

Contemporary Turkish Literature on Islamic Economics

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The emergence of a considerably large literature on Islamic Economics in Turkey is no less than a surprise to those who remember this country as the only one in recent history which was not long ago virtually forced to cut off all its relations with her own past as well as with her sister Muslim countries. And yet Turkey reacted to the incursions of Western ideologies in her life style in exactly the same way as have done her sister Muslim countries with the only difference that most of the latter countries have always had direct access to the early Islamic literature.

The present bibliography provides ample proof of what is asserted in the above paragraph. It also reveals that most of the works (33 per cent) were on the subject of philosophy of Islamic Economics, followed by those on the economic policy (Public Finance 17 per cent) and on the contemporary economic systems (15 per cent). It is worthwhile to know that the literature on Islamic Economics has had its fairly large share (about seven per cent) in the total number of books and articles written on Islam during the last 50 years following the change of leadership in Turkey in the early twenties. Furthermore, it is noteworthy that most of the books and articles on Islamic Economics were written after Turkey's return to her ideological folds in 1948/49 . . . which corresponds with the natural trends of a society which faces a shock causing a dismay initially and then it strives to reassert and finally rediscover its own self. This is all related quite briefly in the appendices at the end of this bibliography which is although a deviation from the set pattern of a work of this nature, but quite necessary all the same in order to acquaint the researcher with the background of this literature.

This bibliography was originally arranged on a subject-classification system slightly different from the one developed by Dr. Siddiqi in the Research Report No. 1 on the Contemporary Literature on Islamic Economics.

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Later on, it was rearranged on the basis of the last mentioned system so as to create uniformity as well as to reap the benefits of a pre-arranged classification. Mr. Azmatullah Khan of the Islamic Foundation has rearranged the material and edited it for publication.

There is nothing new to be pointed out in this note. Thus, (i) inverted commas are used to differentiate an article from a book (for which no commas are used); (ii) the English translation of a work is given in parenthesis; (iii) the name of the journal is also made distinct from the name of the publisher, etc.; (iv) in the case of a book (T) indicates that the work is a translation and an asterisk () denotes that there is an introductory note about the relevant work in the appendix at the end of this bibliography.*

Editor.

Introduction

Turkey has passed through one of the most turbulent periods of its long history in the first half of the twentieth century. During those years, violent attempts were made to dislodge the mainspring of Turkish life and culture. The Islamic character of the society was made the main target of attack by a handful of people who had no adequate understanding of Islam. They lacked the urge for coming to terms with Islam because they were overawed by the secular character of the Western institutions. They initiated a gigantic effort to change the Islamic character of the society. They worked for the change and partially succeeded in their goal. The Islamic institutions were replaced by the Western models.

At long last, the elements championing the Western causes yielded to a degree to the ingrained Islamic sources in the Turkish life. This process is of gradual change by its very nature. The Islamic forces will eventually stage a comeback but it may take some time. As things stand now, we see there is a definite trend in favour of Islam. Since this reversal is far from complete, Turkey has, for a long time, not been able to identify itself fully with the rest of the Muslim world.

Turkish history has recorded the full impact of the confusion and turmoil in the spirit of the age. In the spheres of thought, literature and the arts, this is no less apparent. We are in this research report concerned with the mass of material on Islamic Economics. We shall, therefore, confine ourselves to a brief description of the vicissitudes of Turkish history during the years of turmoil to see what influences have been made in the field of Islamic Economics.

Turkey reached the turning-point of its history with the establishment of a one-party government at the termination of the Khilafat in 1923. It was at this time that the Turkish people were forced to break away from the traditions of their Islamic past and also from the Muslims of other countries.

It was during this period between 1923 and 1948 that an authoritarian government did everything in its power to do away with all the Islamic institutions in the country and to introduce secularism at all levels. Turkish people were confused, dismayed and even disillusioned with the drastic changes which were introduced. The masses did not realise that they were being gradually compelled to cut off all links with their Islamic heritage. But people with Islamic consciousness were troubled to see the state of affairs and they knew from the very start that they had to fight to save their precious heritage.

