the school, its management style, teachers, students, courses taught and changes in the curriculum are revealed with the information obtained from the records. While the institution tries to continue its traditional education system and preserve its identity, it was also examined how school responded to the changes imposed by the authority. Moreover, it is understood from the records how important educational institutions are in protecting the identities of minorities.

After examining the changes in the status of the school historically, what its status is today is also discussed. Available records about the school also show us how difficult it is for minorities to benefit from the educational rights granted by international agreements. It is an important and sad fact that the school cannot exercise the rights granted to it by current laws today. This study also shows how difficult is to preserve or reconstruct what exists for the minority in the geography in question.

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**Appendix A**




Translation of the Document: The Kingdom of Greece Ministry of Education and Directorate of Religious Affairs Department of Different Religions, Athens, 11 January 1939, To the Governor General of Thrace (Governorate of Thrace)

In reply to your communication dated 29.12.1938 No. 2365, we request that after coming to an agreement with the Chief Mufti, you reduce the number of the four religious schools (madrasahs) in Gümülcine (Komotini) to two. We are of the same opinion on the subject indicated. The minimal number of students in these schools is a drawback in the functioning of the schools. Besides, there are other religious schools in Thrace. Among them, the school in the village of Şahin (Ehinos) in İskeçe (Xanthi) received a work permit from us. Please give us the number of all the religious schools in Thrace. Among them, only one, the above-mentioned school in the village of Şahin, received a work permit from us according to Law No.1363. Also, we do not object to the teaching of the Greek language in these schools. We kindly request that the above conditions be implemented and information conveyed to us.

Information to be forwarded to: Mufti of Gümülcine (Komotini) Hasan Hilmi, Department of Different Religions, Undersecretary N. Spencaz.

Appendix B

  
**ΒΑΣΙΛΕΙΟΝ ΤΗΣ ΕΛΛΑΔΟΣ**  
**ΓΕΝΙΚΗ ΔΙΟΙΚΗΣΙΣ ΘΡΑΚΗΣ** Έν. Κορονην... τῆ 1 Φεβρουαρίου 198...9  
Περίληψις  
Λοθ. αριθ. 29  
Διευθυνσις Τμήμα Πολιτ. Υποθέσεων

Π Ρ Ο Σ  
τὸν ἀποφολογιώτατον Μουσὴν Κορονηνῆς

Ἐπὶ τὸν τοῦ ὑπ' ἀριθ. 4 τῆς 11/1/80 ἔγγραφου τοῦ Ὑπουργείου Ὀρθοπεδικῆς καὶ Ἑθν. Παιδείας, κοινοποιηθέντος καὶ ὑπ' αὐτοῦ παρακαλεσθέντος ἐνεργήσῃτε πρὸς τὴν 15 προσεχούσα μηνός φεβρουαρίου τὰ κατωθί.

1/ Προβήτε εἰς τὴν σύμπυξιν τῶν τεσσάρων ἱεροσπουδαστηρίων (Κεντρεσίδων), ἅτινα συμφώνως πρὸς τὴν ὑπ' ἀριθ. 147 τῆς 20/12/38 ἀναφορὰν ὑμῶν πρὸς τὸ Ὑπουργεῖον Ὀρθοπεδικῆς καὶ Ἑθν. Παιδείας λειτουργοῦν ἐνταῦθα, εἰς δύο.


2/ Ἀναφέρητε ἡμῖν τὴν ἔδραν ἐκάστου, τοὺς εἰς ἑκαστὸν αὐτῶν διανεμητομένους νοσητέας κατὰ τάξεις, τὸν διευθυντήν. τοὺς διδάσκοντας καθηγητάς καὶ διδασκάλους μετ' ἀναγραφῆς τῶν προσόντων καὶ τῶν ἀποδοχῶν ἐκάστου, τὴν διάρκειαν τῶν σπουδῶν τὸ ἡμερολόγιον καὶ ἀναλυτικὸν πρόγραμμα τῶν μαθημάτων, τὰ τῆς ἐγγραφῆς, φοιτήσεως, ἐξετάσεως, παραγωγῆς ἀπὸ τάξεως εἰς τάξιν καὶ ἀποφοιτήσεως τῶν μαθητῶν, τὴν διάρκειαν τῆς σχολικῆς περιόδου, τῶν διακοπῶν καὶ τὰς τηρουμένας ἡμέρας ἔργιας, καὶ κατάλογον τῶν διδασκομένων βιβλίων.

