

PERTEVİ ALİ EFENDİ AND EDUCATION

Perteve Ali Efendi Ve Eğitim

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ABSTRACT

Perteve Ali Efendi was born in the city of Istefe, near Athens, on the Peloponnese peninsula. After completing his education, he worked as a mufti in Athens for a while. His work titled "Rebiu'l-Mülk Âdâbü Sülûki'l-Mülûk" that talks about politics, ethics and education, II. Osman (1617-1622). He organized this work in two parts. In the first chapter, important rules and laws regarding the education of leading statesmen and the principles to be followed are emphasized. In the second part, the procedures and behaviors that should be followed by civil servants are included.

Beginning in the 16th century, 17th and 18th. Works written by Ottoman statesmen and intellectuals and seeking solutions for the crisis and the state's crisis, which continued throughout the centuries, such as politics-nâme, advice-nâme, and lâyuha, generally reveal political, social, economic and military problems and warn those concerned, tried to fix. Without neglecting the political, economic and military dimensions, the researches and the results will be more realistic by considering the educational and cultural structures. Since education and training is a part of society's behavior, we need to examine the education and training structures of that society. Only then can we make healthy decisions about that society. In fact, education covers all areas of life and is a long process. But when it comes to education, it comes to mind immediately. Person's personality is shaped by kneading what he is born with, what he has acquired in family, environment and educational institutions. The more national, sound and orderly this family, environment and school are, the more personal they are. Since Perteve understood the importance of education very well and knew its importance, the first part of his work, which consists of two parts, titled the education of statesmen. In the following chapters, the importance of the education of viziers and statesmen, as well as issues related to the method of education, are also covered.

In other politics, education issues were either not mentioned at all or a few sentences were included in this regard. Therefore, this politics of the author is quite different from the other politics tradition in this respect.

In general, if we need to list the most important differences of Perteve's politics from other politics: 1-It is the education of the viziers, statesmen and employees. 2-The subject of training methods. 3-Emphasizing the importance of teamwork. 4-To focus on behavioral training. 5- He mentioned the Importance of Love in Education.

In the 17th century, Perteve's emphasis on the importance of education, training methods, teamwork, behavioral training, love in education is an extremely important issue in his politics. Because today, the education system at that time is often criticized for lack of methodology. However, even five centuries ago, Ottoman madrasahs have aspects that can be compared to today. For example, a very high amount of scholarship was

ÖZET

Perteve Ali Efendi, Mora yarım adasında Atina yakınlarında İstefe şehrinde doğmuştur. Tahsilini tamamladıktan sonra bir müddet Atina'da müftülük yapmıştır. Siyaset, ahlak ve eğitimden bahseden "Rebiu'l-Mülk Âdâbü Sülûki'l-Mülûk" adlı eserini, II. Osman'a (1617-1622) sunmuştur. Bu eserini iki bölüm olarak tertip etmiştir. Birinci bölümde ileri gelen devlet adamlarının eğitimi ve uyulması gereken esaslarla ilgili önemli kaide ve kanunlar üzerinde durulmuştur. İkinci bölümde ise devlet memurlarının riayet etmesi gereken usul ve davranışlara yer verilmiştir.

16. Yüzyılda başlayan, 17 ve 18. Yüzyıllarda da devam eden, Osmanlı devlet adamı ve aydınları tarafından yazılan, devletin içinde bulunduğu bunalımı ve çözüm yollarını arayan siyaset-nâme, nasihat-nâme, lâyiha türü eserler, genel olarak siyasi, sosyal, iktisadi, askeri problemleri ortaya koyarak ilgilileri uyarmaya, bu problemleri gidermeye çalışmıştır. Siyasi, iktisadi ve askeri boyutlar ihmal edilmeden, eğitim ve kültür yapılarının da ele alınmasıyla ortaya konan araştırmalar ve ortaya çıkan sonuçlar daha gerçekçi olacaktır. Eğitim ve öğretim toplumun davranışlarından bir parça olduğu için, o toplumun eğitim ve öğretim yapılarını da incelememiz gerekir. Ancak o zaman o toplum hakkında sağlıklı kararlar verebiliriz. Aslında eğitim, hayatın bütün alanlarını kapsar ve uzun bir süreçtir. Fakat eğitim denilince hemen akla gelen okullardır. Kişinin şahsiyeti, doğuştan getirdiği, aile, çevre ve eğitim kurumlarında aldıkları yoğurulması ile şekillenir. Bu aile, çevre ve okul ne kadar milli, sağlam ve düzenli olursa yetişen kişiler de o derece şahsiyetli olurlar. Perteve, eğitimin bu denli önemini çok iyi kavradığı ve önemine vakıf olduğu için iki bölümden oluşan eserinin birinci bölümüne devlet adamlarının eğitimi başlığını vermiştir. Daha sonraki bölümlerde de vezirler ve devlet adamlarının eğitiminin önemine ve ayrıca eğitim yöntemiyle ilgili konulara da yer vermiştir.

Diğer siyasetnamelerde eğitim konularına ya hiç değinilmemiş ya da bu konuda birkaç cümleye yer verilmiştir. Dolayısı ile yazarın bu siyasetnamesi diğer siyasetname geleneğinden bu yönüyle oldukça farklıdır.

