

Gaza Rüştiye School*

Gazze Rüştiye Mektebi

SADIK ÇETİN** – RESUL KÖSE***

ABSTRACT

One of the modernisation movements in the 19th century of the Ottoman Empire was the setting up of *rüştiye* schools. The first of these was the one which was opened in Davut Pasha School in İstanbul, by Ahmet Kemal Efendi, in 1847. Following the success of this first initiative, the number of *rüştiyes* were increased. In 1863, there were 13 schools in İstanbul, one of which was for girls. The other 48 *rüştiyes* were located in the provinces, and The *Maarif-i Umumiye Nizamnamesi* (statute on general education) published in 1869 was influential in this propagation. In 1873, the number of *rüştiyes* had reached 307, throughout the country, and at the end of the Sultan Abdülhamid II (1876-1909) era, this number became 619. *Rüştiye* school in Gaza, the subject of this article, was one of them. This study, based on the Ottoman archival documents, examines the opening of Gaza *Rüştiye* School, the early staff appointed there, provisions of teaching materials matching the modern standards, and rewards given to the teachers. In addition, the academic achievement status, which is one of the most important results of education and training activities, was tried to be determined by taking into account the examination tables. Within this context, it has been tried to present an instance of an institutional educational history study of the Gaza *Rüştiye* School, specific to the effort to establish a modern educational understanding in the town of Gaza town.

Keywords: Ottoman Empire, modern education in the Ottoman Empire, Jerusalem, Gaza, Gaza *Rüştiye* School.

öz

Osmanlı tarihinde XIX. yüzyıldaki modernleşme hamlelerinden biri de *rüştiye* mekteplerinin açılmasıdır. İlk *rüştiye* mektebi Ahmet Kemal Efendi tarafından

* Makale geliş tarihi: 5 Kasım 2024, kabul tarihi: 9 Aralık 2024, araştırma makalesi. 

** Assoc. Prof. Dr., [Gaziantep University](#), Gaziantep Faculty of Education, Department of Educational Sciences, Gaziantep/Türkiye, sdkctn2@gmail.com, ORCID 

*** Assoc. Prof. Dr., [University of Health Sciences](#), Hamidiye Faculty of Health Sciences, Department of Social Work, İstanbul/Türkiye, resul_kose80@hotmail.com, ORCID 

1847'de İstanbul Davut Paşa Mektebi'nde açılmıştır. Görülen başarı üzerine rüştiyelerin sayısı artırılmıştır. 1863 yılında İstanbul'da biri kız, toplam 13 rüştiye vardı. Vilayetlerde ise 48 rüştiye bulunuyordu. Rüştiyelerin taşrada yaygınlaşmasında 1869 yılında yayımlanan *Maarif-i Umumiye Nizamnamesi* etkili olmuştur. 1873 yılında devlet genelinde 307 rüştiye mektebi bulunmaktadır. Rüştiye mekteplerinin sayısı II. Abdülhamid (1876-1909) döneminin sonlarında 619'a ulaşmıştır. Taşrada açılan rüştiye mekteplerinden biri de çalışma konumuz olan Kudüs sancağına bağlı Gazze kasabasında açılan rüştiye mektebidir. Ağırlıklı olarak Osmanlı arşiv belgelerinin kullanıldığı bu çalışmada, Gazze Rüştiyesi'nin açılışı, mektebin ilk personel kadrosunun oluşturulması, modern eğitim bağlamında ders araç gereçlerinin temini ve muallimlere verilen ödüller konuları ele alınmıştır. Ayrıca eğitim öğretim faaliyetlerinin en önemli sonuçlarından olan akademik başarı durumu, tespit edilen imtihan cetvelleri dikkate alınarak belirlenmeye çalışılmıştır. Bu bağlamda Gazze kasabasında modern eğitim anlayışı oluşturma çabasının Gazze Rüştiyesi özelindeki kurumsal bir eğitim tarihi çalışması örneği sunulmaya çalışılmıştır.

Anahtar Kelimeler: Osmanlı Devleti, Osmanlı'da modern eğitim, Kudüs, Gazze, Gazze Rüştiye Mektebi.

Introduction

DUE to its geopolitical location, Gaza was an important trade centre before the opening of the Suez Canal in 1869, as it was located at the intersection of trade and pilgrimage routes from Egypt, Syria and Anatolia.¹

The Palestinian territories, including Gaza, came under Ottoman rule during the reign of Sultan Selim I (1512-1520) with the Battle of Marj Dabiq (1516) with the Mamluk state, and Ottoman sovereignty continued until the end of World War I (1914-1918). When the Palestinian territories came under Ottoman rule, they were administratively divided into Jerusalem, Gaza, Nablus and Safed sanjaks under the province of Damascus.² In 1520, after the rebellion of Janbirdi al-Ghazali, the sanjaks of Jerusalem, Gaza, Nablus and Safed were separated from Damascus beylerbeylik and turned into separate sanjaks.³

Evlîya Çelebi, during his visit to the city in 1649, wrote about Gaza as well-finished and festive province' and shares the following information: Gaza is the sanjak centre of Damascus province and is a settlement with 1,300 households in six neighbourhoods. There are eleven mosques, two baths and 600 shops in the city.⁴

According to the information given in the late 19th century *Kâmûsü'l-A'lâm*, there were 16,000 Muslims and around 200-300 Christians living in Gaza at this time. The town is between two sandy hills, four to five kilometres inland from the sea. The neighbourhoods, which are separate from each other, are around a hill

¹ *Günümüz Türkçesiyle Evliyâ Çelebi Seyahatnâmesi*, 3. vol. 1, Prepared for publication Seyit Ali Kahraman, Yücel Dağlı, İstanbul: Yapı Kredi Yayınları, 2006), p.177.

² M. Lutfullah Karaman, "Filistin", *DİA*, İstanbul: 1996, vol. 13, p. 92.

³ Enver Çakar, "The Administrative Divisions of The Beylerbeyilik of Damascus in The Sixteenth Century", *Firat University Journal of Social Science*, vol. 13, nr. 1, (2003), p. 358.

⁴ *Evlîya Çelebi Seyahatnamesi*, p. 171-172.

and there is a very old mosque on the top of the hill. There are many historical artefacts both on this hill and on other hills. Gaza consisted of 71 villages at this time.⁵ Ahmed Macit Bey, who served as governor of Jerusalem between 1912 and 1914, prepared a detailed report on Jerusalem and sent it to Istanbul on 7 January 1914, stating that the population of Gaza was 25,000. Of this population, Greeks, Latins and Jews accounted for one thousand people, while the rest were Muslims. According to the report, there was one rüştiye school, three ibtidai schools, two for boys and one for girls, and four boys' primary schools in Gaza.⁶ According to an archival document dated 5 December 1916, Gaza had 9,519 households in 64 villages in the centre and three sub-districts.⁷

Gaza, which had been subjected to administrative reorganisation many times under the Ottoman rule, was once again subordinated to the Mutasarrifate of Jerusalem with the administrative arrangement made in the region in 1904. Jerusalem was under the direct responsibility of the Ministry of Interior. The districts organised in this period were: Gaza, Jaffa, Bi'rüssebi (Beersheba) and Halîlürrahman (Hebron).⁸

In the First World War between 1914 and 1918, British Empire fought against the Ottoman Empire in Gaza. Three battles occurred between the armies of the two states. The British, who did not find what they hoped for in the first two of these battles, were well prepared for the third battle under the command of General Allenby, and consequently, the British army captured Bi'rüssebi on 31 October 1917. The Ottoman forces began to retreat on 4 November 1917, and Allenby captured Gaza on 7 November 1917.⁹ Thus, four centuries of Ottoman rule in Gaza came to an end.

Modernisation movements, among the most important processes of the 19th and 20th centuries in Ottoman history, spread to the provinces over time. The opening of rüştiye schools and their spread to the Ottoman provinces are important examples of this process. The developments that paved the way for the opening of rüştiye schools coincided with the last years of the reign of Sultan Mahmud II (1808-1839). Established in 1838, the *Meclis-i Umur-ı Nafia* proposed the establishment of a secondary education institution to train students for higher education.¹⁰ The idea of opening these schools was influenced by the inadequacy of the students admitted to the *Mühendishane-i Bahri-i Hümayun*, *Mühendishane-i Berri-i Hümayun*, *Harbiye* and *Tıbbiye* schools. For this reason, it was decided to open

5 Şemseddin Sami, "Gazze", *Kâmûsü'l-A'lâm*, (İstanbul: Mihran Matbaası, 1314), vol. 5, p. 3279.

6 Presidency of the Republic of Türkiye, Directorate of State Archives, Ottoman Archives (BOA), Dâhiliye, İdare (DH. İD), 59/72, p. 3; Ahmed Macid Bey's memoirs of his term as the Governor of Jerusalem were published in 1944. See: Ahmed Macid Gören, "Filistin'de Gördüklerim", *Vakit*, March 28, 1944, p. 5; Zekeriya Kurşun, Ali İhsan Aydın, *Osmanlı İdaresinde Gazze*, (Ankara: AA Kitap, 2024), p. 275.

7 BOA, Dâhiliye, Umur-ı Mahalliye ve Vilayat Müdürlüğü (DH. UMVM), 145/49, p. 4.

8 Mustafa L. Bilge, "Gazze", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi (DİA)*, İstanbul: 1996, vol. 13, p. 534-535.

9 Sami Ağaoğlu, "Birinci Dünya Savaşı'nda Gazze Muharebeleri", *Journal of History Culture and Art Research*, 6(2), (2017), p. 332.

10 Cemil Öztürk, "Rüştiye", *DİA*, İstanbul: 2008, vol. 35, p. 301.

a school that would be superior to the primary schools.¹¹ Accordingly, the *Mekâtib-i Rüştiye Nezareti* (Ministry of Rüştiye Schools) was established. Although the schools could not be established in the expected terms, *Mekteb-i Maarif-i Adliye* (The School of Judicial Education) and *Mekteb-i Ulum-ı Edebiye* (The School of Literary Sciences) were established in 1839 to train civil servants for the *Bâb-ı Âli* (The Sublime Porte). The process that led to the opening of the schools started in 1845 with Sultan Abdülmeceid's (1839-1861) decree on the establishment of a western-style education system to realise the innovations in the *Tanzimat*.¹²

The first school was opened by Ahmet Kemal Efendi, Director of *Mekâtib-i Umumiye*, in 1847 in Davut Pasha School in Istanbul. Sultan Abdülmeceid was impressed by the success of the students in the examinations held in his presence and Ahmet Kemal Efendi's title was raised to minister. Afterwards, the number of rüştiyes was increased to five by opening new ones.¹³ In fact, the students leaving the primary schools were to enter the *Darülfünun* (University) after two years of education in the rüştiyes. However, since the primary schools could not be reformed, the courses to be taught in the last year of the primary schools were changed to the first year of the rüştiyes and some of the courses to be taught in the *Darülfünun* were added to the last year of the rüştiyes. Thus, the education period of the school was increased.¹⁴ Rüştiyes in Bursa and Edirne followed the first ones. Choosing these cities is not surprising, since Bursa and Edirne were the old capitals and two of the most big cities of their time. The next step in the expansion of the new educational structure in the provinces was the opening of a rüştiye school in Bosnia.¹⁵

By 1852, the number of rüştiyes reached 12 in Istanbul. In 1874, this number was 18. In 1848, after the first graduates of *Darülmualim*, rüştiyes were opened in big cities in the provinces and the number of rüştiyes reached 25 in that time.¹⁶ In 1863, there were 13 schools in Istanbul, one of which was for girls. There were a total of 1,125 students. A total of 3,125 students were being educated in 48 schools in the provinces.¹⁷

The decision to open rüştiye schools in towns with more than five hundred households, as stated in the *Maarif-i Umumiye Nizamnamesi* published in 1869, was effective in the expansion of rüştiye schools in the provinces. It was stated

11 Osman Nuri Ergin, *Türk Maarif Tarihi*, vol. 1-2, (İstanbul: Eser Matbaası, 1977), p. 383.

12 Öztürk, "Rüştiye", p. 301.

