



Economic Sociology of Islam According to The Risale-i-Nur

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Abstract. Since economic policies and administrative regulations cannot be differentiated from their own material circumstances and sociological basis, a multidisciplinary analysis is conducted over economics, sociology and related Islamic jurisprudence in order to add value to solutions for some problems in Islamic economics. Particularly as a contemporary reference with its methodological originality, Risale-i Nur Collection is prominent in setting up of economic principles with their sociological basis from the holy Koran. Our argument is that since sociological basics of Islamic economics are valid and pervasive, its results are more congruent, logical and beneficial in providing human happiness and easing burden of worldly life. Therefore, in comparing western sociology that centralizes worldly life in primer focus by subjugating everything that can serve material progress and capital accumulation as means of production or productive relations, with *Islamic* sociology that takes world only as a temporary place but worthwhile to the extent that it preserves life of the hereafter by subjugating whatever exist as creature means relation of which should be based on Divine consent.

Keywords: Islamic Economics, Sociology of Economics, Socio-economic principles

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Introduction

As a social science, economics is defined as the assessment of specific theories and concepts by analyzing the knowledge of economic preferences of people and societies to meet their ever-evolving unlimited needs with limited resources. Human needs and preferences may undoubtedly vary according to the social and cultural values of the people and it is not possible to explain economic preferences to the market mechanism itself because of their differing levels of consciousness, perceptions, beliefs and cultural values behind their economic behaviors.

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Economics is assessed by considering normative and objective as well as subjective parameters. At this point, the intersection of economy with sociology is inevitable. For this reason, it is important to be able to evaluate the sociological bases of the economy, the economic man's preferences, and the social factors that trigger the perceptions, social conditions, cultural values and behaviors. The normative dimension of the economy, which is within the scope of sociology as it is in every scientific branch, has differing content and dimension. Terminologies such as households, entrepreneurs, producers, consumers, buyers, sellers, workers and employers constitute the scientific objects of examination of sociology as much as it is of the economics. This situation is similar for modern economics and positivist sociology as well as for academic studies and socio-economic practices in Islamic countries.

However, the economic solutions in the Muslim countries have not been relieved yet from the influence of the western central capitalist countries in terms of system, policy and institutional practices. Many approaches, techniques, principles, and policy analyses presented as Islamic economics are in fact neither interpreted as Islamicized versions of modern economics nor pure and unique Islamic paradigms. In order to solve this problem, the relationship between the Islamic economics with other neighboring areas as a scientific discipline must be formed.

One of the tasks that need to be done in this context is the analysis of Islamic economics, in terms of sociology of economy and socio-economic point of view. However, when an attempt is made in this way, it is important that modern sociology, which is a product of western philosophy, should be analysed according to social principles of Muslim communities and approaches in a fully Islamic perspective. Since an independent scientific discipline under the name of Islamic sociology has not yet come to fruition, it is necessary to refer to one of the religious artifacts and to apply the sociological principles and evaluate it with Islamic perspectives.

It is not yet clear how analytical approaches other than modern economics shown as Islamic financing methods are more blatant in the scientific discipline as well as the legal approaches of the sharia the Islamic jurisdiction. For this reason, it is beneficial that Islamic economics and its relationships with other neighboring disciplines are examined to understand what kind of contribution Islam can deliver to economics and sociology. Risale-i Nur is prominent in making evaluations in terms of Quranic commentaries. The reason for this is the originality of the Risala in style, content and effect that are rare and are not encountered in other contemporary works. Most of the works of Risala are written under captivity and

in the First World War. Every subject was discussed from the point of view of extracting meanings of the universe, and all matters of the creation were evaluated from the perspective of omnipresent creator and temporary transient creatures. For example, it is underlined that the most important problem of the human being is acquiring sustainable happiness for both the world and the hereafter in terms of profitability of life span capital and getting rid of the hell or extinction. Without making analysis similar to modern economic theories and not considering the accumulation of material capital, the necessity of using life capital as the most valuable scarce resource for optimal outputs and to have a chance for eternal life are being evaluated. Therefore, while focusing on a person's possibility of winning the life of the Hereafter from the world's life, Islam is trying to put forth a miraculous aspect that life can be spent more happily, prolific and wise.

While analyzing the point that the modern economic theory requirements can only be met with an approach to managing limited resources for the unlimited needs of the worldly life, the Islamic economy considers the life of the world as well as the life of the afterlife at the same time, taking the life of the world as one of the sources for both of the worlds. All beings in the temporary world are regarded as written treasures of God's names waiting to be read in the form of a divine letter.

The basic approach in the interpretation of the Risale-i nur is its manner to treat the objects of examination of all scientific disciplines without distinction according to any scientific discipline, and without separating the sciences from religious sciences (Nursi, 1960c) It is alleged that genuine humanity and exalted civilisation can be obtained with true and sincere faith. Therefore, all scientific disciplines are regarded as a key to the enlightenment and ingenuity of human beings. The twenty-four hour lifetime that is given to human every day is treated as a scarce capital which is regarded as an opportunity to gain eternal bounties and gardens as much as the worlds. In this approach, it is of course important to take into account the social conditions, group psychology and social values of the people in optimization of meeting requirements of the belief. For this reason, the examination of the sociological bases of the Islamic economy is of great importance in terms of the maturation of the Islamic economics.

Methodology

Descriptive and relational methods of logical analysis are used in our research. In addition, literature review is conducted through Islamic economy, behavioral economy and sociology of economics. The main purpose of this study is not to study

in detail the sociological dimensions of the Islamic economy. This would require a comprehensive analysis and evaluation that can only be a subject to study of a book. The main purpose here is to show that the sociological bases of the Islamic economy can be demonstrated and be proved to be different from the modern sociology on which our modern economics is based.