Genel olarak Perteve'nin siyasetname' sinin diğer siyasetnamelerden en önemli farkları sıralamamız gerekirse: 1- Vezirlerin devlet adamlarının ve çalışanların eğitimidir. 2- Eğitim yöntemlerini konu alması. 3-Takım çalışmasının önemine vurgu yapması. 4-Davranış eğitimi üzerinde durması. 5- Eğitimde Sevginin Önemine değinmiştir.

17. yüzyılda Perteve'nin, siyasetnamesinde eğitim, eğitim yöntemleri, takım çalışması, davranış eğitimi, eğitimde sevginin önemine vurgu yapması fevkalade önemli bir husustur. Çünkü bugün, genellikle o dönem eğitim sistemi yöntem eksikliği açısından dolayı tenkit edilir. Hâlbuki ki bundan beş asır önce bile Osmanlı medreselerinin günümüzle kıyaslanacak yönleri vardır. Mesela, her öğrenciye çok yüksek meblağ burs verildi, her türlü ihtiyaçları karşılıksız

given to each student, all their needs were met free of charge. There was a course passing system, not a class. All students would do their own work. The students did not break away from the people, they went to the most remote villages every year and enlightened the people. In the classroom, every student would go to the teacher and give his lesson to the teacher. This was an individual teaching method suitable for each child's level. These issues are methods that are accepted in the modern education system even today.

Keywords: Ottoman, Pertevi Ali Efendi, Education.

karşılanırdı. Sınıf değil ders geçme sistemi vardı. Bütün öğrenciler kendi işlerini kendileri yapardı. Öğrenciler, halktan kopmuyorlar, her yıl en ücra köylere kadar giderek halkı aydınlatırlardı. Sınıfta her öğrenci hocanın önüne gider, dersini hocaya verirdi. Bu bireysel ve her çocuğun seviyesine uygun bir öğretim yöntemi idi. Bu hususlar bugün bile modern eğitim sisteminde kabul gören yöntemlerdir.

Anahtar Kelimeler: Osmanlı, Pertevi Ali Efendi, Eğitim

1. INTRODUCTION

Pertevî Ali Efendi was born in the city of Istefe, near Athens, on the Peloponnese peninsula. After completing his education, he worked as a mufti in Athens for a while. His work titled "Rebîu'l-Mülk Âdâbü Sülûki'l-Mülûk" that talks about politics, ethics and education, II. Osman (1617-1622). He organized this work in two parts. In the first chapter, important rules and laws regarding the education of leading statesmen and the principles to be followed are emphasized. In the second part, the procedures and behaviors that should be followed by civil servants are included (Atik, 2017: 10-12).

Pertevî Ali Efendi wrote his second work, "Düstûru'l- Vüzera", dedicated to Mehmed Pasha, one of the viziers of Sultan İbrahim's (1603-1617) son, Sultan İbrahim (1640-1648). The author states that he has arranged his work as two preliminary and two chapters. In general, the subject headings of the work are arranged as follows. The first muqaddime: Companions of the Companions of Akl-ı Habîr ve Erbâb-ı Fikr-i Münîr, (Intellectuals with in-depth knowledge and enlightening (guiding) intellectuals) (Pertevi, 2587, Va: 3a). To the second mukaddime: "The name of this book is Düstûrû'l-vüzerâ and its musemmâsı is not necessarily a mandatory-ı mühimme-i vüzerâ, and why it is the contract of the vizier in the name of the olub and the contention-i akvâl. because of the origin of the word vizier and different opinions on this subject), (Pertevî, 2587, Va: 11a-11b).

According to Bursalı Mehmed Tahir, there is another Turkish work named "Tarikatü'l- Jihad", written in three parts, which talks about the virtues of jihad. He states that a copy of this work is also in his library. Pertevi Ali Efendi passed away in Istefe in 1665.

Ensuring unity and continuity in education and community values; It is defined as generating new knowledge with research and providing this knowledge to young generations, helping them to adapt to social and national development as well as personally. According to this definition, education is the interaction of variables belonging to social and cultural phenomena and individual phenomena. As a result of this interaction, the aims, knowledge, behaviors, ideals and moral standards of the person change (Akyüz, 1985: 1-3; Arrival, 1981: 3-9; Akdeniz, 1982: 17-25; Atik, 2000: 102). Therefore, if the goals, behaviors, ideals, moral standards of the person change through educational institutions, educational institutions and teachers are very important in the formation of human personality. In addition, education is everything a society will teach future generations to live a more comfortable and happier life than themselves.

Works written by Ottoman statesmen and intellectuals in both the 16th and 17th and 18th centuries, seeking solutions to the crisis and the state's crisis, such as politics-name, advices-nâme, and narrative, generally revealing political, social, economic and military problems. He tried to warn the relevant people and solve these problems. Researches based on the crises of states or nations and the causes of failures solely on political, economic and military reasons may be incomplete. Without neglecting the political, economic and military dimensions, the researches and the results will be more realistic by considering the educational and cultural structures. Since education and training is a part of society's behavior, we need to examine the education and training structures of that society. Only then can we make healthy decisions about that society. In fact, education covers all areas of life and is a long process. But when it comes to education, it comes to mind immediately. Person's personality is shaped by kneading what he is born with, what he has acquired

in family, environment and educational institutions. The more national, sound and orderly this family, environment and school are, the more personal they are raised (Atik, 2000: 102). Since Pertevi understood the importance of education very well and knew its importance, the first part of his work, which consists of two parts, titled the education of statesmen. In the following chapters, the importance of the education of viziers and statesmen, as well as issues related to the method of education, are also covered.

