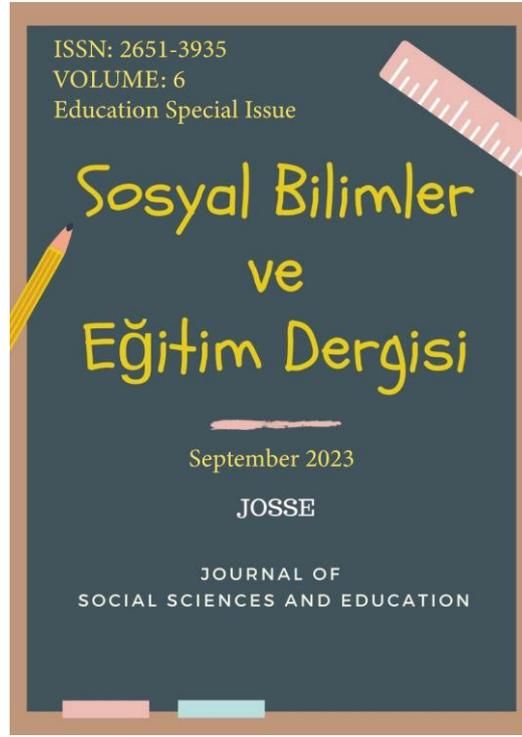


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Teaching Critical Thinking in the Ottoman Empire

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ABSTRACT

Research Article

Thinking is a distinctive action that distinguishes human beings from other living things with the faculty of reason and enables them to understand and make sense of what exists. In this respect, the act of thinking has been a regulator of behavior in the development of the individual and the formation of social structure in ancient societies. The act of thinking has been developed over time by philosophers such as Socrates, Plato and Aristotle within the framework of a certain discipline and accompanied by practices. In the Islamic tradition of thought, these practices were given a different meaning through madrasa education. In Ottoman educational institutions, it was aimed to improve the standard of thinking of individuals through courses such as philosophy and logic based on rational knowledge offered within the curricula with the act of critical thinking. In this study, an answer will be sought to the problematic of how the concept of critical thinking was handled in Ottoman educational institutions and how critical thinking competence was acquired by individuals. Critical thinking in the perspective of the act of thinking, critical thinking on the historical plane, the processes of imparting critical thinking to the individual in Ottoman educational institutions will be discussed, and it will be tried to understand how thinking practices were imparted to with a methodology in curricula and books. In the study, the data were evaluated by using historical analysis and document analysis method together.

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Introduction

Thinking is a natural phenomenon realized in individuals with reason. If thinking is an action, it can be said that reason is a tool that forms the dynamics of this action. In terms of the meaning of the word "intellect", it has meanings such as connection and linking (Bolay, 1989: 247). In this respect, the intellect works to make things related to other things in order to capture the awareness of priority and posteriority parallel to life on the plane of time. Information/data is necessary for the realization of all these functions. Data input feeds the mind to the extent of the orientation of the sense organs and the act of thinking forms a process with the faculty of reason. The logical outputs of the process can be formed at the end of the intellectual process (Gündüz, 2012: 230-234). The effective use of the intellect's ability to make sense by the individual was understood as rationalism, and the design of justice and virtue in social and political life in the light of knowledge and the most efficient use of the resources of the intellect were accepted as the basic principle of rationalism (Duran, 1999: 224). In this respect, critical thinking from the perspective of reason and rationality can be said to be the activity of transforming the act of thinking into a disciplinary structure (with verification criteria such as logic) through a certain educational process.

According to Robert Ennis, critical thinking is logical, reflective thinking focused on deciding what to believe or do. Matthew Lipman characterizes critical thinking as skillful and responsible thinking that leads to good judgment. Critical thinking is the ability to think one's own thoughts in order to improve the quality of thinking while thinking (Nosich, 2015: 1-2). In this framework, it can be said that critical thinking is thinking in a multidimensional and meaningful way by activating the mental faculties related to what is being thought. Today's critical thinking skills developers emphasize the importance of making the experience of doing in-depth thinking active and continuous, and think that by systematizing thinking similar to mathematical formulas, thinking skills will be automatized. In this context, one of the proposed thinking formulas can be presented as developing a perspective, supporting the perspective developed by considering other perspectives with various logical thinking tools, reaching a conclusion and considering different possible outcomes (Chaffee, 2016: 12-13).

Another suggestion for developing critical thinking skills can be expressed as expressing what is thought, elaborating, explaining what is expressed with examples, and finally depicting (Nosich, 2015: 36). Critical thinking should not only be perceived as qualifying thinking within the framework of certain criteria, but also includes the ability to

understand and make sense of the nature of external inputs to the mind. As a matter of fact, the process of quickly making sense of all kinds of data presented to the individual as arguments through certain filters is a part of critical thinking. Understanding and analyzing the ambiguity, uncertainty, rhetoric or clarity of verbal or written linguistic expressions presented to the individual is important for critical thinking skills. Thus, the construction and maintenance of the individual's relations with himself/herself and his/her environment with a healthy thinking structure is directly related to the effective use or non-use of critical thinking (Bowell & Kemp, 2018: 4-38).

