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Contributions of Jarida Al-Ilmiah to Non-Formal Religious Education

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Contributions of Jarida Al-Ilmiah to Non-Formal Religious Education

Abstract

Jarida al-Ilmiah, originally known as Ceride-i İlmiye in Ottoman Turkish, published by the Mashihat Authority between 1914 and 1922, was initially a publication in which official correspondence and transactions were announced to the public. Later, with the impact of the difficult situation that the Ottoman State experienced at the time, it grew into a journal that focused more on writing articles on scientific and religious subjects, to inform the society, to guide it and to psychologically support it. Since it was a journal published by an official institution and enjoyed the opportunity to be delivered to remote parts of the country, it promoted non-formal religious education by informing the society. The purpose of this study is to assess to what extent Jarida al-Ilmiah was successful in providing the public with religious knowledge. With this purpose in mind, nine articles, each written by a competent and respected author in religious sciences, were sampled and evaluated with respect to content, language and style. The results revealed that the journal partially reflected the ideas of the official authority of the time as it was the official publication of the Mashihat Authority. A major point highlighted in the articles was that the perceived reasons for the problems of the Ottoman State were considered to be getting away from the orders and disregarding prohibitions of Islam and that it was only possible to get rid of this plight by firmly adhering to the religion. Although a plain and comprehensible style was apparent in the articles, there were also pieces of writing that could appeal to people with more advanced religious knowledge. A striking feature of the articles was that they placed emphasis on elucidating critical concepts, quoting verses, hadiths, and the views of Ahl as-Sunnah scholars. Moreover, it was found that the problems of the period were influential in the selection of the issues that the journal addressed.

Keywords

Non-formal Religious Education, Mashihat Authority, Dâru'l-Hikmeti'l-Islâmiye, Jarida al-Ilmiah

Ceride-i İlmiye Dergisi'nin Yaygın Din Eğitime Katkısı

Öz

Meşihat makamının 1914-1922 yılları arasında yayınladığı Ceride-i İlmiye önceleri resmi yazışmaların, işlemlerin duyurulduğu bir dergi özelliğindedir. Sonraları Osmanlı devletinin, içerisinde bulunduğu durumun etkisiyle toplumu bilgilendirmek, yönlendirmek, halka psikolojik destek sağlamak vb. için daha çok ilmî ve dinî konularda makale yazmaya ağırlık veren bir dergi hüviyetine bürünmüştür. Resmî kurumun dergisi olması dolayısıyla ülkenin birçok yerine ulaştırılma imkânının olması, toplumu bilgilendirme noktasında yaygın din eğitime katkı sağlamıştır. Çalışmanın amacı dini bilginin halka ulaştırılması hususunda Ceride-i İlmiye'nin ne düzeyde başarılı olduğunun tespit edilmesidir. Bu amaçla her biri dini ilimler konusunda yetkin ve saygın yazarlar tarafından kaleme alınarak dergide yayınlanan 9 makale belirlenerek içerik, dil, bilgi ve üslup açısından değerlendirilmiştir. Yapılan araştırmada söz konusu derginin Meşihat makamının resmi yayın organı olmasından dolayı, dönemin resmi otoritesinin sahip olduğu fikirleri kısmen yansıttığı görülmüştür. İncelenen makalelerde, Osmanlı Devleti'nin içinde bulunduğu olumsuzlukların nedenlerinin İslam'ın emir ve yasaklarından uzaklaşmış olmasında arandığı ve bu durumdan kurtulmanın ancak dine sınıksız sarılmakla mümkün olacağı vurgusunun öne çıkarıldığı tespit edilmiştir. Makalelerde çoğunlukla sade, anlaşılır bir üslup tercih edilse de daha ileri düzeyde dini bilgiye sahip kimselerin anlayabileceği makalelerin de olduğu belirlenmiştir. Makalelerde kavramların açıklanmasına, ayetlerden, hadislerden, ehl-i sünnet âlimlerinin görüşlerinden alıntılar yapılmasına önem verilmiş dikkat çekmiştir. Ayrıca dönemsel problemlerin konu seçiminde etkili olduğu anlaşılmıştır.

Anahtar Kelimeler

Yaygın Din Eğitimi, Meşihat Makamı, Dâru'l-Hikmeti'l-İslâmiye, Ceride-i İlmiye

Intorduction

Non-formal education is a voluntary form of education offered to people at different levels of development in high demand areas outside formal education. One component of non-formal education is non-formal religious education. In the Ottoman State, non-formal religious education was provided in mosques, lodges, libraries, village guest rooms and in homes through such activities as homilies, *khutbas* (sermons) and religious conversations.¹ Homilies and sermons in mosques were delivered by imâms, orators and preachers who received education in madrasas. It is commonly known that officials who provided common religious services experienced problems in terms of quality during the last period of the Ottoman State and that institutions such as Medresetü'l-Vâizîn and Medresetü'l-Eimme ve'l-Hutebâ were introduced as a part of the new regulations introduced during the Second Constitutional Era to eliminate such problems and to educate religious officials better.² During the same period, among periodicals, which quickly proliferated in number, were journals, such as *Sırat-ı Müstakîm*, which also aimed to inform the public about religious issues. *Jarida al-İlmiah*, which is addressed this article, was a journal published in the aforementioned period and is worth mentioning in terms of its contributions to non-formal religious education. A distinguishing characteristic of the journal is that it was published by the Mashihat Authority, an official institution.

Jarida al-İlmiah was first published in 1914 as the official publication of the Mashihat Authority. The journal was turned over to Dâru'l-Hikmeti'l-Islamiye, which was established under the Mashihat Authority in 1918, and its publication continued until 1922. It periodically published totally 79 issues in nine years. The time frame in which the journal was published coincides a deeply troubled period of World War I and the War of Independence. Since *Jarida al-İlmiah* was the media outlet of the Mashihat Authority, it was published, particularly for charity volunteers such as mudarrises, preachers and imâms, who work within the area of responsibility of this institution. Given the situation in the country, it could be said that the journal reached the public through religious officials. In this respect, *Jarida al-İlmiah* must be considered as a significant source for non-formal religious education during the period, since imâms and preachers who had direct contact with the general public benefited from the articles in the journal in their homilies, *khutbas* and religious conversations. Guided by the following questions, the present study aims to identify the extent to which the articles in the journal helped improve people's religious knowledge:

What are the factors that had an impact on selection of the issues discussed in the articles about belief, worship and morality, which were published in *Jarida al-İlmiah*, one of the leading journals of the period? Were the notions elucidated in a comprehensible way? Were the issues addressed in a way that fulfilled the expectations and needs of the public? Do the cited verses and hadiths match up with the issues addressed? How sound/authentic were the hadiths mentioned in the articles?

The articles analysed in the present study appeared in the issues of the journal published after the establishment of Darü'l-Hikmeti'l-Islamiye in 1918. The articles written by the members affiliated with the Mashihat Authority and reflecting its opinions first appeared in the 41st issue. First of all, we screened the articles by different authors starting with the 41st issue, and we found totally 133 by 13 authors. 53 of these were on theology, 46 on belief, 18 on the Prophet's biography, seven on worship, six on morality, and three on philosophy. We selected nine of these articles, published in the 41st through the 66th issues by eight authors, between January 1919 and March 1921. Six of them were on beliefs; two were about worship and one was about morality. A significant sampling criterion for the articles was that they should address topics

¹Amine Nuriye Çıtırık, "Osmanlı Döneminde Halkın Din Anlayışının Oluşmasını Etkileyen Kaynaklar", *Çukurova Üniversitesi İlahiyat Fakültesi Dergisi* 19/2 (2019): 861-883.

² Zeki Salih Zengin, "Osmanlılarda II. Meşrutiyet Döneminde Yeni Açılan Medreseler ve Din Görevlisi Yetiştirme Çalışmaları" *İslam Araştırmaları Dergisi* 36(2016): 33-61.

of particular interest to the public. The reason why we opted for the subjects of faith, worship and morality was our effort to understand the nature of the subjects in the common sources that had an impact on the religious life of the society at the time, along with the fact that such subjects were more frequently included in non-formal religious education. Furthermore, we selected six articles related to faith, two about worship and one about morality to ensure an acceptable proportion between the population and the sample. While selecting the authors, we preferred those with more than one article, particularly in Jarida al-Ilmiah. Biodata about the authors were included in the study as they could be of help during the analysis of the content of the articles.