13 Öztürk, "Rüştiye", p. 301; Mahmud Cevad İbnü'ş- Şeyh Nafi, *Maarif-i Umumiye Nezareti Tarihçe-i Teşkilat ve İcraatı*, (İstanbul: Matbaa-i Amire, 1338), p. 60-61; Eyüp Cücük, *Osmanlı'da Eğitimin Modernleşmesi ve Ahmed Kemal Paşa Biyografisi, Eğitim Politika ve Uygulamaları*, (Ankara: Pegem Akademi, 2020), p.171-174.

14 Cevdet Paşa, *Tezâkir 40-Tetimme*, Prepared for publication Ord. Prof. Cavid Baysun, (Ankara: TTK Basımevi, 1991), p. 38.

15 Selçuk Akşin Somel, *Osmanlı'da Eğitimin Modernleşmesi İslâmlaşma, Otokrasi ve Disiplin (1839-1908)*, (İstanbul: İletişim Yayınları, 2010) p. 95.

16 Yahya Akyüz, *Türk Eğitim Tarihi M.Ö. 1000-M.S. 2007*, 11th Edition (Ankara: PegemA Yayıncılık, 2007), p. 164.

17 *Tanzimat'tan Cumhuriyet'e modernleşme sürecinde eğitim istatistikleri 1839-1924*, Prepared by Mehmet Ö. Alkan, (Ankara: T.C. Başbakanlık Devlet İstatistik Enstitüsü, 2000), p. 33.

that the expenses of the rüştiye schools to be opened would be covered by the provincial education fund. The education period in these schools were four years.¹⁸ In 1873, there were a total of 302 schools in the Ottoman Empire geography. Of these, 276 were in the provinces and 26 were in Istanbul. Eight of the schools in Istanbul were for girls. The number of students in a total of 302 rüştiyes was 14,947 and the number of teachers was 441.¹⁹ At the end of the reign of Sultan Abdülhamid II, there were 619 schools. Seventy-four of these were girls' schools. The number of students in these schools were around 40,000.²⁰ Although the number of rüştiye schools and students increased two to three times compared to the Tanzimat period, these numbers were not sufficient for the state. Another problem was the lack of interest in modern educational institutions. In fact, student enrollments in these schools remained far below their quotas.²¹

Article 23 of the Maarif-i Umumiye Nizamnamesi states that the education period of rüştiyes is four years. The courses to be taught during this period are stated as *Mebâdi-i Ulûm-ı Diniyye* (Principles of Science of Religion), *Lisan-ı Osmani Kavaidi* (Rules of Ottoman Language), *İmla ve İnşa* (Spelling and Construction), *Tertib-i Cedit üzere Kavaid-i Arabiyye ve Farisiye* (The Rules of Arabic and Persian in accordance with the New Method), *İlm-i Hesap* (Science of Accounting), *Defter Tutma Usulü* (Method of Bookkeeping), *Tersim-i Hutut* (Drawing), *Mebâdi-i Hendese* (Principles of Geometry), *General History and Ottoman History*, *Geography*, and *Gymnastics*. In addition, it was deemed appropriate for students who were intelligent in the fields of language and commerce, which were mostly used in the region where the school was located, to take French lessons in the fourth year of the school upon request.²²

Rüştiyes constituted an important link in the modernisation of Ottoman education. In addition to their important role in raising the awareness of the provincial population, they were also effective in reducing the harmful effects of foreign and minority schools. On the other hand, it can be said that rüştiye schools also had an impact on the training of modern teachers. With the opening of rüştiye schools, the need for teachers to teach in these schools arose. This situation led to the opening of Darülmualimin. From this point of view, it is understood that rüştiye schools had an impact on Ottoman education beyond providing modern education.²³

The first examples of rüştiye schools were established in 1847 with the initiatives of Ahmet Kemal Efendi, and over time, they were opened in many settlements in the Ottoman provinces. One of these was the rüştiye school opened in the town of Gaza in the Sanjak of Jerusalem, which is the subject of our study. On the basis of the Ottoman archival documents, the opening of the Gaza school,

¹⁸ *Düstur, Cüz'ü sâni*, (İstanbul: Matbaa-i Amire, 1289), p. 187. It was transcribed by State Archives.

¹⁹ *Tanzimat'tan Cumhuriyet'e...*, p. 20.

²⁰ Öztürk, "Rüştiye", p. 302.

²¹ Bayram Kodaman, *Abdülhamid Devri Eğitim Sistemi*, (Ankara: TTK Basımevi, 1991), p. 105.

²² *Düstur, Cüz'ü sâni*, p. 188

²³ Ayşegül Altınova, *Osmanlı Modernleşmesinde Rüşdiye Mektepleri*, (Ankara: Gazi Üniversitesi, Sosyal Bilimler Enstitüsü, Doctoral Dissertation, 2010), p. 424-425.

the formation of the first staff of the school, the provision of teaching materials in the context of modern education and the awards given are discussed. In addition, the academic achievement status, which is one of the most important results of educational activities, has been tried to be determined by taking into account the examination tables. In this context, an example of an institutional educational history study in the late 19th century in the town of Gaza in Ottoman Jerusalem is presented in the context of the Gaza Rüştiye, which was an attempt to establish an example of modern education in the town of Gaza.

1. Opening of the Gaza Rüştiye School and First Staff Appointments

It is observed that there are discrepancies in official records regarding the date of the opening of the rüştiye school in Gaza town. In the Maarif Salnamesi (Education Statistical Journal), which is a frequently consulted source on this subject, it is stated that the school was opened in 1298.²⁴ Considering that this record is in the Rumi calendar, the opening of the school corresponds to 1882. However, the information we have obtained from archival documents shows that this record is not reliable. As a matter of fact, on 7 *Zilhicce* 1292/ 4 January 1876, a letter was written from the Mutasarrifate of Jerusalem to the Ministry of Education, requesting the appointment of a teacher for the rüştiye school 'built in the town of Gaza'. In this context, it is understood from the mentioned document that the school had been opened before 4 January 1876. Therefore, even if the date given in the Education Statistics is accepted as Hijri or Rumi, it is understood that the school was opened before this date.²⁵

According to the available archival documents, the first attempt to appoint a teacher for the Gaza Rüştiye School came from the Mutasarrifate of Jerusalem in 1876, as mentioned above. On 4 January 1876, the Mutasarrifate of Jerusalem had requested from the Ministry of Education to appoint a teacher for the rüştiye school built in the town of Gaza.²⁶ However, the request must not have been met because, on 22 August 1876, the Mutasarrifate of Jerusalem sent a letter to the Ministry of Education requesting that a teacher be reappointed and sent to the Gaza Rüştiye School. In its reply, the Ministry wrote that although a first teacher was sought for the Gaza Rüştiye School, no candidate could be found and that one would be sent in the future, but for the time being, a local second teacher should be selected and the exam papers should be sent with the sample letter.²⁷

On 18 January 1877, in the letter sent from the Mutasarrifate of Jerusalem to the Ministry of Education, we see that Mustafa Efendi was selected for the aforementioned teaching position. In this selection process, Mustafa Efendi's examination record and sample handwriting were sent to the Ministry of Education. After

²⁴ *Maarif-i Umûmiye Nezâret-i Celîlesi İstatistiği 1310-1311*, (Matbaa-i Osmâniye, 1318), p. 42.

²⁵ BOA, Maarif Nezareti, Tedrisat-ı İbtidaiyye Kalemi (MF. İBT), 11/29.

²⁶ BOA, MF. İBT, 11/29.

²⁷ BOA, Maarif Nezareti Mektubi Kalemi (MF. MKT), 42/1; MF.MKT, 42/95.

the examination made by the Council Commission of the Ministry of Education, Mustafa Efendi was found appropriate to be assigned to the school as the first teacher, and the election of a second teacher and a servant was requested from the Mutasarrifate of Jerusalem on 24 May 1877.²⁸

A new teacher was appointed to the Gaza Rüştiye School in the autumn of 1877. Since the number of students and classes had increased at that time, the appointment of Mehmed Efendi from Ahışa, a graduate of Darülmualimin with a salary of five hundred *kuruş*, as the first teacher was approved by the Council of Education on 4 September 1877. Shortly after this date, we observe that another name was appointed as the first teacher of the school. This suggests that Mehmed Efendi from Ahışa probably did not go to his post.

According to a letter dated 6 October 1877 from the Ministry of Education to the Mutasarrifate of Jerusalem, it was deemed appropriate to appoint Hasancalı Mehmed Efendi, a graduate of Darülmualimin, as the first teacher with a salary of five hundred *kuruş*. In this document, we also understand that books and pamphlets for the school were sent from the Maarif Library (The Library of Ministry).²⁹ When the number of students in Gaza Rüştiye increased to 90, it was decided by a document dated 4 February 1879 to increase the salary of the teacher Mehmed Efendi, who was receiving a salary of five hundred *kuruş*, to seven hundred *kuruş*, as was the practice in other rüştiye schools.³⁰

Since the number of students in the Gaza Rüştiye School had increased, Sheikh Abdullatif Efendi was selected to be a secondary teacher position by the local government. This was approved by the Ministry of Education and it was approved on 30 July 1879 that Sheikh Abdullatif Efendi would receive a monthly salary of 315 *kuruş* like his peers.³¹

In 1879, we see that Rüşdü and Ali Kemal Efendi were in charge of the Gaza Rüştiye School. On 27 July 1879, Ali Kemal Efendi, the former instructor of the Latakia Rüştiye School, who was thought to benefit the students more, was appointed to replace Rüşdü Efendi, who was not familiar with Arabic at the Gaza Rüştiye School, on 27 July 1879.³² In a document dated 20 October 1881, we understand from the handwriting sample requested from him by the Ministry of Education that Ali Kemal Efendi was still the first teacher of the Gaza Rüştiye School.³³ In 1885, Ali Kemal Efendi wanted to leave his position at the Gaza Rüştiye School. This is understood from the document dated 22 April 1885 written by the Jerusalem Mutasarrifate to the Ministry of Education.³⁴

²⁸ BOA, MFMKT, 49/2.

