

# **BIBLIOGRAPHY OF FOREIGN ACADEMICIANS WHO WORKED IN THE FACULTIES OF THEOLOGY IN THE REPUBLICAN PERIOD IN TURKEY (HANS FREYER, ANNE MARIE SCHIMMEL, MUHAMMED HAMİDULLAH, MUHAMMED TAYYIP OKİÇ)**

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**ABSTRACT**

During the pandemic process, I was teaching my lessons mostly from home, but one day, while I was teach my lesson to my students, my dear friend Sadagat Abbasova, an academic in the field of English Language and Literature, listened to my lesson. And in the lecture, I talked about Hans Freyer and mentioned that he taught at the Ankara Theology Faculty. Mrs. Abbasova at the end of this course, has offered to make a bibliographic study on some academics, who have foreign nationals and have served in theology faculties in Turkey during the Republican era and this is how this research came about. I hope it will be a fun reading bibliography.

There are four academics whose lives we will mention in this bibliography. These academics are Hans Freyer, Anne Mariie Schimmel, Muhammed Hamidullah, Muhammed Tayyip Okiç.

**INTRODUCTION**

Thought, especially philosophical, is an irreplaceable value of a civilized society. Islamic culture, Islamic religion and philosophy have an important place in the history of Western culture as well as in the Islamic world.

The article will consider the main directions of the key concepts of the first observations and preliminary reflections on the work of foreign academics. These academics working in Turkish universities have heard of the tremendous interest in high pedagogy and scientific research aimed at applying the cultural approach of Islamic civilization and theology. Islamic culture and traditional Islamic philosophical thought are undoubtedly the richest and broadest part of the Islamic cultural heritage.

They lectured Turkish students on the liberation theology of Islam, adhering strictly to the new economic, political and cultural realities of our changing society, in their multifaceted writings, and they published very important sources in various fields. Awareness of the philosophy, culture and worldview of Islam, which they used in their science through the works they published and during the time he worked, covered all the pages of their life as a scientist.

While they were working in the universities of Turkey, they were devoted to making tremendous scientific efforts. The contributions of the research of these academics with extensive knowledge and intelligence to the field of science and science are multifaceted. Their work with the Western and Eastern world on Islamic philosophy has led to the spread of nationalism, international law, and Islamic history and archeology.

There are four academics whose lives we will mention in this bibliography. These academics are Hans Freyer, Anne Mariie Schimmel, Muhammed Hamidullah, Muhammed Tayyip Okiç.

The first we will mention in this bibliography is the foreign academic Hans Freyer.

Hans Freyer (July 31, 1887, Leipzig - January 18, 1969 Ebersteinburg, near Baden-Baden) is a conservative German sociologist and philosopher. Freyer began studying theology, national economy, history, and philosophy at Greifswald University in 1907. He aimed to become a linguist theologian. He moved to Leipzig a year later and continued his studies. He then stopped interested in theology and completed his doctorate in 1911. Freyer's work on the philosophy of life greatly influenced the German youth movement. He started working as a lecturer at the university in 1920 and received his professor degree at the University of Kiel in 1922.

He moved to the University of Leipzig in 1925 and established the sociology department. He became head of the German institute in Budapest between 1938-1944. Here, with Walter Frank, he conducted many studies on anti-Semitic völkisch historiography and later taught at Ankara and Istanbul universities between 1955 and 1957. Representative of an anthropological orientation in

German sociology and one of the founders of industrial social theory, Freyer's first work, *Evaluating the Economy in the Philosophical Thought of the 19th Century* (1921), was developed with the spirit of neo-Hegelianism, marked by certain borrowings from Marxism and historically oriented political economy. It testifies to his interest in socio-philosophical problems. Freyer's early works were characterized by his radical anti-bourgeois character, which later took on the character of anti-bourgeois right-wing radicalism (*Revolution from the Right*, 1931) (*Die Revolution von rechts*, 1931). According to Freyer, the utilitarian "bourgeois spirit" led to the separation of the family-moral sphere from "civil society", which subordinates all human reality to its economic law. This encourages Freyer to connect society with the state as the only force that can reunite the economy and morality, freeing society from the class struggle.