3/ Καθορίσητε ἐν συνεννοήσει μετὰ τοῦ κ. Ἐπιθεωρητοῦ Μουσουλμανικῶν Σχολείων Δ. Θράκης τὰ τῆς διδασκαλίας τῆς Ἑλληνικῆς εἰς

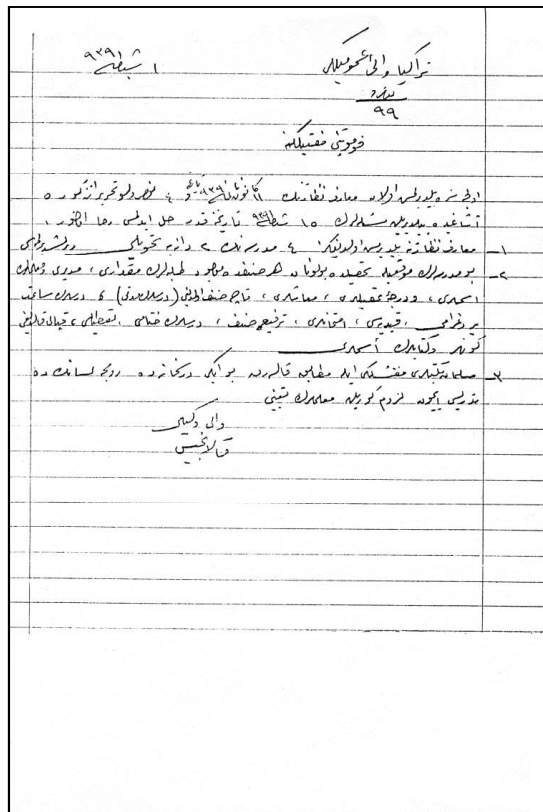
τὰ δύο ταῦτα ἱεροσπουδαστήρια καὶ προβήτε εἰς τὸν ὁρισμὸν τῶν ἀναγκαίων ἑλληνικῶν διδασκάλων.

Ὁ Ὑπουργὸς Γεν. Διοικητῆς καὶ ἄ.α.  
Ε. Καλάντζης

Ἀκριβὲς ἀντίγραφον  
Προϊστ. Διευθ. σ.σ.σ.  
ΝΧ



## Translation of Appendix B




Translation of the text in Ottoman Turkish: General Governorate of Thrace, 1 February 1939, To the Office of the Mufti of Komotini

It is requested that the following issues that have been conveyed to you earlier by the official communication of the Ministry of Education dated 11 January 939, No. 4, be solved by 15 February 1939.

1. Incorporation of the four madrasahs into two as communicated to the Ministry of Education,
2. Location of these madrasahs and number of students being educated in each class; names of their directors and teachers, their level of education; salaries; the number of classes, the number of courses, number of hours per lesson, registration fee, examinations, passing the grades, end of the lessons, vacations, the number of days the school is closed and the titles of the textbooks.
3. Appointing Greek teachers needed in these two schools in agreement with the Inspectorate of Islamic Schools.

Acting Governor  
Kalancis

Appendix C

Μ.Ι.  
  