²⁹ BOA, MF. İBT, 11/29.

³⁰ BOA, MKT, 60/32.

³¹ BOA, MFMKT, 64/17.

³² BOA, MFMKT, 65/93.

³³ BOA, MF. İBT, 15/139.

³⁴ BOA, MF. İBT, 19/1.

It is understood from the document dated 5 September 1881 that since it was time for the students of the Gaza Rüştiye to learn *sülüs* and *rika* writing, a decree was issued to allocate 150 kuruş (75 kuruş each) to the Education budget in order to appoint suitable teachers.³⁵

When the Gaza Rüştiye School's three-month (December, January, February) attendance and incident tables dated 30 March 1895 are examined, it is seen that Mehmet Şevket Efendi served as the first teacher, Abdüllatif Efendi as the second teacher, and Hasan Agha as the servant.³⁶

Some of the teachers of the Gaza Rüştiye School were honoured with awards at different times. According to the available sources, the first teacher to be honoured was Şevket Efendi. Since Şevket Efendi had been working at the Gaza Rüştiye School for a few years, and since it was understood that he was hard-working, he was asked to be rewarded for being a person of good morals and virtue. Upon the report from the local council administration about the awarding of a fourth-rank *order of Medjidie* (Mecidi Nişanı)³⁷ to him, the Mutasarrifate of Jerusalem had forwarded the situation to the Ministry of Education on 12 June 1890. This request was transferred from the Ministry of Education to *Bâb-ı Âli* on 17 July 1890.³⁸ On 26 July 1890, the Grand Vizier Kamil Pasha referred the matter to the Yıldız Palace and Sultan Abdülhamid II. According to the reply of *Serkatib* Süreyya to the Grand Vizier on 28 July 1890, it was understood that a decree had been issued for the award of a order of Medjidie of the fourth rank to the aforementioned Şevket Efendi.³⁹ *Bâb-ı Âli* informed the Ministry of Education on 4 August 1890 about the award given to Şevket Efendi.⁴⁰ Another person who served at the Gaza Rüştiye School and was rewarded was Vedi Efendi. On 6 October 1915, in a letter sent from the Ministry of Interior to the Mutasarrifate of Jerusalem, it was stated that the fifth rank order of medjidie the fifth rank, which had been granted to Vedi Efendi, a teacher at the Gaza Rüştiye School, was delivered to the post and it was requested to be delivered to its owner.⁴¹

2. Provision of Course Materials

Maps, atlases and globes are among the most important course materials that should be handled within the understanding of modern education. These materials

³⁵ BOA, MF.MKT, 68/73.

³⁶ BOA, MF. İBT, 44/25, p. 2.

³⁷ Nishan (order): A kind of medallion, usually decorated with precious stones, given by the state to those who have rendered outstanding service in return for their service. The first nishan in the Western style was introduced in 1852 as the nishan of Mecidi in 1852. According to the regulation published in 1852, this nishan had one to five degrees. It is understood that there were 50 in the first degree, 150 in the second degree, 800 in the third degree, 3,000 in the fourth degree and 6,000 in the fifth degree, totalling 10,000. İbrahim Artuk, "Nişan", *DİA*, İstanbul: 2007, vol. 33, p. 152-154.

³⁸ BOA, İrade, Dâhiliye (İ.DH), 1186-92826 p. 1.

³⁹ BOA, İ.DH. 1186-92826 p. 2.

⁴⁰ BOA, MF.MKT, 119/ 79.

⁴¹ BOA, Dâhiliye, Kalem-i Mahsus (DH. KMS), 34/32.

were first used in map and geography lessons in military schools. The first-time maps and globes were used in civilian schools was in rüştiyes in 1840 and in ibtidai schools with the 1869 Maarif-i Umumiye Nizamnamesi.⁴² Although there were some reactions⁴³ regarding the development of Ottoman education and the use of maps in schools at first, Kemal Efendi (1808-1888), the Minister of Education, made important efforts to ensure that maps were used at different levels of education.⁴⁴

As in ibtidai schools, the books, pamphlets, maps and globes required for rüştiye schools were printed or provided by the Ministry of Education and distributed to schools. It was a tradition that the books and pamphlets required for the ibtidai and rüştiye schools built with the contributions of the people in the provinces were sent from the Maarif Library free of charge for one time only. Books and treatises were given free of charge to poor students.⁴⁵

The books and pamphlets needed by the newly built Gaza Rüştiye School were requested from the Ministry of Education, and on 6 October 1877, they were taken from the Maarif Library and delivered to the post.⁴⁶ In another document dated 13 December 1877, it was stated that the books and pamphlets requested for the Gaza Rüştiye School were delivered to the post and it was requested to inform the Ministry of Education after their arrival.⁴⁷

In 1884, the local district governorate responded positively to the letter written by the local district governor's office and delivered to the Ministry of Education through the Jerusalem Mutasarrifate on 6 August 1884 for the needs of the Gaza Rüştiye School for teaching materials such as books, pamphlets and maps, and met the needs. A reply was written to the relevant authority on 18 November 1884. The list of equipment sent is as follows:⁴⁸

Table 1. Course materials sent to the Gaza Rüştiye School in 1884

Number	Course materials sent	Quantity	Number	Course materials sent	Quantity
1	Emsile	50	7	Guide of Speaking	20
2	Avamil	50	8	Book of Morality	30
3	Talim-i Farisi	50	9	Gülistan	10

⁴² İbrahim Caner Türk, "The development of Education Methods in Ottoman Empire ", *Journal of the Institute of Social Sciences*, 3, (2009), p. 277-278.

⁴³ Hamit Erdoğan, İsmail Yücedağ, "The Use of Equipments in the Pursuit of New System in Ottoman Education in the Lights of Documents", *Journal of History Culture and Art Research*, 6(6), (2017). p. 464.

⁴⁴ Necdet Sakaoğlu, *Osmanlı'dan Günümüze Eğitim Tarihi*, (İstanbul: İstanbul Bilgi Üniversitesi Yayınları, 2003, p. 66, 82.

⁴⁵ Arzu M. Nurdoğan, *Modernleşme Döneminde Osmanlı'da İlköğretim (1869-1914)*, (İstanbul: Çamlıca Yayınları, 2016), p. 264-267.

⁴⁶ BOA, MF. İBT, 11/29.

⁴⁷ BOA, MF.MKT, 52/5.

⁴⁸ BOA, MF. İBT, 17/ 131.

Number	Course materials sent	Quantity	Number	Course materials sent	Quantity
4	Dürr-i Yekta	20	10	Globe	1
5	Rules of Persian	20	11	Map of Europe	1
6	Wise Recommendations	20	12	Shahadat Namah (diploma)	20

After a while, since the geography maps in the Gaza Rüştiye School became worn out and unusable, the teacher of the school made a request to the Ministry of Education to send a globe with maps of the five continents and Ottoman Empire geography. This request was sent to the Ministry of Education by the Jerusalem Directorate of Education on 29 September 1897.⁴⁹ In the reply dated 25 November 1897 from the Ministry of Education to the Jerusalem Directorate of Education, it was reported that one map each of the continents of Asia, Europe and Africa, the Ottoman Empire geography and the globe had been sent, while the maps of America and Australia could not be sent because they were not in the warehouses of the Ministry of Education.⁵⁰

3. Number of Students and Academic Achievement of the Gaza Rüştiye School

The records in the quarterly incident tables from the archive documents, as well as the information in the education annuals, are helpful in determining the number of students in the schools. In addition, the names of the students are also indicated in the tables showing the grades obtained in the examinations held at the end of the year. In addition, education statistics are another source of information on this subject. Based on this information, the change in the number of students in the schools during the period can be determined.

The first document on this subject is dated 24 February 1879. In the document regarding the increase in the salary of Mehmet Efendi, the first teacher of the school, it is stated that the number of students in the school reached ninety.⁵¹

When we look at the education annuals, it is recorded that in 1897-1898, there were 45 students in the Gaza school.⁵² In the 1898-1899 educational season, this number increased to 75.⁵³ In the education annuals for the years 1899-1900, the number of students was recorded as 41.⁵⁴ In 1900-1901, the number of students in the school was 35,⁵⁵ and in 1902-1903, it was 25 students.⁵⁶

At the Maarif Statistics, it is seen that there were 72 students in the

⁴⁹ BOA, MFMKT, 377/56 p. 1.

⁵⁰ BOA, MFMKT, 377/56 p. 2.

⁵¹ BOA, MFMKT, 60/32.

⁵² *Salname-i Nezaret-i Maarif-i Umumiye*, (Darü'l-Hilafetü'l-Aliyye: Matbaa-i Amire, 1316), p. 1347.

⁵³ *Salname-i Nezaret-i Maarif-i Umumiye*, (Darü'l-Hilafetü'l-Aliyye: Matbaa-i Amire, 1317), p. 1371.

⁵⁴ *Salname-i Nezaret-i Maarif-i Umumiye*, (Darü'l-Hilafetü'l-Aliyye: Matbaa-i Amire, 1318), p. 1649.

⁵⁵ *Salname-i Nezaret-i Maarif-i Umumiye*, (Darü'l-Hilafetü'l-Aliyye: Matbaa-i Amire, 1319), p. 965.

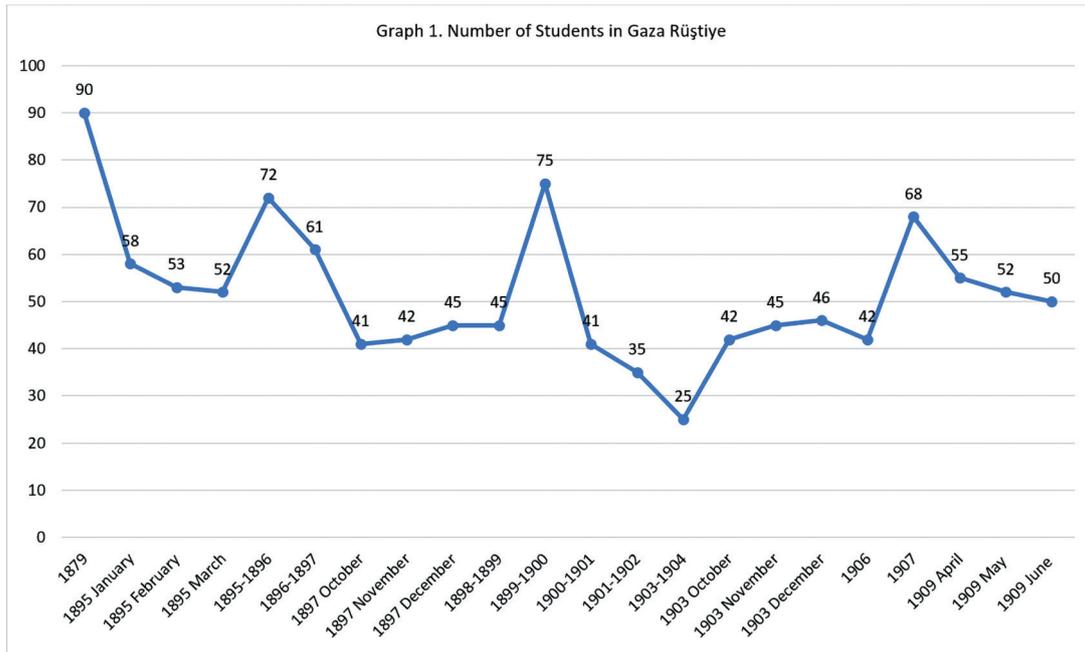
⁵⁶ *Salname-i Nezaret-i Maarif-i Umumiye*, (Darü'l-Hilafetü'l-Aliyye: Asır Matbaası, 1321), p. 728.