Starting with this point of view, Freyer presents his understanding of sociology and declares it as a "science of reality". According to Freyer, "the sociology of logos" is transformed by social action, which is interpreted with an existential spirit as the free expression of the will of individuals, against the socio-economic necessity imposed on people by the "bourgeois spirit" and the "bourgeois society" that arise from it. The source of the decision of such an individual will is the will of the state "as an expression of the general will of the people". Freyer contributes to the transformation of bourgeois society into an industrial society, primarily by relating the transformation of bourgeois socio-economic structures with far-reaching changes in science and technology. By affirming the beginning of production, Freyer requires the subordination of "civil society" to the economy, Freyer theorizes that it is an expression of universal moral will, not class-economic will. Hence, after exposing the disgusting and inconsistencies of the "revolution on the right" by the National Socialists who made use of similar concepts in the interests of social demagogy, Freyer re-emphasized his theory and brought to the fore the analysis of the new that brought along "industrial culture".

In addition, this tendency, perceived by supporters of Neo-Marxism and radical left sociology, was strongly criticized from various angles. At the same time, with the increased interest in anthropological orientation in sociology in the second half of the 70s and early 80s, he turned to epistemological problems, studied the nature of cognition, the relation of knowledge to reality, researched the premises of the cognitive process, and also focused more on the theory of history than sociology.

### **Works of Hans Freyer:**

*Sociology as the Science of Reality* (1930)- ((*Soziologie als Wirklichkeitswissenschaft. Logische Grundlegung des Systems der Soziologie*, 1930)

Freyer opposed the formal sociology of Simmel and Wiese in his work *Sociology as the Science of Reality* (1930) (*Soziologie als Wirklichkeitswissenschaft. Logische Grundlegung des Systems der Soziologie*, 1930). He expressed his position in his work quite clearly in the following statements: The phenomenon "society studied by sociology" is not a large number of related and structural forms that repeat themselves in the same way and can therefore be considered outside certain historical situations and systematized as pure forms. ... According to Freyer, the phenomenon of "Society" is an irreversible series of complete situations through which the historical flow of life passes.

Thus, from Freyer's point of view, even the most abstract categories of sociology must be to some extent "historicized". Freyer's historical position is an expression of his own concept of sociology as a historical phenomenon produced by the "sense of situation" experienced by society.

According to Freyer, sociology is at the center of the conflict between the state as a general state and a society that includes the particular. A realistic understanding of this conflict is the prerogative of German thought, which has an advantage over British and German political science, which uses the concept of legitimacy to distort the real relations between state and society.

In 1931, Freyer published an article called "Revolution from the Right" (German: Die Revolution von rechts). In this article, Freyer completely ended the debate about freedom and argued that people should be free if they are part of a common will or a common longing. According to the author, some elements in individual freedom should be limited in the name of the community.

As he puts it, "Wherever the hereditary shepherds of nations have fallen into decay and which shepherd has not fallen into desolation for centuries, the patient herd has turned into a militant mob. Where was the rule decadent, rotten or stale, and which ruling class could withstand the sweet venom of decadence for more than a few dozen generations?"

Freyer's work is characterized by a radical anti-bourgeois character. According to Freyer, the utilitarian "bourgeois spirit" led to the separation of the family moral sphere from civil society, which subjected all human life to its economic law. In this context, Freyer placed hope on the state as the only force that could reunite economy and morality by freeing society from the class struggle.

The most well-known of his many works on the theory of the state are his works named "State" (1925) and "Political Superstructure (History of Utopias from Plato to Present)" (1936).

First of all, he contributes to the transformation of bourgeois society into an industrial society by relating the transformation of bourgeois socio-economic structures primarily with changes in science and technology. Moreover, it is the latter that can eliminate the existing gap between the state and civil society, and at the same time subordinate economic life to the state, making it an expression of the universal moral will of the people, not class-economic.

These and other ideas of Freyer's theory were later expressed as an industrial concept in his works: For example, "The theory of the modern age" (1955); "The social whole and the freedom of the individual in the industrial age" (1965).

Another work of the author, "Theory of Our Century" (German: Theorie des gegenwärtigen Zeitalters), compares both the "primary" and the "secondary" social systems, comparing the situation and tendencies of modern "industrial" society, and the "secondary" in terms of various aspects of alienation. Express the analysis.

In general, Freyer does not find practical ways of achieving a humane and just society in "The Theory of Our Century" in the tendency to believe in any revolution in the 20th century, subordinating man to the power of social institutions.