One could see that there are studies investigating the issues addressed in Jarida al-Ilmiah. Among these works are "Islamic Academy of the Last Period" by Sadık Albayrak, "A Supreme Council Dâru'l-Hikmeti'l-islâmîye" in the Last Period of the Ottoman State by Zekeriya Akman and "Mashihat-ı İslamiyye and Jarida al-Ilmiah" by Sadık Eraslan. These works include information about the functioning of Dâru'l-Hikmeti'l-İslamiyye, Jarida al-Ilmiah and the authors that published in the journal. Being closely related with the journal, İsmail Cebeci's book titled "Jarida al-Ilmiah Fatwas" addressed the fatwas issued between 1914 and 1922 by the Mashihat Authority. In Şeyma Ercümen's master thesis titled "A comparison of Fatwas by Ebüssuûd Efendi and by Jarida al-Ilmiah", Ebüssuûd Efendi's fatwas were compared with those issued by Jarida al-Ilmiah between May 1914 and September 1922. Sadettin Narman's master's thesis titled "Studies of Kalâm in the Framework of Jarida al-Ilmiah in the Late Period" introduced the journal and discussed the dawn of and the reasons for the idea of innovation in the major centres of the Islamic world, and in the last section it addressed the method and scope of Kalâm. After providing information about the establishment and functioning of the fatwahane, Saliha Okur Gümrükcüoğlu introduced a classification of the broken judicial decisions in her article titled "The Reasons for Breaking Judicial Decisions Based on the Decisions Made by Jarida al-Ilmiah". Muhlis Körpe's master thesis titled "*Al-Ghazali in the Thought of İzmirli İsmail Hakkı - In the Context of Jarida al-Ilmiah*" aimed to explore how Ghazali's perspectives of kalâm, philosophy, Batinism and other similar issues were evaluated by İsmail Hakkı. Published in 2019, Hilal Yenilmez's master's thesis titled "The Functioning of the 'ulamâ' in the Late Period of the Ottomans through the Lens of Jarida al-Ilmiah" could be considered the most recent study on the issue. In the thesis, the texts of tawjihât with information about the appointment, dismissal and promotion of the members of the scholarship were examined, and a table listing the names mentioned in Tevjihât-ı İlmiyye was created. Most of the studies were prepared to promote of the journal. Major subjects addressed in the articles included those studied by fiqh or kalâm. To the best of our knowledge, no studies have focused on how the religious education of the public benefited from the articles in this journal, which was published by an official institution and was likely to reach out all parts of the country.

In this study, in which articles on faith, worship and morality in Jarida al-Ilmiah were examined, document analysis was used, and the data were analysed using content analysis. Document analysis is carried out following a set of specific steps. Among these steps are gathering the documents, reading and understanding their contents, taking down notes and evaluation. Content analysis involves a systematic examination of written and oral materials. During content analysis the researcher is to gather similar data to build certain concepts and themes and to organize and interpret them in a way that is comprehensible to the reader.³

Jarida al-Ilmiah was used as a source of data in the study. The journal's original Turkish (Ottoman Turkish) edition written in the Arabic script was used in the analysis. The articles were sampled based on the issues they addressed and were evaluated with respect to non-formal religious education, to identify the issues that the scholars of the period observed in the society and to assess how effective they were in guiding the society. The content of the articles could be beneficial for today's society because of the richness of their

³ Ali Balcı, *Sosyal Bilimlerde Araştırma Yöntem Teknik ve İlkeler* (Ankara: Pegem Akademi, 2013), 217-220; Ali Yıldırım ve Hasan Şimşek, *Sosyal Bilimlerde Nitel Araştırma Yöntemleri* (Ankara: Seçkin, 2006), 187-227.

content and timely topics. Moreover, all issues of the journal are open access. In this respect, the desire to reintroduce the journal to the society led us to choose the subject of the present study.

1. Mashihat and non-formal religious education in the Second Constitutional Monarchy

1.1. Mashihat Authority

Mashihat or Office of Shaykh al-Islām is the institution to which members of the ‘ulamā’, such as *kaḏī*, *mudarris*, *muftī*, preacher *imām* and *khaṭīb* were affiliated. These officials were responsible for legal, educational and religious services.⁴ Although the Office of Shaykh al-Islām assumed the responsibility of *muftī* during the earlier periods of the Ottoman State, when it was established, it later grew into a strong institution that assumed the responsibility in judiciary, education and fatwa. Being the head of the ‘ulamā’, Shaykh al-Islāms undertook the duties and powers of the present-day Ministry of Justice, Ministry of National Education and the Presidency of Religious Affairs, but their responsibilities and realms of authority varied across time.⁵ The influence of the Mashihat Authority, which assumed an important role in political, social and cultural life at the dawn of the nineteenth century, was gradually reduced in line with the modernization movements that commenced following this period. In the late Ottoman Period, the scope of activity of the institution was confined to law (religious courts) and non-formal religious education. As a part of the modernization efforts during this period, *Dâru'l-Hikmeti'l-Islamiye* was established as a new organization affiliated with the Mashihat Authority to perform religious services more effectively.⁶

1.2. Dâru'l-Hikmeti'l-Islamia

Dâru'l-Hikmeti'l-Islamiye, which was established during the office of Shaykh al-Islām Musa Kazim Efendi, began its activities on August 11, 1918, and its charter was prepared a few months later.⁷ Among the main objectives of the institution were to disseminate the religious truths and supreme values of Islam, to properly protect religious institutions, to improve madrasas and to undertake activities in the central and provincial areas.⁸ *Dâru'l-Hikmeti'l-Islamiye* continued to do its work, which it started in 1918, until 1922. It undertook a wide variety of activities, such as disseminating the religion of Islam, illuminating the public about scientific truths, offering religious education, protecting the ethos, eliminating harmful thoughts, protecting religious institutions, training religious officials, and publishing materials. Members of the institution held 222 meetings during their four-year office and made decisions on 273 issues.⁹ Besides the decisions they took during these meetings, they published declarations and articles and fulfilled their responsibilities by preaching in mosques.¹⁰

⁴ Hezârfeñ Hüseyin Efendi, *Telhîsü'l-Beyân fî Kavânîn-i Âl-i Osman*, haz. Sevim İlgürel (Ankara: TTK Yay, 1998), 197-201; İ. Hakkı Uzunçarşılı, *Osmanlı Devleti'nin İlmîye Teşkilâtı* (Ankara: TTK Yay, 1988), 173-214; Murat Akgündüz, *Osmanlı Devleti'nde Şeyhülislamlık* (İstanbul: Beyan Yay, 2002), 37.

⁵ Ramazan Boyacıoğlu, “Tarihi Açıdan Şeyhülislamlık, Şeriyye ve Evkaf Vekâleti”, *Cumhuriyet Üniversitesi İlahiyat Fakültesi Dergisi* 1, (1996): 164.

⁶ Zekerîya Akman, *Osmanlı Devleti'nin Son Döneminde Bir Üst Kurul Dâru'l-Hikmeti'l-İslâmiye* (Ankara: DİB Yayınları, 2009), 22.

⁷ *Dâru'l-Hikmeti'l-İslâmiye'nin açılış töreni ve beyannamesi için*, bkz. Ceride-i İlmîye, 4/38 (Eylül-Ekim 1918): 1123-1130. Negotiated in the Council of State, the charter and rationale for foundation of *Dâru'l-Hikmeti'l-Islamiye*, which was established with the law dated March 5, 1918 (Jumada Al-Awwal 21, 1336), were sent to the Prime Ministry. See BOA. ŞD (Şûrâ-yı Devlet), No: 2840/22 (6 ve 8), 21 Safer 1337 (26 Kasım 1918). For the law of establishment, charter and rationale of the institution see Ceride-i İlmîye, 4/36 (Mayıs-Haziran 1918): 1057-1067.

⁸ Akman, *Osmanlı Devleti'nin Son Döneminde Bir Üst Kurul Dâru'l-Hikmeti'l-İslâmiye*, 35.

⁹ Albayrak, *Son Devrin İslam Akademisi Dâru'l-Hikmeti'l-İslâmiye*, 121.

¹⁰ Akman, *Osmanlı Devleti'nin Son Döneminde Bir Üst Kurul Dâru'l-Hikmeti'l-İslâmiye*, 55-84.

1.3. Jarida al-Ilmiah

Ürgüplü The journal had no sales price printed on it, except for its last issue, and we have no information about how many copies were published, whether they were sent to offices of muftis; however, given that the journal was sent to other official units upon request, we can hypothesize that Mashihat also sent the copies to the units affiliated with it in the centre and provincial areas.¹¹

Evaluation of the Articles in Jarida al-Ilmiah

Given the social, political and economic situation of the Ottoman State during the war years, media organs proved to be an effective tool in informing and guiding the public. Authors, whose articles were published in the official media organ of the State were aware of this, and they made every effort to provide the public with opportunities for non-formal education through their articles on faith, ethics and worship. This section presents a critical evaluation the articles by Ferid Kam, Ahmed Cevdet Efendi, Sherif Saadeddin Pasha, Ahmed Rasim, Hüseyin Avni, İzmirli İsmail Hakkı, Shevketî and Seyyid Nesib, with respect to their effectiveness in guiding and educating the public.