In other politics, education issues were either not mentioned at all or a few sentences were included in this regard. Lütü Pasha, Âsaf-name; Mustafa Ali from Gallipoli, Copy of Selâtin; Hasan Kâfi el-Akhisari, Usulü'l- Hikem fi Nizamü'l- World,; Koçi Bey, Risâle-i Koçi Bey; Defterdar Sarı Mehmet Pasha, Nesayihî'l- Vüzera ve'l-Ümera or Kitâb-ı Güldeste-i Nizam-ı State Privatism; Abdüsselâm El-Amasi, Tuhfetü'l- Ümerâ and Minhatü'l- Vüzera; Ibn. Fîrûz, Gürretü'l-Beyzâ; Abraham bin. Muhammed, Âdâbu'l-Hilâfe and Esbâbu'l-Hisâfe ;; Political books such as Ebu'n-Najib Şeyzerî, Nehcü's-Sülûk fi Siyâseti'l-Mülûk do not have subject titles such as education, training, ta'dib. Only Pir Mehmed Za'ifi has a small training title in Gülşen-i Mülûk. But there is no information about education in the sense we mean. Apart from this, in his work titled Ebu Nasr El-Farabi, As-Siyâsetü'l- Medeniyye or Mebâdi'ül- Mawcdât, the words talim and ta'dib are mentioned in two places. In the first one is very short, the other one mentions training in two pages. But here it is not dealt with as much as Pertevî Ali Efendi mentioned. Among the authors of this policy, Pertevi talked about the importance of long education and educational methods.

The author penned his work in two episodes. Bab-ı Evvel: Selâtin-ı 'âlîşâna terbiyet-ı a'yân ve ri'âyet-i erkânda ehem olan kavâ'id u kavânîn beyânıdır.(The First Part: It is the explanation of the rules and laws that are important among the rules that must be obeyed and the education of the ayat to the sultans. Bâb-ı Sani: Mülâzimân-i sūdde-i seniyye-i gerdün- cenâblarına ri'âyeti elzem olan adâb u ayîn beyânıdır. (Second Part: It is the explanation of the procedures and behaviors that public officials should comply with) (Pertevi, 2385: Va. 4b-5a).

As can be seen, the author, the whole of the first part, almost half of the work, the training of other statesmen, especially the vizier; The second part, on the other hand, talked about the procedures and behaviors that should be followed by civil servants. Therefore, education and behavior are the subjects in two parts. Pertevi did not only talk about the education of statesmen, but also explained how the education methods should be. In the seventeenth century, Pertevî Ali Efendi identified the inborn characteristics and the importance of the family very well in the education of the individual and stated the conditions and characteristics of this. Therefore, Pertevî's work differs from other politics in terms of the importance it attaches to education and training method.

If we need to list the most important differences of Pertevi from other politics: 1-He mentioned the training of the viziers, statesmen and employees. 2-Emphasis on training methods. 3-Emphasizing the importance of teamwork. 4-To focus on behavioral training. 5-Employees' training in business life, giving important information about their in-service training. 5- To address the importance of love in education. 6- He emphasized that investment in education should never be restricted.

2. FEATURES OF SULTAN

As in other politics, the author primarily deals with the necessity of the ruler and the qualifications required for the ruler. Accordingly, the sultan is needed to maintain order in society and he is the caliph of God on earth. The ruler should choose people who are just, pledged, consulted, religious, competent and honest. It then deals with viziers and other government officials and emphasizes their characteristics.

According to the author, the righteous sultan needs state officials, notables of the country, council members and other officials (intern civil servants) materially and morally. When a sultan conquers a country, the people of that region are under the command of the sultan. The sultan should follow very closely that all the affairs of his country go to law and justice and take care of them. He must know the status of those under his command, of his people, of his friends, from the highest to the

lowest. Only then can he complete the gratitude of his reign, otherwise he is under moral responsibility. His own eyes and ears are not enough for his heart and ideas to be easy and to be settled, he must try harder and be aware of everything. (Pertevi, 2385: Va. 5a-5b).

Sultans must be good natured and have nice manners. They should not reveal the flaws of the people, their bad habits, but perhaps hide them because of their power. They should be glad that the people are happy and smiling; When they are saddened by a disaster, they should also be worried and upset. (Pertevi, 2385: Va. 9a-9b).

The most responsible part of the sultan is of course his people. The author does not only mention responsibility to the public in the part of the sovereign's duties, but draws particular attention to this issue in the duties of both the vizier and other statesmen. He even emphasizes that protecting the people is one of the most important duties of religion and the state. He states that he must always be with his people and to provide them with all their needs. Then the love and devotion of the people to their state increases.