The individual wants to know due to his/her nature, and with this desire aroused in the individual, he/she is interested in all kinds of formations that occur around him/her. For the satisfaction of his/her interest, he/she asks basic questions in order to know the essence of all kinds of formations that emerge in and around him/herself, starting with himself/herself. The answers sought to the questions emerge as a style of thinking based on consistency (Bingöl, 1999: 231). When the act of critical thinking is examined together with written texts on historical grounds, it is traced back to Socrates, Plato and Aristotle, but it is necessary to accept the fact that other ancient civilizations also consciously performed the act of critical thinking at the point of questioning existence and life (Chaffe, 2016:6). Plato, who can be considered as the ancestor of philosophy, based his teaching as a student of Socrates on the principle of "reaching behind the image, finding the essence". This teaching can be considered as a different approach to critical thinking in terms of obtaining the ability to be deep and qualified in the act of thinking. Plato's student Aristotle built his philosophy, which he characterized as making the individual virtuous, on mental and moral virtues. Mental virtue ethics can be seen as one of the basic dynamics of critical thinking (Sakaoğlu, 2018: 76). Although the quality of humanity as a thinking being is questionable at every moment of its life, it can be understood as a reality that it applies the act of thinking at a certain level within the framework of certain criteria. At this stage, the statements in sacred texts encourage people to interpret things that appear positive by qualifying the act of thinking. The sciences that discipline critical thinking have been shaped as philosophy and logic, and philosophers throughout history have criticized the act of thinking by using the tools of logic.

It can be said that the first developments in the science of logic in Islamic thought began with the translations of Aristotle's works. From these translations, al-Kindi introduced new insights into conceptual knowledge and knowing. Farabi, on the other hand, was the reconstructor of logic in the Islamic world after Aristotle. Farabi defined logic as an important

method that corrects the intellect and enables the evolution of plausibles that may be wrong to the truth in a certain disciplinary line. In this direction, logic can be said to be the knowledge of teaching and knowing. Ibn Sina, who defines the faculty of knowing as conception and assent, determines the purpose of logic in this respect. Logic is the process of applying the acts of learning, teaching and knowing in a conscious systematic way in life. Ibn Sina sees logic as a tool for the endeavor to know the truth of things in philosophy. Although al-Ghazali was critical of some aspects of philosophy and metaphysics, he respected logic and analytical thinking (Pattabanoğlu, 2014: 26-28). Al-Ghazali has brought a new depth to the concept of thinking and critical thinking by reconsidering the philosophical and logical approaches put forward in the name of making sense of what exists on the axis of reason-thinking from Aristotle to al-Kindi, from Farabi to Ibn Sina (Sarıoğlu, 1999, pp.218).

In this respect, al-Ghazali created a direction that enabled logic to be accepted in Islamic sciences with his statement "the knowledge of one who does not know logic cannot be trusted" (Çapak, 2005, pp. 13; cited in Pattabanoğlu, 2014, pp. 28). Political administrations that used Islamic sciences in their teaching processes contributed to the development of knowledge in general and critical thinking practices in with the opportunities they provided. In the curricula implemented in educational institutions, individuals were gradually taught speaking/writing skills, thinking skills and discussion skills in the process that started with teaching grammar, and the practices of philosophy and logic courses were effective especially for thinking skills (Şanal, 2003, pp. 153). Through the teaching process, individuals can acquire competencies specific to critical thinking (Şensekerçi & Bilgin, 2008, pp. 23) such as asking questions, concentrating on questions, analyzing questions and arguments, and evaluating the validity of information sources.

This study aims to understand the processes of teaching reason and thinking systematics to students under the supervision of a teacher in educational institutions in the historical process. In addition, the process of teaching critical thinking skills in the madrasah, the educational institution of the Ottoman Empire, was mentioned. The processes of teaching critical thinking skills in different educational institutions opened with the Tanzimat process were examined. Finally, examples of teaching materials that support critical thinking are presented. Thus, the teaching of critical thinking in the Ottoman State, which is the subject of the study, is presented holistically.

Method

Model

In this study, which aims to reveal the details of critical thinking teaching in the Ottoman Empire, document analysis method, one of the qualitative research techniques, was used. The document analysis method adopted as the method of the research is a scientific research method that involves obtaining, questioning and analyzing documents as the primary data source in the field of research (Sak, R., Sak, İ. T. Ş. et al. 2021, pp. 228). This method is used as a stand-alone method as well as in combination with different researches. In this study, the historical research method was used together with the document analysis method. Thus, with this method (Fraenkel & Wallen, 2012, pp. 535), data were collected and evaluated in a certain systematic way to understand and explain the events and phenomena that occurred in the past.

Data Collection Tools

In the research examining the teaching of critical thinking in the Ottoman Empire, the original copies of the teaching materials of the period were utilized as well as the works examined. The teaching materials were accessed from the Istanbul Metropolitan Municipality Libraries online data address.

Collection of Data and Analysis

Document analysis technique was used in the research. In the document analysis technique, documents that are data sources are analyzed in accordance with the purpose of the study. With the descriptive analysis method, the data obtained from the documents are interpreted and shared. Thus, it contributes to a better understanding of the findings obtained regarding the research problem (Yıldırım & Şimşek, 2004, pp. 71). In the study, document analysis was conducted together with descriptive analysis. The documents written in Ottoman Turkish were translated into contemporary Turkish and described.

