

Ibtidaiye Mektebs in the Kaza of Gjiilan According to the Ottoman Sources During 1900-1906

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Abstract: Kosovo during the Ottoman period was characterized by increased activities regarding youths' upbringing and education. Prishtina, Prizren, Gjakova, Peja, Vushtrri, Gjiilan and many other Kosovo *kazas* [administrative districts] were centers for educating and training children. This fact is confirmed by the number of the first Muslim cadres of educated people who made a name for themselves in the field of literature and poetry of the classical and modern Ottoman periods, as was the case with the poets of the Divan such as Mesihi of Prishtina, Dukagjinzade Ahmet Bey from Dukagjin and Mehmet Akif Ersoj from Peja (d. 1936). Education activity in Kosovo during the Ottoman administration took place in institutions that were observed by the High Council of the Islamic Religion and the Ministry of Education itself. As a result, researchers have the opportunity to trace official data on the educational and cultural activities that were conducted in sanjaks, *kazas*, and various villages of Kosovo. These activities are very well reflected in the documentation of the time, starting with the Salname of the Vilayet of Kosovo and other documents such as testimonials, student certificates, and various decisions of education directorates at the local level.

This paper addresses the certificates of students from the Llashtica, Pidiq, Caravajka, and Remnik *Maktab*s [schools] for 1902-1903 school year and Pogragja Maktab for 1905-1906 and also provides data from the schools' rosters regarding the number of students, the names of the *müderris* [teachers] who served in the Madrasas of Gjiilan and Doburçan in the early 20th century.

Keywords: Kosovo, Gjiilan, Maktab, Llashtica, Pidiq, Caravajkë, Remnik, Pogragja.



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Introduction

The development of cultural-educational activity in Kosovo during the early Ottoman period is closely related to the expansion of the Ottoman administration and the spread of Islam in these areas. The main purpose of establishing educational institutions was to teach Islamic religious rules. Thus, along with mosques, tekkes, and *hamams* [public baths], the first *maktabs* [schools] were built, located in the *küllîye* [complex of buildings next to a mosque] (Çobanoğlu, 2002:542). These *maktabs* were set up with individual or even waqf endowments. One of the first *maktabs* in Kosovo was established by the well-known poet Suzi Çelebi of Prizren in Prizren before 1513, who worked in this *maktab* as a teacher until the end of his life (Kaleshi, 1962:103). A few decades later in 1586, Koca Sinan Pasha built a maktab in Kaçanik (Kaleshi, 1979: 73-129).

In addition to the *maktabs* for children, which were also the lowest phase of education where literacy and the basics of the Islamic religion were taught, madrasa schools were set up in large centers and offered the most advanced education of the time. The city of Vushtrri, which traversed the largest territorial space of the Sanjaks in the territory of Kosovo, was also characterized by advanced educational activity for the time. In 1455, one could encounter the madrasa built by Gazi Ali Bey (Rexha, 2004:78). The cities of Kosovo in the 16th-19th centuries had more than 10 madrasas (e.g., Prizren, Gjakova, and Peja had two madrasas, while Vushtrri, Prishtina, Gjilan, and Dragash had one; Beqirbegoviç, 1973:82). Among the most famous madrasas of the Ottoman period in Kosovo were the Madrasa of Mehmet Pasha in Prizren, built in the first decade of the 16th century (Kaleshi, 1974:470) and the Atik Madrasa (Medrese-i Atik) in Peja that was built in 1513 by Mehmed Bey¹ (TS.MA.e. 4127. d.7093, 11-20 Receb 922/10-19 August 1516), Madrasa *Besharet Ket'hyda* that was built in 1575 in Prishtina (Baltacı, 2005:172, 266), as well as the Great Madrasa of Gjakova built in 1794 (Beqirbegoviç, 1973:94). While 23 *maktabs* were registered in the 19th century in the Vilayet of Kosova, one *ruşdiye maktab*² [middle school] and one *idadiye maktab*, which is equiv-

1 The waqf of Mehmet Bey ibn Abdulkadir states: "commemorating the day of Judgment (Cataclysm), when the brother will flee from the brother and in order to gain privilege from His Lord for refreshment under His (God) Grace on the Day when there will be no other Grace, from his pure and precious wealth in the center of Peja, which is dependent from the Sanjak of Shkodra, set up a 12-room classroom and a beautiful madrasa."