1311-1312/1895-1896 school year, 52 students who re-enrolled in this year, 45 students who dropped out of school in the same year, 18 students who received a certificate as a result of the exams, and 61 students who transferred to the 1312-1313/1896-1897 school year. In this case, it is understood that there were 72 students in the school at the beginning of the 1311-1312/1895-1896 academic year, while the number of students who transferred to the following year was 61.⁵⁷

In addition to these official education statistics and annuals, more detailed information can be found in other archive documents. As a matter of fact, in these documents, the names, ages, birthplaces, etc. of the students are also given. On 30 March 1895, in the quarterly incident table dated 30 March 1895, it is stated that there were 58 students in January, 53 students in February and 52 students in March 1895.⁵⁸

The number of students at the school was recorded as 41 in October 1897, 42 in November and 45 in December.⁵⁹ In October, November and December 1903, it is stated that there were 42, 45 and 46 students, respectively.⁶⁰ In January 1904, there were 49 students, in February and March the number of students was 43. According to another incident table, there were 55 students in April, 52 in May and 50 in June 1909.⁶¹

Another type of document related to the number of students is the exam



⁵⁷ Maarif-i Umûmiye Nezâret-i Celîlesi İstatistiği 1310-1311. p. 42.

⁵⁸ BOA, MF. İBT, 44/25, p. 2.

⁵⁹ BOA, MF.MKT, 418/35, p. 1.

⁶⁰ BOA, MF. İBT, 144/23, p. 3.

⁶¹ BOA, MF. İBT, 236/43, p. 2.

tables. In 1906, 42 students were registered in the exam schedule. There were 28 students in the first grade, 7 in the second grade and 6 in the third grade.⁶² In the exam schedule of one year later, there were 68 students. It is recorded that there were 32 students in the first grade, 23 in the second grade and 13 in the third grade.⁶³

When this information is evaluated collectively and the related graph is analysed, it is seen that the number of students in the school varied between 25 and 90 during the period.

The ordinary holidays in the Ottoman rüştiyes covered the period from the beginning of August until the end of the third week of this month. At the beginning of July, classes were terminated and fifteen days were allocated for the discussion period. The period from the middle to the end of July was reserved for examinations.⁶⁴ The tables exhibiting the results of the public examinations includes the names of the students, the courses, and the grades they received, and these tables were signed by the teachers and examiners and submitted to the approval of the local administrative authorities.⁶⁵

Regarding the academic achievement of the Gaza Rüştiye, only two exam tables of the years 1906 and 1907 have been identified. In these tables, the names of the students, the courses they took, their status, etc. information was recorded. In this section of the study, the academic achievement of the students of Gaza Rüştiye School is analysed.

In the evaluation considering the scores of the students who took the general exam of the Gaza Rüştiye School of 1906, the general and course-based achievement level is shown in the graph below:

Table 2: 1906 Gaza Rüştiye First Grade General Examination Course Grades

Student's name	Holy Quran with Tajweed	Calculus	Science of Religion	Geography	Arabic Examples and Construction	Rules and Spelling	Ethics	Calligraphy	Good Behaviour	Thoughts
Şaşaazade Vasfi Efendi	10	9	10	10	10	10	0	0	10	
Şuvazade Fehmi Efendi	10	9	10	0	10	10	0	0	10	

⁶² BOA, MF. İBT, 178/43.

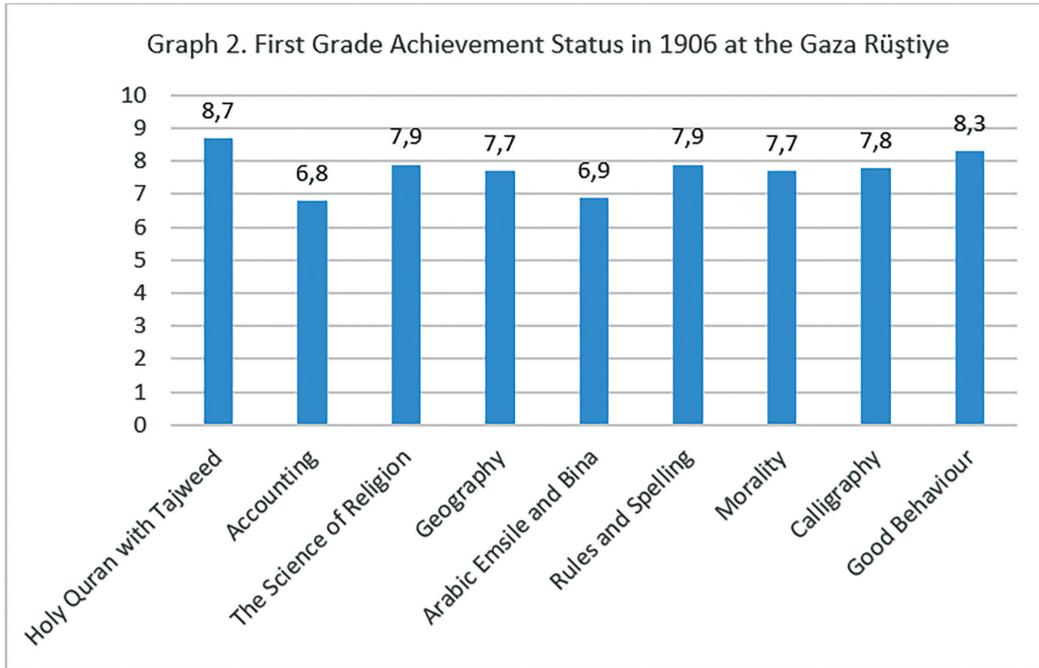
⁶³ BOA, MF. İBT, 203/102.

⁶⁴ Aydoğan Ataüinal, Reşat Özalp, *Türk Milli Eğitim Sisteminde Düzenleme Teşkilatı (Talim ve Terbiye Kurulu- Milli Eğitim Şûrası)*, (İstanbul: Milli Eğitim Basımevi, 1977), p. 554.

⁶⁵ Mahmud Cevad İbnü's- Şeyh Nafi, *Maarif-i Umumiye Nezareti Tarihçe-i Teşkilat ve İcratı*, (İstanbul: Matbaa-i Amire, 1338), p. 346-347.

Student's name	Holy Quran with Tajweed	Calculus	Science of Religion	Geography	Arabic Examples and Construction	Rules and Spelling	Ethics	Calligraphy	Good Behaviour	Thoughts
Mesudzade Ömer Efendi	10	9	10	0	10	10	0	0	10	
Şuvazade Abdülhay Efendi	10	9	10	0	10	10	0	9	8	
İlmizade Mehmed Efendi	10	8	10	0	10	10	0	0	10	
Mülazımzade Hüsnü Efendi	10	8	9	0	10	10	0	0	10	
Rayfizade Mehmed Efendi	7	9	10	8	10	10	0	9	10	
İlmizade Abdurrauf Efendi	10	6	10	8	8	10	0	0	8	
Çavişzade Tevfik Efendi	10	7	9	7	8	10	0	9	8	
Mesudzade Said Efendi	8	6	9	9	8	10	0	0	10	
Hayalzade Abdurrauf Efendi	10	8	10	8	7	10	0	6	7	
Terkzade Musa Efendi	10	7	8	9	6	10	0	8	7	
Halefzade Halil Efendi	10	6	8	0	7	10	8	8	10	
Süleymanzade Abdullah Efendi	10	7	9	8	6	10	0	7	10	
Arifezade Derviş Efendi	10	9	6	9	6	6	6	5	10	
Halefzade Şükrü Efendi	9	5	7	7	6	6	6	7	8	
Mülazımzade Semir Efendi	7	5	7	6	6	6	6	8	7	
Nazırzade Muhlis Efendi	8	6	6	6	6	6	6	7	8	
Halefzade Haşim Efendi	8	5	7	5	4	5	5	7	6	
Halefzade Ali Efendi	8	7	7	6	2	4	3	7	10	Repeat from Arabic lesson
Kıtazade İbrahim Efendi	He has not been tested.									Class repetition

Student's name	Holy Quran with Tajweed	Calculus	Science of Religion	Geography	Arabic Examples and Construction	Rules and Spelling	Ethics	Calligraphy	Good Behaviour	Thoughts
Kolağasıade Ahmed Efendi	He has not been tested.									Class repetition
Gazalızade Abbas Efendi	8	5	3	5	2	1	0	6	6	Class repetition
Reyszade Said Efendi	He has not been tested.									Class repetition
Hathatzade Abd Efendi	He has not been tested.									Class repetition
Şuvazade Ata Efendi	He has not been tested.									Class repetition
Aclzade Misbah Efendi	He has not been tested.									Class repetition
Elester Efendi	He has not been tested.									
İshak Efendi	He has not been tested.									



