

Ziya Gökalg'ın Pozitivist Düşüncesinde İslam: *İslam Mecmuası*'ndaki Şiirleri ve Makaleleri

Islam in Ziya Gökalg's Positivist Thought: His Articles and Poems in the *Journal of Islam*

Remzi SOYTÜRK

Arş. Gör., İstanbul Gelişim Üniversitesi, İktisadi İdari ve Sosyal Bilimler Fakültesi, Türk Dili ve Edebiyatı Bölümü, İstanbul Gelişim University, the Faculty of Economics, Administrative and Social Sciences, the Department of Turkish Language and Literature, rsoyturk@gelisim.edu.tr, <https://orcid.org/0000-0003-1882-5652>

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Öz

19. yüzyılın ikinci yarısında Avrupa'da yaygınlaşan pozitivist düşünce, II. Meşrutiyet sonrası Osmanlı düşünce hayatında da temsilciler bulmaya başlar. Osmanlı pozitivist literatürünü Auguste Comte'un Osmanlı Sadrazamı Mustafa Reşid Paşa'ya pozitivist felsefenin benimsenmesi amacıyla yazdığı ünlü mektup ile başlatabiliriz. Beşir Fuat, Ahmet Rıza ve Rıza Tevfik gibi düşünürleri bu literatürün içerisine dâhil etmek de sistematik bir pozitivist akımın gelişmiş olduğundan söz etmek zordur. Pozitivist düşüncenin Osmanlı'daki en önemli temsilcilerden biri olan Ziya Gökalg bir yandan Durkheim'i takip ederken diğer yandan özgün bir sosyoloji ekolü kurma arayışına girer. Gökalg, bilimsel sosyolojik metotları kullanarak Batı medeniyeti ile Türk kültürü arasında diyalog kurar ve modernleşen Osmanlı toplumunun problemlerine çözüm arayışına girer. Milliyetçi ve Türkçü akımın fikir babası Gökalg, Batı pozitivist metot olarak takip ederken başta İslam dini olmak üzere yerel değerleri de teorilerine dâhil ederek yeni bir ulusal kimlik arayışındadır. Bu bağlamda Gökalg'ın toplum modeli bazı noktalarda Durkheim'in pozitivist düşüncesinden de ayrışır. Auguste Comte'un üç hal kanununa dayanan Durkheim'a göre teolojik ve metafizik aşama geçilmiş pozitivist aşamaya gelinmiştir. Buna karşılık Gökalg dini tamamen dışlamayıp İslam'ın bireyin ve toplumun oluşmasındaki başat rolü üzerine düşünür. Gökalg'ın bu konudaki düşüncelerini takip edebileceğimiz en iyi kaynaklardan biri İttihat ve Terakki Cemiyeti'nin yayın organı *İslam Mecmuası*'dir. Gökalg bu dergide yayımladığı makalelerinde "içtimai usul-i fıkıh" olarak adlandırdığı yeni bir yöntemle fıkıh ve sosyoloji arasındaki problemleri çözmeye çalışırken şiirlerinde de dinin sosyal ve bireysel hayattaki yerini şairanelikten uzak bir dille anlatır. "Şiirin değil şuurun hâkim olduğu" bir devirde yaşadığımızı iddia eden Gökalg, *İslam Mecmuası*'nda yer alan makalelerinde derin toplumsal tartışmalar yürütürken şiirlerinde estetik kaygılardan uzak ve sade bir dille ilahi temaları toplumsal meselelerle kaynaştırarak kullanır. Bu çalışmada Ziya Gökalg'ın düşüncesinde İslam'ın yeri *İslam Mecmuası*'ndaki makaleleri ve şiirleri üzerinden incelenecektir.

Anahtar Sözcükler: Ziya Gökalg, İslam Mecmuası, Pozitivizm, İçtimai usul-i fıkıh, Sosyoloji, Din, İslam

Islam in Ziya Gökalg's Positivist Thought: His Articles and Poems in the *Journal of Islam*