ΒΑΣΙΛΕΙΟΝ ΤΗΣ ΕΛΛΑΔΟΣ  
ΓΕΝΙΚΗ ΔΙΟΙΚΗΣΙΣ...ΘΕΣΣΑΛΙΑΣ  
Αριθ. πρωτ. 700 Έρη.  
Διεύθυνσις Τμήμα Πολιτ. Υποθέσεων

Έντ. Κοροτηνή...τῆ 5 Μαΐου 1909  
Περίληψις

Πρὸς  
τὸν Σοφολογιώτατον Κουρετῆν Κοροτηνῆς  
Ένταῦθα

"Εχόμεν τήν τιμήν νά γνωρίζωμεν ἔρῃν ὅτι τὸ Ὑπουργεῖον ἑρσηκευμάτων καὶ Ἑθνικῆς Παιδείας ἐγνωρίσεν ἡμῖν εἰς ἀπάντησιν τῆς διαβεβαρώσεως αὐτῶ ἐπ' ἡμερ. 23 ἀναφορᾶς ἡμῶν ὅτι ἐγκρίνει τήν σύμπτωσιν τῶν ἐν Κοροτηνῇ τεσσάρων ἱεροδιδασκαλείων, γνωστῶν ὑπὸ τὰ ὀνόματα "παγιαλῇ", "σοχταλάρ", Γενῆ-Τζαρη", καὶ "τεκέ", εἰς ἔν ὑπὸ τήν ἐπωνυμίαν \* Μουσουλμανικὸν Ἱεροσπουδαστήριον Κοροτηνῆς" μὲ ἔδραν τὸ ἱεροδιδασκαλεῖον σοχταλάρ, συγκαίμενον ἐκ πέντε τάξεων στοιχειώδους ἐκπαιδεύσεως, μιᾶς ἀνωτέρας, μιᾶς ἀποστηθίσσεως Κορανίου καὶ μιᾶς παρασκευαστικῆς ὑπὸ τὸν ὅρον τῆς ἐν ἀναλογίᾳ πρὸς τὰ λοιπὰ διδασκόμενα μαθήματα ἐπαρκοῦς ὀδισκαλίας ἐν αὐτῇ τῆς ἐπισήμου γλώσσης τοῦ Κράτους.


Κατὰ τὰς ὑπὸ τοῦ εἰρημένου Ὑπουργείου παρεχομένης ὁδηγίας αἱ προσάθεται ἔρῃν δέον νά τεγίνωσιν εἰς τήν ἐν προσεχέῃ μέλλοντι συγκέντρωσιν καὶ τῶν παραρτημάτων ἐντὸς τοῦ αὐτοῦ περιβάλλου ὡςτε ν' ἀποφεύγῃται ἡ περιφορὰ τῶν σπουδαστῶν εἰς διὰφορα ἀπορρακρομένη ἀπ' ἄλληθον οἰκήματα, ὅπερ τυγχάνει ἀντιπαιδαγωγικόν.

Κοινοποιήσις  
1) Ὑπουργεῖον Παιδείας  
ἐπὶ τοῦ ἐπ' ἡμ. 007 ἐγγράφου αὐτοῦ  
2) Διευθύνειν Στοιχ. Ἑκπαιδεύσεως  
Ένταῦθα

Ὁ Ἀναπληρωτῆς Ὑπουργοῦ Γεν. Δ. Θρέψεως  
Σ. ΚΑΛΑΝΤΖΙΣ  
Ἀκολουθεῖ

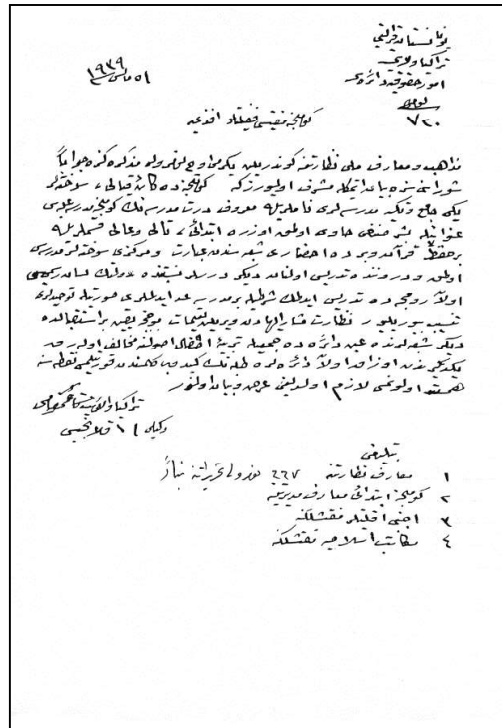
3) Γεν. Ἐπιθεωρητῆν ἑνῶν  
καὶ Μειονοτικῶν Σχολείων  
Θεσσαλονίκην  
4) Ἐπιθεωρητῆν Μουσουλμανικῶν  
Σχολείων  
Ένταῦθα