Ferid Kam - Let's See the Truth¹²

Born in Istanbul in 1864, Ferid Kam is one of the distinguished people raised by the nation in the field of science and philosophy. His quickly acquired competence in Arabic, Persian, and French helped him improve his investigative personality.¹³ Ferit Kam was a researcher, lecturer, writer and poet who produced Turkish and Persian works and who read ancient anthologies, studied classical sources, and had knowledge in many fields ranging from mythology to history and from theology to Sufism.¹⁴ He acquired a vast knowledge base by reading others ranging from Voltaire, whose thought system he followed for many years, to Sarı Abdullah Efendi's Commentary on Mathnawi.¹⁵ He worked as a mudarris of Turkish Literature at the university in 1914, as a mudarris of the History of Philosophy at Süleymaniye Madrasa in 1917 and as a professor of Persian Literature at Ankara Faculty of Language, History and Geography in 1943, and he died in 1944.¹⁶ Ferid Kam published an article titled "On Miracles" in Jarida al-Ilmiah; it covered such issues as the definition of the term miracle, the difference between miracles and karāmāt, types of karāmāt, and the difference between philosophy and religion. Moreover, he had an article titled "Ahlak-ı Seniyye-i Risaletten Bir Nebz"¹⁷, which he wrote as a series in the last seven issues of Jarida al-Ilmiah, to describe the image of the Prophet, his way of life, his tendency to say a lot using few words, his attitude, behaviour, the way he ate and drank; briefly, everything about his daily life in each issue.

Ferid Kam wrote his article in the last period of the Ottoman State, which was characterised by intense debates regarding whether the West should be accepted as a model, and if so, how it should be. The author used the following opening statement in the article, which he said was a hadith: "If God Almighty wishes for the destruction of a tribe, He first takes the minds of the wise among the people in that tribe". The reason

¹¹ In the formal letters sent to the Mashihat by the Legal Consultancy of the Ministry of Internal Affairs in 1914 and 1920, it was requested that the copies of this regularly published journal be sent to the Consultancy as it benefited from the judiciary information presented in the journal. See. BOA. DH. İD. No: 79/35, 26 Mayıs 1330 (8 Haziran 1914); DH. HMŞ. No: 4/1, 31 Temmuz 1336 (31 Temmuz 1920).

¹² Ferid Kam, "Hakikatı Görelim", *Ceride-i İlmiye* 4/46 (Mayıs-Haziran 1919):1410.

¹³ Enver Uysal, "Ferid Kam'ın Terceme-i Hal Hakkındaki Düşünceleri ve Kınalı-zade ile İlgili Bir Denemesi" *Uludağ Üniversitesi İlahiyat Fakültesi Dergisi* 1/1(1986): 134.

¹⁴ Veyis Değirmençay, "Ömer Ferid Kam'ın Farsça Şiirleri ve Türkçe Çevirisi" *A.Ü. Türkiyat Araştırmaları Dergisi* 29 (2006): 171.

¹⁵ Mahir İz, "Muderris Ferid Kam" *İstanbul Yüksek İslam Enstitüsü Dergisi* (1964): 207.

¹⁶ Akman, *Osmanlı Devleti'nin Son Döneminde Bir Üst Kurul Dâru'l-Hikmeti'l-İslâmiye*, 131.

¹⁷ Ferid Kam, "Ahlak-ı Seniyye-i Risaletten Bir Nebze", *Ceride-i İlmiye* 68, 70, 73, 74-75, 76-77, 78-79. sayılar.

why the author began his writing with this hadith is that he attributed the scientific weakening in the Islamic world against the progress of the West to the failure to improve education, and therefore he criticized the 'ulamā', whom he held responsible for these problems. The source of this narrative, which the author used to express himself, is weak.¹⁸ We should note that the apparent meaning of the hadith is hardly compatible with Islamic belief. The reason for the plight of the society could mainly be attributed to the deficiencies of the society and lagging behind the era in various domains including administration, politics, economy, education and so forth. In this hadith, an understanding such as putting the blame of the plight of the society on fate, taking away the will of the society and putting all the responsibility on Allah created an understanding that led to dire consequences, such as the society's falling into despair and losing the motivation for struggle and so forth. The author states that there is no difference between the East and the West in obtaining knowledge, that it should be taken from whoever is advanced in science and that scholarship and arts have no religious faith; some truths cannot be attributed to a particular time or place. Prophet Muhammad ordered us to seek 'ilm even if were as far from us as China. 'ilm is not just about grabbing a book and kneeling in front of a teacher. By noting that "going to a distant place and learning about the women living there is also 'ilm",¹⁹ he hinted at how science should be adopted from foreigners if it is to be accepted. In fact, in line with this general idea, there were people who went abroad to seek 'ilm during those times. He claimed that European civilization should be adopted not by compromise but by protecting both national and religious values and supported his thesis with the example of Japan.²⁰ In line with this, the author concluded his article by highlighting the necessity of preserving one's own traditions, and also advancing in every field by working hard. Adopting the technique rather than the culture was the general opinion of the conservatives at the time. Since the culture will naturally come along with the technique, to what extent it is possible to take the latter was not discussed in the article. Although the hadith about seeking 'ilm is criticized in terms of its source, it has become famous in terms of its meaning used for expressing the universality of science.²¹ He presented his article in a clear style that could enable the public to understand it with ease and elucidated the subject with concrete examples.

Ahmed Cevdet Efendi - The Duty of Humankind²²

Cevdet Bey, who was the first lecturer of tafsīr at Istanbul Dārülfünūn, Faculty of Theology, was born in the village of Alibeyli in Bergama in 1873. He was a lively, frank man who educated himself in Islamic sciences and had an excellent command of Arabic and Persian.²³ Being a mudarris in Bayezid Madrasa, Ahmet Cevdet worked as a lecturer of Arabic Literature in Dârülhilâfe Madrasa in 1914 and in Medresetü'l-Mütehassîn in 1917, and he also worked as a lecturer of tafsīr in Süleymaniye Madrasa. From 1918 to 1919, he served as a member of Dâru'l-Hikmeti'l-Islamiye and as a lecturer who delivered Peace lessons between 1920-1922. In 1924, he became a professor of tafsīr and fiqh at Faculty of Theology at Dārülfünūn, where he taught the Majalla. He died at the early age of 54.²⁴ Under the heading of "the Duties of Humankind," the journal published four of his articles addressing such issues as the value and merit of the human being, self-disciplining oneself and so on.²⁵

¹⁸ Deylemî, *Firdevsü'l-aḥbâr bi-me'sûri'l-ḥiṭâb*, 1/250; Süyûtî, *el-Câmi'u's-ṣağir* 1335; Aclûnî, *Keşfü'l-Hafâ*, 1/91.

¹⁹ Kam, "Hakikati Görelim", 1410-1416.

²⁰ Kam, "Hakikati Görelim", 1410-1416.

²¹ Şakir Gözütok, *İlk Dönem İslam Eğitim Tarihi* (Ankara, Fecr, 2002), 79.

²² Ahmed Cevdet Efendi, "İnsanın Vazifesi", *Ceride-i İlmiye* 4/42 (Ocak-Şubat 1919): 1228.

²³ Mevlüt Güngör, "İstanbul Darülfünun ilahiyat Fakültesinin İlk Tefsir Hocası Bergamalı Ahmet Cevdet Bey" *Darülfünun ilahiyat Sempozyumu*, 18-19 Kasım Tebliğleri (İstanbul 2010): 365-384.

²⁴ Mesut Okumuş, "Darülfünun ilahiyat Fakültesi Muallimi Cevdet Bey ve Tefsir Tarihi Adlı Eserinin Tefsir Tarihi Yazıcılığındaki Yeri" *Darülfünun ilahiyat Sempozyumu*, 18-19 Kasım Tebliğleri (İstanbul, 2010): 425-433.

²⁵ Ahmet Cevdet Efendi, "İnsanın Vazifesi", *Ceride-i İlmiye* 42, 43, 44, 45. and 45.