Abstract

Positivist thought, which became widespread in Europe in the second half of the 19th century, also had representatives in the Ottoman intellectual life after the Second Constitutional Monarchy. At the outset the Ottoman positivist literature begin with the famous letter written by Auguste Comte to the Ottoman Grand Vizier Mustafa Reşid Pasha in order to adopt the positivist philosophy. Although we include intellectuals

such as Beşir Fuat, Ahmet Rıza and Rıza Tevfik, it is difficult to talk about a systematic positivist movement. Ziya Gökalp, one of the most important representatives of positivist thought in the Ottoman Empire, while following Durkheim, on the other hand, seeks to establish a unique sociology school. Using scientific sociological methods, Gökalp establishes a dialogue between Western civilization and Turkish culture and seeks solutions to the problems of the modernizing Ottoman society. While following the Western positivism as a method, Gökalp, the father of the nationalist and Turkist movement, is in search of a new national identity by incorporating national values, especially the religion of Islam, into his theories. In this context, Gökalp's model of society also differs from Durkheim's positivist thought at some points. According to Durkheim, based on the law of three stages of Auguste Comte, we passed the theological and metaphysical stage and finally came to the positivist stage. On the other hand, Gökalp does not completely exclude religion and thinks about the dominant role of Islam in the formation of the character of the individual and society. One of the best sources from which we can follow Gökalp's thoughts on this subject is the journal of the Committee of Union and Progress, the *Journal of Islam*. While Gökalp tried to solve the problems between fiqh and sociology with a new method he called "social fiqh" in his articles published in this journal; in his poems, he describes the place of religion in social and individual life in a style that is far from poetic. Claiming that we are living in "the age of consciousness, not poetry", while conducting deep social discussions in his articles in the *Journal of Islam*, he uses divine themes in his poems in a plain language, away from aesthetic concerns, by associating them with social issues. This study is an attempt to examine the place of Islam in Ziya Gökalp's sociology through his articles and poems in the *Journal of Islam*.

Keywords: Ziya Gökalp, Journal of Islam, Positivism, Social fiqh, Sociology, Religion, Islam

Introduction

Positivism, the system of thought that emerged in the second quarter of the 19th century, was systematically formulated by Comte for the first time. The positivist theory that emerged in the intellectual field spread to the political/ideological field with the establishment of the Second Republic in France. Fransız entelektüelleri ve siyasetçileri arasında popülerleşen pozitivizm Üçüncü Cumhuriyet'in resmi ideolojisi olur (Kabakçı, 2008, p. 42). After that, positivism, which became widespread in various parts of the world, found new followers in South America, the Middle East and Russia. In the Ottoman Empire, which was given particular importance by Comte, positivism appeared from the second half of the 19th century. Beşir Fuat, the most well-known of the first Ottoman positivists, wrote articles introducing Western positivists to the Ottoman public (Okay, 2019). Ottoman positivism, represented by intellectuals such as Ahmet Rıza, Rıza Tevfik and Ahmet Şuayb, interjected the Comte line with the Durkheim line by Ziya Gökalp (Parla, 1985, p. 21). The effect of positivism on Ziya Gökalp is also seen in the field of religion. Gökalp, who does not participate in the theological and theoretical discussions of religion, is interested in its practical aspects. In his view, religion has an important function in the formation of a healthy society. Individuals connect with each other through religion and social solidarity increases. Since the religion of Islam is also rational, it has a dominant role in the establishment of a modern Turkish society.

In this article, the place of Islam in Ziya Gökalp's social views built with a positivist understanding will be discussed. In the content of the article, first of all, positivist theory is briefly introduced and the positivist thought of Ziya Gökalp, one of the representatives of this ideology in Turkey, which started with Comte in Europe, and the place of Islam in this thought are discussed. This view, inspired by August Comte, by the Young Turks, who sought solutions to the problems in the crisis period of the

Ottoman Empire, is a milestone for Turkish modernization. Ziya Gökalp also adopts the solidarist-corporatist approach instead of the authoritarian and elitist Comtean positivism by adding the positivist theory to the Durkheim line. In this approach, he also allocates a large place to the religion of Islam. In the article, the journal *Islam Mecmuası*, which was published in 1914-1918, is probed in order to understand the place of Islam in the solidarist-corporatist society model that Ziya Gökalp established by taking the positivist theory as a basis. The most important difference of this journal from other Islamist journals is that it deals with the concept of nation and Islamic thought together and focuses on issues related to the social aspect and function of Islam. After the information about the magazine, this article deals with Ziya Gökalp's essays and poems in *Islam Mecmuası*. Ziya Gökalp tried to develop a new method called "social fiqh" by analyzing Islamic law from a social point of view as well as religion, ethics and education. In the poems in the magazine, the themes in the articles are conveyed simply and plainly, away from lyrical feelings.