In any case, protecting the people is one of the most important things of religion and the state. For this to happen, there must be two conditions: First condition: The people should be very careful in protecting their situation. He should always help in proportion to his abilities and protect their status and honor. And so the people do their work properly and do not leave their homeland. Second condition: It must remove the cruelty of the tyrant from the people. They likened the people to the sheep and the people to the wise shepherd. They also described the Sultan as the owner of the sheep. The Sultan entrusted his people to the state officials by intimidating them. They, too, must protect the people from the cruelty of the oppressor with great pity, and they should be very careful in the completion of religious and world affairs. They must legitimately collect as they collect the orages and tributes. The things that are necessary for the Ummaras and the protectors are as follows: 1-They should be very careful in protecting the law of the benefactor. 2- The world and the hereafter of a person who denies the bounty will be disappointed. (Pertevi, 2385: Va. 46b-48a).

The author sometimes did not specify the characteristics of the sultans directly, but preferred to present them in a literary manner.

"By moving away from bad adjectives, it preserves the dignity and dignity of the sultanate with its good qualities" (Pertevi, 2385: va.15b-16b)

The author tries to explain how the sultan should behave towards his soldiers with an example as follows:

When asked "How much love does Haccac have for his soldiers?", He replies that my love for my soldiers is as much as fathers love for their sons. "(Pertevi, 2385: Va.19a)

Vizier is very important for the sultan. It is his biggest assistant and support. The Sultan cannot do without a vizier. The vizier is the occasion of the sultan and the order of the country. Of course, he must be moral, respected, honorable, and have established the trust of the people. It is also very important for the sultan to educate the viziers. The Sultan should also be very careful in the appointment of other statesmen.

Training of viziers is very important for the Sultan. Because they are the treasure and abundance of the state. The vizier is very important. Because a sultan cannot do without a vizier. If he could, Moses would do it, but he would not appoint his brother as a vizier. Because the vizier is the reason for the strength of the sultanate building and is the occasion for the order of the country's affairs. Of course, it is necessary to have good habits and behaviors in the vizier. Viziers need to be educated so that they are always valued by the lofty compliments of the sultan, valued and honored with the help of the khan. Thus, it becomes respected in the eyes of the people and intellectuals (Pertevi, 2385: va.21b).

3. EDUCATION AND IMPORTANCE OF VEZIR(QUEEN)

After the author mentions the characteristics of the sultan, he focuses on the vizier and other statesmen. He speaks at length about the characteristics that other statesmen, especially the vizier, should have. According to him, the vizier must be smart and have taken the necessary precautions to be successful in his duty, so that he should govern the state very well. The just sultan needs state officials, notables of the country, members of the council and other poigners (intern civil servants) materially and morally.

The most important of the people working in the state level is the vizier. Because the vizier is the first deputy of the sultan and is necessary for the order of the country's affairs. The Sultan cannot be without a vizier. The vizier should be a smart, intelligent, moral, generous, righteous, responsible person, and a precautionary person.

There are nineteen conditions for earning the rank of vizier and giving his due. First, protecting the rights side is more important than any business. He should know the course of things by being awake, smart and intelligent. Secondly, by paying attention to equality between the sultan and the people, that is, both sides must protect their rights. He must stay awake and enlightened, away from danger. Third, before starting a job, one should think about and investigate the result very well. Fourth, it should abolish bad bids and make good laws. Fifth, it must take smart and adequate precautions in matters related to homeland affairs. Sixth, if the sultan takes a decision in the meeting of the notables and dignitaries against the improvement of the country, he should not accept it wholeheartedly, he must unwittingly approve it by making the sultan feel it. Seventh, those who are close to Sultana should not be proud or proud of this closeness. Eighth, if the opportunity arises to help everyone, let him do so immediately, hurry to help. Ninth, it should make unlimited efforts to meet the needs of the needy. The tenth should encourage the sultan to do good deeds and good deeds. Favors should not be allocated to a person, but should include all the people. He should be very meticulous about this. The Eleventh, knowing the value of his days in state service, should serve people, take the hearts of his friends, cure the helpless and help those who fall from high offices. He should avoid humiliating them. Twelfth should not be bored with the applications of the people, they should be treated with a smiling face. Thirteenth, they should make sincere friends and loyal friends. The fourteenth should study the evil and cruel people very well, know who they are and not entrust the affairs of the people to them. Fifteenth should not take bribes from the governor, administrative chiefs and collectors. When the sixteenth sees the fraudulent and fraudulent acts of envy and their helpers, he must explain it before the sultan. The seventeenth should be able to give all his property for the sake of the sultan, even in his smallest sign. The eighteenth must search a lot when it will staff a person. The nineteenth should not start a job that is easy to enter and difficult to exit (Pertevi, 2385: va. 58a-71b).

The vizier should take great care in hiding the secrets of the sultan (Pertevi, 2385: va.41a). He should not be proud of his superiority and magnificence, but should try to meet the needs of the people as much as possible (Pertevi, 2385: va.3b). He should not tolerate the property of the Sultan. Greed causes pain, sorrow, and anxiety on someone else's property. He should also make an effort to collect taxes in his country (Pertevi, 2385: va.48b-49b). You should give compassion, mercy and compliment to those who are lower than you, so that those above you may show affection and grace to you (Pertevi, 2385: va. 58a). The vizier is a part of the sultan, and the undersecretary is the entire sultan. There is a long way from the part to the whole. If the undersecretary is polite, they will manage the country's affairs well. (Pertevi, 2385: va. 70a)

As we mentioned before, the author prioritized all kinds of needs and problems of the people. The vizier must be compassionate and loving to the people. He must do good to them and avoid evil. Considering the happiness of the people, he should make laws suitable for them, so that both the sultan and the vizier himself should be loved by the people.