Secularism was forced upon the Turkish people and it was given free rein to crush any tendency towards religious revival. In such circumstances, very few books were written on Islam and the literature on Islamic Economics had only a share of about 4 per cent of all books written on Economics in the period between 1923–60. The only Islamic journals

worthy of record were the *Hereket* (The Movement) and the *Buyuk Dogu* (The Great Orient) which published articles on Islam. In all, about 11 articles were written on Islamic Economics and about 13 books saw the light of day during that period.

The introduction of a multi-party system in 1948–49 was another landmark in the history of the Turkish people. To enumerate factors leading to this momentous event is a fascinating study and demands the attention of specialist scholars. It would be out of place here to go into detail. But it can be stated that the autocratic rulers of the country during that period had come to the realisation that they had gone too far in their misguided zeal for modernisation. Consequently, further secularisation had to be stopped at least in the fields of education and social affairs. Most of the enactments bearing secular character had to be reversed or repealed. But at the same time, capitalism was given full license to exploit the situation. The banking system expanded rapidly and the institution of interest was fully encouraged and established. Private enterprise was given a free hand to exploit the working-class people.

The people who valued the Islamic heritage were greatly perturbed to see the exclusion of Islamic principles in matters of social policy. They tried to make their conscientious voice heard in favour of the returns to Islam. But this was distorted by the Marxists who, under the prevailing confusion, exploited anti-religious feelings in general to achieve their goal. They did everything within their power to arouse hatred for the religious scholars among the ignorant masses whose links with even the basic Islamic education had been totally severed. Nevertheless, the conscientious Muslim scholars fought for Islamic principles. They tried hard to guide the misled Turkish people to think of Islam. They explained that only the Islamic economic system is the answer to the onslaught of capitalism or Marxism. On the whole, some 22 per cent of the total publications on Islamic literature up to 1960 appeared during this period. Most of the writing dealt convincingly with the problems arising out of the conflicting ideologies of the time.

Finally, the period after 1960 witnessed a vigorous activity by the conscientious Muslims who spared no effort to revive Islamic thought. Although the secular element did not disappear altogether, it had to face hard opposition from the common man who by now has come to the realisation that his real place is in the Muslim world and that his real identity lies with the Islamic forces and not otherwise. The Marxist and the Secularist in the garb of the Liberalist are making themselves active as before and now they have joined their hands to oppose the efforts of Islamic forces with more vigour than before. But the Turkish Parliament has not only reversed or repealed some of its anti-Islamic legislation, it has gone to the extent of passing an Act for the establishment of a bank on the profit-sharing basis. It was during this period that about 74 per cent of the

publications have come out on that subject. A good many translations from Arabic and Urdu have been made and a number of articles have appeared in the learned journals.

Turkish people have only begun to regain their lost heritage of Islam by sheer hard work to revive it. But they have to cover vast territories in all fields of their social life. At times, their effort in the direction of Islamic revival meets with success. It is rewarded in the shape of a daily growing enthusiasm for Islamic causes. But it has to be said that as yet, this process is not smooth and peaceful. There are obstacles and stumbling blocks put up by the wayward forces of secularism and Marxism. But conscientious Muslims are meeting this challenge with greater effort than ever before. Let us hope and pray that Allah may crown their efforts with greater rewards for the glory of Islam.

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APPENDICES:

A TURKEY: A CHRONOLOGY OF EVENTS IN MODERN HISTORY

B WORKS ON ECONOMIC HISTORY OF TURKEY

C INTRODUCTORY NOTES ON SOME IMPORTANT WORKS

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- vi. Land: Ownership and Tenure: 85**
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Appendix A: Turkey: A Chronology of Events in Modern History