Findings

Critical Thinking in Classical Period Madrasas

It is an acceptable assumption that the ilmiye class was active in the formation and formation of the Ottoman society mind. As a matter of fact, the shaping of the public structure at the social and institutional level may have been formed as a result of the activity of a higher intellect. Representatives of the ilmiye class provided individuals with the ability to use their rational faculties in madrasas. These gains were achieved through madrasa curricula, which were a continuation of the Islamic tradition of thought (Duran, 1999, pp. 225). The madrasa curriculum began to be established during the reign of Bayezid I and was implemented institutionally during the reign of Mehmet II. In madrasas, classes started after breakfast in the morning and lasted until noon, and the learning process continued in the afternoon in mosques or libraries. In the madrasa program, Tuesday was adopted as the weekly day off, and the annual holiday was implemented during Ramadan. Teaching activities were carried out by taking into account logic and philosophy courses that increase the memory and reasoning power of the mind, which makes critical thinking effective (Kazıcı, 2020, pp. 155-156).

Ottoman period madrasa practices were accepted and continued as a continuation of the Seljuk madrasa tradition. The book *al-Fawa'id al-Fanariyya* (*al-Fawa'id al-Fanariyya*), a commentary on the logic of Isaguci by Şemsettin Molla Fenari (1350-1431), one of the first period scholars who supported critical thinking, was taught as a course throughout the existence of Ottoman madrasas, and in fact, this book was published in print in Istanbul in 1868 (Öktem, 2004, pp. 275). After Fenari, who was accepted during the reigns of Bayezid I and Murat II, Hızır Bey, who was one of the muderrises of Bursa Sultaniye Madrasah, taught logic as well as procedural courses. Mehmet II appointed him as the qadi of Istanbul after the conquest of Istanbul (Bingöl, 1999, pp. 234). The curriculum of the Sahn-1 Seman madrasah included one hour of philosophy and logic courses per week, and the Süleymaniye madrasahs allocated a chair each for the History of Islamic Philosophy, History of General Philosophy and Logic courses due to the importance attached to critical thinking (Öktem, 2004, pp. 275, 279; Aydın, 2020, pp. 246).

As a result of the importance he attached to knowledge and thought, Sultan Mehmet the Conqueror asked Hocazade Muslihiddin Mustafa Efendi and Alaaddin Ali Tusi, important scholars of the period, to elaborate on the philosophical debates between Imam Ghazali and Ibn Rushd. Various works were published in this direction and the "tehafut tradition", which

aroused interest in madrasa circles, developed. Taşköprülüzade Ahmet states in his work Şakaik-i Numaniye that he read Hocazada's commentary and Mevlanazada's Sharh al-Hidayat al-Hikma during his education. Ishak b. el-Hasan al-Tokadi states in his work Nazmu'l-Ulum that courses such as divine wisdom, natural wisdom, and logic were taught in Ottoman madrasas, and Kátip Çelebi states in his work Mizanü'l-Hakk that Kadimir was taught in the name of wisdom between 1645-1650 (Öktem, 2004, pp. 274-277). Neseft's Akaid al-Nesefti, Adud al-Din Ici's al-Akaid al-Adudiyya and Abheri's Hidayat al-Hikma were among the main works taught in the philosophy and theology categories of madrasas. In Aqa'id al-Nasafi, the source of knowledge is stated as the intellect, while in Ici's work, the necessity of rational thought for the realization of Being is prioritized. The commentary of Meybedi, known as Kadimir in scholarly circles, on Abkheri's Hidayat al-Hikma was taught, and in this work, the relations between reason and being, reason and the universe were explained in detail under the main herdings of physics-theology-metaphysics (Sarioğlu, 1999, pp. 222).

Katip Çelebi states that until the end of the 16th century, the works of scholars such as Molla Fenari, Kadizade-i Rumi, Ibn- Kemal, Kinalizade Ali Efendi, Ali Kuşçu, Müeyyedzade Abdurrahman and Mirim Çelebi were taught in madrasas. Works such as Sharh-i Şemsiye, Sharh-i Isaguci, Sharh-i Metali were taught in logic courses (Kazıcı, 2020, pp. 116). In addition, the main sections of Aristotle's corpus of logic, namely "categories, propositions, syllogism and demonstration" constituted the weight of the program of logic courses taught in madrasas. The first two of these chapters were dealt with in the basic nature of logic as tasavvurat and the other as tasdikat. Within the framework of the topics covered in the teaching materials, the concepts of substance, quantity, quality, relativity, space, time, situation, possession, effect and passivity about the declaration of existence constitute the basis of the categories of thinking in logic (Emiroğlu, 2003, pp. 25).

It can be concluded that logic courses were offered to students in Ottoman educational institutions as the first stage of critical thinking. In this context, the logic courses in Ottoman madrasas included the Risalet al-Abhari's Risalet al-Abheriye, which interpreted and developed the philosopher Furfuriyus's Isaguci, Molla Fenari's Fenari commentary on Ebheri's work, and Kul Ahmet's Haşiyesi on Fenari's commentary, Mir Abu'l-Fath al-Saidi's commentary on al- Taftazani's Tehlib al-Logic and al-Kalam written by Asad al-Dawwani was also taught under the name of Mir and Hüsam Kati's commentary on Isaguci was also taught to students in its original form. In addition, the glosses written by Sayyid Sharif and Kara Dawud on Qazvini's al-Samsiyya fi al-Mantik were also taught in logic classes. In the