2 In the Ottoman education system, students received their primary education in the primary school known as an *ibtidaiye maktab*, then passed to the upper primary school known as a *ruşdiye maktab*, and then

alent to a high school. Meanwhile, during the rule of Sultan Abdul Hamid II (r. 1876-1909) alone, 381 new *maktabs* were opened in the Vilayet of Kosovo (Olgun, 2016:99). In addition to Islamic religious subjects, other subjects such as foreign languages (Arabic and Persian), mathematics, geometry, logic, calligraphy were taught in these *maktabs* (Uzunçarşılı, 1988:11).

Maktabs and Their Modernization

Maktab is derived from the root of the verb ك ت ب [k-t-b], which means “to write,” with *maktab* meaning the place or building of learning knowledge (Bozkurt, 2004:5). These schools were known to the Abbasids as *Kuttâb* and to the Seljuks and Ottomans of the classical period (1300-1800) as *sibyan mektebi* (primary school). In the last centuries of the Ottoman Empire, *maktabs* would become known by numerous names, depending on the nature of the activity that was exercised there. *Dârü't-ta'lim*, *dârü'l-'ilm*, *Mu'alimhâne*, *Mahalle mektebi*, *taş mektebi*, and *mekteb-i ibtidâiye* are other terms for *maktabs* encountered in the official documentation of the time (Baltacı, 2004:6).

Until 1847, *maktabs* operated according to the classical curricula and taught according to the curricula drafted and approved by the Islamic *Ulama* [guardians of knowledge], where the main purpose was to teach how to read the Qur'an and the basic knowledge of the Islamic religion. After 1847, the first attempts to modernize some schools are seen in Istanbul (Ergün-Çiftçi, 2006:3–5). The reform came as a need of the time expressed through state bureaucrats. As a result, Sultan Mahmud II (r. 1808-1839) issued a decree in 1824 that provided reform for children's education (Berkes, 2003:179). However, implementing the decree was impossible, especially because the Sultan himself was known to be dependent on the support of the Ulema at this time. However, 14 years later, the Sultan's is seen to have made a second attempt at education reform. The Education Commission presented the Sultan with an advisory report, or *Layihâ* [memorandum], on the reform in children's education as a continuation of the decree of 1824. The main focus of this Sultan-approved report was the unification of the education system. Thus, the empire for the first time officially demanded the right to organize and supervise children's education (Kodaman, 1991:59). Once the report was enacted, debates sparked between the *Ulama* personalities and reformers who presented themselves as representing the Tanzimat [Reorganization]. The former

to the *idadiye maktab*, or high school.

felt the primary schools (Sibyan Mektebs) should be maintained under the old system, where their management was under the competence of the Islamic Ulama and considered the curriculum proposals in particular to be secular and, as such, unacceptable. Meanwhile, the reformers felt that *maktabs* needed to be collective and, as such, also unified in a system able to prepare the new generations. Even after this debate, the *maktabs* remained under supervision of the Ottoman Religious Works Administration while taking some of the commission's suggestions into account regarding teacher inspections, compulsory education for each child, learning how to write and read the Qur'an for the neighborhood *maktabs*.

The need for reform was also reflected during the reign of Sultan Abdulmejid (r. 1839-1861). Thus, on April 8, 1847, a circular spread the order that the period for primary education was to be four years long, with writing and reading to be taught simultaneously. During the reign of Sultan Abdulaziz (r. 1861-1876), the *Muslim Primary Schools Commission* (Mekâtib-i Sibyan-ı Müslim Komisyonu) drafted a new regulation in 1868 that provided for the unification of education throughout the empire. Each neighborhood and village was envisaged as having one or two *maktabs*, with the teaching period in the primary schools being four years, and the mandatory age for sending boys to a *maktab* being between 6-10 years old, while 7-11 years old for girls; if a neighborhood or village had two *maktabs*, one would be dedicated to boys and the other to girls. This circular also specified the subjects to be taught as well as the manner in which exams would be held. Accordingly, primary schools would teach the following subjects: the reformed Arabic alphabet, the Noble Qur'an, Tawhid, Ahlak, the Basics of Islam, Writing Lessons, Algebra, Ottoman History, Geography, and the General Knowledge course (Kodaman, 1991:62-65).

In the period of Abdul Hamid II (r. 1876-1909) primary education was given great importance as a means of eradicating ignorance and preparing generations loyal to the state. In order to ensure the best possible education reform, education inspectors were appointed in the Vilayets. One reform supporter was Daut Efendi Boriçi from Shkodra, who in 1880 was appointed general inspector of the *ruşdiye* schools for all of Anatolia (Bello, 2008:49).