Positivist Theory

Positivism is a system of thought that emerged within the social and political conditions of France in the second quarter of the 19th century but crossed the borders in a short time and influenced the whole West as philosophy and science. This effect continued until the first quarter of the 20th century. As its founder, Auguste Comte (1798-1857), underlined, positivism has social, political, and even religious dimensions as well as philosophical. According to positivists, positive science produces conclusive knowledge by forming theories and laws within the framework of a particular method since Francis Bacon (Özlem, 2013, p. 8). Accordingly, the primary purpose of scientific knowledge is to make sense of the objective world following the rule of deductive logic. Science must go to nature and generate hypotheses to compile what it sees and discovers (Comte, 2000, p. 17). In science, which consists of laws that are compatible with each other, the task of philosophers is to examine these laws. Comte explained this situation as follows:

“Discovering the laws of nature down to the smallest detail and then minimizing their number as much as possible is the goal of all our efforts. For it is utterly futile and meaningless to pursue what is called primary or final causes... As everyone knows, we do not attempt to explain the natural causes of the perspectives, even when they are most comprehensive in our positive explanations. Because that would only serve to take the challenge ahead of a little further. We only try to analyze the conditions of occurrence of events correctly and to reconcile them with the ordinary relations of their order of occurrence and similarity.” (Comte, 2003, p. 15).”

After being systematically expressed by Auguste Comte in France, positivism became influential in science and philosophy (Ülken, 2006, p. 7). Auguste Comte defined *sociology* as a science investigating and revealing the general laws underlying all social phenomena with positive methods. Thus, all social phenomena have been the subject of sociological studies. In other words, sociology has become a universal and encyclopedic character that covers all social phenomena and embraces social sciences. Furthermore, Auguste Comte claimed that sociology, just like in the natural sciences, accepts nature as a reality outside of us and independent of us and reaches laws and those social facts can be investigated by empirical methods and can reach various laws.

The general theory of positivism is based on the idea that the laws of society will be scientifically rediscovered with the methods of natural science and that conflicts can be prevented by rebuilding society with these scientific laws. Positivism, which has social and political principles as well as being a theory of knowledge, has thus undertaken the task of "social engineering" (Özkan, 2014, p. 931). According to this

task, Comte founded the *Société Positiviste* (Positivist Society) on February 25, 1848, to spread positivism outside of France. This society aims to introduce positivism to the public and to provide positivist education. He also wrote letters to essential politicians of some countries for this purpose. One of them is the Ottoman grand vizier Mustafa Reşit Pasha. Comte, who emphasized that it was easier for Muslims to adopt positivism in the letter he wrote to Mustafa Reşit Pasha, opened the doors of positivism in the Ottoman Empire (Comte, 2017).

Ziya Gökalp's Positivist Thought and View on Religion

The positivist idea, which emerged in the West in the 19th century to seek solutions to social problems and dilemmas and unlock great shocks and crises, was followed in a similar period in the Ottoman Empire. Thus, the arrival of positivist sociology to Turkey and its effects begins with the modernization movements in the last period of the Ottoman Empire. After all, it is not possible to consider the arrival of positivism in Turkey and its first effects separately from Ottoman-Turkish modernization. The belief that the collapse of the Ottoman Empire could be stopped and returned to its former power was seen in Auguste Comte's positive sociology. With this effect, the first sociology studies in Turkey were shaped by positivist thought. In addition, positivism has been instrumentalized in order to modernize/Westernize society. Among the Young Turks, positivism and science were considered as means to keep society under control. The main point to focus on is to reconstruct society based on a scientific method.

Ziya Gökalp can be regarded as the most outstanding representative of positivism in Ottoman intellectual life. Reviving Comte's sociology, Emile Durkheim had a significant influence on Ziya Gökalp. He adopted Durkheim's functionalist and idealist positivism as epistemological theory and Durkheim's solidarism as ideology. According to Durkheim, the division of labor in society determines the "historical dynamic," not the theological, metaphysical, and positivist period. Durkheim likened humans to similar machines due to the lack of division of labor in the early stages of humanity. There are no differences between people. They have common beliefs and common myths. In modern industrial society, people are differentiated. In this period, society is like an organism, and differences provide solidarity. The social structure and moral values system based on mechanical solidarity began to be dissolved. The social order in organic solidarity, on the other hand, could not provide its own moral and spiritual criteria. In order to establish such a structure, it is necessary to organize professional groups specialized in their fields as corporations and replace the old local, religious and moral structure with a developed secular and national moral system. Ziya Gökalp translated Durkheim's solidarism as *tesanütçülük*.