courses on Hikmat, the commentary on Ebheri's Hidayat al-Hikma by Kadı Mir, Najm al-Din al-Katibi's Hikmat al- Ayn, and the commentaries on Hikmat al-Ayn by Sayyid Sharif and Mirza-Jan were taught (Fazlıođlu, 2003b, pp. 202-205). Bay (2012), based on a report dated 1868, states that the main courses in madrasas were "Emsile, Bina, Maksud, Maksud, Izzi, Avamil, Izhar, Rhyme, Isaguci, Fenari, Tasavvurat, Tasdikat, Sharh-i Akaid, Kadı Mir and Jalal". He also states that on weekday afternoons "Avamil, Halebi, Mülteka, Muhtasar Maäni and Mutavva" and on weekends "Dürr-ü Muhtar or Dürer from tafsir, hadith and fiqh. Vaz'iyeye from ilm-i vaz, Hüseyniye and Veleđiye from ilm-i munazara, Feride and Alaka from ilm-i beyan, Heyet and Hendese from ulüm-ı riyaži-yeden and calculus, calligraphy and construction" (Bay, 2012, pp. 66). In madrasahs, books of etiquette called "adabu'l-bahs ve'l-munazara", which developed the discipline of thinking and transformed critical thinking into practice, were taught, aiming to teach individuals the method of discussing ideas (Kazıcı, 2020, pp. 157).

In addition to Aristotle's logic, different works were also taught in Ottoman madrasas new expansions in order to form the discipline of critical thinking. Fazlıođlu (2003a, pp.101-103) provides information about the taught in madrasas and the works based on critical thinking through the poetic expressions in the treatise "Manzume fi tertib al-kutub fi al-ulum" (Manzume fi tertib al-kutub fi al-ulum), the author of which is unknown: "Your logic would be a lot of clay and kali, Hüsam Kati writes sentence eşkali, Qutbuddin writes sentence eşkali, Qutbuddin writes ekvali to find, Seyyid haşıyesiesini, can't you find it?". In this framework, the teaching activity in Ottoman madrasas was presented according to a certain learning order and sequentially. It can be said that this order was harmonious and meaningful in terms of the hierarchy of teaching. Students took the following courses: sarf, nahiv, logic, maani, fiqh, kalam, hadith and tafsir. First, students were taught the basic grammatical rules called sarf and nahiv, and logic (the basic thinking skill and discipline) courses aimed to ground the activity of thinking. Then, with maani lessons, students were able to demonstrate the ability to speak fluently and logically in accordance with the rules of the spoken language. After successfully completing these basic courses, students then completed the courses of fiqh, kalam, hadith and tafsir. In this way, individuals who thought, spoke, understood and interpreted within a certain framework were brought into society and played a role in the construction of society. It can be stated that madrasa curricula provided individuals with the ability to learn critical thinking skills theoretically and to use them at every stage of their lives.

Critical Thinking in Educational Institutions in Tanzimat Period and After

Ottoman madrasas were involved in some new formations in the face of the teaching practices of different educational institutions established during the Tanzimat period. Thus, it was aimed to combine the ancient teaching traditions with the conditions of the era. Within this framework, "Medresetü'l-Kudat" was opened in 1854 in order to train kadis within the scope of specialized madrasas operating in the status of general madrasas. Initially operating under the name "Muallimhane-I Nuvvab", the madrasah continued its teaching activities under the name "Mekteb-i Nuvvab" in 1884 and "Mekteb-i Kudat" in 1910. In 1912, according to a regulation published in 1912, "Medresetü'l-Vaizin" was established with the aim of training preachers. In its structure, which was planned as three academic semesters, preacher candidate students took wisdom courses in addition to other courses in the second and third academic year.

In 1917, "Medresetü'l-Mütehassisin" was established in parallel with the madrasah organization planned during the 1908 Second Constitutional Monarchy period. In the curriculum of the theology, mysticism and philosophy department of the specialized madrasa, logic and philosophy, wisdom of Islam, history of philosophy of Islam, history of philosophy of Islam, and history of philosophy of generality were included alongside other courses (Kazıcı, 2020, pp. 125-141). In the 1909 regulation, the madrasa curriculum was organized on the basis of 12 academic years. Logic in the sixth grade and philosophy in the seventh grade were envisaged (Ergin, 1977(I-II), pp. 123).

In the curriculum for madrasas prepared by Eşrefzade Şevketi, madrasas were divided into two parts: the middle part and the upper part. In the 6th grade of the middle section, 2 hours of logic and debate, in the 7th grade, 2 hours of ilm-i ruh, and in the 8th grade, 2 hours of ethics were to be taught. In the theology section of the ulum-u shariyya branch of the upper section, and philosophy of religion courses were envisaged, and in the philosophy section of the wisdom introduction to philosophy, history of philosophy, logic and debate, ilm-i ruh, hikmet-i aliye, ahlak, terbiye-i etfal, hikmet-i bedayi courses were envisaged (Şevketi, 1913, pp. 25-27). In his new model, Şevketi (1913, pp. 30-31) set the number of students required in the classrooms of madrasas as thirty. According to this determination, it was planned that the teacher should repeat the information to the students for half an hour before each lesson, allocate at least two minutes to each student, and if this was not possible, it was planned to repeat the information to fifteen students on the first day and to repeat the information to the

other fifteen students on the second day, based on the fact that this situation could be eliminated in two days. It was agreed that the maximum number of students should be thirty. In case of excessive numbers, it was stated that the classes should be divided. From this point of view, philosophy and logic courses were planned according to the programs and levels of modern schools during the Tanzimat period. After the declaration of the Second Constitutional Monarchy, the madrasa programs also included philosophy and logic courses, aiming to develop individuals in the context of critical thinking. In addition to madrasas, curricula that prioritized critical thinking were also discussed in educational institutions operating in addition to madrasas. Especially in the upper grades, philosophy and logic courses were offered, and in the lower grades, courses that included basic moral knowledge, which could be considered important in terms of providing a basis for these sciences, were envisaged.