The basic assumption of our research is that human being is a social creature and sociological considerations surely affect an individual's economic behavior. A second assumption is that religious values and practices are not merely metaphysical and psychological, but also reflect in communities by effecting sociological and economic factors and outcomes at the same time. Our basic theory is that Islamic principles are sociological sub-structures that can provide solutions to current economic problems. Accordingly, our research questions are as follows:

1. *Can Islamic economics and principles be analyzed from a sociological point of view?*
2. *Is it possible for the Risale-i Nur to contribute to the sociological bases of the Islamic economy in terms of being a contemporary work in Turkey?*

In order to be able to find the answer to the above questions, firstly the research problem is determined by examining whether there is a problem related to the subject; the sociological bases of the economy are set in the context of relationships of modern economy with sociology; the relationship between economy and religion culture is discovered; how the sharia and the economy are positioned is evaluated; whether there are sociological bases of the Islamic economy, and finally, in the context of Risale-i Nur, whether the research questions can be answered after the evaluation of economic principles in Islam with sociological approach is evaluated.

Research Problem

In our study, it is investigated whether the economic behaviors are affected by sociology and whether it is possible to solve economic problems with sociological analysis from the Islamic perspective. The main point of our research is that Islamic societies tend to be more dependent on systems, approaches and policy packages and institutional structures that are the products of Western sociology, and that Islamic countries seem to be environmental communities to the producers of western central capitalist countries that is the capitalism.

While the Islamic economy studies which can be evaluated within the scope of searching alternative systems which could remove the destructive effects of capi-

talism and socialism from the 1970s onwards, these works have been confined to books and articles without realizing practical application in real life except some Islamic finance models like Zekât and Evkaf applications. Essential shortcomings of the Islamic economy, such as very diverse approaches between scholars and economists, lack of real life analysis, lack of a general equilibrium model for macroeconomics, uncertainty of the role of Shariah, and Islamic financing practices of central banks, have to be filled by scientists and practitioners (Al-Jarhi, 2013).

The reason for the failure of Islamic economics work is that it cannot transform them into the epistemological and sociological and historical foundations of the modern economy, that is, they cannot transform them according to the normative position of Islam without successfully closing the meta-principles at the root (Jha, 2013, p. 171). Some researchers have found that the problem is the lack of a strategic vision in studies related to Islamic economics.

Some critics of the subject have gone too far. Sohrab Behdad, for example, stated that “*the Islamic economy is devoid of the ability to create a viable social alternative*” when referring to the Islamic economy’s implementation attempts in Iran, and Timur. (Zaman, 2012, p. 145).

Much more analysis has been done on the reasons behind the backwardness of Muslim societies. However, it is a problem to overlook the intrinsic capability of the Islamic economics to solve the problems while focusing on various policy packages and institutional structures in. For this reason, it is thought that this research that we made on the discipline of Islamic economics should contribute to the literature with its sociological dimension and it should be determined whether Risale-i Nur contributes to the issue as a religious work in Turkey.

Many studies under the name of Islamic sociology have tried to create a discipline in this area, but since they are on the traces of positivist sociology with their basis on Islamic approach, they are trying to put Islamic labels on only some concepts existing in positivist sociology without doing sociology, and a serious problem arises due to the influence and self-awareness that was pointed out in academic studies (Keskin, 2012). In addition, it has been determined in various researches that Islamic sociology has a serious methodological problem in any case (Canatan, 2012).

It is understood that both the Islamic economy and Islamic sociology still continue to mature as potential scientific disciplines while some problems persist in this process. However, analyzing through the literature at the intersection of both dis-

ciplines that help one another and benefit each other will contribute to solving the problem of making evaluations in light of contemporary Koranic commentaries.

Sociological Foundations of Modern Economy

According to Marx, when “economic structure of society” is determined by the relations of production, these relations are inherently social in their nature. The production relations in a society are constant and structured according to legally defined power relations. The capitalist market structure is also made up of these social relations (Cahill & Paton, 2011, p. 14). The social character of the markets is also a central problem of economic sociology (Cahill & Paton, 2011, p.18)

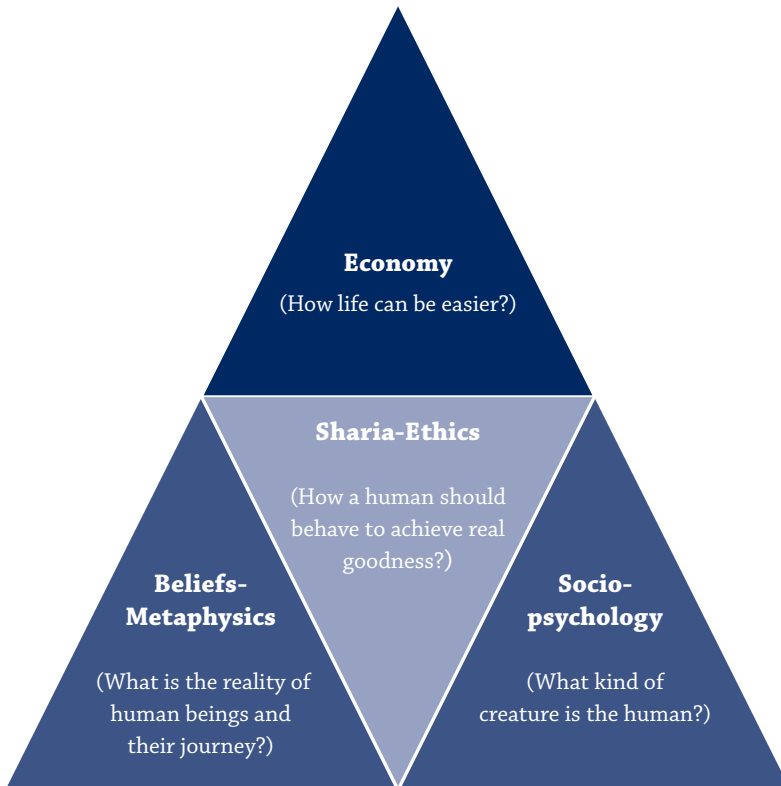


Figure 1. Relations / hierarchy of intellectual disciplines

Max Weber is the founder of economic sociology (Sunar, 2012, p. 37). Economic sociology can be considered as a part of general sociology, not as a technique that can be evaluated within the scope of economics (Kurtakko, 2014, p. 32) Smelser and

Swedberg in their book called "*Handbook of Economic Sociology*", defined sociology of economics as "*The application of sociology's reference, variables and explanatory models to the complex production, distribution, exchange and consumption activities of scarce goods and services*" (Hayes, 2012, p. 54)

Positive economy uses a behavioral model based on maximizing utility of producers and consumers. But this approach fails at the point of lack of loyalty, dutifulness and virtuous behavior. It is important to examine human relationships and the driving forces behind it because the behavior of individuals in society affects the society as a whole and constitutes the sociological structure of society.