Ahmed Cevdet began his article titled "The Duty of Humankind", which is the first in the series, by describing the characteristics of angels, humans and animals. In his article which discusses religious self-discipline, he mentioned other beings in the universe and drew attention to the fact that human beings are different from them. "God created angels and equipped them with intelligence; He created animals and gave them the self; He created human beings and bestowed both the mind and self upon them. He cited the hadith, "Those whose minds control their selves are superior to angels, whereas those whose selves control their minds are inferior to animals" to make it easier for the reader to understand the rank of human beings in comparison with that of others living beings.²⁶ The saying that he mentioned in his writing as a hadith, for which no source was specified in the text, apparently belonged to his predecessors and constituted the basis of Rumi's teaching. He explained that one can be superior to angels if he controls his self and chooses what is right by using his mind. He explained that one of the critical moral issues that should be considered in order to be a perfect human being is that the one should not follow the desires of the self and that the mind should guide the self rather than be guided by it. He cited examples of verses and hadiths to support his perspectives. Fahrettin Râzî, who divides angels into three as angels of protection, angels of obedience and angels of precaution, included the views of Ibn al-Arabi. Ahmed Cevdet said, "the sky creaked and groaned, and it was right to do that. There is no empty space in the heavens, not even the size of four fingers, without an angel with his forehead prostrating before God."²⁷ He used a symbolic style to emphasize the multitude of angels. While reporting the hadith with no information about its source in the text, he explained an abstract subject by saying, "Just as the gradual increase of the light emitted by an electric and gas lamp does not cause the explosion of the lamp or the neighbourhood which it illuminates, the crowding of angels can never be an issue of debate." He explained the issue more comprehensibly by using the widely known example of the lamp and gas. Then he mentioned the characteristics of animals. In the rest of his article, he noted that humankind is made up of reason and lust, and therefore his trouble is big; his burden is heavy and significant. He referred to the difficulties of man's struggle with the self, by saying, "The helpless man should preserve himself between these two forces; there is a high rank on the one hand and an abyss on the other".²⁸ To further clarify the issue, he narrated a Mathnawi story about the struggle of Majnun, who kept thinking about Layla, with his camel, whose mind was on her offspring. In the story, Majnun's whole concern was to reach his lover's village as soon as possible, while the only concern of the female camel was to go back to her offspring as soon as possible. When Majnun's mind wandered off for a moment, the camel would turn back and start running to the village to get her young. Upon regaining his senses, he would again turn the camel's direction towards Layla's village. This trip continued for two or three days in this way. Majnun looked at the road ahead and thought that the trip is unlikely to come to an end; he stepped off his camel and said, "Oh camel! We are both in love, but our dearly beloved ones are in different directions. We cannot be a good travelling companion to each other. Our being together will prevent both of us from reaching our goals. He said, "the best thing is to separate from each other" and released the camel.²⁹ The lesson to be learned in this story is that obeying the self will move us away from the true lover, God. Ahmet Cevdet, a professor of hadith, fiqh and tafsîr, inserted quotes in Arabic and Persian in his article. This is an indication that the author competently used Arabic, which was the language of science, and Persian, which was one of the popular languages at the time, and that his readers who had received madrasa education were good enough at Arabic and Persian to understand what was written in the articles. It should be noted that there were plenty of Arabic and Persian quotes in other issues as well. Although the language he used was difficult to understand, the examples he cited made the issue fairly comprehensible.

²⁶ Mevlana, "Mesnevi" çev: Veled İzbudak (Konya: Kültür,2016): 4/569.

²⁷ Tirmizî, Zühd 9. İbni Mâce, Zühd 19.

²⁸ Ahmet Cevdet Efendi, "İnsanın Vazifesi", 1231.

²⁹ Mevlana, "Mesnevi" çev: Veled İzbudak (Konya: Kültür,2016):4/570.

Sherif Saadettin Pasha - Some Wisdom about Worship³⁰

There is not much information about Sherif Sadedin Pasha, who was born in Mecca, particularly about his educational background, duties and time when he came to Istanbul. He was appointed as a member of Dâru'l-Hikmeti'l-Islamia in 1919. During the time he served as a member of the institution, he was sent to Switzerland for treatment and died in 1921.³¹ He published two articles in the 55th issue and 63rd issue with the titles "the life of the Prophet and Prophethood," which was about the life of the Prophet and "Some Wisdom of Worship," which focused on prayer, respectively.

Sherif Sadedin Pasha explained the meaning of prayer and highlighted its importance in his writing, and he opened it by using the hadith "It is known that prayer and fasting are among the acts of worship performed with the body. Prayer is the central pillar of³² the religion". He mentioned the hikmats of performing prayer five times a day, the importance regular prayers, the meaning of doing prayers in congregation, proper line-up during prayers, and the emphasis on everyone's being equal before Allah during prayers, along with various personal and societal benefits of prayer, such as human perseverance, steadfastness, seriousness, determination and the manifestation of good morals. He wrote in short, concise and constructive sentences in the article. The subject was written in a persuasive way and a fluent style. Instead of long sentences that could be found in concise manuals of Islamic faith, he preferred sentences appealing to the mind and soul of the reader. He referred to the development of personality by claiming that "it is prayer that helps manifest such high qualities in people as perseverance, fortitude, determination and dignity". "A person who regularly performs prayers gets rid of his negligence that occupies his heart day and night because of his mundane preoccupations by appealing to Allah, acknowledging His existence and unity, and remembering the greatness of His divinity. By saying "one understands that Allah is his guard and supervisor all the time, and thanks to this, he stays off rebellion and has the highest honour by abandoning satanic deeds," he emphasized that prayer keeps people off sins. He concluded the article with an emphasis on how humankind could get rid of negative behaviour by presenting an interpretation of the verses in Sur'at al-Ma'arîj, "Indeed, humankind was created impatient: distressed when touched with evil, and withholding when touched with good, except those who pray."³³ The verse and hadith mentioned in the article matched up with the subject it addresses. The weaknesses in worship, especially in prayers, were cited as the primary reason why the society suffered badly. This view reflects the general perspective of the period. According to some, a major reason for underdevelopment was being away from Islam and the poor understanding of the correct sources of Islam.

Ahmet Rasim (Avni) - The Religion of Islam³⁴

Ahmet Rasim, a late-period Turkish intellectual and a man of action, lived between 1880 and 1939. Ahmet Rasim (Avni) became a member of Dâru'l-Hikmeti'l-Islamia in 1918.³⁵ In Jarida al-İlmiah, he wrote an article titled "Ignorant Courage,"³⁶ in which he claimed that denying the invisible, graceful realm based solely on what we see is due to ignorant courage. His article titled "Ma'rifatullah",³⁷ (knowledge in Allah) was published in the same issue. In this article, he explained that our existence is an evidence for the existence of Allah, based on the saying "One knows himself knows the Lord". A series titled "Religious Lessons"³⁸ from the 72nd issue up to the 75th, totally in four issues, appeared in the journal. First, he proved the existence of

³⁰ Şerif Saadettin Paşa "İbadete Dair Bazı Hikmetler", *Ceride-i İlmiye* 6/63 (Eylül-Ekim 1920): 2025-2028.

³¹ Sadık Albayrak, *Son Devrin İslam Akademisi Dâru'l-Hikmeti'l-İslâmiye* (İstanbul: Yeni Asya Yayınları,1973): 191.

³² Tirmizi İman 8; Müsned V 231; Aclûnî Keşfü'l-Hafa I/ 31-32.

³³ Mearic 70/19-22.

³⁴ Ahmet Rasim Avni, "Din-i İslam" *Ceride-i İlmiye*,4/46 Mayıs-Haziran 1919:1416

³⁵ Albayrak, *Son Devrin İslam Akademisi Dâru'l-Hikmeti'l-İslâmiye*, 162.

³⁶ Ahmet Rasim Avni, "Câhilâne Cesaret" *Ceride-i İlmiye*,7/69 Ekim-Kasım 1921: 2222.

³⁷ Ahmet Rasim Avni, "Marifetullah" *Ceride-i İlmiye*,7/69 Ekim-Kasım 1921: 2235.

³⁸ Ahmet Rasim Avni, "Dinî Dersler" *Ceride-i İlmiye*,72, 73, 74-75, 76-77. sayılar.

Allah in his Series of Religious Lessons, issues common to all religions are discussed. Then he offered explanations to the question "How does Islam describe God?" with the names of Allah, ar-Rahmān, ar-Rahīm, al-Mālik, and As-Salām from asmā' al-ḥusnā. Including the article "Religion Islam", totally seven articles of this author were published in the journal.