Table1

Courses on Critical Thinking in Tanzimat Era Educational Institutions

Lessons	1869	1874	1879	1893	1898	1915	1924	1934	1937
Darülfünun/ Faculty of Literature	Logic Maani Beyan				Wisdom Logic	Phil. Hist. of Phil. İslamic Phil. Logic Proced.			
Darülmuaallimin		Logic Wisdom	Logic		Wisdom		Wisdom		
Darülmuaallimat Beyrut American School				Phil.			Wisdom		
Mekteb-i Sultani					Logic Wisdom				
İstanbul Boys Sultani						Logic Phil.			
İstanbul Girls Sultani						Phil.			
Darülmaarif İdadi-Rüştiye Military Rüştiye		Logic			Moral				
High School			Logic					Phil.	Phil. Logic Sociology

In the light of the information given in the chart, different courses that would provide individuals with critical thinking skills were offered at different levels of education during and after the Tanzimat period. In this respect, the 1869 Maarif Regulation stipulated logic, maani and declaration courses in the Hikmet and Edebiyat branches of Darülfünun. In 1874, the Istanbul Darülmualimin Idadi branch of the Istanbul Darülmualimini offered logic courses, while Darülmualimin-i Rüşdi and the first three years of the Mülkiye School offered wisdom courses for each semester. In 1893, in a memorandum submitted to Sultan Abdülhamit by Minister of Education Zühtü Paşası, a philosophy course was included in the curriculum of the American School of Beirut, which had the status of university. In the 1915 curriculum, logic and philosophy courses were offered at the Istanbul Boys' Sultanate and philosophy at the Istanbul Girls' Sultanate. In the 3rd grade of the 1937-1938 High School program, the weekly philosophy, logic, sociology and sociology courses were planned as 3, 2 and 2 hours for the literature branch and 2 and 1 hour for the science branch, respectively (Akyüz, 2015, pp. 169-354). In the 5th year of Mekteb-i Sultaniye, the course on morality and logic was included with the phrase "ilm-i ahlaka is continued as in the previous year, but logic is also taught", while in the sixth year, the content of the Hikmet-i Nazariye course included the teachings of ilm-i ruh, ilm-i mantık and ilm-i ablak. In the high school section of the Darülmualim, the Hikmet-i Nazariye course was planned as two hours a week for the first and second grades and one hour a week for the third grade (Maarif Salnamesi, 1898, pp. 118, 126). In the unified program, which was structured as a seven-year program, the sixth grade of the rüştiye and idadis was to have a one-hour a week course in ethics; the definition and subject matter of the science of morality (morality of conscience, good and evil, the development of these feelings through education, morality of responsibility, the conditions, degrees and limits of responsibility, moral duties, the qualities and rules of morality, the determination of the rules of morality), charity and duty of kindness (the dignity of the individual human being).

The relationship between law and duties, types of duties, the purpose of morality and its fulfillment, virtue, happiness, the relationship between virtue and happiness, the conscience of pleasure, the conscience of torment, the conscience of reward, etc.), duties of the person (its basis, its varieties, fezail-i kişiseliye, restraint, good judgment, chivalry, sincerity, honor, life, sa'y, etc.), the relationship between persons (respect for the life of others, respect for actual murder, defense of the self and legitimacy of the commandment, respect for the life of others), the relationship between persons (respect for the life of others,

respect for actual murder, defense of the self and legitimacy of the commandment, defense of the self and legitimacy of the commandment, defense of the self, legitimacy of the commandment, etc.), the relations between individuals (respect for the life of the people, respect for actual murder, defense of the self and legitimate orders, not to interfere with the happiness and fame of the people, slander and false servitude, not to interfere with the property and possessions of the people, The condemnation of ukud and contracts, good deeds and duties, duties of the saints, duties of the saints towards their parents, feelings of the family), duties of the general public (obedience to the laws of the country, taxation, service, military service) (Maarif Salnamesi, 1898, pp. 201-202).

Professors from Germany and Austria were brought to Darülfünun-u Osmani in 1915 to give lectures, the program was improved and additional courses such as history, literature and philosophy were added (Sakaoğlu, 2018, pp. 207). In the early years of the Republic, the high school curriculum included 2 hours of philosophy for 2nd and 3rd grades, 2 hours of philosophy for 3rd grades in 1934, and 3 hours of philosophy and sociology for 3rd grades in 1937 (Sakaoğlu, 2018, pp. 302-303). In 1876, logic courses were included in the curriculum of Darülmualimin, which began to be opened in the provincial centers, in the 1872 curriculum of Darülmaarif, the first idadi in Istanbul, and in the 1879 curriculum of Military Rüştiye Schools (Sakaoğlu, 2018, pp. 117,129,135). In the 1898-1901 program of the Istanbul Darülmualimin-i Rüşdiye (Istanbul Darülmualimin-i Rüşdiye), the first grade 1 hour, the second grade 1 hour, and in the 1924 program, the second grade 2 hours, the third grade 1 hour (Ünal, U.&Birbudak T.S., 2013, pp. 43, 97). In the 1901 program, 2 hours of hikmet-i nazariye courses were planned for the first, second and third grades of the Literature Branch of the Istanbul Darülfünunu. In 1902, the education was re-planned as a two-year program, and logic and ethics courses were included as 2 hours each in the first and second years. In the 1908-1909 academic year, the first, second and third grades of the first, second and third years of the school were offered two hours of wisdom courses each.