As can be understood from Figure 1, firstly it is necessary to define the nature and reality of existence. This can be understood by scientific research conducted on revelation, inspiration, religious values, understandings and acceptances, called the metaphysics. Only positive sciences such as biology, chemistry and physics can describe the formation and material nature of material reality. However, the fact that the substance, the cause of formation, and the atomic structure are the same everywhere, but it is moving and interacting in a state of having unlimited knowledge, power and wisdom that can not be explained with bare material laws. Wisdom is not present in positive sciences which do not try to find an answer for "why" rather than mere "how". This can be answered by sociology or anthropology as well as by religious values and assumptions that lean on revelation of the unseen. Ethical values, sharia, legal requirements and moral systems respond to the question of "*how can we achieve common good by exploiting wealth for human beings and effectively using limited resources for unlimited needs?*". At the top of these, the question of how human life can be facilitated, as expressed by Wishloff (2009), is answered by the economists. Policy packages as well as institutional structures, are stirring and effecting the social conditions and sociological relationships that determine the behavior and preferences of all actors in facilitating human life due to the fact that human is a social creature of God.

Religious culture, sociology and economic relations

Economists such as Max Weber and Robert Barro, who are as diverse as Karl Marx, point out that there is a relationship between economic organization and religion. Weber was primarily concerned with Christianity, while Barro expanded his perspective to include Islam. According to Koehler, who claimed the Prophet Muhammad was the first economist that made his religious call after 20-30 years of his commercial entrepreneurship. His personal nature and work in the business world

affected his approach to business and politics, and this has gradually turned into an Islamic economy. Islamic trade categorically linked to China, India, Africa and Europe draws less attention than military and political issues. However, the transition from the antiquity of the Mediterranean to the first real world global trade system was actually the product of Islamic relations. Therefore it is claimed that the Prophet Muhammad came from an economic understanding (Koehler, 2011).

In his book entitled "*The Protestant Ethics and the Spirit of Capitalism*" of the sociologist Max Weber, which deals with addresses the relationship between capitalism and bureaucracy in a religious perspective. It is emphasized that the religious relations and the process of capitalistization in the societies are determined according to their religions orientations which are different in societies in their historical development (Gundolf & Filser, 2013, p. 177). As well as how they affect social and managerial realities and the effects of religion on the process of capitalist development is also studied by Weber who had argued that the religion is seen in the roots of capitalism. It is seen there that puritan is evaluated not in terms of ethical religious affirmation but in terms of the effects of religion on property and process of capital accumulation. Thus, in his analysis related to capitalism's developmental process, it may be incomplete to ignore religion and religious lifestyle, which reflects its partially reflective social philosophy. In fact, it is a well-known fact that religious approaches constitute the source of the economic life and, consequently, the rise of capitalism. However, it can be argued that while the rise of capitalism is the great contribution of religious transformations of the 16th century, it is said that religious values are dramatically regressing in the ascension of capitalism (Wilber, 1974, p. 257).

Minkenbergl (2007) examines the influence of Islam and Christianity on modern state and democratization comparatively, claiming that the roots of modern democracy are based on Christianity. A researcher examining the views of Protestant theologians argues that while modern Protestant theologians criticize libertarians on one side and non-human and spiritless materialism on the other. It is argued that these dual criticisms reveal that the powers of social institutions must be balanced by individual freedoms, which is the essence of modern religion (Riis, 1989).

Bediuzzaman also corroborates the fact that the European civilization is not a state of art of irreligious philosophy and materialism but rather it stems from remnants of celestial cristianity.

"It should not be misunderstood; Europe is two. One follows the sciences which serve justice and right and the industries beneficial for the life of society through the inspiration it has received from true Christianity; this first Europe I am not challenging. I am rather addressing the second corrupt Europe which, through the darkness of the philosophy of Naturalism, supposing the evils of civilization to be its virtues, has driven mankind to vice and misguidance". (Nursi, 1970, p. 160)

Religion, which can be regarded as a phenomenon that has also sociological effects, may be used to analyze the development process of capitalism, and it may show the lack of research to ignore the religious culture that effects the sociology. However, Weber's analysis of economics and sociology revealed that he had misinterpreted Islam as "*a religion of Bedouin Muslims composed of disciplined warriors motivated by the expectation of booty, conquest, and sexual desires, not of urban intellectuals*". Researchers have also argued that they have not found the correctness in his evaluations. Some researchers, such as Rodinson, have suggested that Islam is more a supporter of commercial activity than Weber's critique, and that the contemporary backwardness of Islamic societies is not their religion but a political factor stemming from western imperialism that has been exploiting them (Kurt, 2010, p.21) For this reason, it can be said that in the evaluations made on the concept of religion, the subjectivity and abstraction must be evaluated separately for each religion and society. However to clear the misperception regarding Islam and its eligibility for material development and civilization, we refer to Bediuzzaman who refutes those kinds of arguments by bringing sociological, historical and economic reasoning.