As part of these reforms, the *Maârif Müdürlüğü* [Superintendent of Schools] was formed, with superintendents active in 25 different vilayets of Ottoman geography in 1892, in-

cluding the vilayets of Kosovo, Janina, Shkodra, and Bitola (Kodaman, 1991:37-38). At the same time, the superintendent was the highest educational institution at the vilayet level and automatically became a member of the *Vilayet Maarif Meclisleri* [Vilayet Education Council] (Kodaman, 1991:59).

As a result of the Ulama's insistence on keeping the primary schools under their control during the Tanzimat, a kind of parallelism occurred in the *mektebs* and these are distinct in the records of the time, with the *mektebs* under the Ulama supervision being registered as *sibyan maktab*s and those under state supervision being identified by the new name *ibtidaiye maktab* [primary school].

This division is also evidenced in some *maktab*s in the Kaza of Gilan. As for the *maktab*s in the villages of Cernica, Upper Verbica, and Pogragja, three classes enrolled and taught students according to the reform, while another class was registered as Şube Şakırdani [parallel students] and maintained the old conservative system (Ulama) (BOA, ME.IBT: 230/9).

Schools in the Kaza of Gjiilan According to Salnames [Yearbooks] and Student Lists/ Certificates in the Early 20th Century

An important source for the state of education in the Ottoman vilayets is the *Salnames* [yearbooks] that were compiled in the form of state reports and contain detailed data on the state of the administration, army, education, and other areas of interest for the administrative areas under Ottoman rule. Kosovo, which until the end of the 19th century had been divided into sanjaks affiliated with the Principality of Rumelia, rose to the status of a vilayet in 1877/1878 with the Ottoman administrative reorganization of 1871. It included an area of 32,000 sq. km., bordered on the east by Bulgaria, on the south by Thessaloniki, on the west by the Vilayets of Shkodra, Montenegro, and Bosnia, and on the north by the Kingdom of Serbia (Ünlü, 2015:51). Immediately following the founding of the Vilayet of Kosovo, the first *salname* was drafted 1879.3

The data from the rosters of the Vilayet of Kosova indicate the Kaza of Gjiilan to have had one madrasa with two *müderreses* [professors] in 1900: Adem Efendi with 60 students and Jusuf Efendi with 40 students; a *ruşdiye maktab* with 70 students and two

3 Six *salnames* were drafted for the Vilayet of Kosovo, one for 1879, 1883, 1885, 1887, 1893, and 1896.

müderises (i.e., Shehabeddin Efendi and Kamber Efendi) and a teacher of Ottoman writing of the *riq'a* style (i.e., Ali Efendi); an *ibtidaiye maktab* for boys with 160 students and two *muallims* [teachers] (i.e., Hafra Abdülhalim Efendi and Hacı Osman Efendi); an all-girls *maktab* of the Bazaar with 45 students and one teacher (i.e., Haxhi Ali Efendi); an *ibtidaiye maktab* in the neighborhood of the Atik Mosque with 110 students and two *muallims* (i.e., Hajrullah Efendi and Hafız Mustafa Efendi); a *maktab* for girls in the neighborhood of the Atik Mosque with 30 students and one *muallim* (i.e., Tahir Efendi); the *Mekteb-i İbtidaiye-i Cedid* for boys with 30 students and run by Hafız Jusuf Efendi, and a *maktab* for Christians with 82 students (30 boys and 52 girls).

Meanwhile, the districts of Gjilan had 45 active *maktabs*. Of these villages, 40 were Muslim and five were non-Muslim (Kosova Vilayet Salnamesi, 1318 AH:618-621). However, the *salname* compiled by the Ministry of Education in 1321 AH / 1903 AD, registered the Madrasa of Gjilan with the *müderis* Ademi and his 80 students. According to this data, the madrasa was located in the Atik [Old] neighborhood and the donor of this school/madrasa were the *karye ahalisi* [neighborhood residents]. Also, another educational institution built by *karye ahalisi* was the madrasa of Dobërçan located in the village of Dobërçan with 55 students under the direction of the *müderis* Prof. Jusuf (Maarif Salnamesi, 1321 AH:760-772). Another important piece of information regarding the historiography of these schools concerns the years of establishment and construction costs for these *maktabs*. Although incomplete, this information is given in the *Salname* of 1901/1902. According to these data, 46 *maktabs* were operational in the Kaza of Gjilan, with three in the city and 43 in the villages. The oldest *ibtidaiye maktab* in the Kaza of Gjilan was built in 1881/1882 in the village Remnik, followed by the ones in Llashtica and Ceravajka built in 1882/1883, in the Atik [Old] Mosque Neighborhood built in 1883/1884, and in the Cedid [New] Neighborhood and Pohvan built in 1896/1897. In terms of the financial cost spent during the construction of the *maktabs* are the following: The *maktabs* in the neighborhoods of Cedid (the new) and Pohvan as well as in the villages of Zhiti, Hogosht, upper Karachevo and Zarbica costed 900 kurush for each one; in Lubisht, Malisheva, Hodonofce and Polich costed 840 kurush for each one; in Polichka costed 700 kurush, the *maktab* of Svirca costed 600 kurush; the *maktab* of the neighborhood Atik costed 9 000 kurush, in Caravajka and Remnik costed 5 000 kurush for each one, in Reka (Pidic) 1755 kurush and the *maktab* of Llashtica 2 500 Kurush (Maarif Salnamesi, 1319)