Pertevi focused on the education of viziers in two different places, and he saw the education of viziers more important than the education of all other civil servants. It is extremely important for both the sultan and the public and intellectuals that the viziers are educated and moral.

The education and morality of the most important official of the state must also be very perfect. The more educated and moral the vizier is, the fairer the sultanate and the more comfortable the people.

The viziers should not neglect the rules of morality and decency for even a minute in scarcity and abundance. In order to earn the rank of vizier, they must have the following characteristics: They must be enlightened, alert, clever and intelligent, and they must know the results of things. They should stay away from the danger zone. It must be brave when it is needed on the battlefield. He should be very generous and give them compliments and favors in return for the service of those who work with them. (Pertevi, 2385: va. 58b-59a).

Regarding the training of viziers, the following are also very important. He must protect his right side. God's right is before all affairs. The religious vizier must protect the Right side. He should pay attention to the degree of equality between the sultan and the people. That is, it should not lean too much on any side. If he tends too much to one side, it will be cruelty and injustice. (Pertevi, 2385: va. 67b).

Training of viziers is very important for the Sultan. Because they are the treasure and abundance of the state. The vizier is very important because a sultan cannot do without a vizier. If he could, Moses would do it against him, he would not appoint his brother as a vizier. Because the vizier is the reason for the strength of the sultanate building and is the occasion for the order of the country's affairs. Of course, it is necessary to have good habits and behaviors in the vizier. Viziers need to be educated so that they are always valued by the lofty compliments of the sultan, valued and honored with the help of the khan. Until they are respected in the eyes of the people and intellectuals, and their words and laws are accepted and honorable among the people. Viziers should not tell others about their homeland affairs and important affairs of the state. (Pertevi, 2385: va. 21b, 58a).

The author, who is aware of the importance of education, emphasized that all opportunities should be provided for education and training, and investment in education should never be restricted.

We must mobilize all kinds of opportunities in education and training. (Pertevi, 2385: va. 15b-16b)

The author stated that training someone who is incompetent and unworthy will not be beneficial, and even worse.

Care should be taken to train all employees, especially new civil servants. Worse situations can arise if an incompetent person is trained. (Pertevi, 2385: va. 11a).

Viziers should not hesitate to bring the oppressed poor to the sultan's presence with the desire for justice. People may not be able to reach the sultan because of the majesty, cruelty and torment of all orders. The queen must provide this. You must give compassion, mercy, and compliment to those who are lower than you, while those above you may give you compassion and grace. (Pertevi, 2385: va. 57a-57b).

4. THE EDUCATION AND IMPORTANCE OF STATE MEN

After naming the second part as "the explanation of the procedures and behaviors that statesmen should obey", he mentions the positions and characteristics of the viziers and statesmen, and their duties towards the sultan and the people. In addition, the author emphasizes the importance of working as a team.

Emphasizes the importance of teamwork. A team does not mean a group of people. It takes more than that to be a team. The team consists of people who are very passionate about each other to achieve a goal. Each member of the team contributes to the formation of different skills, and these skills help the team achieve its goals and benefit the team. A team is a community of two or more people who have come together to achieve predetermined goals, who are interdependent and acting

together. More specifically the team; It is the core element of the employee-employer relations strategy, which is the main axis of the workforce and is part of the human resources plan. It consists of all those who want to achieve success with the simplest expression, or who help those who want to achieve success and protect to continue the production of goods and services.

Today, we clearly see how important teamwork and teamwork are. The author emphasized the necessity of working in a team in order for the state to survive and get out of the crisis, and even stated that this team should be fully respected.

Statesmen who want to serve the sultan, who is the owner of the state, with a lofty purpose, must be in team and team. (Pertevi, 2385: va.5a-5b, 8a-8b).

Statesmen must be ethical and honest in all aspects. However, it is emphasized that the ruler in charge of them ensures their morality. In other words, the manager should prevent them from engaging in bribery and corruption by paying them the necessary fee. He should never hurt or offend the public. It should ensure that everything necessary to develop the country is done, and it should improve its agriculture and development activities.

Statesmen and employees should not be greedy, and of course they should be paid enough. It is beneficial for a responsible sultan's soldiers to be aware of everything and to be aware of everything from all over the country. Absolutely, this team must be very careful in getting news, in the observation of the surroundings, and be aware of the situation of every member of the citizen and be aware of everything. (Pertevi, 2385: va.5a-6a).

Those who are dishonorable, mean and stingy among the statesmen collect all the goods and do not bring comfort and peace to the rich and the poor. Since they are not of notables, they do not know their fate. They offend Reaya and bera and act on their own by capturing the country. For this reason, the reasons for the disappearance of the state are the increase of meanness, the rise of the common people to high positions, and the humiliation of those who love the state. Under these circumstances, ministers, ministers, governors oppress and injustice the people. It hurts the people of the sultan, the people are offended by his state, and they hate the agriculture and zoning made to develop the country. If the treasury chief is intervened, there will be a shortage of the treasury and the soldier cannot receive his salary. Consequently, the soldiers become disliked to obey people and to enjoy service. If the enemies know about all these events, they can use this opportunity. (Pertevi, 2385: va.7a-7b).