In 1912, Istanbul Darülfünun was transformed into a faculty and the first, second and third year philosophy courses were offered for 3 hours each in the first, second and third years, and the history of philosophy course was also offered for 2 hours in the third year. In 1915, the Faculty of Literature was divided into the departments of Literature, Philosophy, History and Geography. In this context, according to the program of the Philosophy department, the logic and its methods course was planned to be 2 hours each in the second and third grades, and the Islamic philosophy and history of philosophy course was planned to

be 1 hour in the second grade and 4 hours per week in the third grade (Selçuk, 2012, pp. 29, 33, 61, 157). In 1919, the Çamlıca Inas Sultanisi program included two hours of wisdom courses per week in the fourth and fifth grades. In the 1922 Darülmüallimat-1 İbtidaiye program, the wisdom course was planned as 1 hour per week in the second grade, 1 hour in the third grade, 2 hours in the fourth grade and 1 hour in the fifth grade (Erdem. 2013, pp. 357, 471).

Critical Thinking in Teaching Books

It can be assumed that philosophy and logic courses were the courses in which methods that disciplined thinking were taught in Ottoman educational institutions. During and after the Tanzimat period, the members of the book inspection commissions, who were of madrasa origin, had a distant view of philosophy and logic books, which limited the variety of these books in educational institutions for a period (Ergin, 1977, pp. 846). The curriculum program of Ottoman madrasas, prepared by order of the nineteenth-century Şeyhülislam Akşehirli Hasan Fehmi Efendi, included logic and wisdom (philosophy) courses, and the logic book written by Şemseddin Molla Fenari was taught as a textbook until the last periods of madrasas and was printed in Istanbul in 1886 (Öktem, 2004: 274). The lecturers of the schools where the courses were taught mostly produced some printed works on philosophy and logic in the form of lecture notes. In addition, translations of well-known logic and philosophy books were printed with the of the Ministry of Education.

Within this framework, we will try to understand how critical thinking was approached in some textbooks. In Ahmet Muhtar Pasha's translation of "Hulasa-i Mantık" (1312), practices of understanding, making sense of and using knowledge are presented in the form of questions and answers. The first step of critical thinking is to define knowledge, followed by the content of knowledge and finally the purpose for which this knowledge is intended. Details about the process of using the knowledge obtained gradually were also presented. Rıza Tevfik (Ergin, 1977, pp. 1246), one of the late Ottoman educators and thinkers, characterized philosophy as "neither the science of truth nor the science of the absolute, but only the means of temporary satisfaction consisting of a number of hypotheses that open before our intelligence, which is anxious to comprehend the sincere meaning of any event". According to Tevfik, philosophy is a tool to be used to unravel the secrets of creation or to resolve complex and abundant issues concerning individuals. Therefore, the knowledge

of philosophy and logic, which utilizes the ability to think in a qualified manner, can be considered one of the most important elements of the concept of critical thinking today.

Thirteen teaching materials were selected and analyzed from among many teaching materials within the study population, and an opinion on the teaching of critical thinking was tried to be obtained. In this direction, in the book "Hikmet-i Hukuk" (1302, pp. 10-11), which was compiled from Münif Pasha's lectures at Darülfunun, Münif Pasha defines reason as a mechanism that wants to know the cause and purpose of what exists, and wisdom as the activity of becoming informed/enlightened to the extent of the reason that is revealed in the individual by the desire to know. The sense of knowing in the individual makes the individual happy when he/she realizes the act of knowing and unhappy to the extent that he/she does not know or cannot make sense of it. Thus, the enlightenment of the questions sought by the mind with meaningful and convincing answers is through critical thinking. In the field of logic, the work "Şerhü'l-manzümeti'z-zahira fi kavanini'l-bahs ve'l-münâzara" (Sharhü'l-manzümeti'z-zahira fi kavanini'l-bahs ve'l-münâzara) by Mehmet Celalettin Efendi, a lecturer at Hagia Sophia in Istanbul, was published as a textbook with the permission of the Ministry of Education in 1319/1913. Hüseyin Hıfzının's Zübde-i Mantık (Isaguci with Questions and Answers) was published with the permission of the Ministry of Education. The book includes answers to many questions such as; what is ilm-i logic, what is the subject of ilm-i logic, what is the aim of ilm- i logic, how many parts does ilm-i logic have, what are mebadi-i tasavvurat and makasid-1 tasavvurat, what is delalet, how many types of delalet are there for a word that is subject to meaning, what is called lafz-t müfred, what is called lafz-1 mürekkeb, and so on (Hüseyin Hıfzı, 1322, pp. 2-3).