Another conceptual distinction produced by Gökalp, who thought to establish a synthesis between idealism and positivism, is the distinction between culture (*hars*) and civilization (*medeniyet*) (Parla, 2009, p. 64). With Westernization becoming a state policy, Ottoman intellectuals who criticized the past thought a new policy and a new understanding/model should be formed. However, this model must both enable development demands and encompass the people and prevent conflicts. Gökalp, first of all, tried to get rid of such a contradiction by distinguishing between culture and civilization. Gökalp, as mentioned before, takes the basic features of Durkheim's sociology and aims to adapt it to the conditions of Turkey. In this context, the distinction he made between culture and civilization made it possible to preserve the local on the one hand and to integrate with the West on the other.

According to Gökalp, culture expresses the subjective moral norms, social conscience, aesthetic values, and general ideals of a society, and in this respect, it belongs only to a nation. Civilization is something shared by different nations. Again, based on Berkes, for Gökalp, "civilization is formed by national and individual wills. It passes from one nation to another by imitation. Things that are included in the culture occur naturally and spontaneously. It does not pass from one nation to another by imitation. Culture consists mainly of emotions, civilization, especially of ideas. The scientific concepts, technical tools, and economical products of a civilization pass from one people to another through imitation and exchange... Culture gives us purpose, civilization means (Berkes, 1985, p. 206-207)."

According to Ziya Gökalp, if society advances in culture, its civilization will rise to the same extent. The rapid rise of civilization leads to the rapid deterioration of culture. The emergence of real civilization can also occur with strict adherence to national culture. According to Ziya Gökalp, Turkish society is rich in culture but poor in civilization. This is why he draws great attention to the importance of culture and warns his nation against the traps of civilization (Heyd, 1950, p. 44-45). In addition, according to Ziya Gökalp, Ottoman civilization cannot reconcile with Western civilization. This is the main reason why the Tanzimat reformers failed. Because two civilizations cannot live together and the system of one corrupts the other, on the other hand, Turkish culture and Western civilization can coexist. For this to happen, Turkish society must return to its history and further consolidate its national culture.

Islam has an essential place in Gökalp's distinction between culture and civilization. Gökalp's theory claims that as the Turkish nation, we can become a part of Western civilization by preserving our own culture and that we have succeeded in

preserving our own Turkish culture in the past, but that we were within the circle of Islamic civilization. However, over time, the conditions have changed, and Western civilization has gained superiority over Islamic civilization. In this case, Islam has found a place for itself in the cultural field, not in the field of civilization. Islam, which was the common point of the majority of the society, continued to be the main element to be united. Therefore, Islam is essential in approaches such as nation/consciousness as a unifying understanding of society. In this new system, formulated by Gökalp as " I am from the Turkish nation, the Islamic community (*ümmet*), and the Western civilization ", Turkism constitutes the cultural norm, and Islam constitutes the moral norm (Parla, 2009, p. 56).

Ziya Gökalp does not care about Islam from its political, legal, and theological aspects. Nor does he want Islam to be the sole determinant in social life, especially at the political level. Gökalp argues that the political arena should be cleared of all the remnants of theocracy and that the legislative power should be entirely in the hands of the state. Gökalp argues that the field of politics should be separate from theocracy and that the legislative power should be entirely in the hands of the state. He is more interested in Islam as an essential element that will ensure the solidarity of the Ottoman-Turkish society. In his thoughts on the modernization of religion, he aimed to purge Islam of its legal and political rules and make it a purely "moral system." In addition, these thoughts have the characteristics of identifying God and Society in a way that corresponds to Durkheim's theory (Bulut, 2009, p. 99). In this respect, it is important to analyze Ziya Gökalp's *İslam Mecmuası*, in which he wrote articles in the early period of his intellectual life to understand the role of religion and Islam in his positivist model of society.

The Journal of Islam (İslam Mecmuası)

The Ottoman press witnessed a great number of printing and publishing activities just after the proclamation of the 2nd Constitutional Monarchy (July 24, 1908) (Gazel ve Ortak, 2006, p. 223-257). The number of journals and newspapers published in this period reached more than three hundred and fifty. During this period, which Orhan Okay describes as "The Age of Journals (Mecmualar Devri)" (Okay 1988, p. 3-4), various ideologies reached the public through journals. Aiming to reconcile Turkism and Islam, *İslam Mecmuası* is a publication funded by the Committee of Union and Progress (ITC). Under the editorial directorship of Halim Sabit (Şibay), the journal continued to be published every fortnight (February 12, 1914 – October 30, 1918) and published sixty-three issues. The journal, which was

initially thirty-two pages, was later reduced to sixteen, sometimes eight pages, due to financial difficulties during the war.