"Introduction To Religious Sociology" was translated into Turkish by Battal İnandı and published in 1987 by Ankara University, İlahiyat Fakültesi Publications. The reason for writing this book and why it is published in Turkey, is described in the introductory part of the book. Joachim Wach, the leading figure of the German theologian and sociology of religion, dedicated his work "Introduction to the Sociology of Religion" (Einführung in die Religionssoziologie, 1930) to Freyer. 1950 year in Istanbul and especially with many years of Freyer's services at Ankara University, is a great opportunity in the sociology of science understanding for Turkey to suppress any speculation to reality. Hans Freyer another product of that work efficiently in Turkey "Sociology of Religion" book, in terms of issues that need to be addressed and how communities interact field has presented serious financial and moral perspective.

The reason for research in the sociology of religion is above all a requirement of general linguistics. In the systematic research done in this field until today, religion's mythology, doctrine,

dogma, theology etc. Although emphasis is placed on the cult that constitutes the application aspect with its theoretical aspect, the social structure that reveals the other side of religious life has not been sufficiently emphasized, even this area - especially in Germany - has caused a sociology thought tension. In addition to these, it is a fact that the interest in the sociology of religion issues has been increasing in both Protestant and Catholic theologies.

In addition, with this work that reveals the ethnological cultures of primitive communities, the boundaries of the systematic sociology of religion have been drawn and a subject that can always be studied has been raised.

Every religion is initially under the influence of the sociological environment from which it emerges, and the question of the actual existence of religious unity arises in cross cultural conditions. Even in the advanced stages of cultural development, the founders and early adherents of religion continue to adhere to the principle of determinism in accordance with their sociological roots.

Religion, which puts regulatory norms in social life in theory, in practice rearranges it to some extent by penetrating into the long-existing society.

In every community, religion is not only a phenomenon that concerns religions, but is also followed with interest by other institutions. Consolidation in a religious sense can be based on various motives in terms of purely reality: For example, common troubles, the need for protection and protection, are the main factors that encourage coexistence, albeit negative.

On the other hand, if there is a compromise between the experiences gained in the fulfillment of religious responsibilities, the factors that we have just described as negative now appear as positive factors. There is such a common pleasure in the worship of "primitive" communities, and the same is true in the later stages of religion. As in community life, there is a deepening of experience in religious life.

An example of this is the promotion of certain social forms in European church history such as the Christian sect and the like. In addition, some types of religiosity also have their own propagation patterns. When we take all these into account, we witness that different manifestations of religious life, feeling, and thought gain different sociological significance in our time: For example, myth, doctrine, dogma, and theology can each give more or less insight into the order structure of the society from which it emerges. On the other hand, their collectivization powers are quite great. Although this power is not in question for the constantly flowing and non-binding myth, even that is extremely important in the eyes of those who join it. Doctrine ("theology") is generally more or less closed in character and therefore does not have wide-ranging influence. On the other hand, the undisputed importance of "holy knowledge" is self-evident when considering its unifying power and educational feature stemming from scriptures and religions.

Scheler rightly points out that the dogma is put forward against certain misdeeds and states that it is protective from the outside, although it is unifying from the inside.

At the same time, rules and symbols are for and appeal to religious unity. Here, Christians' "Glaubensbekenntnis", Muslims' profession and Buddhists' "Tiratanam" carry sociological significance as well as dogmatic significance to express this unity. As with the developed religions, the middle-grade cultural religions such as the Mexican, Egyptian, Babylonian, Hindu, and Persian religions have a remarkably developed theology. If we look at the history of the Church and religion, especially of the great religions such as Christianity and Buddhism, it can be seen that many views on ijihad and philosophy of religion were raised and discussed by more or less stable communities and schools in different eras.

Here, the main issue that constitutes the basis of religious unity is the practical aspect of religion. The only unifying element in all of them, from the most primitive religions to the most developed, is the methods and rules of religious ceremonies varying from religion to religion, where we see that the interaction between worship, religion and community continues to exist as one of two aspects. Although prayers, sacrifices, religious customs and traditions reveal the existence of a certain human community, they are not so easily affected by that human community in terms of their formation.

### **State influence on religion**

The history of religion has to give all kinds of information from a typological point of view on the content of the state's influence on religion, provided that the value judgments are excluded as much as possible. This influence will make its presence felt in different ways each time on various aspects of religious life (cult, doctrine, community) and various forms of religiosity. The manifestation and formation of state influence will be completely different according to the state form and so on. At this point, the sociology of religion will inevitably accompany the research on history, law and religious law.