ΑΝΤΙΓΡΑΦΟΝ ΑΥΘΗΜΕΡΟΝ  
Ὁ Προϊστάμενος τῆς Ἑκπαιδευτικῆς Ἑνταύθα





Translation of Appendix C



Translation of the text in Ottoman Turkish: Kingdom of Greece, Thrace Province Department of Legal Affairs, No 720, 5 May 1939, To the Virtuous Mufti Efendi of Komotini.

We are honored to reply to your communication No. 23 sent to the Ministry of Religious Sects and National Education and inform you that the proposal to incorporate the four schools in Gümülcine (Komotini) known as Kayalı, Sohtalar, Yeni Camii and Tekke into one school named Gümülcine Medrese-i Aliyyesi (Komotini High School), the headquarters of which will be Sohtalar School, that will comprise primary, secondary and high schools with five classes, in addition to memorizing the Qur'an and a preparatory branch; also the teaching of Greek, the official language of the state, among the other lessons, is approved. It is also expressed that in accordance with the above-mentioned Ministry's instructions, efforts should be made in the near future to collect the other branches in the same place, to prevent the students from commuting to and from far places that are not suitable for proper methods of education.

Deputy Governor General of the Governorate of Thrace, Kalancis

Copy to: Ministry of Education (based on its official communication No.667), Gümülcine (Komotini) Directorate of Primary Schools, Inspectorate of Foreign Minorities, Inspectorate of Islamic Schools.

## Appendix D

## The Special Regulation of Medrese-i Hayriyye

ح

مدرس خیریه‌ها و طایفه‌ها و از هر چه مخصوص نظام است به هر چه زیر سر او ایستاده و در هر

۱- به مدرس خیریه ده مدرسه و با مساحت و طایفه ای که موظف است در آنجا باشد به هر چه مدرس  
 ۲- مدرس ده به معنای شش و طایفه ای که در آنجا باشد به هر چه مدرس  
 ۳- کتک مرکز و کتک که به هر چه مدرس و نظام و نظامی و طایفه ای که در آنجا باشد به هر چه مدرس  
 ۴- مدرس ده به معنای شش و طایفه ای که در آنجا باشد به هر چه مدرس  
 ۵- مدرس ده به معنای شش و طایفه ای که در آنجا باشد به هر چه مدرس  
 ۶- مدرس ده به معنای شش و طایفه ای که در آنجا باشد به هر چه مدرس  
 ۷- مدرس ده به معنای شش و طایفه ای که در آنجا باشد به هر چه مدرس  
 ۸- مدرس ده به معنای شش و طایفه ای که در آنجا باشد به هر چه مدرس  
 ۹- مدرس ده به معنای شش و طایفه ای که در آنجا باشد به هر چه مدرس  
 ۱۰- مدرس ده به معنای شش و طایفه ای که در آنجا باشد به هر چه مدرس  
 ۱۱- مدرس ده به معنای شش و طایفه ای که در آنجا باشد به هر چه مدرس  
 ۱۲- مدرس ده به معنای شش و طایفه ای که در آنجا باشد به هر چه مدرس

- استو مولد اوزر بيه مرتب بولنا ده نظاما ده اصول تدريس موقوع اولديجي مدرسه خيري انجمنی  
طوقه ده تقديس قلمی ۷۶۱ سريلو ۱۹۹۹  
اعضا اعضا اعضا  
مدرسه خيري انجمنی رئيسی و كاتيب مقیم  
اعضا اعضا  
اعضا اعضا