In his article, the author discussed what is meant by Islam. He drew attention to various concepts by providing parenthetical information about the meaning some terms that he used. His introducing the article by explaining that Islam was not a barrier against civilization and progress indicated that the period itself was influential in topic selection. The article was written to explain that religion does not prevent progress. The author provided the interpretation of the verse "Indeed, religion in the sight of Allah is Islam" in Surah 'Al 'Imrān as evidence. He interpreted the verse based on the concept of trust. He underlined the importance of prayer after stating that a Muslim is someone trusting and that his being trusting never prevents him from working; it rather encourages him to pray. "Salat (prayer) is an absolutely essential component of trust and the awareness of the truth. He linked trust with prayer with the statement that "trust without prayer and a religion without trust are not possible". Moreover, he referred to the two meanings of "salat" (both salat and prayer) in the hadith "prayer is the pillar of the religion; whoever performs the daily prayers sustains his religion and whoever abandons them ruins his religion."³⁹ In the rest of the article, he interpreted the aforementioned hadith in the same way done by Ajlūnî in his Keshfū'l-Hafâ. It was customary for the authors of the period to cite the primary source itself, as he did while mentioning the hadith in Camiü's-Sagir. When quoting someone in the article, they would insert the quote by mentioning its source in the text. Moreover, by saying "God Almighty predestinated human beings, providing them with many states of good and evil, happiness, mischief, troubles, and misfortunes, and he has given his grace against disasters," he wanted to support his idea that prayer has the power to change destiny. He provided evidence for his perspective by citing a hadith Camiü's-Sağîr: "Avoiding destiny does not help get rid of it. However, the prayer of the righteous is meant to repel and remove the pain and suffering that have occurred and will happen. Therefore, O servants of Allah, pray".⁴⁰

Hüseyin Avni -Ma'rifatullah⁴¹

Hüseyin Avni (Arapkirli), who lived between 1864-1954 (at the end of the nineteenth and in the first half of the twentieth century), helped nurture many important people, not only in madrasa but also at the Dārülfünun faculty of theology.⁴² In 1904, he was assigned to teach kalām by Meclis-i Kebir-i Maarif at Dārülfünun Faculty of Theology.⁴³ He became a mudarris of Arabic literature in Fatih madrasa in 1911 and got acquainted with Peace lessons in 1912, and he was appointed to the membership of Dâru'l-Hikmeti'l-İslâmiye in 1916.⁴⁴ His knowledge of hadith stood out and he was appointed as a lecturer of hadith and history of hadith at Dārülfünun Faculty of Theology in 1926.⁴⁵ This is quite significant as it indicates that he is engaged in hadith as much as in kalām and points to his expertise in these fields. Hüseyin Avni, who lived in the late Ottoman period and in the early Republican era, is an educator who made major contributions to education during the Tanzimat period, when the Ottoman education system was revised, and in the chaotic times following it. His article titled Ma'rifatullah⁴⁶ was published in the 42nd issue of Jarida al-Ilmiah. In addition, his

³⁹ Aclūnî, Keşfū'l-Hafâ, 2/31.

⁴⁰ Tirmizî, Deavât, 101; İbn Hanbel, *Müsne*, V/224

⁴¹ Arapkirli Hüseyin Avni "Marifetullah" *Ceride-i İlmîye* 4/42, (Ocak-Şubat 1919): 1225.

⁴² İsa Akalın, "Hüseyin Avni Arapkirli'nin Arapça Usûlu'l-Hadis Elyazması Ders Notları", *Hadis Tetkikleri Dergisi* 15/2 (2017): 115.

⁴³ Zeki Salih Zengin, *Medreseden Darülfünuna Türkiye'de Yüksek Din Eğitimi* (İstanbul: Çamlıca Yayınları, 2011), 61.

⁴⁴ Fikret Soyal, "Daru'l-Fünun İlahiyat Fakültesinde Kelam Öğretimi: Arapkirli Hüseyin Avni Karamehmetoğlu Örneği," *Birey ve Toplum* 6/11 (2016): 47.

⁴⁵ Zeki Salih Zengin, *Medreseden Darülfünuna Türkiye'de Yüksek Din Eğitimi*, 127.

⁴⁶ Arapkirli Hüseyin Avni "Marifetullah" *Ceride-i İlmîye* 4/42,(Ocak-Şubat 1919):1225.

articles on kalām, which he tried to write regularly, were included in 22 issues, from the 44th issue to the last one, despite occasional setbacks.⁴⁷

Hüseyin Avni's desire to respond to the materialist understanding that was prevalent at the time was influential in his choice of the subject. Most of the articles written on the principles of faith at the time tended to respond to the trends of the period rather than to address faith-related problems of the people. A consideration of the educational background and piety of the people in that period would make it obvious that the purpose of choosing the subject was not the laypeople farming in their yards and fields. Hüseyin Avni notes that "Marifetullah" refers to humankind's believing and affirming that God Almighty is Wajib ul-Wujud, who is characterised by perfect attributes and is free from incompleteness as strongly as possible.⁴⁸ The author used ma'rifatullah as a core concept to draw attention to the importance of people's recognition of Allah and explained all the rest as details and evidence that lend support to this core concept. Hüseyin Avni noted that the existence of God can be known through the realms and beings he created; in other words, knowing God Almighty can only be realized through contemplating what He created; that is, by looking at the art and understanding how great the artist is. To further support his views, he quoted an anthropologist who said: "I have been researching and examining this machine called humankind for forty years. I see so many works with perfect order that I admire their creator. Regularity, apparent everywhere from a single particle to infinite space, makes us all admire His mighty power".⁴⁹ The sources that he used to prove Allah's existence are verses, hadiths and the words of the Companions. Considering the evidence, he used, it is arguable to what extent he persuaded different movements of thought, but he got ahead in providing the people of the period with the correct information. He elucidated what route to follow to understand the existence of God. He nourished his thought with the hadith that is true in meaning but weak in its source "Think of the artistry of Allah and His creations rather than His Self because you will not be able to fully appreciate the latter."

Ismail Hakkı (İzmirli) - Virtues of Fasting and Ramadan⁵⁰

Born in 1868, Ismail Hakkı (İzmirli) is one of the late Ottoman and early Republican scholars. While teaching Philosophy at Istanbul Dārülfünūn, he also taught fiqh at the Faculty of Law. He was appointed as a professor of the history of Islamic philosophy at the Faculty of Letters in 1915. In 1924, he began to teach history of hadith and hadith and became a professor of the history of fiqh at Dārülfünūn Faculty of Theology in 1926.⁵¹ The scientific value of Ismail Hakkı lies in the fact that acquired Islamic sciences through a serious schooling and improved himself further with the help of the languages he learned (Arabic, Persian, French, Russian, Greek and Latin). Being a prolific scholar, he produced nearly seventy works in the fields of kalām, fiqh, hadith, philosophy, siyer-i Nebi and so on.⁵² Although he retired in 1939, he was engaged in scientific activities until his death on January 31, 1946.⁵³

Ismail Hakkı published the life and thoughts of Ghazali, one of the Islamic thinkers in his series titled "Islamic Scholars and Thinkers",⁵⁴ which appeared in 22 issues from the 51st through the last in Jarida al-İlmiah. He published nine of his articles in a series titled "Hikmeti Teşri" and Mehâsîn-i Sherâyi",⁵⁵ in Issue 41 through 51, in which some concepts and issues related to kalām were discussed. From Issue 63 through 72, he published a series of nine articles under the title of "Religion Islam" on the state of the world in the pre-Islamic period, the prophethood (of the Holy Prophet), the law of prophets and various issues on which jurists

⁴⁷ Arapkırlı Hüseyin Avni, *Ceride-i İlmiye*, 44-78-79. sayılar.

⁴⁸ Hüseyin Avni "Marifetullah", 1225-1227.

⁴⁹ Hüseyin Avni "Marifetullah", 1225-1227.

⁵⁰ İzmirli İsmail Hakkı, "Orucun ve Ramazan'ın Faziletleri", *Ceride-i İlmiye* 4/46 (Mayıs-Haziran 1919): 1407.

⁵¹ Zeki Salih Zengin, *Medreseden Darülfünuna Türkiye'de Yüksek Din Eğitimi*, 127.

⁵² Melikşah Sezen, *İslam Mütefekkirleri ile Garb Mütefekkirleri Arasında Mukayese* (Konya: Çizgi Kitapevi, 2018): 10.

⁵³ Ali Duman, "İzmirli İsmail Hakkı: Hayatı Eserleri ve Fıkıh", *Bilimname* 14/1 (2018): 59-78.

⁵⁴ İzmirli İsmail Hakkı, "İslam Âlimleri ve Mütefekkirleri Gazali", *Ceride-i İlmiye* 51-78-79. sayılar.