"Do you suppose this nation's poverty is the result of a sort of religious asceticism or of laziness arising from abandoning the world? You are wrong to suppose that. Do you not see that the nations dominated by Europe like China, and the Brahmins and Zoroastrians of India, and the blacks of Africa are poorer than we are? And do you not see that nothing apart from the most basic subsistence is left in the hands of Muslims? The rest is either stolen or seized by the European infidel tyrants or the dissemblers of Asia." (Nursi, 1970, p. 169)

According to Marsuki (2009), who has explored the relationship between sustainable economic development and Islam, religion is one of the most ethical systems of government in many societies around the world. According to contemporary Muslim scholars, Islam has its own approach to sustainable economic development (Marsuki, 2009, p.22) Therefore, religion, culture, beliefs and tendencies can be considered as the most important parameters affecting economic relations on the basis of social and managerial orders. It is necessary to analyze how these parameters affect human behavior in the sociological dimension and especially the effects

of Islamic fundamental values in Turkish Muslim society in particular. The effect of religion can be realized with true faith. Faith cannot reveal its reality unless it turns into socio-economic actions.

Then one can ask that can the economy be enriched by religion or religion-like concepts, approaches, thoughts and paradigms, in spite of the fact that it is mostly based on sociology? In fact, it can be contributed to the rise of the economy, which can also be regarded as a moral science. Much must be done to enable the entry into the economy based on ideas shared by all religions regarding critical concepts given by the creator such as mankind's unity, honor of personality, personality rights, freedom and individual preference and respect (Mirakhor, 2014).

It is a necessity to study their sociological bases, as the principles that religion puts forth include the sacrifice of man's own possessions, working for the benefit of others, refraining from both self praise and satisfying own egos. Sociological factors such as group psychology, social consciousness and neighborhood pressure undoubtedly also affect religious life and its effects on economic relations. Therefore, what shariah brings for social life of Muslims and how Islamic economy includes sociological structures needs to be delved.

Shariah, social life and Islamic economy

Undoubtedly, Islam examines life from a neutral point of view that appreciates the constructive elements of this life by seeing that they complement and support each other. All of the elements are given relative importance in solidarity and harmony according their reality. Anyway, the material direction takes its support from the spiritual direction as the life leans on the soul.

At the same time Islamic economic principles that can be classified into macro and micro areas are intertwined with other moral, sociological, philosophical and pedagogical principles. Hence, it is not a utopian theory that Islam can be applied in real life without the pressure of a secular or dictatorial government that has not realized the true value of human existence, but the successful examples of Islamic history in which it was implemented entirely to practice, to life, to fruit and to positive results. The so called "*Asr-ı saadet*" and afterwards were an experienced and verified specimen of all the fine works that left everywhere with the approach of forming Islamic states that were spreading peace and prosperity to humanity all over the continents and were being considered as the super powers in their times, building civilizations of serving humanity instead of a colonial understanding of different kind of exploitations.

It is stated that the most famous work on Islamic sociology is written by Ali Shariati but it can be expressed as sociology in the classical meaning and its work can be expressed as “*an effort to find a middle way*”. Ali Shariati argued that the transformation of the mindset required for the transformation of societies into “*the struggle of right and western, monotheistic with tawhid*”, requires a unity-based philosophy of history and sociology (Keskin, 2012, p.21)

Sayyid Hussein Nasr, who made sociological assessments in his book “*Traditional Islam in the Modern World*”, has argues that western colonialism is based and has achieved legitimacy on the basis of its formation of reductionism, secularism, mechanics, and pragmatism. On the other hand, in the Islamic perspective he argues that the sacred text, which explains the relations of all existence (nature, human being, universe) as a creation, represents a scientific approach which explains the book of the universe (Keskin, 2012, p. 21)

Every state that is a ‘*welfare state*’ has the ideal of protecting the needy citizens who are not self-sufficient, even if there are some troubles in realizing it. Today, governments are struggling to provide a standard of living for the poor citizens of society with the social security systems, the most important means of social policy. This approach is one of the most important steps in the modern state’s understanding of the state. However, it is a fact that Islam has revealed this stage that the modern world has reached recently fourteen hundreds years ago, by mentioning the spending areas of zakat, which is a fixed and specific income, without leaving the needy citizens to the mercy of the individuals (Dumlu, 2011, p. 221).

In fact, the foundation of social welfare depends on the provision of a fair distribution of income. Because, in order to be able to talk about social welfare, it is necessary for the society as a whole to overcome the problems of middle class and the poor people rather than the rich only, as well as the problems of unemployment, poverty and hunger. In other words, social welfare cannot be realized only by a high economic level of particular elite in a society (Çayiroğlu, 2014, p.172).

The Prophet Mohammed said that the state must fulfill all the needs of all people. The state is responsible for the welfare of the people. “*A president, who is obliged to the work of the believer but does not work with sincerity for their welfare, can never enter the paradise with them*” (Tirmizi; Muslim). In the light of these hadiths, the public administration is obliged to ensure the safety of life and property of people and to set standards for their normal living conditions. The main objective of the social policy to which the state belongs is to bring peace, justice, prosperity

and security to all segments of society. According to the co-operation principles, the social unions to be established by those who work in industry and agriculture and those who are self-employed are one of the guarantees of the social security for the whole people as well as a means for the state to keep these people under the supervision of other people (Tabakoğlu, 1988, p.128)

According to Talegani, who works in economic and social fields, social assistance and cooperation are exceeded in a society where there is true Islamic education and where true belief and obedience (avoiding sin) dominates because a society that shares goods and means of livelihood is like a family. In the first years of Islam this ideal was fulfilled. The Prophet made a fellowship agreement between the Meccan people who emigrated to Medina for help. They shared all their economic possessions although they were not rich (Talegani, 1989, p. 169). In Islamic law, the relatives were given legal obligations for nutrition, dressing, accommodation and treatment. Husband, wife, and any person is obliged to meet such needs of relatives in some circumstances. The obligation among relatives is virtually absent in contemporary legal systems. According to Tabakoğlu, this situation is unique only to Islamic Law. According to this, children, grandchildren, mother, father, grandmother, grandfather next to uncle, sister, sister child, aunt, uncle blood relatives are also mutually alike. Such an obligation can be established among all the people who may be extended to each other by enlarging this circle (Tabakoğlu, 1988, p.52) As a matter of fact, this framework was kept wider in the Hanbali sect. Procedures, remuneration and spousal rights of wife do not automatically depend on any provision, but this right of other relatives arises by consent or court decision. In order to be eligible for “*nafaqa*” the compulsory financial contribution is required in a situation where the woman is poor and the male is both poor and unable to work. In addition, the person who will give the *nafaqa* should not be in need of anyone else.