The importance of intelligence for states and institutions is an indisputable fact. Pertevi emphasized the importance of intelligence, emphasized the importance of training intelligence, how to do this job, and stated that those who do not pay attention to intelligence should also be warned.

The education of the great people and those who serve the sultans and carry secrets is very important. Because each of them should feel their duties as a special duty and hide the duties of others. They must find and protect everyone's right to service. (Pertevi, 2385: va.23a-23b). For the order of the property, messengers and spies should take great care in bringing all the news by exploring all sides. No matter where the fitna comes from, they should investigate important matters and inform them by trying to obtain information. Those who do not pay attention to these issues should also be warned (Pertevi, 2385: va.56a).

After the viziers, the most important class to be trained are statesmen. The education of these and those who serve the sultan and carry secret secrets is very important. The author expresses that because each of them should feel their duties as a special task, they should also hide the duties of others. Statesmen should evaluate the service situation of everyone and protect their rights accordingly. In any case, statesmen should be morally honest people. The author stated here that statesmen should not be given unlimited authority. Mistakes they make should not be forgiven, otherwise others may take courage and make the same mistake.

The education of the great people and those who serve the sultans and carry secrets is very important. Because each of them should feel their duties as a special duty and hide the duties of others. They must find and protect everyone's right to service. One of them should not be given too much opportunity to not do whatever they want. They should not lose their feelings of embarrassment, and their decency and dreams should emerge. If one of them speaks an inappropriate word, it should not be accepted, others will find courage if it is accepted. There has always been jealousy among government officials, they should not pull each other out. All should be encouraged for respect and success, and away from strife and conflict. Their getting along is important for the order of the royal affairs. (Pertevi, 2385: va. 23a-23b).

One of the most important issues that all viziers and statesmen should pay attention to is our duties to Allah: 1) He should be grateful and praise for the eternal and ongoing blessings that Allah has given him. 2) He should not be negligent in obeying and worshiping Allah. 3) The consent of Allah must be above the consent of the sultan. 4) The more he fears the wrath of the Sultan, the more he must fear the wrath of Allah ten times more. 5) The issues to be requested from the Sultan should be asked from Allah Almighty. (Pertevi, 2385: va. 27a-31b).

According to the author, the sultan should thank all the blessings. Thank God for the blessing of wealth he has given man, it is to give alms. The sultan's gratitude is to protect the people and treat people well. The gratitude of being close to the ruler is to work for the good of the people. (Pertevi, 2385: va ..: 28a). Again, the author states that the training of the soldiers is compulsory and important. (Pertevi, 2385: va. 19b).

5. TRAINING METHODS

Method is the way, rule, rule or method followed to achieve a goal. The author first talked about the importance of education, and also elaborated on training methods that should be known in education. Since method is important in every science, method is more important in education.

Pertevi did not only mention the importance of education, but also reported the training methods. It emphasizes both hard and soft movements in education. He tells us that a single string is also not correct, and to be approached seriously when necessary and with love when necessary.

In the education of statesmen, we have to act sometimes hard and sometimes softly. Because people can overcome the rules of decency if they are not tough when necessary. When they are always hard, they get sad and in trouble. It is necessary to comply with the rules and movement programs in the training of the ümera and the border guards of the country, which is the pillar of the state and the sultanate mansion, and there should not be even a small inconsistency in this regard. (Pertevi, 2385: va.10a, 18b). But the education of viziers should be more than that of all state officials. Because in the palace of the sultans, there is no more difficult job than justice and vizier work. (Pertevi, 2385: va. 58a).

If a statesman betrays his service, he must first bring it to the road with advice and then he must give the same job. If he does not mind, the appropriate punishment should be given. (Pertevi, 2385: va. 9a-9b). As a matter of fact, if a statesman urgently demands the destiny or dismissal of a person, it would not befit the sultan's nobility and majesty to make a decision immediately. It is also necessary to consent to those who have been dismissed and dismissed from the civil service. (Pertevi, 2385: va. 11a-11b).

Love is the feeling that drives a person to show close interest and devotion to a person or something. Love is sometimes ignoring flaws, sometimes accepting without objection, sometimes enduring, sometimes loving, not seeing, not hearing despite everything. Love is patience, love is compassion, love does not behave rude, does not seek its own interests, it does not get angry easily, it is not spiteful. So we can say that love is indispensable for life and education, and the head of everything. It is love, solidarity, sincerity, self-sacrifice. What is love in education? To love his profession, students, nature, homeland. To value everyone is not to belittle anybody. Love is an

important factor in educational efficiency. Without love, education is unthinkable. The child should receive enough love in the family, school and environment. Lovelessness drives the child away from family and school. For this, homes and schools should be homes of love and affection. Love and appreciation are more effective in children's success than punishments.

In the 17th century, Pertevi's emphasis on the importance of love in education is extremely important. Because today, the education system at that time is often criticized for lack of methodology. However, even five centuries ago, there are aspects of Ottoman madrasahs that can be compared to today. For example, a very high amount of scholarship was given to each student, all their needs were met free of charge. There was a course passing system, not a class. All students would do their own work. They did not break away from the people, every year they went to the most remote villages and enlightened the people. In the classroom, every student would go to the teacher and give his lesson to the teacher. This was an individual teaching method suitable for each child's level.