Maktabs in the Kaza of Gjilan according to Salnames of Kosovo from 1318 AH/1900 AD

| Maktab's name | Teacher Name | Number of students | Number of Girls |
|---------------------------|---------------------|---------------------------|------------------------|
| Llashtica Village Maktab | Fettah Efendi | 25 | |
| Remnik | Regep Efendi | 20 | |
| Reka (Pidiç) ⁴ | Bajram Efendi | 30 | |
| Bresalc | Islam Efendi | 25 | |
| Sllakoc of Muhaxherëve | Hasan Efendi | 45 | |
| Cërrnicë | Jashar Efendi | 42 | |
| Zhiti | Emin Efendi | 30 | 40 |
| Pozhoran | Ramadan Efendi | 15 | |
| Sllatinë e Epërme | Mustafa Efendi | 60 | |
| Sadovinë of Çerkezëve | Ahmed Efendi | 20 | |
| Komogllavë | Osman Efendi | 60 | |
| Smirë | Ramadan Efendi | 25 | |
| Novobërdë | Arif Efendi | 40 | |
| Budrikë e Epërme | Fejzullah Efendi | 15 | |
| Malishevë | Hasan Efendi | 80 | |
| Pogragjë | Hajji Salih Efendi | 48 | 15 |
| Dobërçan | Zejnullah Efendi | 60 | |
| Hodonoc | Jusuf Efendi | 20 | |
| Karaçevë e Epërme | Shaban Efendi | 45 | |
| Zarbicë | Hasan Efendi | 15 | |
| Rogoçicë | Hasan Efendi | 20 | |
| Hogosht | Hasan Efendi | 45 | |
| Desivojcë | Jakub Efendi | 76 | |
| Krilevë | Fazli Efendi | 20 | |

⁴ The village of Reka consisted of the following villages of today: Shurdhan, Pidiç, Dunavë, Demiraj, and Haxhaj, while the *maktab* was in the village of Pidiç and not in the village of Haxhaj, as claimed by some scholars. At the same time, from the information we have from the field, we are aware that the *maktab* of Pidiç village was near the mosque of Pidiç, and students in this school were from the villages of Haxhaj, Demiraj, Pidiç, Shurdhan, Dunav, and Stanqic as well as other villages around the river.

| | | | |
|----------------------|-----------------|-----|--|
| Koretinë | Behlul Efendi | 26 | |
| Busavat | Sejdi Efendi | 15 | |
| Përlepnice | Salih Efendi | 30 | |
| Polickë | Shaban Efendi | n/a | |
| Caravajkë | n/a | n/a | |
| Gumnishte | Islam Efendi | n/a | |
| Marecë | Hasan Efendi | n/a | |
| Svircë | Xhafer Efendi | n/a | |
| Zajkocë | Hasan Efendi | n/a | |
| Shipashnicë e Epërme | Sulejman Efendi | n/a | |
| Kopernicë | Omer Efendi | n/a | |
| Topanicë | Ejub Efendi | n/a | |
| Vërbicë e Epërme | Hasan Efendi | n/a | |
| Gjylekar | Iljas Efendi | n/a | |
| Mirosal | Lutfi Efendi | n/a | |
| Livoç i Poshtëm | Jashar Efendi | n/a | |
| Viti | Hamirka? Efendi | 40 | |
| Ranilluk | Jovan Efendi | 34 | |
| Bostan | Risto Efendi | 20 | |
| Kamenicë | Enço? Efendi | n/a | |
| Pasjan | Sava | n/a | |

Another source and one of the most detailed in terms of student data are the lists in the form of joint transcripts which were compiled in order to reflect the overall success of the students. This resource also provides details on the students' identities, including their names and in most cases their father's name, as well as the students' ages and the curriculum.