In the first phase of the Republic, the logic book by Mustafa Namık Çankı, which was prepared to be taught to 11th graders in 1926-1927, also included philosophy topics. In his work Fenn-i Terbiye (1328), Mustafa Satı Bey categorized education as physical, moral and intellectual. He transformed the activation of the ability to think in learning processes into a cycle starting with sense organs and intuition, internal perception and understanding, memory and recall, continuity and interconnectedness in ideas. He also revealed the stages of the thinking faculty, which starts with imagination, abstraction and generalization, judgment and reasoning, reason and logic, language and speech, and continues human life in a healthy way. In this respect, he believes that critical thinking awareness, which is formed in individuals who make their thinking processes conscious and in-depth, can be gained to individuals through education.

Muallim Naci, who wrote a commentary to Ali Sedat's "Mizanu'l-Ukul fi Mantiku'l-Usul" (1303), expresses the importance of critical thinking with the following words: "the value of a human being is proportional to the idea he possesses. The honor of the idea is determined according to its degree of direction. The idea in man is like man in the universe. The idea of man is the only adornment of the universe. Direction in the idea is like the idea in man. Idea is the balance-value of man and direction is the balance-value of idea. Human beings are different from other animals in that ideas and ideas are different from each other through direction. An idea without direction is like a man without an idea. It can be said that man is 'idea-intact. Education of ideas is the most important task for man. The goal of education is direction. The greatest happiness in the world is to engage in the study of the works of great minds, away from the acquisition of direction.

Therefore, it is ruled by the idea that the works written in this way should be the most valuable." In the introduction of his work "Medhal-i Mantik" (1313, pp. 3), Ali Irfan considers the individual as human in species, animal in genus, and speech as a determinant in distinction between species and genus. He considers the superior characteristic of the human being as substance and the inferior characteristic as animal. He states that the individual's reality is a praised, luminous being, and his physical being is an animal like a dog. Mustafa Fazıl makes valuable observations on critical thinking in his work "Ilm-i Mantik". According to Fazıl (1328: 36-39, 49), the discipline of thought can only be achieved through knowledge. In order to adopt a task, knowledge is needed to define that task in detail and make sense of it, and in this respect, the act of adoption can be realized to the extent of definition and meaning. All thinkers agree that in order to make the right decisions, the ability to think must go through certain stages of education. Knowledge is a light, the supreme Creator's greatest gift to humanity and humanity's greatest means of gratitude to the one and only. Knowledge is man's spiritual capital. Just as the sun destroys germs with its light, knowledge purifies the conscience of the individual. Every truth is revealed when compared to its opposite. In this way, knowledge is the greatest educator for the individual. To think is to connect known facts to other facts in order to reach new truths.

In the logic book of Süleyman Sırrı Bey (1310, pp. 20-30), the teacher of Mekteb-i Numune-i Şahane and Mekteb-i Idadi, the definitions of words and concepts are given through object-subject and the characteristics that make human beings valuable are presented. The two faculties in the individual are stated as perception and will. The elements that perception reveals in the individual are stated as the product of the intellect, and the elements

that will reveals in the individual are stated as actions. According to Süleyman Sim, the concept of wisdom that develops in the individual is the knowledge of understanding the visible and invisible structure of existence. The knowledge of logic is a science that has the task of protecting thought from possible errors. Logic is the science that includes the rules of understanding and making sense of knowledge and the healthy operation of the mechanism of syllogism and evidence. The knowledge revealed in the mind is divided into two parts. The intellect defines knowledge as general or partial. The knowledge of a stone or a tree appears in the intellect as general knowledge, but it turns into partial knowledge when the stone or tree exhibits certain characteristics. Knowledge that appears in the intellect as a conception can then turn into words, writing or action. Knowledge of logic serves to organize the knowledge that begins in the individual's mind and is revealed. In this respect, knowledge of logic was taught as one of the basic dynamics of critical thinking in Ottoman educational institutions.

In the book of logic published by the Ministry of Education to be taught in formal education institutions (1289, pp. 9), the knowledge of philosophy is defined as "whatever sciences and arts there are in the world, all of them have come into existence only through the power of perception, that is, cognition, and will, that is, willing, which is in the human soul. For if man had not been unable to know and will anything, none of the sciences and arts that are seen and known would have come into existence Since what we call perception and will are all matters of the mind, i.e. the ideas that take place in the mind, the sum total of them is called "makulat" with a general expression. Just as every matter must have its own laws and principles, the science that deals with the laws pertaining to the maqulat is referred to as "wisdom".

Translated books promoting critical thinking were also taught in schools. Emile Boirac's work was translated as "ilm-i mantık" by Reşat Nuri, a teacher at Mekteb-i Sultani. According to Boirac, logic (1330, pp. 2-4) is "fenn-i tefekkür", the art of thinking. It is the knowledge of understanding and making sense of the reality with a purpose and its conditions instead of the known reality. It can be said that the critical thinking that occurs in the individual is the process of qualifying words and deeds by developing the discipline of thinking, not the revelation of the words and deeds revealed by the act of thinking. In his book "Felsefe Dersleri" (1329, pp. 3). Babanzade Ahmet Naim, who gave lectures at the Islamic Philosophy branch of Darülfüman, defines philosophical knowledge as the freedom to think and examine in detail, and a philosopher as an individual who "tries to understand the nature

of everything he sees, hardly believes the ordinary explanations given in public, tries to weigh everything he sees and hears with his mind, in short, does not hesitate to make a long examination before making a judgment about a matter, is curious and thoughtful". In his book "Felsefe Dersleri" (Philosophy Lessons) (1330, pp. 4), Ismail Hakkı Bey, the director of the Faculty of Ulum-u Şer'iye and Literature at Darülfünun and a philosophy lecturer, explains what is known about human beings in terms of science, knowledge and philosophy. According to Ismail Hakkı, in order to know, the act of thinking must take place in order to ask "why, by whom, in what manner and why" the thing to be explained is done.