- 1920:** March 16: The invading Christian armies abolish the last Ottoman Parliament. Istanbul remains under continued occupation. The centre of war of independence moves from Istanbul to Ankara.
- April 23: Turkey elects a new parliament on the basis of direct adult franchise.
- September: The new Parliament declares that it has assumed power provisionally in order to pave the way for the restoration of the Caliphate and the establishment of an independent Islamic State.
- 1921:** November 17: The last Ottoman caliph ordered to leave the country.
- November 22: The abolition of the Ottoman dynasty by the Turkish Parliament declared in the words: "The Caliphate belongs to the Ottoman Dynasty." It also declared: "The Caliph will be elected by the parliament from the most suitable members of that dynasty." It further declared that "The Turkish state is the protector of the Caliphate".¹ Thus the Act made a distinction between the Caliphate and the monarchy.
- 1923:** July 24: Lausanne Treaty signed and endorsed by the Parliament on the 23rd August.
- September: Republican People's Party formed with Secularism as one of its objectives.² Since it was the ruling party all the elected members of the Turkish parliament became members of that party.
- 1923:** October 13: Ankara declared as the capital. Istanbul which had served as the centre of Islamic culture for the last so many centuries is abandoned.
- October 23: Turkey declared officially as a Republican State.
- 1924:** March 3: The passing of the following Acts by the Parliament: Act 429 – the abolition of the Ministry of Religious Affairs.
Act 430 – Abolition of all traditional religious schools and nationalisation of all educational institutions.³
Act 431 – Abolition of the Caliphate system. The last Caliph – Sultan Abdul Majid – and all the members of the Ottoman dynasty expelled from

1. *Macmua-i-Kavanin* C.I. Sh. 448.

2. Other objectives being Republicanism, Statism, Democracy, Nationalism and Revolution.

3. Later on, a new legislation allowed some 29 schools of Islamic Studies to continue under the direct supervision of the Ministry of Education. This number dwindled to 26, 20 and finally to only 2 in 1925, 1926 and 1927 respectively. In 1930, a complete closure of all such schools was announced.

- Turkey. They were deprived of Turkish citizenship and their properties confiscated by the State.⁴ The Parliament approves new constitution which declares the end of the Empire, the monarchy, the dynasty and the Caliphate. It stated, however, that "the official religion of the Turkish state is Islam".
- 1925:** February: The parliament abolishes old Islamic Tax system known as tithes.
- November 25: By an Act (No. 671), the western type of hat was introduced as a part of the military uniform. The fez cap and other items of eastern dress prohibited.
- November 30: The tombs, convents of dervishes and Zawiyya (Sufi circle) closed and people prohibited from joining any Tariqa order.⁵ The sheikh and the dervish disallowed to collect any tithe from the members of the public.
- December 31: The Turkish parliament passed the Act (No. 618) to enforce the Christian calendar in place of the old Hijra calendar. It also enforced the new working hours in place of the old which had a provision for the prayer times.
- 1926:** February 17: A new civil code adopted after the abolition of the old Islamic Law.⁶
- 1928:** April 20: Turkey declared "a secular state" by a constitutional amendment of the Articles 2, 16, 26 and 38 which pertained to the Islamic character of the State.
- November 3: Arabic script abolished and the use of Latin script implemented (Act 1353).
- 1929:** September: Teaching of Arabic and Persian languages stopped in the high schools.
- 1934:** January 3: Use of garments worn in religious circles banned outside religious centres.
- 1935:** May 27: Friday ceased to be the day of religious significance and Sunday declared as a closed holiday of the week.

4. Sicilli Kevanli, C.I. Sh. 448.

5. This was contrary to the clauses of the new constitution (Article 75). The lacuna was removed by a constitutional amendment in 1937.

6. The new code incorporated following pieces of legislation which were borrowed *in toto* from the legal system of the country names in the parenthesis:

- a. Civil code 1926 (Switzerland).
- b. Liabilities Act 1928 (Switzerland).
- c. Trade Law 1928 (Germany).
- d. Law of Punishment 1928 (Italy).

- 1941: June 2:** An old decision of the Department of Islamic Affairs (March 6, 1933) banning the use of Arabic for the call to prayer from the Minaret implemented and the use of Turkish language enforced (Act No. 4055).

All these measures taken in succession had their repercussions on the religious attachment of a common Turk to his faith. He let his feelings show in different ways to the people at the helm of affairs who, in their turn, realised that they had gone too far in their spirit of nationalism. Consequently, the drift towards further secularisation halted and some of the extreme steps taken were reverted.

- 1949:** Lectures about Islamic religion introduced in the primary schools. Later on, Islamic Studies was introduced at the University level and a Faculty of Theology was opened at the University of Ankara.