He says the following about the importance of love in education: It has been revealed that harsh and rude behaviors in education do not work either yesterday or today. As it is known, love in general is defined as a feeling that leads a person to show close interest and devotion to something or someone. However, true love, compassion, and self-sacrifice manifests itself with behaviors and practices. Pertevi mentioned the method of education here and stated that education should be done with compassion, compassion and love, and should not be rude and violent.

The author emphasized the importance of love in education, emphasizing the need to support people's education and pay special attention to them. It is also important for the author to talk about rewarding success, punishing failure.

During the whole education process, one should try to build the building of love by moving away from hatred and hatred and showing interest. The education of each of the people should be supported, each of them should be given special attention, at this point, no one should be a partner to the sultan. And if there is turmoil among the people, it must be avoided immediately. Because if the problem gets bigger, it becomes inevitable. It is necessary to reward success in education and punish failure. (Pertevi, 2385: va. 9b-10b).

It is necessary to reward success and punish failure. (Pertevi, 2385: va. 10a). The author mentioned the importance of rewarding success and punishing failure.

He draws attention to the following points regarding the method of education: In important matters, attention should be paid to love, sweetness, softness and kindness. Attitudes such as rude, anger and violence should not be displayed in them. If education can be soft, there is no need for hardness. If anger and rudeness are required, there is no need to show softness necessarily. Because removing the pus comes before applying ointment to the wound. So if there is a problem, it is necessary to intervene and eliminate the negativity. (Pertevi, 2385: va. 10b-11a).

The author may have also emphasized special education when talking about the education of the gifted person, especially in relation to the Requirements to Train. Naturally, it is not appropriate for all students to receive the same education. It will be more beneficial for more talented and intelligent students to receive special education.

The author states the following about who should be educated and who should be educated, and who should be helped: 1. Those who have knowledge and decency. 2. Those who have good roots and ancestry. The training of these two groups is not in vain. Because it has capability and ability. Educating those whose origin and descent is in vain due to the hadith "everything turns to the original". To educate unworthy people is to cast down their reputation. Doing good to unworthy people is to plant a bayonet in unproductive soil. (Pertevi, 2385: va. 14a-14b).

Trainer is as important as being trained in education. Education is an issue in itself. Teachers must be carefully selected and have superior qualifications.

We give the following information about the characteristics of the trainer, we should refer the educational affairs to a devout scholar and a master who avoids sins. Various sciences, especially tafsir, hadith and fiqh science should be learned. He must first learn to read the Qur'an in a nice sequence, and then the decrees of the religion. (Pertevi, 2385: va. 15b-16b).

Another very important point about education should be remembered. A scholar sultan should not assign two duties to a mulazim (statesman or trainee officer). And neither of the two authors should be assigned a task, because once there is a partnership, they cannot perform the desired service. A very important detail in terms of education is as follows: The education of children who are entrusted to their parents by Allah as an honorable one is very important and necessary. (Pertevi, 2385: va. 15a).

The social and physical environment that surrounds human beings has a huge impact on human education. The social environment is the environment formed by human communities, that is, the family environment in which people are born and raised, friends, schools and neighborhoods, which make up the human environment. Physical environment, on the other hand, is the environment formed by things other than human beings, which is defined as the geographical area where a person is born and grows up. Human beings are affected by both these environments, well or badly. Man has been created with a civilized nature. Every person is obliged to establish a relationship with neighbors, friends, schools and relatives, especially in the family environment in which he was born and raised. In this connection, it can change the morality and behavior of the person in a good or bad way (Sönmez, 2017: 105-128). In this respect, social and physical environment are very important factors in gaining and losing morals and behaviors. Pertevi also focused on this issue with sensitivity.

It also emphasizes the Importance of the Environment in Education. Here, the author focused on the influence of the environment in the education of children. He drew attention to the fact that while raising our children, we should take care to keep them away from harmful behaviors of the society. It was also emphasized that we should pay attention to the circle of friends while raising our children. In addition, it was especially stated that we should pay attention to all the topics discussed in the family environment in child education, and the child will be extremely affected by these conversations.

How much difference is there between Socrates nasty and decent? When asked, he said, "There is as much difference between a talking animal and an animal that does not talk."

A person becomes a saint with his virtue, not with his parents and lineage. He would be honored with Kemali, not with his facial beauty. It will be honorable with its manners (education), not for reasons (Pertevi, 2385: va. 77a).

Parents should instill ideas that will help and protect the child in this world and the hereafter. He should also use all his strength to put all this knowledge from idea to application. The main thing is action. The best education is to remove the good-natured children from the bad habits of bad communities and their behavior that spoils children. It should be ensured that they always be friends with those who are well thoughtful, decent, haram and fearful of sin. Parents should praise scholars, those who fear Allah and virtuous people in the presence of their children. Because this understanding settles in the hearts of children. He must always condemn the wicked, sinners and the ignorant, so that coldness and ugliness should be in their hearts against them. In addition, the parents must allocate the competent person to educate and educate the child when the child is of age of appeal (separation of good from bad). They gain experience with such people, and when they enter the civil service, they learn and experience the method of service to meliks. They learn to sit down, come and go on time. Therefore, traces of decency and morality, goodness and generosity traits are found in that person. Also, riding a horse and using weapons should be taught (Pertevi, 2385: va. 16b-17a).