The Islamic economy is in essence the rules and institutions that are included in the Shari’a’s “*Muamelat*” group. In other words, the Islamic Economy is regarded by some scholars as a subdivision of the science of economics which is engaged in the economic side of the Islamic law, which is a social science based on essentially normative but positive basis. Accordingly, the regulations of Islam in the field of economy constitute the “Islamic Economy”. Islamic law is sometimes referred to as “*al-fiqh-ul-iktisat*” because it is seen as a sub-branch.

However as an independent discipline, the Islamic economy is inevitably tied to Islamic theology and law as it needs a systematic resource and support. Somehow there are deficiencies in the intellectual interaction between Islamic economists

and scholars of jurisprudence. Islamic economists come with models of participatory financial systems based on financing and large-scale risk sharing. Islamic jurisprudence deals mainly with the use of traditional tools or derivatives that are appropriate to Sharia. These efforts have also led to Islamic financing becoming closer to the traditional status quo and away from alternative forms of financial intermediation. Although this does not contribute to the development of Islamic economics as a new paradigm, the process can be reversed (Nienhaus, 2013, p.169).

The Islamic economy, as distinct from other economic systems and theories, has its own unique characteristics with its religious values, so its principles and institutions are closely related to the philosophical, psychological and sociological structures. Islam does not suggest a model of artificial and assumptive human portraits i.e. the “*homo economicus*” for economic development and prosperity, but merely sets principles that will yield the most appropriate human model for eternity. (Ansari, 1994, p.398) What is meant by the religion as a means of solution is pure, unshakable monotheism, which can provide a harmony between religion, personal instincts, individual needs, general social interests and practical outcomes, and gives the keys to man to live in peace while striving for eternity. The Islamic Economy also emerges as the general framework and reflection of this order as it is shaped by the philosophical, psychological and sociological considerations of man and is part of the whole social order of life.

The Sociological Basis of the Economy in Qur’an and Hadith

It is inevitable that the economics is related to social issues because of the necessity of the mutual relations of people, such as the sociology of life, the mood-reflecting behavior and interaction of people. When we look at the economic principles of Islam, it is seen that most of the rules and institutions are still social. They are aimed to protect the social unity and to prevent the irregularities i.e. *zakat*, unrequited alms and *karz-i hasen* are related to the social relations of the society as well as to the removal of the interest. So, as will be seen below, it can be said that almost all of the Islamic economic principles are aimed at strengthening social solidarity and economic resilience.

The social dimension of this subject is very obvious from the orders and prohibitions of Islam’s main sources. For example, according to the Qur’an, infak (unrequited aid) is considered as one of the special qualities of the person who own*stakva*. There are many verses in the Qur’an which are related to the field of sociology as well as economics. From these verses, it becomes clear that the value

of gratuitousness from the point of social unity and solidarity and mutual trust, is appreciated in Islam. The goods or money that is incurred (spent) constitute the income of someone else. Again, it is clearly in the verses that the property of the weakest is not harmed, but that it is reproduced with the mercy and consent of Allah. This means that economic development can also be achieved as a result of acting in accordance with God's will. Below are examples from the Qur'an that may be related to sociology in this sense:

"... They give forth from the blessings that we have given them" (Bakara 2/3).

As it is understood from the verse, it is encouraged to cooperate to strengthen social ties.

"Allah does not want difficulty for you, but for convenience." (Bakara 2/185)

As it is understood from the verse that all sociological or economical problems must have a solution and ways which are easy to adopt should be preferred.

"If you do not join the jihad¹ collectively, He will make you a painful doom and bring another people to your place, and you will not hurt him. Allah has power over all things." (Tevbe 9/39).

As understood from the verse, in some cases it is necessary to act in the sense of social responsibility. A collective harm is a harm done even if just to one individual. Societal peace can not be maintained in a sustainable way without taking measures at the social level and paying its social price.

"So why were there not among the generations before you those of enduring discrimination forbidding corruption on earth - except a few of those We saved from among them? But those who wronged pursued what luxury they were given therein, and they were criminals" (Hud 11/116).

As it is understood from the verse, it is described as a crime to be deceived by wealth and worldly favors, to pursue the self, to not think about others and to commit bad deeds for carnal pleasure. Here, too, the issues that are entering the sphere of economy and sociology are seen.

"Say, Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers." (Sebe 34/39).

1 Jihad means to strive for the Word of God and real goodness of people.

Solutions of sociological and economic problems regarding the fulfillment of social responsibilities and the utmost efforts are achieved with the expression of “*yurbis-sadakat*”.

“Here you are - those invited to spend in the cause of Allah - but among you are those who withhold [out of greed]. And whoever withholds only withholds [benefit] from himself; and Allah is the Free of need, while you are the needy. And if you turn away, He will replace you with another people; then they will not be the likes of you.”(Muhammad 47/38).

This is a sign that Islamic provisions must be taken into account not only at individual but also at societal level.

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.”(Hucurat 49/13).

As it is understood from the verse, it is necessary to treat people with different tribes or nations without hostility in this sense and not to exclude them because of being from a different race. This requires the development of a social consciousness and social cohesion.

“In the goods of theirs are the right of needy and the poor” (Zariyat 51/19).