⁵⁵ İzmirli İsmail Hakkı, "Hikmeti Teşri ve Mehâsîn-i Şerâyi" *Ceride-i İlmiye* 41-51. sayılar.

disagreed. To describe the essential characteristics of the Islamic state, he published two articles titled "the Building of the State of Islam" in the 42nd issue and "The Path Followed by the State of Islam" in the 45th issue. His only article on worship is *the Virtues of Fasting and Ramadan*, which we examined in the present study.

He used two related hadiths to introduce his article on fasting: "All the deeds of the son of Adam are for him, except for fasting, which is for Me and I am the One Who will reward him for it" and "The breath of one observing Saum is sweeter to Allah than the fragrance of musk. The one who fasts, experiences two joys: First, he feels pleasure when he breaks the fast; second, he is joyful by virtue of his fast when he meets his Lord."⁵⁶ In the rest of the article, Hüseyin Avni mentioned the benefits of fasting, which gives spiritual taste to the soul and contentment to the heart along with helping overcome the self that orders humans to do evil. He stated that the main purpose of fasting is to gain Allah's approval. Hüseyin Avni noted that fasting is a shield against evil deeds, but he also warned that if a person fails to keep himself away from bad words and behaviour and to leave unnecessary and meaningless actions, he is only deprived of material and spiritual blessings; he will have nothing but hunger and thirst. Then he mentioned fasting manners by saying "Pray with the words 'O Lord! I fasted for You. I believe in you. I break my fast with Your sustenance.' Start with Basmala. Eat and drink with your right hand and use it to pass things during eating; eat what you have in front of you; don't breathe into the glass while drinking water, don't eat by leaning, and offer your thanks for the blessings that Allah gives."⁵⁷ To draw attention to the fact that Ramadan has a special place compared to other months and to highlight the abundance of rewards specific to this month, Hüseyin Avni wrote, "This month is such a time that if everybody approaches it with a good virtue, it will be like fulfilling a Fard (obligatory duty) outside of Ramadan." He mentioned that Ramadan is the month of patience and the reward of patience is Heaven. The author, who mentions that this month is the month of the Quran, touched upon the matters of correct etiquette in Ramadan by saying, "Do not deliberately disregard fasting! There is nothing more disgraceful than eating before the eyes of others during the day in Ramadan. This is the greatest sin against God. It is also the ultimate insult to those who fast. Muslims would feel deeply hurt upon seeing such behaviour".⁵⁸ The author mentioned the pious rewards of giving money to charity during this month and stated that if the servant of a person facilitates his/her work, that servant would attain the mercy of Allah. In this way, he contributed to the revival of social solidarity and the spirit of donation. He stated that fasting is the sign of Islam and pointed to the troubles of the period by saying, "the Muslim land is the place where there is a sign of Islam; it is the place where the Islamic sharia is dominant. Those who fail to protect their religion have neither a religion nor a home country".⁵⁹ The author invited all Muslims to grab the rope of Allah at the end of his article. He concluded his article with the following advice: "Brothers! Let's be sincere and serious and help each other; let's avoid sedition and mischief; let's work together; let's not destroy our madrasas, schools and mosques. When trouble is around the corner, it does not harm only the tyrants; the good will burn as well."⁶⁰ In this article in which the benefits of fasting and Ramadan are mentioned, after emphasizing the basic principles, the author turned to thorny problems of the period, such as lack of unity and cooperation, instigation and discord. This indicates that the articles written in that period were also interested in the troubles of the period, and they contributed directly or indirectly to non-formal education by informing and guiding the public. The subject was explained in plain language. The content of the article, which was written to keep the spirit of Ramadan alive, enriched with hadiths.

⁵⁶ Buhari, Savm, 4/141, 1904; Müslim, Siyam, 163.

⁵⁷ İzmirli İsmail Hakkı, "Orucun ve Ramazanın Faziletleri", 1407.

⁵⁸ İzmirli İsmail Hakkı, "Orucun ve Ramazanın Faziletleri", 1407.

⁵⁹ İzmirli İsmail Hakkı, "Orucun ve Ramazanın Faziletleri", 1407.

⁶⁰ İzmirli İsmail Hakkı, "Orucun ve Ramazanın Faziletleri", 1407.

Eshref Efendi-zâde Mehmet Şevketî - Social Benefits of Religion⁶¹

Born in Istanbul in 1887, Şevketî worked as a lecturer in Beyazıt Mosque for a while and went to Germany to pursue his education and graduated from the Department of Philosophy at Munich University. After returning to Istanbul, he worked as a lecturer of ethics at the Dârülfünûn. He learned Turkish, English, French, German and Persian.⁶² He extensively worked on the improvement of madrasas.⁶³ Writing various journal articles, Şevketî served as a member Dâru'l-Hikmeti'l-İslamiye. He passed away in 1934. In response to the questions of the Anglican Church, he wrote a 32-page work titled "Say ü Sermaye Mücadelâtinin Dinen Sûret-i Halli".⁶⁴ He published a series with seven articles titled "Life from a Religious Perspective"⁶⁵ between 42nd through 56th issues of Jarida al-İlmiah to mention the significance of religion based on the idea that if life consisted of only this world, there would be no need for religion or religion would be different from its present version. With his article titled "Philosophy of Religion"⁶⁶ on the nature and development of religion, he defended the thesis that "religion relates to God, rather than to a state of emotion". Besides his work "the Theory of Knowing and Recognizing Allah" written as a series of articles, he had others on various topics published under the titles "Seeking Help", "Impiety and Immorality" and "Religion and Irreligiousness", along with two others that are examined in detail in the present study, i.e., "Social Benefits of Religion" and "Religion is Advice".

In the article titled Social Benefits of Religion, translated by Şevketî from Rudolf Eisler,⁶⁷ the author mentioned the social benefits of religion and considered religion's functioning as a tool that regulates society as its first relationship with society. Each individual in the society is in contact with others in it. This is something the individuals inherited from their ancestors. Religion forms a chain between individuals and their ancestors. By saying "Even if the individual wants to abandon his religion, he must respect and abide by it, even with the fear of leaving the lineage to which he is affiliated with his ancestry",⁶⁸ he stressed that a nexus that connects the individuals in the society is the sense of religion. Religion, which is the basis of many morals and customs, awakens our feelings of love about others by teaching us to value our brother for the sake of God Almighty. Religion entails self-sacrifice, loyalty and devotion. In the article listing the social benefits of religion, Şevketî drew attention to its role in suppressing the outbursts that may occur in society. He wrote, "religion teaches us some virtues towards our fellows and ourselves even when the law does not offer anything. It affects the authority of the family and government. The number of secret crimes and offences is reduced. It limits the despotical will of powerful and tyrannical people. In the article, he mentioned that religion, science, and philosophy were initially combined but later split into different ways of development. While elucidating the relationship between religion and science, he noted that being older and conservative, religion was often confronted with science. "Although we need to know more about their relationship, religion and science do not need to weigh down each other."⁶⁹ He pointed to the closeness of religion and science by saying that they are in harmony with each other on certain issues. According to the author, a common characteristic of philosophy and religion is that they both attempt to make sense of the universe and the human being, while the difference is that the latter has a better grasp of secrets on this subject than the former. The impacts of the period could be felt in the article on the social benefits of religion. He tried to refute the idea that religion hinders progress by drawing attention to the benefits that religion offers the

⁶¹ Eşref Efendi-zâde Mehmet Şevketî "Dinin Fevâid-i İctimaiyesi" *Ceride-i İlmiye* 5/62 (Ağustos-Eylül 1920): 1972.

⁶² Mustafa Şanal, "Eşref Efendi-zâde Mehmet Şevketî'nin Medreselere İlişkin İslahat Düşünceleri ve Çözüm Önerileri" *Osmanlı Tarihi Araştırma ve Uygulama Merkezi Dergisi OTAM* (1999):193-218.

⁶³ Zeki Salih Zengin, *II. Meşrutiyette Medreseler ve Din Eğitimi* (Ankara, Akçağ Yayınları,2002),78.

⁶⁴ Sadık Albayrak, *Son Devir Osmanlı Uleması* (İstanbul: Büyükşehir Belediyesi Kültür İşleri Daire Başkanlığı Yayınları,1996), 346.

⁶⁵ Şevketî, "Din Nazarında Hayat" *Ceride-i İlmiye* 42-56. sayılar.

⁶⁶ Şevketî, "Felsefe-i Din" *Ceride-i İlmiye* 69, 72, 76-77. sayılar.