- 1950:** The Parliament amended an Act (No. 677) passed earlier and allowed the tombs of famous Turkish saints to be reopened – including the tomb of Ayub al-Ansari (a renowned companion of the Prophet Muhammad, peace be upon him). Joining of Tariqas (Sufi orders) was also permitted. This was conceded under the Treaty of Human Rights which Turkey signed on November 4, 1950.

- June 16:** The members of the Ottoman dynasty permitted to come back and settle down in Turkey. The Parliament recognised the return to the use of Arabic language for the call to prayer. In fact, the Act made it optional either to use Arabic or Turkish for this purpose.

- 1951: October 13:** The Ministry of Education decided to reopen the schools of Islamic Studies. This was followed by a series of measures towards the introduction of Islamic Education at different levels.

Appendix B: Works on Economic History of Turkey (1–39)

1. Akdag, Mustafa *Turkiyinin İktisadi ve İctimsi Turihi* (Economic and Social History of Turkey). Istanbul. Yalkin Matbaasi. 1974. 3 vols.
2. Altayli, Mursid *Türk Milliyatci Toplumun Doktrininin Umcumi E' Daltari* (General Principles of Nationalist and Socialist Doctrines of Turkey). Istanbul. Coker Matbaasi. 1969. 367p.
3. Ayiter, Ferit "Eski Türk Hususi Hukukuna Ait Bozo Natlar Einige Bemerkungen Uler Das Alt Turkishe Privatrecht" (Some Aspects of Turkish Personal Law). *Iktisat Fakultese Mecmuasi*, Vol. 11, No. 1–4, 1949–50, pp. 417–436.
4. Barken, Omer Lutfi "Fatihi Comii ve Imareti Tesislerinin 1489–1490 Yillarina Ait Muhasebe Blancolari" (Accounting Balance Sheet of the Building and the Mosque of Fatihi in the year 1489–1490). *Iktisat Fakultesi Mecmuasi*, Vol. 23, No. 1–2, 1962–63, pp. 297–341.
5. " " " "Asmanli Imparatorlugunda Imaret Siterlerinin Kurulus ve Isleyis Tarzina Ait Arastirmalar" (An Investigation into the Foundation and Function of the Imrat System in Ottoman Empire). *Iktisat Fakultesi Mecmuasi*. Vol. 23, No. 1–2, 1962–63, pp. 239–296.
6. " " " "Ayasofya Camil ve Eyup Turkisinin 1489–1491 Yillarina Ait Muhasebe Blancolari" (Accounting Balance Sheet of Tomb of Ayul Ansari and Aha Sophia in 1489–1491). *Iktisat Fakultese Mecmuasi*. Vol. 23, No. 1–2, 1962–63, pp. 342–379.
7. Barken, Omar Lutfi "Saaray Mutfaginin 849–895 (1489–1490) Yilina Ait Muhasebe Blancosu" (Balance Sheet of Palace Kitchen in 1489–1490). *Iktisat Fakultese Mecmuasi*. Vol. 23, No. 1–2, 1962–63, pp. 380–398.
8. Barken, Omar Lutfi and Uzuncarsili, Ismail "Osmanli Devlet Teskilat ina Methal" (Introduction to the Organisation of the Ottoman State). *Iktisat Fakultesi Mecmuasi*. Vol. 3, No. 1–2, 1941–42, pp. 228–238.
9. Belli, Abdulmecid *Adaletin Zaferi, Naras 2 Sulh ceza Makemesinin din hurriyati ve laiklike ilgili Tarihi bir Karsi* (Court Judgement on Problems of Secularism in Turkey). Istanbul. Ahmet Sait Matbaasi. 1963. 48p.
10. Cermen, Osman Nuri *Dinde Reform Modern Turkiye Icin* (Religious Reform in Modern Turkey). Istanbul. Izki, Reklam, Mathaa ve Nesriyetrv, 1956. 40p.
11. " " " *Kemalizm Reformuna Gore binimizin 54 Fazi* (54 Obligations of our Religion as Against Kemalist Reform).
12. Daver, Bulent *Turkiy cumhuriyetinde Layiklik* (Secularism in Turkish Republic). Ankara. Son Havadis Matbaasi. 1955. 260p.
13. Dincer, Nchit *1913 Ten du Yana Imam Halip Okultari Meselesi* (The Problem of Islamic Studies since 1913).