### **Organization of Religious Unions**

Another issue that falls under the subject of mutual influence between religion and community is the problem of organizing religious groups and unions, which we have come into contact with in the explanations of only religious units. "How can a religious community be?" The question becomes another question here: How is organization possible in terms of sociological and legal regulation? Here, in addition to the positive response of the historical developments of the great religious associations, there is also the negative response of the groups determined in a mystical and spiritualist manner, aiming to settle with minimum standards in terms of legal and social order and rejecting any hierarchy. Among these, there are frequent transitions, on the one hand, thanks to the compromise and constellations of the "sects", which first develop practically and then become legitimate theoretically, and on the other hand, the spiritualist characteristics of certain major religious groups (Lutheranism, Islam):

The excellent example of the organization set by the Roman Catholic Church is beyond any admirable. The Mahayana-Buddhism and the Iranian Zoroastrian state church are also good examples of good organization, of true hierarchy outside of the Christian world.

But in the meantime, a famous canon lawyer (Sohm) was able to interpret Protestantism as a renunciation of all legal and sociological regulation, pointing to the idea of the "ideal" church. However, it has been argued that the concept of law, in which the "Church and God" state cannot be identified (according to the Protestant view), is very narrow in character. But the shaping of a social order that survives through religious motives is not explained by the experience of the need for an order for all existence in the world.

As we have seen, "sociology of religion" is not a concept used for activities shown to arrive at a "synthesis" related to linguistics or philosophy of religion. For this reason, they are perceived differently from the old sociology understanding that Comte and Spencer represent, in other words, from seeing the history of religion as a discipline dealing with special problems, which is tried to be put forward by generalizing on typical examples of sociology.

Foreign academic Annemarie Schimmel will be the second to mention in this bibliography.

Annemarie Schimmel was born in 1922 in Erfurt. Schimmel is a German Iranologist (Iranşünas) and an Islam-Sufism researcher. She took Islamic art history, architecture and calligraphy from Ernst Kühnel, Arabic from Walther Björkman, and Turcology from Annemarie von Gabain.

She taught the History of Religions at the Faculty of Theology in Ankara between 1954-59. She worked at She Bonn and Harvard Universities. She has received numerous international awards and has served as president and member of various provincial organizations. She has written more than 80 publications in German, English and Turkish. She translated from Arabic, Persian, Urdu, Turkish and Sindhi into German she. Her studies focused especially on Mevlana, Ibn Ataullah and Hallaj, who are among the elders of Sufism. She gave lectures in various countries. She passed away in 2003.

She was assigned as a Turkish translator at the German Foreign Ministry during World War II. At the end of the war, she was detained by the Americans and held in camps in Marburg for five and a half months. She presented her work on the social and cultural roles of soldiers, batman and sultans in the Mamluk State to the University of Marburg as an associate professor. She became an associate professor in 1946 and started working at the University's Faculty of Theology the same year. There she prepared a second doctoral dissertation on the concept of mystical love in early Islamic mysticism. With this thesis, she became the first person to receive the title of doctor of the history of religions in the newly opened Department of the History of Religions of the Faculty of Theology (1951).

Schimmel completed most of her academic career at the University of Marburg, where the new Kantian Paul Natorp, the theologian breakthrough Rudolf Otto, the strict rationalist Rudolf Bultmann, and the most important religious phenomenologist of the 20th century, Friedrich Heiler. In her own words, Marburg became his window to the world. She learned the religion of Islam from Hartmann, the history of religions from Heiler, mysticism, and comparison of Eastern and Western cultures from H. H. Schaefer. Upon the recommendation of Schaefer, who argued that classical philosophy entered Europe with Islam for the first time, she learned the works of Rumi Celaleddin-i Rumi. After that, she always left Meşnevi with him, which she described as "an ointment that relieves my pain in those long and hard days in the new period of my life". Schimmel's activities in Marburg were not limited to academic research. She also wrote his first work on Mevlana titled "Die Bildersprache Dschelaladdin Rumis" in 1949 in Marburg.

Annemarie Schimmel wrote in Turkish, all the books were published in English and German. Her books introduce the place of women in the Islamic tradition with a surprising ease through the window of "love, affection and satire".

In order to work on manuscripts and scientific research in Turkey in 1952, she arrived in Istanbul. And here she met many Turkish poets and thinkers, and her meticulousness in scientific research and the mastery of the Eastern and Western languages of classical science attracted the attention of the university circles. She started working as a professor of the History of Religions at the Faculty of Theology at Ankara University in 1954 and pioneered the establishment of this chair at the faculty, preparing a textbook called Introduction to the History of Religions (Ankara 1955).

Schimmel translated Muhammad Iqbal's "Cavidname", which she studied in depth, into German (1957) and a year later into Turkish. She made a comprehensive survey of the philosophy, mysticism and mystical currents of the East and the West and published it in Ankara in 1958, with a short comparison, an extensive introduction and rich explanations.