As it is understood that in the social environment, one should not assumed to be grateful for being helped and should not be left in a psychologically bad situation. For in the property of the rich to be expressed as the right of the poor means not to rennify a person with the emotion of granting the right of the poor, whom Allah gives to them as trusting, not something belonging to them when giving the rich.

Some examples of related hadiths are given below:

“Do not underestimate any good if your religion consists solely of a gentle face” (Muslim, 1:144)

If people who are not economically able to provide financial aid to other people are unable to make a contribution, at least smiling at them and saluting are supported by sincere feelings of strengthening social ties and solidarity which is described as charity according to a hadith.

“On the Day of Resurrection, there is nothing heavier than good moral in the belie-

ver's scales. Allah Teala hates anyone who makes ugly deeds and says ugly words "(Tirmizi, 1:61)

The importance laid upon good moral values reflects the importance given to the protection of relationships among people. It is implied that even though they can be good pious servants of God in a pure sense, but if they hurt others or act selflessly without social responsibility for the sake of self-interest, they are in a great loss.

"Goodness is good morality. Sin is what you do not want people to know if you keep scratching your heart. "(Muslim, 1:14,15; Tirmizi, Zuhd:2)

"It is not from us, who do not understand the glory of our elders" (Abu Dawud, Edeb: 58; Tirmizi, 1:15)

The last two hadiths were originally intended to show social aspect of sins and to give respect to elderly people in a society. Everyone in their community has their own elders and youngsters. It is preached a Muslim should not be ruthless to the minor ones, i.e. the weak ones, and furthermore should not be disrespectful towards his elders.

Two opposing concepts such as competition and solidarity in social life are two important aspects of life that exist in the realm of living things. The fact that solidarity is accepted as a basis at the beginning of the work largely prevents the emergence of factors that cause undesirable things as monopoly. Social solidarity and co-operation also fall within the framework of legitimate activities: *"Help on goodness and supplication, do not help on sin and oppression" (Maide 5/2)* clearly demonstrates this. *"(Muslims) prefer them to their own souls, even if they themselves are in poverty and need" (Hasr 59/9)*. This situation, which is seen in this verse and shows its final application to the lives of the virtuous in the sense of preferring the souls of others to themselves, has a separate prescription from the point of strengthening social ties as well as is a result of sincerity and true belief.

Islam normally discourages any intervention in properly functioning mechanisms. However, in cases where there is a disruption, intervention is recommended to eliminate the factors for deregulation. If market disruptions leads to erosion in workers' wages or if the market balance occurs at a very low point then the state may intervene at the point where the widespread accepted rates for similar jobs are applied by others. In some sectors, such as farming, construction, weaving and other public services, it is difficult to reach a balance with market dynamics when individual enterprises do not invest. If there are entrepreneurial deficiencies in sectors like these in the community, investing in these sectors becomes a religious

obligation. If no one invests in these sectors, or if there is a lack of workers in some areas, then public initiative and some people may have to work or invest in these areas. In these cases, the state must provide a minimum wage for this person or provide the payment (Ahmad, 2011, p. 595).

Qur'an refers to Prophet Moses' work as a wage for eight years (Kasas 28: 27). Elsewhere, it is mentioned that people will be paid for a wallcovering (Kehf. 18:94). However, it is stated that he rejects those proposals and gives them an idea that they can construct such a wall by organizing their own labor. At the same time, the Qur'an also includes the use of wage earners to collect and distribute intelligence (Nur, 9:60). Throughout the life of the Prophet, there was a group of companions called "*Suffa*" people who lived in the mosque, who also emerged as the first public officers dedicated to him (Ahmad, 2011, p.597)

Risale-i Nur Approach to Sociology of Economics

The Risale-i Nur Collection, written by Bediuzzaman Said Nursi (1876-1960), consisting of a total of 130 pieces of books, was compiled during the Ottoman period until 1950. It is a "tafsir", Quranic commentary in the sense that it contains the answers from the Qur'an to the objections made by western philosophers over the faith and Islamic principles. It gives powers of the intelligent proofs to the sincere believers which are brought to the attention of people with the intensification of materialism and devotion to worldly life. It has been determined that in the Risale-i Nur Collection, the word "sociology" has never been mentioned. However, 193 times the word of "economics" was found.

It has been proved by academic studies that Islamic philosophers are generally influenced by the ancient Greek philosophy. (Sidani & Ariss, 2015, p. 850) In the Risale-i Nur, the well-known scholars of Islamic sociology are also influenced by scholastic European philosophers, who are known as the "*Felasifiyyun*" and try to explain them with logical assertions and representations by supporting them from the Qur'an and the hadiths that the way that the Qur'an shows is very easy and accessible to all.

In many analyses on verses and hadiths, sociological and economical references or remizations are made indirectly. When we look at the fact that the hadiths point out that "the world is for the afterlife", it can be said that there is an aspect to the Hereafter for every individual who cares about worldly life. Almost every divine judgment is examined in detail, subject to the analysis of the personal and social dimensions of the part of life related to the Hereafter.

Worship in Islam is not limited to prayer and fasting, but it can be regarded as a worship to conform to economic principles too. In other words, the application of Islamic economic provisions is a form of worship since the rules about economic life are based on verses and hadiths. In accordance with these provisions, in the case of having a religious perspective, human is able to live as if he has spent his life in prayer by acquiring a constant peace with the awareness that he is at His disposal at any moment.

Accessing wealth economically, accumulating capital, or becoming famous in social status are not the values favored in Islamic economics. *“The beauty of perfection is religion. Religion is light of welfare, the feeling of happiness and the salvation of conscience* (Nursi, 1993, p.54). Islam shows how human beings have enjoyed their deepest feelings. The fact that Caliph Imam Ali was in the court judged with an ordinary Jew, Salahaddin-i Ayyubi was in court judged with miserable Christian, and Sultan Fatih was punished by couth for a Greek Cypriot are recorded in Islamic life as a few examples of how to embrace and correct the whole justice, solidarity and virtue in social life of a society in Islamic history.