At the beginning of each issue of the journal, a surah or verse from the Qur'an and their translations and explanations are included. Other titles of the journal: "Liberation of Islam", "Islam and Progress", "Islamic Awakening", "Islamic Socialism", "Philosophy of Religion", "Sufism", "Fiqh", "Philosophy", "Religious Literature", "Ethics", "Economics", "Sociology", "Muslim Woman", "Islamic Press."

In the staff of the journal, there are writers, most of whom received modern education as well as traditional education: M. Şerefettin (Yaltkaya), Mansûrîzâde Said, M. Şemsettin (Günaltay), Ziya Gökalp, Mahmud Esad, Mûsâ Kazım, Ahmet Agayef (Ağaoğlu), Mûsâ Cârullah, Rızâeddin Fahreddin, Abdürreşid İbrahim, Bereketzâde İsmâil Hakkı, Ispartalı Hakkı, Besim (Atalay), Bursalı Mehmed Tahir, Köprülüzâde Mehmed Fuad, Aka Gündüz, Ömer Seyfeddin.

The journal published with the motto "A life with religion, a religion with life" was announced by *Türk Yurdu* journal, which states that it is a companion with it and supports the nationalist policy:

"A religious and national journal will be published under the name of *Islam Mecmuası*. (...) The slogan of the *Islam Mecmuası*: 'A life with religion, a religion with life.' *Islam Mecmuası* has prepared a program to achieve its purpose and will not hesitate to make sacrifices to follow this program. The help of the authors who appealed with the sciences and ideas of the Islamic-Turkish world was provided. (...) Theology and spirituality issues will be looked at from the point of view of science, religion and life. Scientific, civilized and social movements from all parts of the Islamic world will be followed with care and importance. (TY, p. 10, 23 Kanunsani 1329, back cover)"

From this point of view, Arai says that the journal's aim is not secularization but the revival of Islam. In addition, Arai states that the main goal in the publication of the journal was to fill the places that *Türk Yurdu* (Turkish Homeland) could not reach and that this journal was published to reform Islam because the nationalists could not sufficiently clarify their attitudes towards Islam in *Türk Yurdu* (Arai, 1994, p. 127-128). Published by the support of the Committee of Union and Progress (ITC), *Islam Mecmuası* and along with its Islamist identity have also been defined as

modernist and Turkist (Ülken, 1998, p. 202). Tarık Zafer Tunaya is one of the researchers who talked about the connection of *İslam Mecmuası* with the Committee of Union and Progress. Tunaya first analyzes the political line of the Committee of Union and Progress. He states that the Committee of Union and Progress is Turkist-nationalist on the one hand and Islamist on the other, but states that it forcibly adopted the policy of Islamism (Tunaya, 2009, p. 308).

İslam Mecmuası is a journal that mainly focuses on social issues. Although it aims to be a supporter of a political party, the political content of the journal is less. One of the issues that intellectuals insisted on in the years of the Second Constitutional Monarchy was "why are we left undeveloped today?" was the question. *İslam Mecmuası* has also discussed this popular topic. The journal also includes criticisms of Sufism about the decline of the Islamic world. The journal defended the closed economy due to the damages caused by the capitulations, and Ahmet Muhyittin has articles on economics. We see that there are many pages in the *İslam Mecmuası* on biography. The longest of these articles, including the famous figures of Islamic History, is the series of articles written by Rızâeddin bin Fahreddin about İbn-i Taymiye. One of the predominant subjects in *İslam Mecmuası* is women. There have been debates about the place of women in society. The social status of women is among the most popular discussion topics of the Second Constitutional Monarchy. In the article written by a woman writer in one of the first issues, the government was asked to open a bazaar and university for women. The article titled "Women's Issue" was written by a woman writer named Fevziye Abdürreşid in the journal. There have been discussions about reciting Friday and Eid sermons in Turkish. *Fatwas* issued by religious authorities stating that reading the sermon in non-Arabic languages is a sin (*makruh*) has been criticized by the *İslam Mecmuası*.