Regarding this information, the *ibtidaiye maktab*s in the villages of Llashtica, Reka/Pidiç, Caravajka, Remnik, and Pogradja, taught according to the three-class system with the exception of the Pogradja *maktab* which also had one class registered as *şube şakirdani* [parallel students]. According to the formulation of the subjects of this parallel, this means that students in the class were learning according to the classical/conservative curriculum supervised by the Ulama.

In the reformed *ibtidaiye mektebs*, the curriculum was much more advanced. In addition to religious subjects, scientific subjects were also taught. For example, the first class of primary school taught the following four subjects: Alphabet, Reading the Qur'an, Computation, and *ilmihal* [Basic knowledge of the Islamic religion]. The second class had students learn seven subjects: Qur'an, *ilmihal*, Reading Qur'an, Ottoman Grammar, Mathematics, Ahlâk [morality], and writing Ottoman of the *Syls* type. The third and final class taught nine subjects: the Qur'an and Tawhid, general *ilmihal*, History of Ottoman civilization, Abbreviated Ottoman Geography, Children's Education/Civic Education, Ottoman Language Syntax, Mathematics, Dictation, and *Syls* type writing (BOA, MF.IBT: 122/103, 23 Temmuz 1318 / 05 August 1902).

Coverage of the Curriculum According to the List/General Transcripts
Issued by the İbtidaiye Mektaps for the village Reka (Pidiç of Nahiye
Karadak) in the Kaza of Gjiilan for the 1902/1903 School Year (MF.İBT. 122
/ 103.9, 13 Temmuz 1318 / 26 August 1902):

[illegible]

| Class 2 | | | | | | | | | |
|------------------------------|----------------|-------|---------|---------------------|-----------------|-------------|------------------|----------------|------------------|
| Name of Student and Father | Age of student | Quran | Ilmihal | Reciting the Qur'an | Ottoman grammar | Computation | Ahlak [Morality] | Writing Syllys | Final Assessment |
| Hilmi Efendi, son of Qahil | 13 | 10 | 10 | 10 | 10 | 10 | 10 | 10 | 70 |
| Zulfi ef., son of Latif | 12 | 10 | 10 | 10 | 10 | 10 | 10 | 9 | 69 |
| Sherif ef., son of Fejzullah | 14 | 10 | 10 | 10 | 9 | 9 | 8 | 9 | 63 |
| Nezir ef., son of Ajet | 13 | 10 | 10 | 10 | 9 | 9 | 8 | 8 | 62 |
| Bajram ef., son of Sulejman | 15 | 10 | 10 | 10 | 9 | 8 | 8 | 8 | 61 |
| Daut ef., son of Adem | 14 | 10 | 10 | 10 | 9 | 8 | 8 | 7 | 60 |

| Class 1 | | | | | | | |
|----------------------------------|----------------|------------------|------------------|-------------|---------|------------------|--|
| Name of student and father | Age of student | Ottoman Alphabet | Quranic passages | Computation | ilmihal | Final Assessment | |
| Fejzullah Efendi., son of Mahmud | 12 | 10 | 10 | 10 | 10 | 40 | |
| Shaban ef., son of Rexheb | 14 | 10 | 10 | 9 | 9 | 38 | |
| Shevki ef., son of Hafiz | 12 | 10 | 10 | 9 | 8 | 37 | |
| (?) ef., son of Demir | 13 | 10 | 10 | 8 | 8 | 36 | |
| Bajram ef., son of Demir | 15 | 10 | 10 | 8 | 7 | 35 | |
| Beqir ef., son of Sylejman | 14 | 10 | 10 | 8 | 7 | 35 | |
| Halit ef., son of Maliq | 12 | 10 | 10 | 8 | 7 | 34 | |
| Murtez ef., son of Mustafa | 13 | 10 | 9 | 7 | 6 | 32 | |
| Rexhep ef., son of Tahir | 14 | 10 | 9 | 7 | 6 | 32 | |

As seen in the data from the *salnames*, the number of primary schools for girls in the Vilayet of Kosovo was very small in relation to primary schools for boys, and one of the girls *maktabs* was organized in Pogradja. This reality is also reflected in the lists and transcripts from the 1905/1906 school year as issued by the village mayor.