The one-sided view of materialism, which is also referred to as materialism that affects Muslim societies today, has led to the imbalances in the economic and social structure of the societies. As Bediuzzaman puts it, *“the wisdom of the conscience is the religious sciences, and the light of reason is the positive science of civilization (humanities). Truth is manifested from the infusion of the two. Otherwise, the first one produces bias, and the second one is cheating and doubtfulness”*. In other words, if the humanities and modern and religious education are not integrated together, the society will not be able to get rid of ignorance and misunderstandings.

Muslims can not feed their stomach relaxed while their neighbors are hungry. The Qur'an uses a very hard expression for those who keep the money out of circulation by not spending it in good deeds. *“Give glad tidings of punishment to those who accumulate gold and silver and do not spend in the cause of Allah”* (Tevbe 9/34). Again, the Qur'an asks people not to be stingy or wasteful in spending: *“Wasted, extravagant, ungrateful to Allah”* (Isra 17/16). Here too, the social and economic aspects of prohibition of wastefulness are explained, which lead to the destitution of the societies by destroying the resources.

“Irreligious philosophy accepts ‘force and power’ as its point of support in the life of society. It considers its aim to be ‘benefits’. The principle of its life it recognizes to be ‘conflict’. It holds the bond between communities to be ‘racialism and negative nationalism’. Its fruits are ‘gratifying the appetites of the soul and increasing human needs’. However, the mark of force is

'aggression'. The mark of benefit —since they are insufficient for every desire— is 'jostling and tussling'. While the mark of conflict is 'strife'. And the mark of racialism — since it is nourished by devouring others— is 'aggression'. It is for these reasons that it has negated the happiness of mankind.' (Nursi, 1960c, p. 122).

It is known that non-Islamic philosophy leads to serious sociological destructions. The social disasters brought about by the first and second world wars are the greatest evidences. Because of the material, political and economic supremacy of the strong and powerful ones, social traumas come to the force in the face of all kinds of conflicts, the oppression of the weak and the power of domination according to irreligious philosophy is what holds societies together under nationalism and racism. This has produced sociological separation and hate and hostility that are difficult to overcome, because it is trying to swallow and assimilate others. As a result, what human civilization puts forth is to make people desperately needy by trying to satisfy the desire, pleasure and social needs.

"As for the Qur'anic wisdom, its point of support is 'truth' instead of force. It takes 'virtue and God's pleasure' as its aims in place of benefits. It takes the principle of 'mutual assistance' as the principle of life in place of the principle of conflict. And it takes 'the ties of religion, class, and country' to be the ties bonding communities. Their aims is to form a barrier against the lusts of the soul, urge the spirit to sublime matters, satisfy the high emotions and urges man to the human perfections, and makes him a true human being. And the mark of 'the truth' is accord. The mark of virtue is 'solidarity'. The mark of mutual assistance is 'hastening to assist one another'. The mark of religion is 'brotherhood' and 'attraction'. And the mark of reigning in and tethering the soul and leaving the spirit free and urging it towards perfections is 'happiness in this world and the next'." (Nursi, 1960c)

On the path of Islam, it is essential to be justified instead of using force. Power, reputation, fame, authority, position and money can not justify the unjust. A little bit of innocence is reserved and paid in a way by Islam. For this reason, the righteous becomes the victor and it is not invincible. Instead of conflict, assimilation and struggle as a social basis, and help and goodness are essential. Relations between civil society are not based on race and nationality, but on religion, class and social relations.

Bediuzzaman argues that Islam can not be compared to other religions because Islam has regulated both the economic and administrative and sociological spheres, and consequent changes in other religions or transformations in the historical sense can not be applied compared to Islam. In fact, since the sociological and economic provisions of Islam are regarded as the basis of religion, it also means that changing them means changing the religion's core at the same time:

“in the religion of Jesus, only the fundamentals of religion were taken from Jesus (Upon whom be peace). Most of the injunctions concerning social life and the secondary matters of the Law were formulated by the disciples and other spiritual leaders. The greater part was taken from former Holy Scriptures. Since Jesus (Upon whom be peace) was not a worldly ruler and sovereign, and since he was not the source of general social laws, the fundamentals of his religion were as though clothed with the garment of common laws and civil rules taken from outside, having been given a different form and called the Christian law. If this form is changed and the garment transformed, the fundamental religion of Jesus (Upon whom be peace) may persist. It does not infer denying or giving the lie to Jesus (Upon whom be peace). However, the Glory of the World (Upon whom be blessings and peace), who was the owner of the religion and Shari’a of Islam, was the sovereign of the two worlds, and the East and West and Andalusia and India were his seat of rule, he himself therefore both demonstrated the fundamentals of the religion of Islam, and brought the secondary matters and other injunctions of the religion, including even the most minor matters of conduct; he himself taught them; he commanded them. That is to say, the secondary matters of Islam are not like a garment capable of change, so that if they were changed, the essential religion would persist. They are rather a body to the fundamentals of religion, or at least a skin. They have blended and combined with it, so that they cannot be separated. To change them infers direct denial and contradiction of the owner of the Shari’a” (Nursi, 1960a, p. 435).

The amendment of religious provisions should not be confused with case law. The case-law is based on the interpretation of the provisions according to the requirements of time, taking into account the comparisons made to scholars in the past concerning the application of the Qur’an and the Hadiths in such a way as not to contradict the clear provisions called basic nas. Bediuzzaman writes the basic principles of the Islamic economy in his book entitled “İktisat Risalesi”.

In its essence, it gives the basic messages about how the world’s life should be used for the eternal life that is instrumental, not central. The following basic principles can be drawn from Risale-I Nur Collection:

1. The wasting of resources to obtain fantasies of traditions or miserable civilization leads to overpayment, inefficiency and dissatisfaction resulting sociological problems.
2. The legitimate flavor and benefits can be followed on the condition that it does not cause begging and downgrading.
3. Tasteful things, comfortable environment and personel pleasure may be sought, provided that the heart and mind rules over emotions and tendencies.
4. In the case of special circumstances that prevent human life from continuing, it is possible to resort to exeptions to use it for the purpose of facilita-

ting the life of the world.