⁶⁷ Rudolf Eisler (7 Ocak 1873, [Viyana](https://www.wikizero.com/tr/Rudolf_Eisler_erişim:22.06.2020) - 13 Aralık 1926), Alman [Yahudi](https://www.wikizero.com/tr/Rudolf_Eisler_erişim:22.06.2020) felsefeci. https://www.wikizero.com/tr/Rudolf_Eisler_erişim:22.06.2020.

⁶⁸ Şevketî "Dinin Fevâid-i İctimaiyesi", 1972.

⁶⁹ Şevketî "Dinin Fevâid-i İctimaiyesi" *Ceride-i İlmiye* 1972.

society. He clarified the subject by elucidating the relationship between religion, science and philosophy. At that time, many authors tried to promote the idea of reconciling religion, science and philosophy. When he said, "Although we need to know more about their relationship, religion and science do not need to weigh down each other",⁷⁰ he gave the clue that there was not yet clear theoretical knowledge about the nature of the relationship between science, religion and philosophy. This brief and concise article did not quote verses or hadiths. A plain and comprehensible style was used in the article without providing too much detail. It is remarkable that the journal published his translation of a Western author's article. One of the reasons why Shevketî translated this work was that he knew German and studied philosophy in Germany. Sharing a Western thinker's views on religion through a translated work could be an effort to overcome the prejudice against the West, as well as the desire to show that religion is accepted as a valuable and meaningful element in the Western world, which is considered as a model at an advanced level.

Shevketî's other article is titled "Religion is Advice".⁷¹ "Religion consists of advice to Allah, his book, His Messenger, the administrators of Muslims and Muslims in general."⁷² Shevketî introduced his article with the hadith quoted from Temim al-Dârî: "Advice is a word with far-reaching meanings. It refers to sincere friendship towards the one who is advised, being free from indecisiveness in ideas and intentions, and keeping rights of the advised in every aspect."⁷³ This means that he used the word advice with the meaning of sincerity and good will. It means being sincere to Allah, believing in Him, describing Him with all His attributes of perfection and glory, avoiding sins and so forth. The advice that religion provides is clearly for the servant's own good. He stated that we can interpret the meaning of the word advice differently based on the audience, such as appropriately reading and understanding the Qur'an, not deviating from its decrees and taking lessons, loving the Prophet, obeying the justifiable orders of imāms, gently warning them for their mistakes and treating Muslims gently. To enhance the understanding of the meaning of the word *advice*, Shevketî included an anecdotal evidence in a hadith, which could form the basis of business ethics, narrated by Jarîr b. Abdullah, who said, "I promised the Prophet to pray, to give zakat and to be sincere to all Muslims".⁷⁴ It is reported that Jarîr b. Abdullah's servant bought a horse for three hundred dirhams. Jarîr b. Abdullah took the horse back to its his owner, saying, "Your horse is worth more than three hundred dirhams" and increased the price up to eight hundred. In response to those who asked him why he did so, he said, "I had an agreement with the Messenger of Allah to be sincere to every Muslim." Inspired by the philosophy of the period, the article approached religion from a different perspective. Since the word "advice" had shifted in meaning or only one of its meaning was emphasized, what was meant to be explained in the article was initially not understood. In Turkish, the word "advice" can refer to all good and sincere words and deeds without evil or providing advice and guidance. Today, the word "admonition" has come to the fore as the meaning of advice, so the saying "religion is preaching and guidance" is frequently used (without the word "advice" in it). Religion is advice, and advice itself is sincerity. Since the article was written to elucidate a single concept, it was successful in ensuring topical coherence. The article contains two sound hadiths. It is written in a simple style that the public can understand.

Sayyid Nesib- Hikmet-i Edyan⁷⁵

Born in 1873 in Homs, Sayyid Nesib received legal education. Until October 21, 1922, he continued his membership in Dâru'l-Hikmeti'l-Islamia, to which he was appointed when he was a lecturer of fiqh method

⁷⁰ Şevketî "Dinin Fevâid-i İctimaiyesi", 1972.

⁷¹ Şevketî, "Din Nasihattir" *Ceride-i İlmiye* 5/60 (Mayıs-Haziran1920), 1928.

⁷² Müslim, İman 95/55; Ebu Davud, 4944; Tirmizi, 1990.

⁷³ Şevketî, "Din Nasihattir" *Ceride-i İlmiye*, 1928.

⁷⁴ Buhari, İman 43. Hadis No: 57.

⁷⁵ Seyid Nesib, "Hikmet-i Edyan", *Ceride-i İlmiye* 4/45 (Nisan Mayıs 1919): 1348.

in the Madrasa of Süleymaniye. He was left unemployed when the madrasas were closed. He died in 1930.⁷⁶ During his office as a member of Dâru'l-Hikmeti'l-Islamiye, he responded to some criticisms voiced due to the amendment of Majalla. He prepared a work titled "Fıkh-ı Hanefî'nin Esâsâtı, Kıyas ve Dine Mûteallik Mesâil". It addressed some issues related to comparison (qiyas) and debt that were at the centre of criticisms, the understanding of justice and affairs of the four madhhabs, including the Hanafi sect, the legal status of customs and some decrees about debt.

One of the series of articles in Jarida al-Ilmiyah titled "The Birthday of Jesus in the Religion of Islam"⁷⁷ narrated the birth of Jesus by using the different commentator's interpretations of the relevant verses in the Quran. Another series of articles is "the Status of the Pious and Irreligious in the Human Society".⁷⁸ In addition to these, he published various articles under the titles of "Siyam and the month of Ramazan"; "Keşfü'l-Hicâb", which focused on the issues of the veiling of women and their coexistence with men in the same place; "Hikmet-i Edyan", which puts forward the idea that civilization is piety; "Envâr-ı Şeriat", in which he addressed cleanliness and ablution and "Shedding Light Upon the History of Sufism", in which he made evaluations on Sufism.

In his article titled Hikmet-i Edyan, Sayyid Nesib attempted to hook the reader by saying, "Even the word civilization itself is derived from religion; civilization is piety".⁷⁹ In the lengthy article, he initially drew attention to the importance of thinkers in the development of science, the construction of civilization and identifying human needs. He referred to the guidance offered by thinkers in the society with the words "The beliefs of people about any issue is the result of the words or deeds the thinker."⁸⁰ Therefore, it is again the intellectuals of the society who are deemed responsible for the political mistakes and morals of the public. Then the author also claims that the worst thing in the universe is ignorance and the best is science. "The source of every evil is ignorance, and the source of every happiness is science. Both moral and political evils are invariably the outcome of ignorance. Atheism is also the product of ignorance. He regarded atheism as ignorance, with the statement that "One who gains a knowledge of religion does not cherish atheism".⁸¹ He attributed intellectuals' irreligiousness and their indifference to Islam to their being devoid of a basic knowledge of Islam. Citing the verse "Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it; indeed, he was unjust and ignorant"⁸² the author compared the nature of man with that of other creatures and stated that the man keeps carrying this spiritual burden on his back, and for this very reason Arabs called the man as the carrier of the Trust. With the words "The Trust is a matter of conscience; one with no religious education cannot be entrusted,"⁸³ he asserted that conscience can only be nurtured through religious education and that conscience that went through it can carry the Trust. The source of the cruelty mentioned in the verse is the love of the self. There is no creature among the created that is a truer slave of the soul than human beings. Humans hardly value anything other than their bestial goals. It is again the love of the self that brings forth these goals. They destroy everything in the cause of their self. The heavenly religions were sent to eliminate the self-centredness of the human soul. What the heavenly religions do not forgive in any way is unbelief and shirk as these are the primary causes of cruelty. In the rest of the article, after mentioning various issues, such as religions and the rationale for God's sending them, he explained that it is Allah who knows what all people do, that good and evil come from him and that even the measure of the deeds is determined by the laws He established. In brief, he stated that this world belongs to God Almighty; therefore, the religion that Allah sent is true, and all but His religion is false. He concluded his article with Lebîd's couplet "Be it known

⁷⁶ İsmail Bilgili, "Seyyid Mehmed Nesib'in Hanefi Mezhebi Müdafaası", *İslam Hukuku Araştırmaları Dergisi* 26 (2015): 485.

⁷⁷ Seyid Nesib, "Din-i İslâm'da Milâd-ı İsâ Meselesi", *Ceride-i İlmiye* 73,74-75,76-77,78-79. sayılar.

⁷⁸ Seyid Nesib, "Dindar ile Dinsizin Cemiyet-i Beşeriyedeki Mevkileri", *Ceride-i İlmiye* 61, 62, 63, 64, 65, 66. sayılar.

⁷⁹ Seyid Nesib, "Hikmet-i Edyan", *Ceride-i İlmiye*, 1348.