Of the şube şakirdâni [parallel students], which consisted of five boys and nine girls between the ages of 5-8, only two students (Bejtullah and Nuriye) continued their learning in the first class in the *ibtidaiye maktab* (reform primary school). The first class of the *ibtidaiye maktab* had 15 boys and seven girls (aged 7-9 years) enrolled. Of the seven girls, only one was assessed, five had repeated the class, and four had not participated in the exams (BOA. MF.IBT: 230/9, 1323/1324 hegira calendar (1906/1907)).

Students' Overall List / Transcript from the village of Pogradja for the 1905/1906 School Year (MF.IBT: 230/9, 1323/1324 hegira calendar (1906/1907)):

| Third Class | | |
|---------------------|------------|--------------------------------------|
| Student name | Age | Overall success in 9 subjects |
| Imran Efendi | 11 | 105 |
| Idris Efendi | 10 | 104 |
| Mehmed Efendi | 9 | 100 |
| Mustafa Efendi | 8 | 98 |
| Hamdi Efendi | 7 | 95 |
| Hysejin Efendi | 10 | 81 |
| Ismail Efendi | 12 | 78 |
| Rexhep Efendi | 11 | 84 |

| Second Class | | |
|---------------------|------------|--------------------------------------|
| Student name | Age | Overall success in 9 subjects |
| Junus Efendi | 7 | 88 |
| Bajram Efendi | 13 | 86 |
| Hasan Efendi | 8 | 86 |
| Rexheb Efendi | 7 | 79 |
| Talib Efendi | 12 | 74 |
| Habib Efendi | 7 | 71 |
| Ejup Efendi | 7 | 69 |

| | | |
|-----------------|---|----|
| Abdullah Efendi | 7 | 68 |
|-----------------|---|----|

| First Class | | |
|---------------------|------------|--------------------------------------|
| Student name | Age | Overall success in 9 subjects |
| Junus Efendi | 7 | 59 |
| Shahin Efendi | 12 | 57 |
| Halid Efendi | 8 | 55 |
| Halid Efendi | 8 | 54 |
| Hamdi Efendi | 7 | 51 |
| Azem Efendi | 7 | 51 |
| Halil Efendi | 7 | 49 |
| Maksud Efendi | 9 | 48 |
| Hamdi Efendi | 6 | 49 |
| Rrustem Efendi | 6 | 47 |
| Habib Efendi | 6 | 47 |
| Bejtullah Efendi | 8 | 45 |
| Sadri Efendi | 9 | No grade / fail |
| Hasan Efendi | 9 | No grade / fail |
| Rexhep Efendi | 6 | No grade / fail |
| Sabahat Hanim | 7 | 31 |
| Ramize Hanim | 7 | Not present for exams |
| Hubshah Hanim | 8 | Not present for exams |
| Nuriye Hanim | 9 | Not present for exams |
| Vahide Hanim | 8 | Not present for exams |
| Fahrije Hanim | 8 | Not present for exams |
| Refiqe Hanim | 7 | Not present for exams |

| Students in the Conservative Class | | | | |
|---|------------|--------------------------------------|------------------------------------|------------------------|
| Student name | Age | Ottoman ABCs (reading primer) | Writing of Turkish language | Overall success |
| Ismail Efendi | 5 | 10 | 10 | 20 |
| Bejtullah ef. | 7 | 10 | 10 | 20 |
| Ismail ef. | 7 | 10 | 9 | 19 |
| Bejtullah ef. | 6 | 8 | 9 | 17 |

| | | | | |
|---------------|---|---|---|----|
| Zejnullah ef. | 6 | 8 | 9 | 17 |
| Zarife Hanim | 8 | 9 | 9 | 18 |
| Salime Hanim | 7 | 7 | 8 | 15 |
| Hadixhe Hanim | 6 | 8 | 6 | 14 |
| Nuriye Hanim | 5 | 7 | 6 | 13 |
| Malike Hanim | 8 | 5 | 7 | 12 |
| Fatime Hanim | 5 | 5 | 6 | 11 |
| Habibe Hanim | 5 | 5 | 5 | 10 |
| Rukije Hanim | 5 | 5 | 4 | 09 |
| Nazlije Hanim | 7 | 3 | 4 | 07 |

Conclusion

The data regarding the Ottoman *salnames* from the Vilayets and the salnames of the Ministry of Education have the character of annual reports on the number of students, professors, and any information on the *maktab* donors, year of establishment, and construction cost. The data from the Salnames for 1900 show the *Kaza* of Gjiilan to have had nine active schools, of which one madrasa had 60 students, one *ruşdiye maktab* had 40 students, three *ibtidaiye maktab*s had 300 students, two girls *maktab*s had 75 students, and one Christian *maktab* had 82 students (52 girls and 30 boys). Outside of the *salname*, the area had 45 active *maktab*s, with 35 *maktab*s enrolling 1,086 students, and the number of students for the remaining 15 *maktab*s being unknown/not recorded.