In the 1906 general examination list, the first-year students totalled 29. Eight of these students were absent from the examinations. Therefore, they had to repeat

the grade level. One student had to repeat the Arabic course. In this context, the overall success average of the class was 68.9%. There were nine different courses in the first year. In 1906, when we look at the average achievement of the first grade on a course basis, it is seen that the most successful course was the Holy Qur'an course with 8.7 out of 10, followed by the “Good Behaviour” course with 8.3. The course with the lowest level of success was the accounting course with a grade point average of 6.8.⁶⁶

There were seven students in the second year of the Gaza Rüştiye. One of these students did not take the exam. The other students passed to the next grade. The success rate of the class was 85%. This list also includes information about the ages of the students. Accordingly, the age of the second-grade students is between 11 and 14 years old. The grades received by the class are as follows:⁶⁷

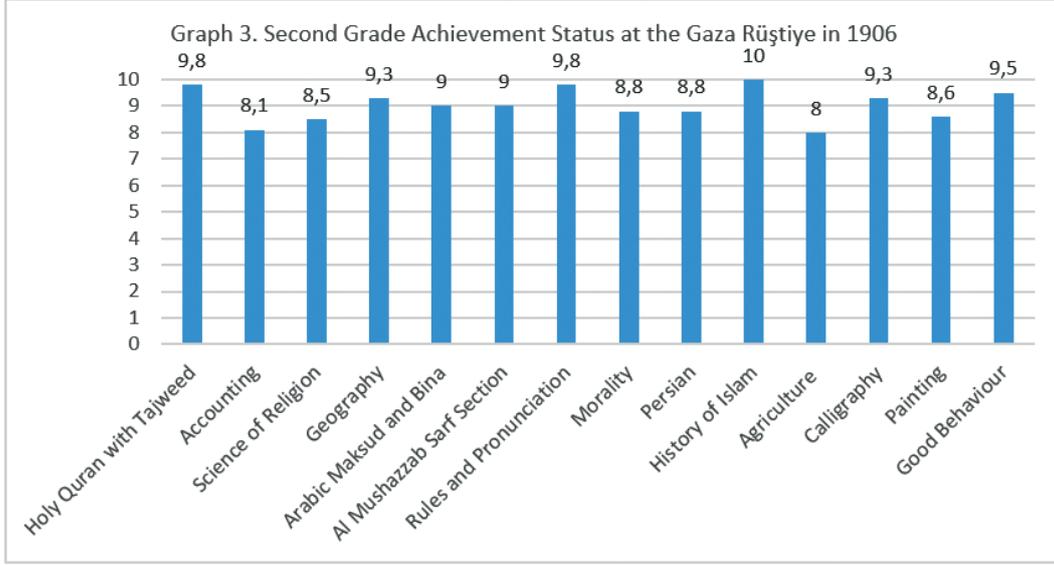
Table 3: 1906 Gaza Rüştiye Second Grade General Examination Lecture Notes

Age	Student's name	Holy Quran with Tajweed	Accounting	Science of Religion	Geography	Arabic Maksud and bina	Al Mushazzab Sarf Section	Rules and Pronunciation	Morality	Persian	History of Islam	Agriculture	Calligraphy	Painting	Good Behaviour	Thoughts
12	Haddadzade Avde Efendi	10	9	10	10	10	10	10	10	9	10	8	10	9	10	
12	Mühtedizade Emin Efendi	10	8	10	9	10	10	10	10	9	10	8	10	9	10	
14	Reyszade Mustafa Efendi	10	8	10	9	9	9	10	10	9	10	8	9	9	10	
14	Malmüdürüzade Mustafa Efendi	9	9	7	9	8	9	10	10	8	10	8	9	8	8	
11	Şehabizade Zafir Efendi	10	7	6	10	9	8	9	8	8	10	8	9	9	9	
12	Halefzade Ömer Efendi	10	8	8	9	8	8	10	5	7	10	8	9	8	10	
-	Bürnüzade Nasri Efendi	He has not been tested.														

When we look at the success on the course basis, it is noteworthy that the students mostly were successful in Islamic History course; the average of the class was 10 points out of 10. This course was followed by the Holy Quran and “Rules

⁶⁶ BOA, MF. İBT. 178/43.

⁶⁷ BOA, MF. İBT. 178/43.



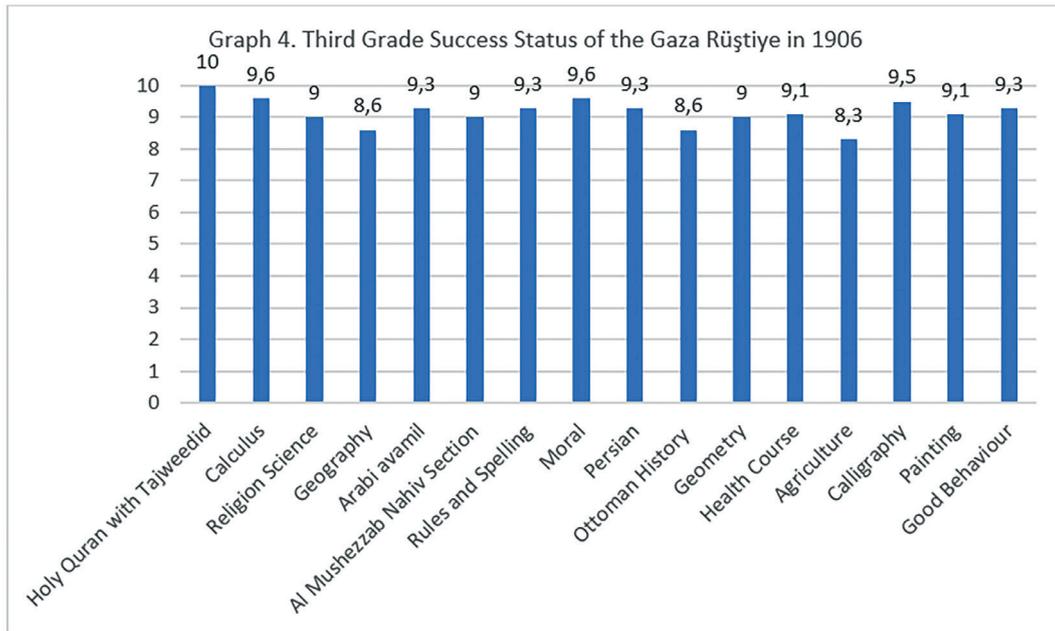
and Pronunciation” courses. The average of these courses is 9.8. The lowest average of the class was “Agriculture” with 8 points. Fourteen different courses were offered in the second grade. The average academic achievement of the class was generally high.

There were six students in the third class of the Gaza Rüştîye. The entire class graduated and received their diplomas. In this respect, the success level was 100 per cent. Four of the students graduated with *aliyyü'l-a'lâ* (very good) and two of them graduated with *âlâ* (good) shahadat (diploma). The ages of the students were between 12 and 18. Sixteen different courses were offered in the third year. The grades of the students in the courses and the related graph are presented below.

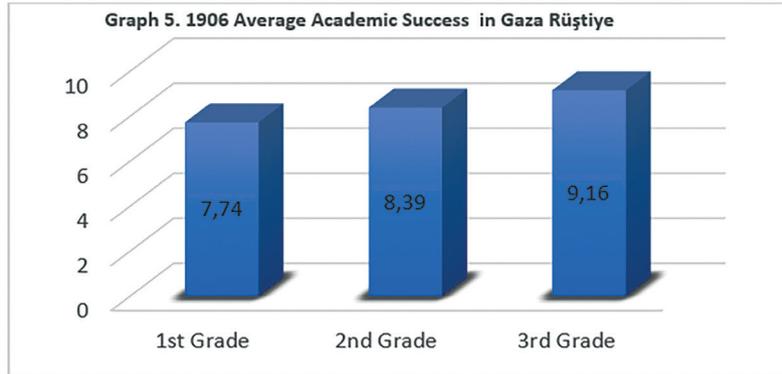
Table 4. 1906 Gaza Rüştîye Third Grade General Examination Marks

Yaş	Student's name	Holy Quran with Tajweed	Calculus	Religion Science	Geography	Arabi avamil	Al Mushazzab Nahiv Section	Rules and Spelling	Moral	Persian	Ottoman History	Geometry	Health Course	Agriculture	Calligraphy	Painting	Good Behaviour	Thoughts
15	Mühtedizade Rüştü Efendi	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	“Very Good” received a diploma.
18	Beşnakzade? Osman Efendi	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	“Very Good” received a diploma.

Yaş	Student's name	Holy Quran with Tajweed	Calculus	Religion Science	Geography	Arabi avamil	Al Mushezzab Nahiv Section	Rules and Spelling	Moral	Persian	Ottoman History	Geometry	Health Course	Agriculture	Calligraphy	Painting	Good Behaviour	Thoughts
13	Ebu Şakrazade Kamil Efendi	10	9	9	9	10	9	9	10	9	9	9	9	9	10	10	10	"Very Good" received a diploma.
14	Sarsavizade Abdulhadi Efendi	10	10	10	9	10	9	9	10	9	7	9	9	8	9	9	8	"Very Good" received a diploma.
13	Müftüzade Mustafa Efendi	10	10	8	6	8	8	9	9	9	8	8	9	8	9	8	8	"Good" received a diploma.
12	Bürmüzade Abdurrauf Efendi	10	9	7	8	8	8	9	9	9	8	8	8	8	9	8	10	"Good" received a diploma.



When the success rates of the courses are analysed, it is seen that the most successful course is the Holy Quran course and all students got ten out of ten. This was followed by Accountancy and Ethics courses. The average success rate in these courses is 9.6 out of 10. The geography course was the lowest two courses with an average of 8.6 and the agriculture course with an average of 8.3. Other courses have an average of 9 and above. In general, the academic achievement level of the class is high. The most successful students in the class were Mühtedizade Rüşdü Efendi and Beşnakzade Osman Efendi. Both students scored ten points in all subjects.



When we look at the average achievement from the first year to the last year, we see a rising graph. As a matter of fact, when evaluated based on the results obtained by dividing the sum of the averages of the courses by the number of courses, the average success level is calculated as 7.74 in the first grade, 8.39 in the second grade, and 9.16 in the third grade out of ten.

The 1907 examination rolls are important both for the information they contain and for comparison with the examination rolls of two years earlier. There are 68 students registered to the exam schedule.⁶⁸ According to this table, the academic achievement in 1907 was as follows:

Table 6. 1907 Gaza Rüştiye First Grade General Examination Lecture Notes

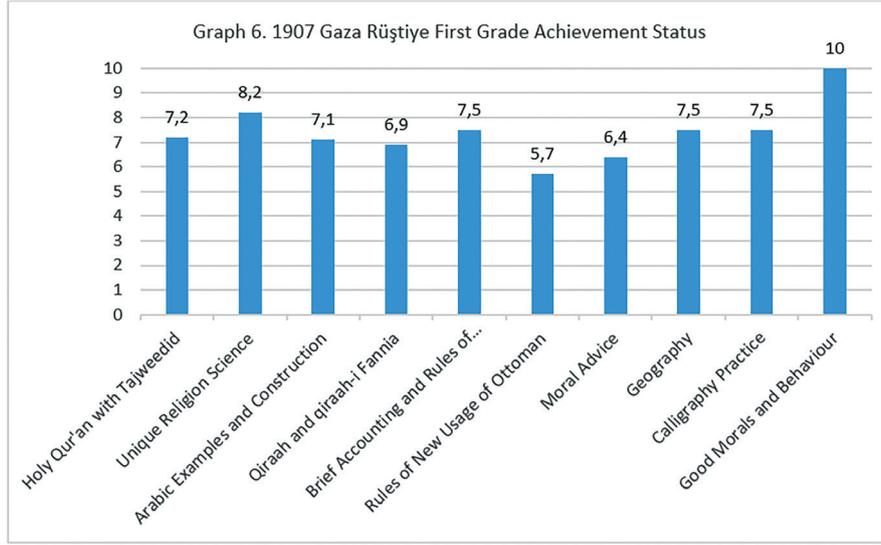
Age	Student's name	Holy Quran with Tajweed	Unique Religion Science	Arabi Emsile ve bina	Science Reading	Brief Accounting and Rules of Accounting kavaid-i ilm-i ?	Rules of New Usage of Ottoman	Morality Advice	Geography	Calligraphy Exercises	Good Morals and Behaviour	Thoughts
12	Ebu Ramazanzade Mehmed Efendi	10	10	10	10	10	10	10	10	8	10	

⁶⁸ BOA, MF. İBT.203/102, p.1.