5. Reasonable frugality is the outlook and generosity. Stinginess and insecurity are the inside of the apparent roller features of the scavengers and scatterers. While frugals do not suffer from the point of livelihood, those who waste resources, waste their lives to become dependent on others and lose their independence because they will continue to spend and borrow, even if their income increases.
6. Negotiating is necessary in the economy to protect confidence and integrity. Bargaining provides the exchange of information and interaction among people as a social relationship, as well as sets market prices.
7. There is no charity in waste, as there is no waste in charity. The constant rush to charity leads to an increase in tax revenues as well as production and employment rates and demand in the market because charities are activities that strengthen social solidarity and unity for the benefit of society.

Conclusion

Economy is shaped by human preferences. Macro and microeconomic changes are influenced by households as producers, employers, and taxpayers, depending on the preferences of the investors regarding their expenditure areas and quantities and the behavior that determines the solutions to the economic problems. As a result of our analysis, our research questions could be answered as follows:

- *Can economic principles of Islamic religion be analyzed in terms of sociology?*

Islam has an approach centered on religion, people and sociological relationships. Nearly all of the Koran, the addresses of Allah like “o you people”, “o you believers” atc, are always towards society not to individuals with some exceptional cases of addressing directly to the Prophet Himself. Therefore, in general, the verses in the Qur’an address not only individuals, but also always consider the community and show society in a way beyond the sum of individuals on public law. All religious orders and provisions can actually produce a sort of sociological outcome. Social culture and community life are very important issues in Islam. It is aimed to strengthen sociological relations and protect the unity of Muslims with basic principles such as giving importance to making worship together rather than individually, giving more importance to festivals, cooperation, neighboring relations and working for the benefit of mankind.

It is aimed at eliminating all the factors that may cause the dissolution of sociological ties. Again, it can be said that in the society, conflicts and misfortunes are described as the corruptive sins as much as killing humanity. It can be said that Islam is aiming to remove all the factors that could harm the consciousness of a society. There are many Verses and Hadiths that directly address the strengthening of social fabric and social relationships, such as the deceivers are not from us, that the believers must feel the pain of the believer as they are like flesh and nails, the constructive effect of the interlocking stones that make up the buildings.

- *Is Risale-i Nur contributing to the sociological bases of Islamic economics in terms of being a contemporary work in Turkey?*

There are few provisions about social life in every direction, which regulate the relationship with other people and nature. In this sense, preferences regarding production, consumption and investment may change according to religious values, as the behavior of religious people in life can change. For example, orders such as avoiding interest and giving zakat are as serious as economic and sociological deeds. For this reason, it is not possible to change them.

In the Risale-i nur approach, it can be said that it is a methodology to explain the wisdom of religious principles, to reveal its logical foundations and to prove that it has beneficial results for humanity. The main reason for this approach is that the necessity of appealing to reason is the advancement in science and philosophy, and that it has to be explained from the point of view of the evidence to reveal desired direction. "... *the true pleasures and the unqualified taste and the joy of happiness and the happiness in life are in the circle of the faith*, or there is a worldly flavor that has many things, such as eating "a grape, being slapped ten times" Therefore, sociological analyzes of the chamber of faith are also being conducted.

One thing that is closely related to sociology of economics in Islam is that the interest is made forbidden and zakat has been prescribed. One thing to note here is that social peace and social solidarity within the scope of economic sociology are fundamental issues. Risale-i Nur emphasizes that the balance between the social classes can only be preserved by measures of the Qur'an. It is only in this way that the Qur'an's most basic principle for man is to "live in obedience"; On the other hand, this balance can be maintained as long as we live in the state of being without interfering with the duty of Allah at the point of giving provision by doing our own duties that is the taqwa and the good deeds. According to Said Nursi the author of the Risale-I Nur Collection, the two most important factors that disturb the

social equilibrium are the dominance of interest and the absence of zakat. These two elements are expressed in the reflection of the interest on the basis of social life that “I am working, I am eating”, and the basis of not complying with the zakat commandment is the expression of “*what is it to me if someone else is dying of hunger when I am full?*”

The Qur’an aims at solving not only an order of happiness, but also the economic and sociological problems that are settled within the society at the same time. Because the traders, craftsmen, investors or consumers who own the loans given by the depositor’s owner, feed their depositors with their own works by giving interest. Deposit holders have no risks, and even if borrowers are bankrupt, interest receivables are collected in a guaranteed manner, even if their assets are liquidated and enforced. This leads to the enrichment and compassion of deposit owners. The lack of zakat is also leading to an increase in crime rates and an increase in corruption among the classes because they are not concerned about the hunger of others and therefore do not respect the poor. It is argued that these two concepts lay at the basis of the turmoil in the history of mankind, “the fesad”, the revolutions and the moral disturbances. This means that sociological problems are a hunch as a serious burden on public finance and that public order and social unrest can not be prevented. There is no doubt that if the practices to be performed in the light of the Qur’an and Hadith are supported by faith and true judgment, Risale-i Nur is also defending it.

Therefore, it can be said that it puts forward the principles of sociological basis of economic life. As mentioned above, especially when the wisdom of the removal of the interest and the order of the zakat is explained, it is taken up in a completely sociological perspective. It draws attention to the importance of basic wisdom in the demolition of interest and the ordering of zakat. It can be said that in the prohibition of interest there is functionality that solves conflict between the labor and the capital, which prevents the sociological problems that has threatened humanity for centuries. Also in the order of the zekât, the fights between the upper and lower classes are being resolved by setting a bridge filling sociological gaps. In other words, it is aimed to establish social ties by bringing communication, and interaction between classes with respect and courtesy.

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