The transcripts we received provide new information regarding the students' identities, the curriculum, and the grading system. Among these data, the 1902/1903 school year shows the village of Llashtica to have had 31 students attend classes, of whom 14 were in the first class, 11 in the second class, and six in the third class. The *maktab* in Remnik (a village near Gjiilan) had 24 students, of whom 11 were in the first class, nine in the second class, and four in the third class. The *maktab* in Reka (Pidiç) had 18 students, of whom nine were in the first class, six in the second class, and three in the third class. The *maktab* in Caravajka had a total of 15 students, of whom seven were in the first class, five in the second class, and three in the third class. The *maktab* in Pogragja for the 1905/1906 school year had four classes. The first class taught 22 students aged 6-12; the second class taught eight students aged 7-13, and the third class taught eight students aged 7-12. In addition, the *şube şakirdâni* [parallel students] class as the fourth

class enrolled 12 students aged 5-8 and was taught according to the old system (conservative/Ulama). Based on the attendance and enrollment of students, the elementary education is seen to have had a larger number of students, which means the interest was constantly increasing from year to year for this style of education and training.

The records from the *maktab* in the village of Pogradja reveal the divisions and parallels that had been included into the whole Ottoman society in the time of the Tanzimat. This parallelism was also emphasized in Pogradja, where in addition to *ibtidaiye maktab*'s reformed classes, a parallel class also was present that had developed teaching using the old system. When comparing the number of conservative parallel students to the number of students in the reformed first class, the first class, which had developed teaching in accordance with the reform, was seen to be twice as large as that of the conservative parallel students. Despite this, the non-participation of girls in the exams in the first class reveals something about the approach these students' parents had toward the new curriculum.

Appendix

Table 1. *List of Exam Results of Students from the Ibtidaiyye Maktab in the Village of Llashtica, Nahiye of Karadak in the Kaza of Gjilan Affiliated with the Sanjak of Prishtina, Vilajet of Kosovo. School Year 1902/1903 (BOA. MF.IBT: 103/7, 14 Temmuz 1318/27 August 1902):*

| Third Class | | |
|------------------------------------|------------|--------------------------------------|
| Name of Student and Father | Age | Overall success in 9 subjects |
| Salih Efendi, son of Arif Aga | 13 | 72 |
| Salih Efendi, Son of Hajdar | 14 | 71 |
| Shevki Efendi, son of Banush | 15 | 71 |
| Abdulhalim Efendi, son of Halit | 12 | 70 |
| Selim Efendi, son of Ahmed | 14 | 66 |
| Ismail Efendi, son of Mulla Rashit | 13 | 65 |

| Second Grade | | |
|-----------------------------------|------------|--------------------------------------|
| Name of Student and Father | Age | Overall success in 9 subjects |
| Ejub Efendi, son of Emin | 13 | 56 |

| | | |
|---------------------------------|----|----|
| Omer Efendi, son of Bajram | 15 | 55 |
| Azem Efendi, son of Adem | 14 | 54 |
| Jusuf Efendi, son of Banush | 12 | 53 |
| Ramazan Efendi, son of Mahmud | 15 | 52 |
| Abdulhalim Efendi, son of Ahmed | 13 | 51 |
| Esat Efendi, son of Hajdar | 14 | 50 |
| Hajriz Efendi, son of Hasan | 15 | 49 |
| Akif Efendi, son of Sinan | 14 | 48 |
| Regep Efendi, son of Ahmed | 12 | 47 |
| Ismail Efendi, son of Mustafa | 15 | 46 |

| First Class | | |
|-----------------------------------|------------|--------------------------------------|
| Name of Student and Father | Age | Overall success in 9 subjects |
| Halim Efendi, son of Hazir Aga | 12 | 32 |
| Halil Efendi, son of Ahmed | 14 | 31 |
| Rifat Efendi, son of Mustafa | 13 | 30 |
| Qahil Efendi, son of Zahir | 15 | 29 |
| Ismail Efendi, son of Halim | 15 | 28 |
| Abdul Efendi, son of Ramadan | 14 | 27 |
| Xhemail Efendi, son of Hajredin | 12 | 26 |
| Shaban Efendi, son of Xhemail | 13 | 26 |
| Sadik Efendi, son of Zenun | 14 | 25 |
| Fetah Efendi, son of Halim | 13 | 24 |
| Zejnol Efendi, son of Omer | 15 | 24 |
| Rashid Efendi, son of Halit | 14 | 23 |
| Shaban Efendi, son of Azem | 13 | 22 |
| Husejn Efendi, son of Ismail | 15 | 22 |