Today, information is produced and consumed very quickly. Therefore, constant change and development is inevitable. It is unthinkable for their teachers to avoid this reality. In particular, teachers, who are the main factors in conducting education, should be aware of the basic developments and should be trained in a way. The rapidly changing social structure and tendencies increase the expectations from the teacher, and the teacher must be trained in order to change his knowledge, skills and attitudes. This necessitates the pre-service (vocational training) and in-service training of teachers (Budak-Demirel, 2003: 62-81). Pertevi grasped the importance of in-service training in the 17th century and emphasized that it must be done.

It refers to the following issues regarding the training method of the employees. The training of the employees in business life has given important information about their in-service training. Pertevi sometimes does not find it right to criticize the employee in every mistake. Constantly criticized, the civil servant does not adapt to his job and his efficiency decreases. If he still insists on making mistakes despite being forgiven, of course he is not forgiven. Whatever punishment is required in the end should be given. If it is delayed, the measure may not be effective. The author states that in cases where the punishment is not sufficient, the officer should be exiled.

If the manager does not criticize his officer for every mistake, the employee will do his job willingly. The superior should make him feel that he trusts his officer. If the civil servant is criticized for every mistake, he cannot put himself into his job. He is loathsome in his work and work and cannot be useful. He cannot be successful at his job. If an officer cheats or steals, he should try to be eliminated immediately. If it is delayed, threats and precautions do not affect. If one of the employees is involved in a disloyalty and an ugly flaw and does not improve with warnings and prohibitions, he should be exiled Pertevi, 2385: va. 24b-25a).

6. RESULT

Pertevi Ali Efendi was born in the city of Istefe, near Athens, on the Peloponnese peninsula. After completing his education, he worked as a mufti in Athens for a while. His work titled "Rebû'l-Mülk Âdâbü Sülûki'l-Mülûk" that talks about politics, ethics and education, II. Osman (1617-1622). He organized this work in two parts. In the first chapter, important rules and laws regarding the education of leading statesmen and the principles to be followed are emphasized. In the second part, the procedures and behaviors that should be followed by civil servants are included (Atik, 2017: 10-12).

Works written by Ottoman statesmen and intellectuals in both the 16th and 17th and 18th centuries, seeking solutions to the crisis and the state's crisis, such as politics-name, advices-nâme, and narrative, generally revealing political, social, economic and military problems. He tried to warn the relevant people and solve these problems. Researches based on the crises of states or nations and the causes of failures solely on political, economic and military reasons may be incomplete. Without neglecting the political, economic and military dimensions, the researches and the results will be more realistic by considering the educational and cultural structures.

The author, the whole of the first part of his work, almost half of the work, the training of other statesmen, especially the vizier; The second part, on the other hand, talked about the procedures and behaviors that civil servants should obey. Therefore, education and behavior are the subjects in two parts. Pertevi did not only talk about the education of statesmen, but also explained how the education methods should be. In the seventeenth century, Pertevi Ali Efendi determined the inborn characteristics and the importance of the family very well in the education of the individual and stated the conditions and characteristics of this. Therefore, Pertevi's work differs from other politics in terms of the importance it attaches to education and training method.

If we need to list the most important differences of Pertevi from other politics: 1-He mentioned the training of the viziers, statesmen and employees. 2-Emphasis on training methods. 3-Emphasizing the importance of teamwork. 4-To focus on behavioral training. 5-Employees' training in business

life, giving important information about their in-service training. 5- Addressing the importance of love in education, etc.

Pertevi focused on the education of viziers in two different places, and he saw the education of viziers more important than the education of all other civil servants. It is extremely important for both the sultan and the public and intellectuals that the viziers are educated and moral.

The education and morality of the most important official of the state must also be perfect. The more educated and moral the vizier is, the fairer the sultanate and the more comfortable the people.

The author, who is aware of the importance of education, emphasized that all kinds of opportunities should be provided for education and training, and investment in education should never be restricted.

Love is an important factor in educational efficiency. Without love, education is unthinkable. The child should receive enough love in the family, school and environment. Lovelessness alienates the child from family and school. The author states the following on this subject: During the whole education process, one should try to build the building of love by moving away from hatred and showing interest. The education of each of the people should be supported, each of them should be given special attention, at this point no one should be a partner to the sultan. And if there is turmoil among the people, it must be prevented immediately. Because if the problem gets bigger, it becomes inevitable. It is necessary to reward success in education and punish failure.

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While the Ottoman period education system is generally criticized in terms of method today, it is extremely meaningful that Pertevi Ali Efendi mentioned very important issues that could shed light even today in the 17th century. As we have stated before, these issues are the training of viziers and statesmen and employees, emphasizing the importance of training methods, emphasizing the importance of teamwork, focusing on behavioral training, training of employees in business life as a kind of in-service training, addressing the importance of love in education, investment in education Never be restricted. Our hope is that this work will be examined in a more detailed way by educational scientists and presented to the world of science.

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