An Analysis of Ziya Gökalp's Views on Religion Through His Articles and Poems in *İslam Mecmuası*

Ziya Gökalp, who is considered as the founder of sociology in Turkey, was also a sociologist of religion. Gökalp, who was in the writing staff of *İslam Mecmuası*, wrote many articles. Four of these articles are in the form of poems, and others are of articles. In Gökalp's articles, there is an attempt to synthesize Islamic sciences and sociology. For this reason, he touches on the social functions of religion in most of his articles and writes three articles titled "The Social Services of Religion" (*Dinin İçtimai Hizmetleri*).

In the first of these articles, he talks about the functions that perform in social life. He states that these functions differ according to each society and proposes three types of public opinion (*efkar-ı amme*) and three types of organizations: The religious public opinion constitutes the community (*ümme*), the political public opinion constitutes the state, and the cultural public opinion constitutes the nation. Ziya Gökalp, who looks at the issue from the perspective of sociology, says that the social services of religion have changed in different societies that he classifies as primitive and organized on the basis of division of labor. Since every institution in primitive societies is based on religion, "ummah" refers to both the state and the nation. In organized societies, the religious public is interested in the spiritual field and does not interfere with the worldly field. In such societies, the lawmaker is the state. The cultural public makes evaluations in the fields related to culture, and it does not have the authority to make laws. Besides, Gökalp compares the function of religion in primitive societies with its function in organized societies. In this comparison, he states that although all the institutions in primitive societies are based on religion, only some institutions are based on religion in organized societies. It is unnecessary to think that religion has a more valuable and vital place in primitive societies than organized societies. He underlines that while religion is determinative on almost all institutions in primitive societies, it is beneficial for such societies, but on the contrary, such an effect in organized societies will be damaging. He ends his article with the opinion that the most significant duty of religion in organized societies is to liberate political, legal, economic, linguistic, and scientific fields and that it is necessary to seek the social missions of religion in spiritual interests (Gökalp, *Dinin İctimai Hizmetleri*, 1331).

Gökalp, in his second article with the same title, states that religion should be considered in two areas as worships (*ibadetler*) and faiths (*itikatlar*), and the social services of religion should be sought in the worldly benefits of these two areas:

“It is necessary to seek the social services of religious duties not in material benefits but also spiritual benefits. Because social issues are essentially spiritual, that is moral and idealistic issues. The analysis of social events can only be performed with the method of sociology (Gökalp, *Dinin İctimai Hizmetleri 2*, 1331).”

Gökalp divides religious rituals into positive and negative. Negative (*menfi*) rituals (ablution, ghusl, tahara, sacrifice, pilgrimage, zakat, etc.) aim to get rid of the believer's individualistic, in other words, objective desires arising from his animal

nature. According to Gökalp, these rituals are rituals that "sacred the worshiper more or less." On the other hand, positive rituals (*müsbet*) depend on being time-bound, performing together, and are performed after negative rites. These are prayers (five times a day), tarawih, Friday and Eid prayers, and fasting. The social services of the religion emerge mainly through these positive rites. Because religion gathers the scattered individuals at certain times and unites their souls, thus performing a social service in the form of "establishment of the nation" and establishing the national conscience. The fact that the prayers are performed together shows that being a nation is necessary to be holy.

In this article, he pursues the wisdom in performing prayers together, and has seen the necessity of being isolated from the individual and becoming a society. According to Gökalp, who pointed out that the five daily prayers and the tarawih prayers can be performed individually, although it is essential, the inability to perform the Friday and Eid prayers individually is because the holiness arising from the culture of the community begins to weaken when separated from collective worship for a long time. The hierarchy between the holy places of Islam (masjid, mosque, grand mosque, Kaaba and Arafat) is also related to the social and even political functions of religious. In every neighborhood and village, there are mosques where daily prayers and tarawih prayers are performed. There is a mosque in each district and in each sub-district where Friday and Eid prayers are held together. In cities, there is also a grand mosque other than a mosque, with a larger meeting place for prayers. Kaaba and Arafat, on the other hand, is a gathering place between Islamic nations, bringing together the wealthy people of the entire Islamic Ummah every year. Religion (worships) gathers individuals, who are obliged to live a single life as a requirement of individuality, to certain places at certain times (Gökalp, *Dinin İctimai Hizmetleri* 3, 1331).