Table 2. List of Exam Results of Students from the Ibtidaiyye Maktab of Remnik Village in Karadak in the Kaza of Gjilan Affiliated with the Sanjak of Prishtina of the Vilajet of Kosovo. School Year 1902/1903 (BOA. MF.IBT. 122 / 103.08, 12 Temmuz 1318/26 August 1902)

| Third Class | | |
|-----------------------------------|------------|--------------------------------------|
| Name of Student and Father | Age | Overall success in 9 subjects |

| | | |
|-------------------------------|----|----|
| Abdullah Efendi, son of Tahir | 15 | 90 |
| Hamit Efendi, son of Qerim | 16 | 88 |
| Hajrullah Efendi, son of Ali | 13 | 86 |
| Bajram Efendi, son of Musli | 14 | 84 |

Second Class

| Name of Student and Father | Age | Overall success in 7 subjects |
|----------------------------------|-----|-------------------------------|
| Hajrullah Efendi., son of Shehab | 13 | 70 |
| Bahtjar Efendi, son of Ali | 14 | 69 |
| Shaban Efendi, son of Maliq | 13 | 68 |
| Halim Efendi, son of Adem | 12 | 67 |
| Hamdi Efendi, son of Abdurrahim | 14 | 66 |
| Numan Efendi, son of Sefie | 15 | 65 |
| Ramadan Efendi, son of Hasan | 14 | 64 |
| Qerim Efendi, son of Sylejman | 13 | 63 |
| Edhem Efendi, son of Qerim | 14 | 61 |

First Class

| Name of Student and Father | Age | Overall success in 4 subjects |
|-------------------------------------|-----|-------------------------------|
| Shuajb (Shaip) Efendi, son of Islam | 13 | 40 |
| Shaban Efendi, son of Maliq | 12 | 39 |
| Osman Efendi, son of Bislim | 13 | 38 |
| n/a ⁵ son of Halil | 14 | 37 |
| Zejnel Efendi, son of Shehab | 12 | 36 |
| Ali Efendi, son of Vejsel | 13 | 25 |
| Beqir Efendi, son of Ajet | 14 | 34 |
| Jakup Efendi, son of Ibrahim | 13 | 34 |
| Abdullah Efendi, son of Bejazit | 12 | 34 |
| Kadri Efendi, son of Ramadan | 14 | 33 |
| Ali Efendi, son of Shaban | 13 | 32 |

5 Name was missing.

Table 3. *List of Exams of the Students of Ibtidaiyye Maktab from the Village Ceravajkë, Karadak in the Kaza of Gjilan Affiliated with the Sanjak of Prishtina of the Vilajet of Kosovo. School Year 1902/1903 (BOA. MF.IBT.122 / 103.10, 11 Temmuz 1318/ 24 August 1902)*

| Third Class | | |
|-----------------------------------|------------|--------------------------------------|
| Name of Student and Father | Age | Overall success in 9 subjects |
| Abdylatif Efendi, son of Ali | 14 | 90 |
| Bektash Efendi, son of Arif | 15 | 89 |
| Rexhep Efendi, son of Ali | 16 | 88 |

| Second Class | | |
|-----------------------------------|------------|--------------------------------------|
| Name of Student and Father | Age | Overall success in 7 subjects |
| Idris Efendi, son of Ali | 13 | 70 |
| Idris Efendi, son of Veli | 12 | 68 |
| Ismaili Efendi, son of Ali | 14 | 67 |
| Numan Efendi, son of Jahja | 15 | 66 |
| Numan Efendi, son of Hasan | 13 | 65 |

| First Class | | |
|-----------------------------------|------------|--------------------------------------|
| Name of Student and Father | Age | Overall success in 4 subjects |
| Jahja Efendi, son of Ajet | 13 | 40 |
| Zulfi Efendi., son of Ajet | 12 | 39 |
| Ibrahim Efendi, son of Zahir | 14 | 39 |
| Arsllan Efendi, son of Bajram | 13 | 35 |
| Xhelaledin Efendi, son of Zeqir | 15 | 34 |
| Abdi Efendi, son of Ajet | 12 | 33 |
| Ibrahim Efendi, son of Ahmet | 13 | 32 |

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