- Istanbul. Otaz Matbaasi. 1974.
14. Dimser, Ercumend *Din, Toplum ve Kemal Ataturk* (Religion, Society and Kemal Ataturk). Ankara. Kardes Matbasi. 1969. 192p.
15. Duzdog, Ertugrul M. *Seyhulislam Ehussud Efendi Fetvali Isiginda 16 Asir Turk Hayati* (The Life in the 16th Century Turkey in the Light of the Fetwas of Ebussud Efendi). Istanbul. Hikmat Cazetecilik Ltd., Sti. 1972. 245p.
16. Golpinarli, Abdulkabi "Islam ve Turk Illerinde Futuvel Teskilati ve Kaynaklari les organizations de la Fatauvet dans les paiza Musulmans et Turcs et ses origines" (Sources of Futuvel in Islamic Turkish Province). Vol. 11, No. 1-4, 1949-50. p. 7.
17. " " "Futuvel Name i Sultani ve Futuvel Hakkinda Bazi Notlar (Some Notes About Futuvel of the Sultan). *Iktisat Fakultesi Mecmuasi*. Vol. 17, No. 1-4. 1955-56, pp. 156-178.
18. " " "Seh, Seyyid Huseyid Huseyin in 'Futuvel Name' si (Futuvel Name i Seyh Seyyid Huseyin Ilmi Gaybi). *Iktisat Fakultesi Mecmuasi*. Vol. 17, No. 1-4, 1955-56, pp. 27-72.
19. " " "Burgozi ve Futuvelnanasi" (Burgozi and his Futuvel). *Iktisat Fakultesi Mecmuasi*, Vol. 15, No. 1-4, 1953-54, pp. 76-153.
20. Inacli, Halik "XV Asir Turkiye Iktisadi ve Ictimai Tarihi Kayaaklari" (Sources of Economic and Social History of 15th Century Turkey). Ankara. University Ilahiat Fakultesi, Vol. 15/16, No. 1-4, 1953-54, pp. 51-57.
21. Isiksal, Cavide "Turkiyede ilk Bankacilik Hareketi ve Osmanli Bankasinin Kusalmasi" (First Banking Movement in Turkey and the Opening of Ottoman Bank). *Belgelerle Turk Tarihi Dergisi*, Vol. 8, No. 10, July, 1968, pp. 72-79.
22. Kerezeviakovic, Hamdiya "Erki Sarayudda Esnaf ve Senatler" (Arts and Artisans in the Old Saray Bosnia). *Iktisat Fakultesi Mecmuasi*, Vol. 17, No. 1-4, 1955-56., pp. 359-379.
23. Kusdemiroglu, A. E. "Memlektimizde Odune Para Verme Isleri" (The Problem of Credit in our Country). *Istanbul Ticaret*, Vol. 13, No. 610, 1970. p. 7.
24. " " "Mevzuatimizda Faiz Kaurami" (The Concept of Interest in our Country). *Istanbul Ticaret*. Vol. 13, No. 622, 1970, pp. 5-7.
25. Ozturk, Osman *Osmanli Hukuk Tarihinde Mecelle* (Codification of the Islamic Law in the Ottoman Empire). Istanbul. Irfan Matbaasi. 1973. 931p.
26. Sahillioglu, Halil "Bir Multezimen Defterime Gore XV Yuzyil Sonunda Osmanli Oarphane Mukataalari" (Coin Minting During the Ottoman Empire). *Iktisat Fakultesi Mecmuasi*, Vol. 23, No. 1-2, 1962-63, pp. 145-218.
27. Saygin, M. Celal *Dinyanet Cephehisinder Ataturk Inkiplari* (Ataturk