Gökalp tries to establish a connection between fiqh and sociology in his article titled Sociological Fiqh Method (*İctimâî Usûl-i Fıkıh*) and to create a synthesis between these two sciences. Emphasizing that fiqh sources are rules (*nass*) and custom (*örf*), Gökalp seeks to explain why a sociological method has not been compiled until today about how fiqh affects custom and vice versa. However, Gökalp states that since sociology has started to form as a science recently, it was impossible to make these studies and reveal such science for the past period. He underlines that it is not possible for this field of science, which he intends to establish, to be achieved only by jurists or sociologists, but can only be established as a result of cooperation between two classes. According to Ziya Gökalp, who seeks short-cut solutions to political and

social problems, not to create a philosophical system of thought, Islamic rules are both divine and social. Gökalp positions social conscience against reason. Reason is universal, common to all people. Social conscience, on the other hand, is peculiar to society. This is what appreciates values, social conscience, that is custom (Gökalp, *Fıkıh ve İçtimaiyat*, 1331).

In his articles in the journal, Gökalp also puts forward ideas for the institutionalization of Islam. His "Diyanet Project" is a product of his thoughts on forming a new institutional structure related to religion, which he considers as a requirement of modern life and the state structure. Gökalp firstly tells that there is a clergy class in Islam and then explains the duties and organization of this class. Emphasizing that division of labor and specialization (*taksim-i a'mal ve ihtisas*) are the most prominent features of modern societies, Gökalp states that specialized staff can be more successful. Gökalp states that such a class and division of labor existed in Islam from the beginning. He says that Abu Hanifa, whom he describes as the mufti of the ummah in every century, has the same view. Berkes says the following about the Committee of Union and Progress Congress held in 1916 and the "Diyanet" project that Gökalp voiced at this congress: "Ziya Gökalp, who gradually increased his influence in the Party of Union and Progress alongside Islamists and Westerners, prepared a report on this problem. The main subject of the report is the solution of deporting the religious institution and the clergy to the area they call "Diyanet." This would bring the change to exclude *şeyhülislam* from politics to separate Sharia Courts and all schools from the authority of *şeyhülislam* (Gökalp, *Diyanet ve Kaza*, 1331). As the supreme religious authority, his primary duty is to issue a fatwa. This situation was an irreconcilable function with administration, finance, courthouse, and education (Berkes, 1973, p. 400). In this sense, it can be said that Gökalp laid the foundations of an institution and secular thought to be established in the Republican period.

Ziya Gökalp published his poems as well as his articles in the *Islam Mecmuası*. However, although the National Literature movement, which was emerging until 1918, existed with the poetry produced by some poets, it did not have much impact on the public. Gökalp explains this as follows:

"Poetry is silent in the age of consciousness. In the age of poetry, consciousness becomes a spectator. I think the time we are in belongs to the first period. Poets have been away from muses and passed into the hands of amateur poets (*müteşair*) with rhyme and meter consciousness... We see this situation in children's lives as well: Class

hours. There are game breaks in between. At the same time, some lessons are given as games in children's education. Is it wrong that some ideas are presented as poems in public education as well (Gökalp, 1918, p. 34)? “

It is functional that Ziya Gökalp sees himself as an amateur poet (*müteşair*) and presents examples of poetry that are far from poetic language. In this context, we see examples of his poems published in *İslam Mecmuası* with more instructional language and less poetic language. Ziya Gökalp publishes three poems under the title of "Towards the Law" (*Yasaya Doğru*) in the magazine. Ziya Gökalp publishes three poems under the title of "Towards the Law" in the magazine. In the subtitle of these poems, there is the expression "According to the Turk" (*Türk'e Göre*). Three poems in order, "According to the Turk: Duty,;" are published under the titles "According to Turk: Nation" and "According to Turk: Religion."

In the first poem, the morality of duty is at the lead. "I have no right, no interest, no desire... / I have a duty; I don't need anything else!" As can be seen in his lines, the right belongs to the nation, an intangible entity, and individuals only have a duty. Gökalp also wrote in this poem, "I wouldn't say there is beyond this world. In his lines, he emphasizes that one can only understand an abstract concept like the other world through the morality of duty in this world. The poem is famous for its frequently repeated line: "Close my eyes! / I will do my duty (Gökalp, *Türk'e Göre: Vazife*, 1330)!" The monolithic mysticism emphasized in moral poetry leaves its place in a militaristic command relationship. The duty given by the nation is an order that cannot be questioned and must be obeyed absolutely. This order is the very God itself, so it requires obedience without asking (Köroğlu, 2010, p. 281).