Age	Student's name	Holy Quran with Tajweed	Unique Religion Science	Arabi Emsile ve bina	Science Reading	Brief Accounting and Rules of Accounting kavaid-i ilm-i ?	Rules of New Usage of Ottoman	Morality Advice	Geography	Calligraphy Exercises	Good Morals and Behaviour	Thoughts
11	Ammarzade Abdullah Efendi	10	10	10	10	10	10	10	10	8	10	
11	Abdurrahman Efendi	10	10	9	10	10	10	10	10	8	10	
12	Cemal Efendi	8	10	5	7	10	5	6	7	6	10	
11	Muslihazade Haşim Efendi	5	6	8	8	9	10	10	10	8	10	
13	Cemalzade Misbah Efendi											He has not been tested.
12	Mehmed Efendi	6	8	8	6	7	4	7	10	9	10	
12	...	9	10	6	6	6	4	5	10	9	10	
13	Aşurzade Ali Efendi	8	8	6	7	8	4	7	9	5	10	
11	Vahidzade İsa Efendi	6	6	5	5	9	5	5	6	5	10	
12	Dördüncüzade Ahmed Efendi	7	9	7	6	7	6	5	5	7	10	
12	Soranizade Mustafa Efendi	6	7	5	5	4	4	7	7	10	10	
12	Hasancazade Mehmed Efendi	4	6	6	7	7	4	4	5	5	10	
12	Soranizade İbrahim Efendi	8	9	8	5	5	4	5	8	10	10	
13	Şaşazade Ali Efendi	6	9	7	8	10	5	5	6	6	10	
11	Mürşidzade Faris Efendi	5	5	6	5	4	4	4	4	10	10	
12	Şürabzade Ahmed Efendi	8	8	6	7	9	4	5	7	9	10	
13	Bank memuruzade Abdülkerim Efendi	7	9	9	6	4	4	4	4	5	10	
13	Abdüşşafi Efendi											Two months before the exam, he temporarily left the school.

Age	Student's name	Holy Quran with Tajweed	Unique Religion Science	Arabi Emsile ve bina	Science Reading	Brief Accounting and Rules of Accounting kavaid-i ilm-i ?	Rules of New Usage of Ottoman	Morality Advice	Geography	Calligraphy Exercises	Good Morals and Behaviour	Thoughts
13	Reyszade Mahmud Efendi											Two months before the exam, he temporarily left the school.
13	Hakkızade Kemal Efendi											He was enrolled in Jerusalem Rüştiye
13	Balizade Sadeddin Efendi											He travelled to the countryside and could not take the exam.
12	Haleszade İsa Efendi											He left school without an excuse.
12	Haleszade Mahmud Efendi.											He left school without an excuse.
12	İsazade Abdüsselam											He left school without an excuse.
12	Balizade Tevfik Efendi											He left school without an excuse.
12	Himalizade Efreñç Efendi											He left school without an excuse.
11	Bekirzade Haşim Efendi											He travelled to Jerusalem, where his father was stationed.
12	Hahazade Faik Efendi											He left school without an excuse.
12	İlmizade Fahri Efendi											Class repetition
12	İlmizade Hilmi Efendi											He was enrolled in the Jerusalem Idadi School.
12	Hindizade Mehmed Efendi.											He left school without an excuse.

In 1907, 32 students were registered in the first-grade exam schedule of Gaza Rüştiye School. However, a significant number of them did not attend the school for various reasons. Some left the school before the exams and those who cancelled their enrolment due to their father's transfer to another place. It is also stated that seven students left the school without any excuse. Three students who enrolled in other schools were not taken into account in the achievement average. Accordingly, 17 out of 29 students were successful. The success average of the class is calculated as 58%. The age range of the students in the school was between 11 and 13.



Academic success on a course basis was calculated by taking into account the grades obtained by the students who took the exam. Accordingly, the most successful course was “Good Morals and Behaviour” with an average of ten points. This was followed by “Unique Religion Science” with an average of 8.2. The course with the lowest achievement level was “Rules of New Usage of Ottoman Language” with an average of 5.7.

There were 23 students in the second grade. Fifteen of them attended the school. Two of them were transferred to Rüştiye of Halilurrahman due to their father’s civil service. One of them went to the French School in Jaffa. One student did not take the exam due to ill health. Five students dropped out of the school without any reason. In this framework, 19 students were taken into consideration in the evaluation of success. Accordingly, fourteen students in the class were successful. The success rate was 82 per cent. The age range of the students was between 12 and 15.⁶⁹

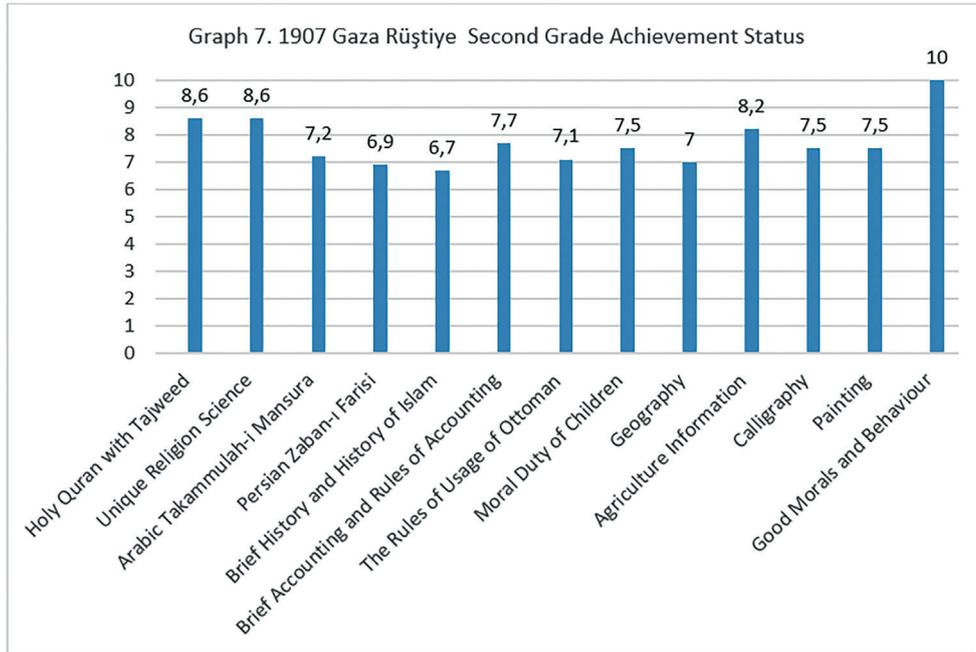
Table 7. 1907 Gaza Rüştiye Second Grade General Examination Lecture Notes

Age	Student's name	Holy Quran with Tajweed	Unique Religion Science	Arabic Takammula-i Mansura	Persian Zaban-i Farisi	Brief History and History of Islam	Brief Accounting and Rules of Accounting	The Rules of Usage in Ottoman	Moral Duty of Kids	Geography	Agriculture Information	Calligraphy	Painting	Good Morals and Behaviour	Thoughts
12	İlmizade Mahmud Efendi	10	10	10	10	10	10	10	10	10	10	8	10	10	

⁶⁹ BOA, MF. İBT. 203/102, p.1.

Age	Student's name	Holy Quran with Tajweed	Unique Religion Science	Arabic Takammula-i Mansura	Persian Zaban-i Farisi	Brief History and History of Islam	Brief Accounting and Rules of Accounting	The Rules of Usage in Ottoman	Moral Duty of Kids	Geography	Agriculture Information	Calligraphy	Painting	Good Morals and Behaviour	Thoughts
13	Zeynedinzade Said Efendi	10	10	10	10	10	10	10	10	10	10	9	10	10	
13	Besyözade Ahmed Efendi	9	9	8	8	9	10	9	9	8	9	6	7	10	
13	Sakallahzade Misbah Efendi	10	10	10	9	6	10	10	10	9	8	10	5	10	
13	Besyözade Yusuf Efendi	9	9	9	7	9	9	4	7	7	8	6	7	10	
12	Besyözade Fehmi Efendi	9	9	5	5	5	8	6	6	7	7	6	9	10	
13	Susizade Ömer Efendi	9	9	6	5	4	8	10	8	7	8	8	8	10	
13	Şuvazade Ataullah Efendi	9	9	6	7	5	5	8	6	8	9	10	7	10	
12	Kamil Efendi	8	9	7	7	7	9	5	6	6	9	9	6	10	
13	Kışavizade Nübye Efendi	9	8	5	4	5	5	9	7	6	9	6	5	10	
12	Halefzade Receb Efendi	7	7	7	7	10	10	5	6	7	8	7	10	10	
12	Gasinzade Osman Efendi	8	8	8	8	6	6	6	8	6	6	7	10	10	
13	Medenizade Edib Efendi	6	6	5	5	4	4	4	6	4	7	6	6	10	
14	Aclzade Misbah Efendi	8	8	5	5	4	4	4	7	4	8	8	5	10	
15	Malmüdüruzade Beşir Efendi														They were enrolled in Halilurrahman Rüştiye School, which was their father's place of employment.
14	Malmüdüruzade Nazir Efendi														“ ”
14	İmamzade İsa Efendi														He left school without an excuse.

Age	Student's name	Holy Quran with Tajweed	Unique Religion Science	Arabic Takammula-i Mansura	Persian Zaban-i Farisi	Brief History and History of Islam	Brief Accounting and Rules of Accounting	The Rules of Usage in Ottoman	Moral Duty of Kids	Geography	Agriculture Information	Calligraphy	Painting	Good Morals and Behaviour	Thoughts
12	Mühtedizade Abdurrahim Efendi														He was enrolled in the French school in Jaffa.
13	Huhizade Hüseyin Salih Efendi														He left school without an excuse.
13	Mehmed Efendi														He left school without an excuse.
14	Eneszade Murad Efendi														He left school without an excuse.
15	Zehüzade Hasan Efendi														He left school without an excuse.
14	Belediye Başkatibizade Nüzhet Efendi														He didn't take the test because he was ill.



When we look at the success on a course basis, it is seen that the most successful course is Good Morals and Behaviour. This was followed by the Holy Quran and Unique Religion Science courses. The success rate in these courses is 8.6 out of 10. The course with the lowest success level was Brief History and History of Islam, with a success rate of 6.7. The most successful student was Zeyneddinzade Said Efendi. His Calligraphy course scored 9 points and his other courses scored 10 points each.