## **The Special Regulation of Medrese-i Hayriyye is confirmed by the following articles.**

1. The gentlemen (efendis) who are entrusted with the duty of professor or teacher at the Medrese-i Hayriyye cannot leave their duties during teaching periods without a legitimate excuse.
2. Supervising the order and regulation in both the central unit and the branches are among their duties.
3. Each student registered at the Madrasah is obliged to be present at his fixed class unless he has an urgent legitimate excuse.
4. The student is obliged to acknowledge the professors and teachers of the madrasah he is registered in, to respect them suitably everywhere and at all times, listen to their counsel, pay attention to the advice of their class teachers, and consider them as their closest advisor.
5. A student with a legitimate excuse, who will not be able to attend his class, will ask the permission of his professor or teacher; if none of them are available, he will obtain the permission of the madrasah director.
6. If a student is unexpectedly unable to attend his class, his parents or guardian will inform the director verbally or in writing. His parents or guardian will explain the reason for his absence with a written note.
7. A student who is absent for fifteen days without stating his excuse to his class teacher will be considered as quitting the madrasah of his own will and his name will be removed from the student register. However, in such a case his parents or guardian should be informed by the directorate within ten days.
8. When the beginning of the class signal is given, the student is obliged to enter and sit in the classroom and wait for the teacher. The students are required to stand up when the teacher enters and leaves the classroom, keep their composure, and obey the signal to sit down.
9. They have to pay attention when the lessons are read. They are not allowed to engage in other things. They may only take notes with the teacher's permission. The students should listen to the teacher's explanation and advice and are required to obey the teacher totally.
10. The sleeping quarters of the students, clothing, books and notebooks are to be kept clean. Every Thursday, at the end of the lessons, a hygiene inspection by the teachers is mandatory.
11. Improper and impolite acts among the students is strictly forbidden. They should generally avoid situations that would spoil the fellowship among the students and represent them as unmannerly among the public.
12. The student is obliged to perform the five daily prayers; missing the prayers is deemed as missing lessons. If repeated, his registration at the madrasah is cancelled.

13. A student that causes damages in the central unit or branches will have to pay for the damages; if proven it was done on purpose he will be punished by the administration. A student that damages his friends' materials is subject to the same punishment.
14. The student is prohibited to enter into a dispute with others from higher classes.
15. Students are strictly prohibited from walking in the streets and standing around with nothing to do, playing cards or gambling, going to the coffeehouses or similar places such as the cinema or the theater, or attending political meetings.
16. They are not allowed to loiter outside their residences after six o'clock (European time) in the winter and after nine o'clock in the summer; which is one hour after the evening prayer.
17. No one except the registered student (e.g. his guardian, father, or friends) is allowed to stay overnight in the madrasah.
18. Outsiders are not allowed to engage the students during the day or night unless there is an important issue; otherwise, the student will be held responsible.
19. The student will take a written examination at the end of every three months. At the beginning of the academic year, after registering on 15 September, the students are obliged to attend the classes in line with the program. The students that cannot obtain passing grades will repeat the same class.
20. A student who is unable to take an examination due to illness or any other reason, will be given a make-up examination on the same subject by the professors or the teachers, also his studies and behavior in the past year will be taken into consideration.
21. None of the students, individually or collectively, may petition against the regulations of the madrasah.
22. A student who does not comply with the above-mentioned articles is admonished for his first time and reprimanded for his second time by his teacher; and for his third time he is reprimanded before the director and the board of education and for his fourth time he is again reprimanded in front of his fellow students; if he persists, his registration at the madrasah is cancelled.

The regulation comprising the above articles is in line with the method of education and approved by the Medrese-i Hayriyye Encümeni (Committee of Hayriyye Madrasah).

26 October 1949

Chairman of Hayriyye Madrasah Committee and Mufti of Gümülcine (Komotini) – H. Mustafa.