- Reforms from the Religious Point of View). Ankara. Turk Tarih Kurmu Basimein. 1972. 40p.
28. Sencer, Muzaffen *Dini Turk Topulumuna Ekileri* (Influence of Religion on Turkish Society). Istanbul. Osmanbey Matbaasi. 1971. 235p.
29. Togan, Zekivelidi "Resideddin Mektup Larinda Anaddunun Ikasadi ve Medeni Hayatina Ait Kayillar" (Notes on the Economic and Civic Life of Anatolia as Depicted in the Letters of Resideddin). *Iktisat Fakultesi Mecmuasi*, Vol. 15, No. 1-4, 1953-54, pp. 33-50.
30. Turan, Osman *Turkiyede Manevi Buhran, Din ve Laiklik* (Moral Crisis in Turkey, Religion and Secularism). Ankara. Sark Matbaasi. 1964. 296p.
31. Uzancarsili, Ismail and Barkan, O. Lutfi "Osmanli Dehleti Teskutatina Methal" (Introduction to the Organisation of Ottoman State). *Iktisat Fakultesi Mecmuasi*, Vol. 3, No. 1-2, 1941-42, pp. 228-238.
32. Zaim, Sabahuddin *Turkiyedi Mufus Meslesi, Sidiyasi, Iktisadi ve Sosyal Yonleriyle* (The Population Problem in Turkey with Its Political, Economic and Social Implications). Istanbul. Guraz Matbaasi. 1973. 158p.

Appendix C: Introductory Notes on some important works

1. Akdag, Mustafa *Turkiyenin İktisadi ve İctimai Tarihi* (Economic and Social History of Turkey). Istanbul. Yelken Matbaasi. 1974. 3 vols.

This is a standard work on Turkey's economic history during the period 1243–1623.

Contents:

- Vol. 1: Turkey – During the great chaos after the Seljuks; transformation of Turkey from the Seljuks to an Ottoman Empire; organisation of the state and general economic condition at the turn of the 10th century.
 Vol. 2: Social and economic structure of the Ottoman Turkey during the 11th century; state treasury and the beginning of the period of deterioration.
 Vol. 3: Turkey's emergence in the 16th century.

2. Cekmegli, Said M. *İslamda İktisat Analizimiz* (Our understanding of Islamic Economics). Istanbul. Fakulteler Matbaasi. 1966. 113p.

This book is a perfect example of how a common Turk reacted to the onslaught of Western ideologies on Turkey's Islamic past. There is a useful bibliography at the end of the book.

Contents:

Recent economic theories; the Islamic order; Social Insurance; Zakat; Prohibition of Interest; Austerity and Injunction against the waste of resources; rights of ownership; problems of industrial unrest and its solution in Islam.

3. Karagulle, Suleyman *İslami Gorus, Acisindan Economic ve Doktrinler*.

An unpublished work so far. It is a scholar's answer to the conflict of Islam and Western ideologies, specially capitalism and socialism. The author has analysed the existing economic systems and compared them with the Islamic economic system.

Contents:

1. Some familiar economic concepts.
2. Time as an economic resource.
3. Money – its investment and circulation.
4. Economic transformation.
5. Class structure of a society.
6. Economic ideologies.

4. Tug, Saleh *İslam vergi Hukukunun Ortya Cikisi* (The Development of Taxation System in Islam).

Contents:

1. Taxation system before Islam.
2. Introduction of the taxation system in Madina.
3. Taxes for Muslims.
4. Taxes for non-Muslims.
5. Bibliography.

5. Yauz, Yunus Sehli *İslamda Zekat Muessesesi* (The Institution of Zakât). Istanbul. Ahmet Sait Matbaasi. 1972. 390p.

It is a comprehensive scholarly work on the subject.

Contents:

1. Principles of *Zakât*.
2. Expenditure of *Zakât*.
3. Collection of *Zakât*.
4. Application of *Zakât* in the present age.

6. Zaim, Sabahuddin

Modern İktisat ve İslam (Modern Economy and Islam). Istanbul. Fatih Matbaası. 1969. 31p.

This is an analytical study of the existing economic systems and their comparison with the Islamic economic system.

Contents:

1. The present day world crisis.
2. Ideological division of the world.
3. Comparison of Islam with capitalism and socialism.
4. Further description of Islamic economic system.