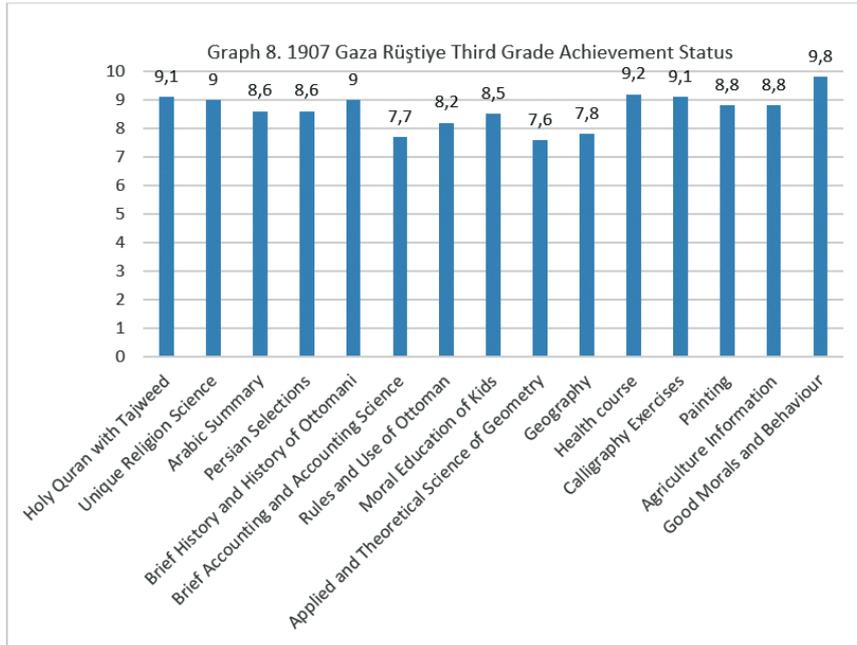
There were 13 students in the third year of the school. One of them was transferred to Damascus Military Idadi School and four of them left the school without an excuse. Accordingly, eight of the 12 students were successful. The success rate was 66 per cent. The age range of the students was between 13 and 15.⁷⁰

Table 8. 1907 Gaza Rüştüye Third Grade General Examination Lecture Notes

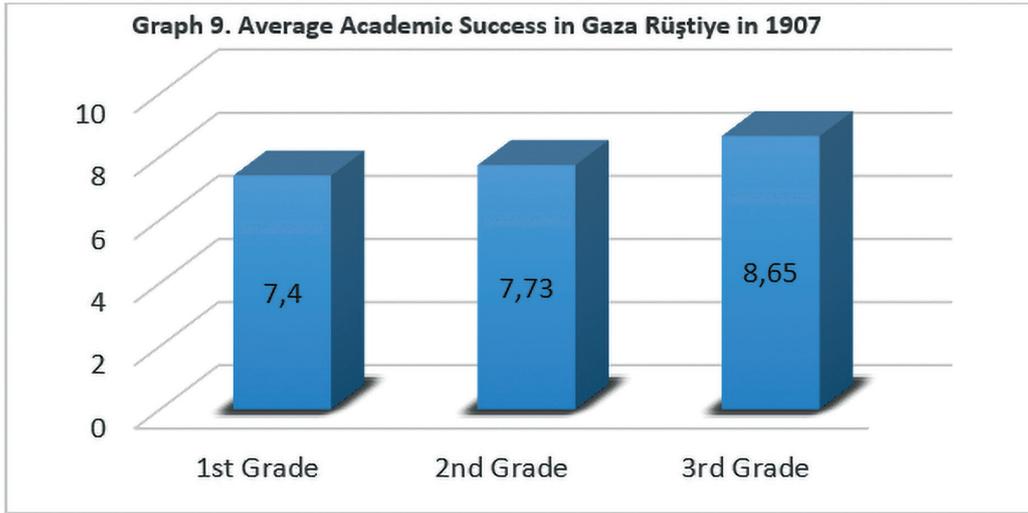
Yaş	Student's name	Holy Quran with Tajweed	Unique Religion Science	Arabic Summary.	Persian Selections	Brief History and History of Ottoman	Brief Accounting and Accounting Science	Rules and Use of Ottoman	Moral Education of Kids	Applied and Theoretical Science of Geometry	Geography	Health course	Calligraphy Exercises	Painting	Agriculture Information	Good Morals and Behaviour	Thoughts
15	Şufaazade Vasfi Efendi	10	10	10	10	10	10	10	10	10	10	10	8	9	10	10	
15	Besyözade Abdullah Efendi	10	10	10	10	10	10	10	10	9	9	10	8	10	10	10	
14	Fehmi Efendi	8	8	8	7	8	5	8	8	6	6	9	10	8	8	10	
14	Mesudzade Ömer Efendi	9	9	9	8	10	7	9	9	8	10	10	10	9	8	10	
15	İlmizade Mehmed Efendi	10	10	9	9	10	10	8	8	8	8	10	9	10	9	10	
15	İlmizade Abdurrauf Efendi	10	8	7	8	6	5	7	7	6	6	7	8	6	10	9	
15	Malmüdü-rü-zade Mustafa Efendi	9	10	8	8	9	8	9	9	8	8	8	10	10	8	10	
14	Nazırzade Muhlisi Efendi	7	7	8	9	9	7	5	7	6	6	10	10	9	8	10	

⁷⁰ BOA, MF. İBT. 203/102, p.1.

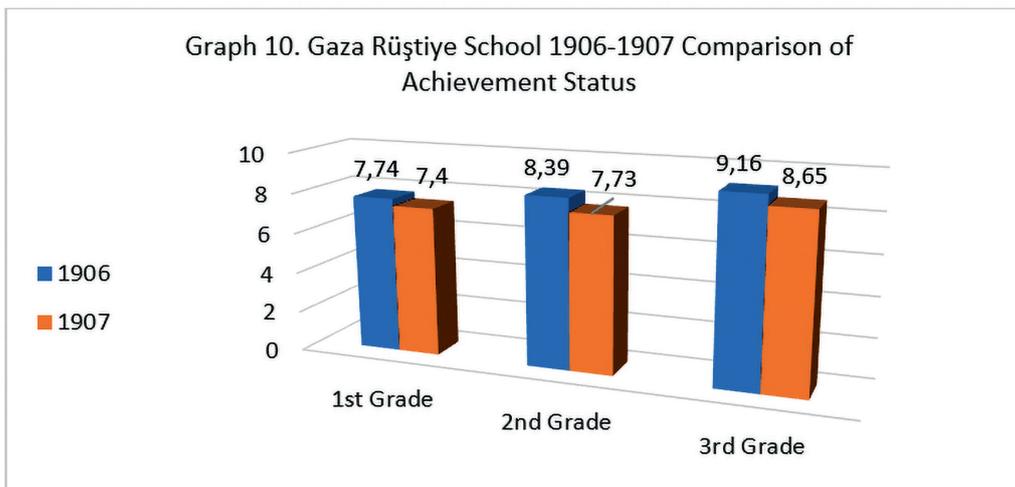
Yaş	Student's name	Holy Quran with Tajweed	Unique Religion Science	Arabic Summary.	Persian Selections	Brief History and History of Ottoman	Brief Accounting and Accounting Science	Rules and Use of Ottoman	Moral Education of Kids	Applied and Theoretical Science of Geometry	Geography	Health course	Calligraphy Exercises	Painting	Agriculture Information	Good Morals and Behaviour	Thoughts
13	Halefzade Halil Efendi																He left school without an excuse.
14	Hayalzade Abdurrauf Efendi																He left school without an excuse.
13	Reyfzade Mehmed Efendi																He left school without an excuse.
13	Halefzade Haşim Efendi																He left school without an excuse.
13	Mülazımzade Semir Efendi																He was enrolled in Damascus Idadi Military School.



Regarding the success rate on a course basis, it is seen that the most successful course is “Good Morals and Behaviour” with an average of 9.8. This is followed by the “Health” course with 9,1. The course with the lowest level of success is “Geometry” with 7.6. The most successful student was Şufaazade Vasfi Efendi. His grade in Painting was 9, Calligraphy 8 and other courses have 10 points each.



When we look at the average academic success from the first year to the last year, it is seen that the success graph is increasing. In the evaluation based on the results obtained by dividing the sum of the averages in the courses by the number of courses, it is understood that the average success is 7.4 in the first grade, 7.73 in the second grade and 8.65 in the third grade.



A comparison of 1906 and 1907 shows that there was a decline in all grades in 1907 compared to 1906.

Conclusion

After the opening of rüştiyes in Istanbul in 1847, which was one of the most important examples of modernisation steps in Ottoman education, rüştiyes were first expanded in important provincial cities and then in towns. In this process, a rüştiye was opened in Gaza, a town in the sanjak of Jerusalem, which was of great importance in every respect. According to the available information, it is understood that the Gaza Rüştiye was actually opened before 1876 and continued its educational activities. In this framework, there is a belief that studies on the history of institutional education by considering only one source will not be free from errors. As a matter of fact, as stated in the study, the information given in the Maarif Statistics and the correspondence for the functioning of the school, personnel appointments and teaching materials in the archive documents in hand lead to the conclusion that the school was open at earlier dates. In this context, the necessity of evaluating the archival documents, annuals, and the education statistics of the Ministry of Education together becomes evident.

When analysing the history of an educational institution, the same difficulties are encountered concerning the students, who are the most important subject and target group of education. It is understood that using only the information in the annuals or education statistics to determine how many students studied at the Gaza Rüştiye and how many students were in the education process in which year would lead to wrong conclusions. As a matter of fact, it is thought that the information in the quarterly incident tables is more accurate in such determinations. In addition, more detailed information can be found especially in the tables organised for the end-of-year examinations. In this framework, according to the available information, the number of students at the school fluctuated between 1879 and 1909. While the maximum number of students reached 90, this number decreased to 25 in time.

Regarding the academic achievement of the Gaza Rüştiye, two examination documents from the years 1906 and 1907 were found. From these tables, it is understood that a higher academic success was achieved in the exam of 1906. In both exams, it is seen that the average success rate increased from the first grade to the third grade. While the number of students was high in the first year of the school, it decreased in the following years. This means that the academic seriousness of the students attending the school brought success with it.

Although the school was located in a remote geographical region of the state, utilisation of the facilities was of utmost importance. The demands for the supply of maps and globes in geography education and the supply of new ones due to their obsolescence show that this issue is important. It also means that an understanding beyond theoretical education was adopted in geography education.

In the literature, it is seen that there are not enough studies on the history of education in Gaza in Ottoman education. We believe that studies based on educational institutions are important in the determinations to be made from local to general about the development processes of the history of education in the

Ottoman provinces. In this context, it is thought that this study will be a guiding step in new academic studies to be carried out for Gaza and its neighbourhood.