Member – Mustafa

Member – Kamil son of Yusuf

Member – Hayrullah Ağa

Member – Sadık

Member – Hafız Halil

**Appendix E****CURRICULUM OF MEDRESE-İ HAYRİYYE OF GÜMÜLCİNE (ACADEMIC  
YEAR 1974-75)****MATHEMATICS**

**Mathematics program, First Graders:** (arithmetic 2 hours a week and geometry 1 hour a week)

- a. General information about numbers and numerals
- b. Four arithmetical operations of whole numbers
- c. Division of numbers, prime numbers
- d. Four operations of common fractions

**Geometry program, First Graders:**

- a. General information on lines and angles
- b. General information on triangles; exercises,
- c. General information on quadrangles; exercises

**Geometry program, Second Graders:**

- a. General information on pentagons, and exercises on the area and circumference of pentagons
- b. Information on circles and all its elements
- c. Extracting the square root
- d. Exercises on Pythagoras' theorem
- e. Finding the area of a triangle
- f. Information about the cube, exercises

**Geometry program, Third Graders:**

- a. Cube, its area, volume, and problems. Information and problems on the lateral areas and volumes of prisms, cylinders, pyramids, cones, etc.

**Algebra program, Fourth Graders** (Two hours a week)

- a. Positive and negative numbers; algebraic numbers, four operations of algebraic numbers with samples (addition, subtraction, multiplication and division) and complex problems
- b. Addition of variable expressions; multiplication of polynomials
- c. Division of polynomial by monomial
- d. Exercises on rational algebraic expressions
- e. Linear equations with one variable

**Geometry program; Fourth Graders**

- a. Basic drawings of triangles on a line; similarities in triangles
- b. Quadrangles, square, rectangle, equilateral quadrangle and the various ways of drawing them
- c. Circle and various ways of drawing circles
- d. Drawing triangles and various problems

**Algebra program; Fifth Graders** (two hours a week)

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- a. Repeating linear equations with one variable
- b. Linear equations with two unknowns and related problems
- c. Substitution method
- d. Polynomial algebra operations and exercises

## **Geometry program; Fifth Graders** (one hour a week)

- a. Various exercises on geometric areas and circles
- b. Working with triangles and exercises
- c. Working with quadrangles and problems
- d. Proof geometry, theorems, axioms, postulates

# HISTORY

(Taught in Greek)

## **Curriculum; First Graders** (two hours a week)

- a. Religion in Ancient Greece
- b. Olympus and the twelve gods, small gods, half gods, Heracles and his twelve accomplishments
- c. Trojan battles, Greek's coalescence at Avlida
- d. Conquest of Troy by the Greeks
- e. The death of Heracles
- f. Theseus and his travel to Athens

## **Curriculum; Second Graders** (two hours a week)

- a. Lives of primitive humans; ancestors of Ancient Greeks
- b. Ancient Greek civilization
- c. Dorians' arrival in Greece, similarities among the Greek tribes
- d. Athens, Solon, Kodros laws
- e. Ionia uprising, Persian wars
- f. Battle of Marathon and the reasons
- g. Salamis battles

## **Curriculum; Third Graders** (two hours a week)

- a. Pre-historic people, historical sources
- b. Eastern nations: Egyptians, Babylonians, Phoenicians, Persians, Assyrians and others
- c. Greek wars, the founding of Athens, the golden age of Pericles
- d. End of the Peloponnesian wars, Spartans
- e. Macedonia and King Philip, Alexander the Great
- f. Battles of Alexander the Great, his death and splitting up of his state.



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## **Curriculum; Fourth Graders** (two hours a week)

- a. Romans under the influence of Greek civilization
- b. The Roman Empire, Constantine and the founding of Constantinople, Constantine's heir apparent
- c. Hellenization of the Eastern Roman Empire
- d. The battles of Theodosius and Justinian; construction of the Hagia Sofia
- e. The battles of Heraclius; the siege of Constantinople by the Persians and Arabs
- f. Bulgarians and Constantine IV, Bulgarian campaigns
- g. First Crusaders

## **Curriculum; Fifth Graders** (two hours a week)

- a. Religious and political organizations of the Greeks; great translators; maritime organization of the Greeks; secret schools and teachers of the time; Rigas Feraios
- b. Ali Pasha's Syria campaign; the end of Ali Pasha
- c. Wallachia and Moldavia uprisings; Mora uprising; conquest of Kalamata
- d. Revolution in Central Greece; uprising in the Aegean Islands; Thessaly and Macedonia uprisings
- e. Decision taken by the Sultans to quell the rebellions
- f. Hanging of Patriarch Gregarious V