The purpose of teaching philosophy and logic courses, which are courses that nurture critical thinking, should be for individuals to gain the discipline of thinking and to exhibit behaviors in accordance with the nature of the individual's creation. Accordingly, in ethics courses at the primary education level, individuals were not provided with theoretical of philosophy and logic, but rather with basic knowledg, that enabled them to acquire the right behavior. The book "İlm-i Ahlak" (1314) prepared by Abdurrahman Şeref Bey, one of the teachers of Mekteb-i Sultani, for the students of Mekteb-i Mülkiye is important within the framework of the mentioned point. In the book, the definition, purpose and parts of morality are mentioned. Information such as manners, wisdom, psychology, principles and virtues of morality are presented in a clear manner.

According to Abdurrahman Şeref (1314, pp. 14), moral knowledge is a part of wisdom knowledge. The individual desires to know by nature, and "what remains hidden gives our minds anxiety and anguish". With the desire to know, knowledge is revealed. In the book "Miyarü'l-Efkar" (1316, pp. 4) by Mekteb-i Idadi teachers Raif and Mehmet Emin Bey, logic is characterized as a method that leads to "knowledge, description and confirmation of knowledge, since it has the benefit opening the mind to the unknown" and a science that protects the individual's mind from erroneous ideas and perspectives. Salih Zeki later published the algebraic logic lectures he gave in the mathematics department of Darülfünunun under the title "Mizan-1 Tefekkür" (1332). He used the algebraic logic of George Boole and John Venn, famous mathematicians in England in the 19th century, in his lectures. This field can also be defined as the mathematics of thinking. It can be considered as transforming the process of perceiving and defining existing things in the plane from mind to mathematics. Today, the logic of the studies on software is built on algebraic logic, and in this respect, it can be said that different fractions of critical thinking in the processing of information were used in Ottoman teaching.

Discussion and Results

The ability to think is one of the important elements that emerges in the individual with the faculty of reason and distinguishes human beings from other living things. Thinking is an activity that begins in the mind with the faculty of reason. The force that activates thought is the internal dynamics within the individual and the external dynamics outside the individual. As a result of the stimulation of the individual's senses, the act of thinking takes place in the mind, and the thought is shaped positively or negatively through imagination. The act of thinking creates a kind of construction process in the mind. The quality of the thoughts constructed in the mind is stabilized through reason. The faculty of reason is an important basis for the mind that disciplines thought and balances positive or negative thought with awareness. The positive or negative characteristic of thought is determined according to the individual's nature, which takes place in the mind codes at birth. The pure nature of individuals, which can be clearly observed in infancy and childhood, loses its purity over time with the influence of the environment and ego, and may exhibit behaviors outside of universal values. It can be said that the source of the acts that are revealed as speech and behavior in the individual are essentially thoughts. As a matter of fact, in the findings section, there is a systematic transfer through the teaching materials in which critical thinking skills are transferred to students.

The training of thought enables the scales of reason in the individual to balance feelings and thoughts. In this way, the individual is able to develop conscious acts of understanding and interpretation against internal and external stimuli, and to produce action by being aware in speech and behavior. In ancient societies, there were philosophers who recognized and applied the ability to think and the methods to discipline thinking. In schools of thought, these teachings have survived to the present day through educational institutions. Thinking disciplines have been systematized by disciplines such as philosophy and logic and their application has been facilitated. In this study, information about the meaning of critical thinking, its development in the historical process and its transfer to individuals in Ottoman educational institutions was mentioned, and in this direction, it was tried to understand how philosophy and logic knowledge was handled in curricula and materials. It has been concluded that although the concept of critical thinking is conceptually new, it is an ancient practice in terms of practice, and even if it was not called critical thinking education in Ottoman educational institutions, it was aimed to provide individuals with critical thinking

skills within the framework of philosophy, logic and basic moral knowledge teachings in practice. It is believed that the critical thinking skills that are revealed in individuals in parallel with the fact that matter and creation are constantly renewed depending on the flow of time will continue to renew itself in the future.

Recommendations

Based on the fact that in the curricula adopted in the Turkish-Islamic tradition and the Ottoman Empire, reading, writing and speaking practices were developed in order to ensure that the individual speaks correctly and properly before disciplining the individual's thinking, critical thinking teaching should be handled holistically in educational institutions. In today's curricula, in order for an individual to acquire the ability to think critically in curricula, it should be prioritized to reach a certain level of language skills in order to express oneself. An individual who can use spoken language with its rules will be able to bring the act of thinking to a certain stage with the contributions of philosophy and logic knowledge, and will be able to apply the systematic of critical thinking more easily. The methods of teaching critical thinking applied in the Ottoman Empire can be a guide for the development of today's Thinking Education course curriculum and textbooks.

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