⁸⁰ Seyid Nesib, "Hikmet-i Edyan", *Ceride-i İlmiye*, 1348.

⁸¹ Seyid Nesib, "Hikmet-i Edyan", *Ceride-i İlmiye*, 1349.

⁸² Ahzab 72-73.

⁸³ Seyid Nesib, "Hikmet-i Edyan", *Ceride-i İlmiye*, 1349.

that everything, but Allah is null and void," to which the Holy Prophet responded as "No poet has uttered a more truthful word than this".⁸⁴ The article could be considered as a reaction to the exclusionary attitude towards the notion of religion with an intention to remove it from human life under the influence of the ideological movements of the time. Being extensive and detailed in its explanations, the article includes many subheadings regarding the rationale for God's sending religions. The article, whose language is relatively difficult to understand, contains abundant poetic verses in Arabic. Verses are included to explain abstract concepts, such as trust, cruelty, conscience and so on.

Conclusion

At dawn of the twentieth century, the duties and authorities of the Mashihat Authority changed over time, and under the regulations made afterwards, a new organization affiliated with Mashihat, Dâru'l-Hikmeti'l-İslâmiye, was established. Being one of the major journals of the period, Jarida al-Ilmiah reflects the religious views of the state administration of the time, as it belongs to the Mashihat authority as an official institution. This is readily discernible not only from the selection of topics in the articles but also from the messages they contain. Known to be intended for state officials, scientists and the public, the journal published articles appealing to all sections of the society. With the subject they addressed and the information they disseminated; the articles published in Jarida al-Ilmiah helped improve people's religious knowledge. However, given the distribution of the journal to all parts of the country through the official channels, we do not think that the public directly and sufficiently benefited from it. However it is known that the people might not have had even the most basic religious knowledge at the time.⁸⁵ In addition, one could say that people's perception of piety was heavily influenced by various factors, including the scarcity of literate people at the time, the fact that religion came through tradition and hearsay, wrong practices and the nonchalance of the so-called religious officials.⁸⁶ Therefore, a major conclusion that we could draw is that the journal indirectly contributed to non-formal education because it was mostly trained staff, such as preachers and imâms who benefit from the journal in their sermons and religious conversations. The fact that the society needed more information, solidarity and spirituality due to the wars was influential in the decision to publish articles for the public. The study examined some of the articles published in Jarida al-Ilmiah. A shared characteristic of the authors is that, except for Sherif Saadeddin Pasha, they had series of articles in the journal. Furthermore, except for three of them, the authors were professors at the newly established Dârülfünûn Faculty of Theology. This is quite significant as it indicates that the professors of the period who were educated in madrasas stood alongside the new institutions of religious education within the university, which were considered as an alternative to madrasas and were occasionally a means of rivalry for superiority, and it also shows that these writers were open to innovation in education.

A quick look at the educational backgrounds of the authors and their duties would reveal that Ferid Kam worked as a lecturer of history of philosophy; Ahmet Cevdet worked as a lecturer of tafsîr, hadith and fiqh; Ahmed Rasim was a lecturer of logic; Hüseyin Avni taught kalâm, hadith and hadith history, Ismail Hakkı was a lecturer of tafsîr, hadith, kalâm and fiqh, and Sayyid Nesib taught fiqh method. No information was obtained about the duties of Sherif Saadeddin Pasha. It is clear that Jarida al-Ilmiah mostly included articles written by professors. These authors, each of whom was a member of Dâru'l-Hikmeti'l-Islamia, wrote about issues in their respective fields. This in turn had a positive impact on the content of the articles as the authors appropriately used adequate number of sources from their own fields. Furthermore, these authors closely

⁸⁴ SüleymanTülücü, "Lebîd b. Rebîa", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi 27* (İstanbul: TDV Yayınları, 2003): 121-122.

⁸⁵ Zeki Salih Zengin, *Medreseler ve Din Eğitimi* (Ankara: Akçağ, 2002), 164.

⁸⁶ Zeki Salih Zengin, II. *Abdülhamit Dönemi Örgün Eğitim Kurumlarında Din Eğitimi ve Öğretimi* (İstanbul: Çamlıca Yayınları, 2009): 181.

observed what happened in the society, carried out analyses, and were successful in monitoring the public and proposing solutions accordingly.

An analysis of the factors that influenced the authors' choice of subject reveals that the conditions of the period were highly influential in determining the subjects in all the articles other than the one written by Ahmet Cevdet on self-discipline. However, most of the articles on the principles of faith were written with the concern of responding to the ideological trends of the period, rather than addressing the problems of the people about faith. In addition, conservative scholars felt anxiety due to the Islamic world's inability to keep up with the innovations and its inadequacy against developments in the world at that time and some intellectuals' attributing this to religion. Therefore, as the titles of the articles, such as "Religion is Advice", "the Religion of Islam", "Hikmet-i Edyan" and so forth suggest, scholars felt that they should highlight the importance and benefits of and need for religion. In addition to responding to the attacks on Islam and other religious issues, they, with all their might, tried to eliminate the doubts of the people on these issues by considering religion from different perspectives. Conservative scholars regarded departure from religion as the reason for the troubles that the Ottoman State experienced during this period, and they argued that the best way to get rid of them was to take firm hold of religion and morality.

When we assess the clarity of expression in the articles, we see that the topic choice of the authors positively affected their success in clarity of expression. For instance, the articles on worship were more understandable. The language of the articles which contained information about belief and morality (e.g., "The Duties of Man", "Edyan-ı Hikmet", "Ma'rifatullah") were less comprehensible as the subject matter in each of them was highly complex. The authors' higher level of education, their knowledge of Arabic, which was the language of science at the time, their knowledge of foreign languages, the fact that most of them had experience abroad, and their closely following up the world of western science opened wider horizons in their worlds of thought. Such scientific competency positively affected the appeal of the articles they wrote.

When we evaluate the methods that the authors followed while explaining the core concepts in their articles, it is clear that they mostly focused on a single subject or concept. They introduced the topic with a verse, hadith or a saying to draw attention to it in general. It was observed that there were no sections with such headings as problem, purpose, method and bibliography, unlike the scholarly articles written today. The authors shared their opinions around a subject; necessary definitions were provided to elucidate a concept, and descriptions were offered. They used explanatory elements of expression, such as identifying, asking questions, showing witnesses as seen in the example of quoting an anthropologist's thoughts. In addition, various instructional principles were used to explain issues, such as explaining that there is no congestion in the sky despite the abundance of angels and noting that this is something symbolic by citing the example of gas and electricity, progressing from the known to the unknown, the comparison of Islam to a tree, the concretization of abstract concepts, and the Japanese example.

It is clear that better comprehension is affected by various elements, such as the readers' level of readiness, age, education, previous knowledge, need they feel for the subject they want to learn, individual differences, interests and expectations. Likewise, the content is among the factors that affect learning in the educational environment. Given that the primary readership of the journal is preachers, imāms, professors and madrasa students, the concepts and expressions used in the articles were sufficiently clear and understandable. Considering that the journal reaches the public indirectly through religious officials, it can be claimed that the information given in the articles is disseminated to the public through imāms and preachers in a language that they can understand. It is observed that the topics addressed by the published articles were compatible with the problems of the period, and this helped increase the expected benefit.

Considering the persuasiveness of the writing style, we can say that they attempted to convince the reader as they quoted heavily in the article. Shevketî 's article titled "Social Benefits of Religion" is a translation from Rudolf Eisler. It is noteworthy that he included the thoughts of his Western contemporary to convince his readers.

When we evaluate the compatibility of the quotes with the subjects; we see that the authors heavily quoted verses, hadiths and narratives from companions and the views of Ahl as-Sunnah scholars. Moreover, the topics were supported with stories and anecdotes; the concepts were explained in detail.

Considering how the sources of the hadiths were provided, we should note that neither an in-text citation system nor a list of bibliography was used at the end of the articles. Of all the authors, it was only Ahmed Rasim, who stated that the hadith he cited in the article was mentioned in *Camiü's-Sagîr*. We think that the reason for not providing in-text citations and bibliographic data was that the authors were lecturers (rather than researchers) or providing in-text citations and bibliographic data in the articles written at the time was not considered as important as it is today. We tried to reach the source of each verse, hadith or saying. It was seen that most of the hadiths were not cited verbatim; instead, the authors thought that it would suffice to provide their main message. In addition, Ferit Kam, Hüseyin Avni included hadiths with weak sources, and Ahmet Cevdet used a saying reported by his predecessors as a hadith that provided the main message of Mawlana Jalalu-'d-Din's teachings. Other hadiths were taken from accurate sources.

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