GENİŞ ÖZET

Osmanlı maarifinde modernleşme hamlelerinin önemli örneklerinden biri de rüştiye mekteplerinin açılmasıdır. Rüştiye mekteplerinin açılmasına zemin hazırlayan gelişmeler II. Mahmud'un son yıllarına rastlar. Sıbyan mektebinin bir üst derecesi olan rüştiye mekteplerinin açılması süreci 1845 yılında Sultan Abdülmecid'in Batı tarzında bir eğitim sistemi kurulması ile ilgili fermanla başlamıştır. İlk rüştiye mektebi Ahmed Kemal Efendi tarafından 1847'de İstanbul Davut Paşa Mektebi'nde açılmıştır.

Rüştiyelerin taşrada yaygınlaşmasında 1869 yılında yayımlanan Maarif-i Umumiye Nizamnamesi'ndeki beş yüzden fazla hanenin bulunduğu kasabalarda birer rüştiye mektebinin açılması konusundaki karar etkili olmuştur. Sultan II. Abdülhamid döneminin sonlarında 619 rüştiye mektebi bulunuyordu. Rüştiye mektepleri zamanla Osmanlı Devleti'nin pek çok yerleşim biriminde açılmıştır. Bunlardan biri de Kudüs sancağına bağlı Gazze kasabasında açılan rüştiye mektebidir. Mevcut literatürde Osmanlı eğitim sisteminde Gazze'nin eğitim öğretim tarihçesi hakkında yeterli çalışmanın olmadığı anlaşılmaktadır. Ağırlıklı olarak Osmanlı arşiv belgelerinin kullanıldığı bu çalışmada, Gazze rüştiyesinin açılışı, mektebin ilk personel kadrosunun oluşturulması, modern eğitim bağlamında ders araç gereçlerinin temini ve başarılı personellere verilen ödüller konuları ele alınmıştır. Ayrıca eğitim öğretim faaliyetlerinin en önemli sonuçlarından biri olan akademik başarı durumu, tespit edilen imtihan cetvelleri dikkate alınarak belirlenmeye çalışılmıştır. Bu bağlamda XIX. yüzyılın sonlarında Osmanlı Kudüs'üne bağlı Gazze kasabasında modern eğitim anlayışının bir örneğinin oluşturulma çabasının Gazze Rüştiyesi özelinde kurumsal bir eğitim tarihi çalışması örneği sunulmuştur.

Gazze kasabasında rüştiye mektebinin açılışının hangi tarihte olduğu konusunda resmî kayıtlarda farklılıkların olduğu görülmektedir. Maarif İstatistik Mecmuası'nda mektebin 1882 yılında açıldığı ifade edilmiştir. Arşiv belgelerinden çıkarılan bilgiler daha önceki resmi yayınların verdiği bilgilerden farklı sonucu doğurmuştur. Yeni bulgulara göre Gazze Rüştiyesi'nin 1876 yılında bilfiil açık olduğu ve eğitim öğretim faaliyetlerine devam ettiği anlaşılmaktadır.

Osmanlı maarifinde mekteplerdeki öğrenci sayılarının belirlenmesinde maarif salnamelerindeki bilgilerin yanında arşiv belgelerinden üçer aylık vukuat cetvellerindeki kayıtlar yardımcı olmaktadır. Bunun yanında sene sonu yapılan imtihanlarda alınan notların gösterildiği cetvellerde de öğrencilerin isimleri belirtilmektedir. Bununla birlikte maarif istatistikleri de bu konuda ayrı bir kaynak olarak karşımıza çıkmaktadır. Bu bilgilerden hareketle mekteplerdeki öğrenci sayılarının dönem içindeki değişimi tespit edilebilmektedir. 1879 ile 1909 arasında mektepteki öğrenci sayısında dalgalı bir seyirle karşılaşmıştır. En fazla 90 öğrenci sayısına ulaşılırken bu sayı zamanla 25'e kadar düşmüştür.

Gazze Rüştiyesi'nin akademik başarı durumuna bakıldığında ise 1906 ve 1907 yıllarına ait iki imtihan belgesine ulaşılabilmektedir. Bu cetvellerden 1906 yılına ait olan imtihanda daha yüksek bir akademik başarıya ulaşıldığı anlaşılmaktadır. Her iki imtihanda da birinci sınıftan üçüncü sınıfa doğru başarı ortalamasının yükseldiği görülmektedir. Mektebin ilk yılında öğrenci sayısı fazlayken ilerleyen yıllarda

azalmıştır. Bu durum mektebe devam eden öğrencilerin akademik ciddiyetlerinin başarıyı da beraberinde getirdiği anlamına gelmektedir.

Gazze Rüştiye Mektebi'nde görev yapıp ödüle layık görülen isimler Muallim-i evvel Şevket Efendi (1890) ve Vedi Efendi (1915) olmuştur. Eğitimde yeni usul ders araç gereçlerin kullanılması konusunda devletin uzak bir coğrafyasında olmasına karşın imkânlardan faydalanma konusu önemsenmiştir. Zira coğrafya eğitiminde haritalar ve kürelerin temini için talepler ve bunların eskimesi ile yenilerinin temin edilmesi bu konunun önemsendiğini göstermektedir.

Osmanlı taşrasında eğitim tarihinin gelişim süreçleri hakkında yerelden genele yapılacak tespitlerde eğitim kurumları bazında ele alınan çalışmaların önemli olduğunu söyleyebiliriz. Bu bağlamda Gazze ve havalisi için yapılacak yeni akademik çalışmalarda bu çalışmanın bir basamak olarak yol gösterici olacağı düşünülebilir.

References

1. Archival Documents

Presidency of the Republic of Türkiye, Directorate of State Archives, Ottoman Archives (BOA), Dahiliye, İdare (DH.İD),
Dâhiliye, Kalem-i Mahsus (DH.KMS),
Dâhiliye, Umur-ı Mahalliyye ve Vilayat Müdürlüğü (DH.UMVM),
İrade, Dâhiliye (İ.DH),
Maarif Nezareti Mektubi Kalemi (ME.MKT),
Maarif Nezareti, Tedrisat-ı İbtidaiyye Kalemi (ME.İBT),

2. Other Sources

Ağaoğlu, Sami: "Birinci Dünya Savaşı'nda Gazze Muharebeleri", *Journal of History Culture and Art Research*, 6(2), (2017), 307-335.
Altınova, Ayşegül: *Osmanlı Modernleşmesinde Rüşdiye Mektepleri*, Ankara: Gazi Üniversitesi, Sosyal Bilimler Enstitüsü, Doctoral Dissertation, 2010.
Akyüz, Yahya: *Türk Eğitim Tarihi M.Ö. 1000-M.S. 2007*, 11th Edition, Ankara: Pegem A Yayıncılık, 2007.
Artuk, İbrahim: "Nişan", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi (DİA)*, vol. 33, İstanbul: 2007, 152-154.
Ataunal, Aydoğan, Reşat Özalp: *Türk Milli Eğitim Sisteminde Düzenleme Teşkilatı* (Talim ve Terbiye Kurulu- Millî Eğitim Şûrası), İstanbul: Milli Eğitim Basımevi, 1977).
Bilge, Mustafa L.: "Gazze", *DİA*, vol. 13, İstanbul: 1996, vol. 13, 534-535.
Cevdet Paşa: *Tezâkir 40-Tetimme*, Prepared for publication Ord. Prof. Cavid Baysun, Ankara: TTK, 1991.
Cüçük, Eyüp: *Osmanlı'da Eğitimin Modernleşmesi ve Ahmed Kemal Paşa Biyografisi*, Eğitim Politika ve Uygulamaları, Ankara: Pegem Akademi, 2020.
Çakar, Enver: "The Administrative Divisions of The Beylerbeyilik of Damascus in The Sixteenth Century", *Fırat University Journal of Social Science*, vol. 13, nr.1, (2003), 351-374.
Düstur, *Cüz'ü sâni*, İstanbul: Matbaa-i Amire, 1289.

- Erdoğan, Hamit, İsmail Yücedağ: “The Use of Equipments in the Pursuit of New System in Ottoman Education in the Lights of Documents”, *Journal of History Culture and Art Research*, 6(6), (2017), 461-481.
- Ergin, Osman Nuri: *Türk Maarif Tarihi*, vol. 1-2, İstanbul: Eser Matbaası, 1977.
- Gören, Ahmed Macid: “Filistin'de Gördüklerim”, *Vakit*, March 28, 1944, issue: 9378.
- Karaman, M. Lütfullah : “Filistin”, *DİA*, vol. 13, İstanbul: 1996, 89-103.
- Kodaman, Bayram: *Abdülhamid Devri Eğitim Sistemi*, Ankara: TTK Basımevi, 1991.
- Kurşun, Zekeriya, Ali İhsan Aydın: *Osmanlı İdaresinde Gazze*, Ankara: AA Kitap, 2024.
- Maarif-i Umûmiye Nezâret-i Celîlesi İstatistiği 1310-1311*, Matbaa-i Osmâniye, 1318.
- Mahmud Cevad İbnü’ş- Şeyh Nafi, *Maarif-i Umumiye Nezareti Tarihçe-i Teşkilat ve İcraatı*, İstanbul: Matbaa-i Amire, 1338.
- Nurdoğan, Arzu M.: *Modernleşme Döneminde Osmanlı'da İlköğretim (1869-1914)*, İstanbul: Çamlıca Yayınları, 2016.
- Öztürk, Cemil: “Rüştiye”, *DİA*, vol. 35, İstanbul: 2008, 300-303.
- Sakaoğlu, Necdet: *Osmanlı'dan Günümüze Eğitim Tarihi*, İstanbul: İstanbul Bilgi Üniversitesi Yayınları, 2003.
- Salname-i Nezaret-i Maarif-i Umumiye*, Darü'l-Hilafetü'l-Aliyye: Asır Matbaası, 1321.
- Salname-i Nezaret-i Maarif-i Umumiye*, Darü'l-Hilafetü'l-Aliyye: Matbaa-i Amire, 1316.
- Salname-i Nezaret-i Maarif-i Umumiye*, Darü'l-Hilafetü'l-Aliyye: Matbaa-i Amire, 1317.
- Salname-i Nezaret-i Maarif-i Umumiye*, Darü'l-Hilafetü'l-Aliyye: Matbaa-i Amire, 1318.
- Salname-i Nezaret-i Maarif-i Umumiye*, Darü'l-Hilafetü'l-Aliyye: Matbaa-i Amire, 1319.
- Somel Selçuk Akşin: *Osmanlı'da Eğitimin Modernleşmesi İslâmlaşma, Otokrasi ve Disiplin (1839-1908)*, İstanbul: İletişim Yayınları, 2010.
- Şemseddin Sami: “Gazze”, *Kâmûsü'l-A'lâm*, İstanbul: Mihran Matbaası, 1314, vol. 5.
- Tanzimat'tan Cumhuriyet'e modernleşme sürecinde eğitim istatistikleri 1839-1924*, Prepared by Mehmet Ö. Alkan, Ankara: T.C. Başbakanlık Devlet İstatistik Enstitüsü, 2000.
- Türk, İbrahim Caner: “The development of Education Methods in Ottoman Empire “, *Journal of the Institute of Social Sciences*, 3, (2009), 267-291.