## **GEOGRAPHY** (Taught in Greek)

## **Curriculum; First Graders** (two hours a week)

- a. General information on geography
- b. Physical geography and scope
- c. Lunar and solar eclipses
- d. Types of wind, atmospheric layers, latitudes and longitudes
- e. Economy and produce

## **Curriculum; Second Graders** (two hours a week)

Each of the 53 provinces of Greece are studied

## **Curriculum; Third Graders** (two hours a week)

Each European country is studied

## **Curriculum; Fourth Graders** (two hours a week)

All the countries in Africa and Asia are studied

## **Curriculum; Fifth Graders** (two hours a week)

North and South America, Australia and Atlantic are studied

## PHYSICS

### **Curriculum; First Graders** (two hours a week)

- a. The subject of physics, measurements, areas, volumes, weights, specific gravities, time keeping and examples and problems relating to these subjects
- b. Force, work, power and energy, unit of force, measurement, components, center of gravity and its discovery
- b. Standard motion, force of friction, work, unit of work, energy and related problems,
- c. Simple machines, levers and similar tools, pulleys

### **Curriculum; Second Graders** (two hours a week)

- a. Complete information on liquids, combined vessels, Archimedes' laws
- b. Simple water wheels, calculating the force of falling water, making use of running waters
- c. Characteristics of gases, air pressure and its value
- d. Barometers and its types, force pumps and pumps. Balloons, airplanes. Problems
- e. Heat, sources of heat, thermometers, unit of heat, fuel elements. Problems.

### **Curriculum; Third Graders** (two hours a week)

- a. Radiation of heat, its importance, transfer of heat through matter. How do we heat our homes?
- b. Heating mechanisms and their problems
- c. Transformation of matter, melting of solids, freezing of liquids, changing of volumes, boiling, evaporation, production of pure water. Refrigerating machines and problems.
- d. Transformation of heat energy into work, petrol engines, carburetor, engine cooling, diesel engines, amount of heat and its importance
- e. Information on air: heat, pressure, humidity, rain and weather forecast

## CHEMISTRY

### **Curriculum; Fourth Graders** (two hours a week)

- a. Introduction to chemistry, the subject of chemistry and its advantages
- b. Matter, mixture and composite, bringing substances together, atom and its structure
- c. General information about molecules, transformation of matter, Torricelli experiment, relationship between air and fire, the role and importance of air, its temperature, ventilation of houses
- d. Water, the proportion of water in the world, effect of the sun in the formation of water sources, places where water is found, why do we need water, acquisition of drinking water, purifying water.

# EPIPHANY

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## **Curriculum; Fifth Graders** (two hours a week)

- a. Minerals, characteristics of minerals, their origins, some important minerals
- b. Earthwork, clay, porcelain, effects of the sun in the formation of fuels, solid fuels, liquid fuels, gaseous fuels
- c. Metals, types of metals, protection of our goods, metals that are effected by air
- d. How do equipment and appliances become useless, protection of the metals by metals
- e. How do we preserve our goods from the destruction of living creatures, nutrition, manmade substances; our clothing.

## **ENGLISH**

Gatenby's book that is read at Turkish secondary schools and lycée is used here. (Their degrees are generally at lycée graduate level or above.)

## **ETHICS**

### **Curriculum; First Graders** (one hour a week)

- a. Science of ethics, its subject, objective, and inherent ethics
- b. Ethical duties of man; ethical duties are studied in all their aspects

### **Curriculum; Second Graders** (two hours a week)

- a. Good ethics, the place of ethics in our religion; the study of ethics in all its aspects

### **Curriculum; Third Graders** (one hour a week)

- a. Some constituents of pleasant disposition are studied: humility, dignity, thrift, virtue, bravery, etc.

## **THE HOLY QUR'AN**

In each class, one of the lessons of the week is committed to memory. Fifteen pages indicated by the teacher are memorized; also, the discipline of the proper recitation of the Qur'an is taught as a lesson.

## **ARABIC**

The Arabic textbooks read at the Imam Hatip Lycées in Turkey are used.