In the poem "According to Turk: Religion", a love-based devotion to religion is emphasized. This situation is parallel to the social functions of religion that he stated in his articles. In the poem, the concept of religion, which includes rules that regulate the life of the individual and society, is reduced to a feeling. According to Gökalp, who uses mystical understanding as a tool for social order, religion is a discourse that is emphasized to suppress social conflicts. In this poem, he describes religion together with the concept of duty stressed in the previous verses: "My religion is neither hope nor fear; / I worship my God because I love! / I do not have any fear of Heaven or Hell / I do my duty without receiving it (Gökalp, *Türk'e Göre: Din*, 1330)." As long as the emotional aspect of religion is emphasized, as in this poem, its social regulation will be limited. He uses it to guide the nation, subject to the order of the power that

regulates society.

With the nationalization of literature, the importance of children also increases. In this period, Ziya Gökalp begins to write prose and poems nationalist tales for indoctrination and folk literature development. In his poems, he begins to process old literary forms with new themes. Poems titled *İlahi* in the *İslam Mecmuası* are examples of these (Gökalp, *İlahi*, 1331). Gökalp rewrites the ilahi form, frequently given examples in classical Turkish literature, with nationalist and solidaristic themes. It is a known theme in classical Turkish poetry that every being comes from God and will return to him. Even though Ziya Gökalp repeats this theme in his poetry, he adds new concepts to it: "The lover cries "My dear", The soldier dies "Homeland", The lecture reads "wisdom", The purpose is you, Almighty God! Although the crying of the lover in these lines is also seen in classical poetry, the theme of the soldier who died for the country and the student studying for wisdom is new. These themes are essential for both nationalist and cooperative societies. Education and army, which are the absolute apparatus of the new state structure, are used for the first time in a religious poetry form. In this sense, these themes, which are used in a poem addressing the Holy Creator, are also central in showing the role of religion in social life from Ziya Gökalp's perspective.

The poems published in *İslam Mecmuası* include conceptual titles, religious themes, and pedagogical aspects. There are emotional descriptions in these poems. The level of excitement of the lyrics is low, and the patriotic themes are more less. Ziya Gökalp later collected these poems in his book *Yeni Hayat*. According to the ideas of Erol Köroğlu, who compared the poems he had published before, Ziya Gökalp undertook a different mission after 1915 with the effect of the World War I. Gökalp, who wrote agitative and propagandist texts before the war and included these themes in his poems, prepared for the new order to be established after the war. In this context, by simplifying sociological determinations in his poems away from poetic language, he tended towards an intelligent discourse (Köroğlu, 2010, p. 278). In other words, "he silenced his poetry in the age of consciousness."

Conclusion

The positivist theory, which was born in France in the 19th century, has social, political and religious aspects as well as philosophical. Spreading from France and affecting the whole world, this philosophy also gained popularity among Ottoman intellectuals. Ziya Gökalp, one of the most vital representatives of positivist thought

in Turkish intellectual history, has an essential place for Islam in the Turkish thought system of which he was the father of ideas. Gökalp, the greatest representative of Durkheimian positivism in the Turkish intelligentsia, brought positivist sociology to Turkey and adapted it to Turkey's special conditions at the beginning of the 20th century. His positivist theory moves away from Comte's orthodox and elitist approach and adopts a solidarist-corporatist approach. The religion of Islam also has a dominant role in this sociological theory. Approaching Islam as a historical phenomenon that is open to change and dependent on the social conditions, it is in, Gökalp, following Durkheim, religion as a symbolic expression of life. According to Gökalp, who expressed his thoughts on Islam in the journal *İslam Mecmuası*, which he started to publish when the ruling Union and Progress Party abandoned the policy of Islamic Union (İttihad-ı İslam) and instead adopted Turkism as its official policy, religion is an ethical system apart from legal and political rules. In this context, Ziya Gökalp's articles in *İslam Mecmuası* contain sociological judgments and scientific content. There is both a controversial method and an academic expression in the articles, and the thoughts predominate. It is essential to emphasize that Ziya Gökalp's poems do not deal with the war theme when World War I is still going on. Gökalp prefers to use social and divine themes instead of propaganda themes in his poems. Although the theme of religion is dominant in the poems, in parallel with the articles, religion is intertwined with its social aspect and love. It is important to understand both Ottoman and Turkish modernization to analyze the writings of Gökalp, who created the first cores of the ideas that would lead to the reforms of the Republican era, such as the separation of the sultanate from the caliphate and the establishment of the Diyanet Institution, in this journal.

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