## RELIGION LESSON

It is studied only in the First, Second and Third Grades for two hours a week.  
The book *Dürrü Sencide* published by Hasan Ege Ekşigil in Turkey is read and completed through three grades.

## HISTORY OF ISLAM

### First Graders' program (2 hours a week)

- a. Lives of the twenty five prophets and their parables are studied

### Second Graders' program (2 hours a week)

- a. The Arabs' religious, political and economic life before Islam
- b. Position of the Romans and Persians during the emergence of Islam
- c. The birth of Prophet Muhammed and his life up to twelve years
- d. His travels to Damascus, marriage, his arbitration in the Kaaba building
- e. His life until prophethood
- f. Makkah and Medina periods after the prophet hood

### Third Graders' program (2 hours a week)

- a. Battle of the Confederates (Hendek Savaşı)
- b. Letters sent by Prophet Muhammed to all non-muslims
- c. Treaty of Hudeybiyyah (Hudeybiye Antlaşması), Conquest of Khaybar, hajj of repentance, messengers of the Prophet
- d. The battle of Mu'tah (Mute Muharebesi), conquest of Makkah, Hunayn and Taif campaigns, Müellef-i kulub.
- e. Tabuk Campaign, Arabia's adaptation to Makkah, hajj of farewell
- f. The prophet's illness and death; pseudo prophets
- g. Lives of the Prophet's families

### Fourth Graders' program (2 hours a week)

- a. Spread of the news of the prophet's death, and the election of Abu Bakr as caliph
- b. Punishing the pseudo prophets
- c. Assembling the Qur'an together; Iraq and Damascus campaigns and the battle of Yarmouk
- d. Abu Bakr's death and election of Omar as caliph; battles during Omar's period
- e. Establishment of the first finance ministry, founding of the cities of Qufa and Basra
- f. Prophet Omar's martyrdom and election of Uthman as caliph. Sea and land conquests in Uthman's period.
- g. Civilization of the period; Osman's martyrdom
- h. Election of Ali as caliph, Jamal incidence, Battle of Siffin; Ali's and Hasan's martyrdom

## **Fifth Graders' program (2 hours a week)**

- a. The Umayyad period
- b. End of the Umayyads, Andalusian Umayyads
- c. Abbasids, its golden age and end; its break up; Tulunids
- d. Islamization of Turks and their role in Islamic civilization
- e. The Crusades; foundation of the Fatimids and their breakup

## **AKAID**

## **Fourth Graders' program (1 hour a week)**

- a. Akaid (articles of belief), tevhit (the subject of the science of reciting prayers)
- b. Religion, the need for religion
- c. Knowing God; imitations and attestation; mediation; observation
- d. The universe and its creation
- e. God's attributes

## **TAFSIR**

## **Fourth and Fifth graders' programs (1 hour a week)**

Study of some surahs and ayats of the Holy Qur'an

## **HADITH**

## **Fourth and Fifth graders' programs (1 hour a week)**

Some hadiths of the Prophet that express precepts and ethics are studied

## **FIQH and METHODOLOGY OF FIQH**

## **Contents of the Fourth Graders' program (2 hours a week)**

- a. Explanation of fiqh, its subject, objective, attestation it based on and its history
- b. Provisions for water usage; acts the believers are responsible for
- c. Religious practice, its description, its necessity and benefits; cleanliness and its details, its importance and history
- d. Ablutions; body ablution (boy abdesti), cleansing with sand or soil (teyemmüm), its history
- e. All aspects of performing prayers (namaz-salat)

## **Contents of the Fifth Graders' program (3 hours a week)**

- a. Ezan (call to prayer) with all its aspects; issues on the duties of an imam; congregation, community, marriage and divorce
- b. Fiqh, methodology of fiqh. Their description according to different Imams
- c. Attestation. Sources of fiqh in Islamic jurisprudence; controversial attestation; those that are unanimously accepted.

## **GREEK LANGUAGE**

Greek language is taught in every grade for 8 hours a week in the form of reading, grammar, and composition and the texts and books selected by the teacher are studied.