She not only taught in years in Turkey, she had a great effort to understand the Muslim of Turkish culture, the universal values of Anatolia, sufi poets, philosophers, and mystics and the tradition of educating them.

Says the author who studies on Islam and Sufism in particular, "many of the truth about the religious life, I realized thanks to women in Turkey". My women friends in Istanbul and Ankara, especially that of women simply Anatolian villages of Anatolia, that mothers and women in the university, my colleagues, my students have helped me in my life in Turkey.

### **Works of Anne Marie Schimmel:**

**“My Spirit Is A Woman”** İslamda Müennes (in Turkish: Ömer Enis Akbulut). Islam and women's issues; Sociological researches are carried out, medical issues are addressed, issues related to sexuality, child upbringing - in short, feminists' subjects that are subject to Islamic languages and literature with great enthusiasm are well regarded today.

In this work, translated into Turkish by Enis Akbulut, the diverse and "women in Islam" research and environment of Islamic mystic constitute a solid basis for an in-depth study of Islamic fiqh and Sufism in Islam.

Schimmel, who wrote an article on women in Sufism as early as 1950, gave place to new ideas about the status of women in various religions in the field of the history of religions at that time.

The issue of "Woman in Sufism" has always attracted me not only by virtue of literary importance, but also the Islamic world in God's beloved servant order and mystical leader position in women with acquaintance to and Turkey, India and Pakistan, such typically legendary women also referring to the graves of the visit, this issue has attracted me.<sup>1</sup>

Moreover, Schimmel stated that in order to fully understand the problems of Muslim women, it is essential to follow their literary activities; It is possible to form a detailed anthology with poems written by women without any difficulty. He prepared an anthology dedicated to Persian and Turkish women and daughters of mystical love couplets and verses of "My Soul Is a Woman", starting with the ancient Arabic saints of lamentation women burned for their martyrs. In summary, this anthology would have shown that Muslim women of all nations have participated in verse literature and still do (for example, "Cevihiru" written in Sind in 1560 by Fahri Herevi, is an anthology that also includes couplets in his queer.

On the other hand, the three levels of the soul implied in the Quran lay the groundwork for the conviction that women actually have the opportunity to develop higher degrees of evolution. In Rumi's couplets, in his works on the upbringing of the soul, an extraordinarily truthful representation of a husband and wife debate is encountered; during this debate, the soft-hearted mother wishes that the son of the minister would not go to school and be pampered in her mother's arms, on the other hand, the father would like to give a good education to this human being in order to be able to progress in "tarik-i kemal" and therefore send him to the difficult school.

In the work, in which the value given to women in the history of Islam in general is emphasized, the Prophet's tolerant and merciful attitude towards women and the importance and rights given to women by the Quran are pointed out. Reminding that great Sufis see the world as an ugly husband and wife, the writer, on the other hand, claims that God's community is manifested in women and that women are almost creative. Meanwhile, by drawing attention to the value that Sufis like Mawlana give to women, it highlights the place and success of great "Sufi" women in art and literature; states that in the classical period Sufism thought and literature, gender equality is clearly handled.

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<sup>1</sup> Ruth Roded, in her work named "Women in Islamic Biographical Collections", showed that the proportion of women mentioned in the works of tanat authors has remained quite constant since the 9th century.

Sufism Notes: Annemarie Schimmel presents her readers with an introductory book in her "Sufism Notes" that clearly explains what the basic subjects such as Sufism and the levels of the self are and are not. In this book, Schimmel made a brief introduction to the formation of Sufism and the history of Sufism. She touched on the most influential factors in the birth of the Prophet, enriched the subject by making quotations from the previous Sufis, by shedding light on the birth of the Prophet and the understanding of ascetism in that period, and also touched on the verses pointing to Sufism in the Quran. In addition, Schimmel made explanations about the concept of Sufism after briefly mentioning the history of Sufism.

Making explanations about the concept of Sufism, Schimmel said that there are also Sunni Muslims who do not accept the concept of Sufism:

Some early authors, Muslims who are distant or hostile to mysticism, argued that Sufism cannot be Islamic since it is not mentioned in the Quran as a word. According to them, Sufism, which consists of abominable efforts to get closer to Allah, has led to the formation of many traditions that are incompatible with true Islam. This way of thinking is particularly common in Saudi Arabia and among 'Islamist' groups in North Africa and Pakistan.<sup>2</sup>

After all these explanations, of course, we respect Schimmel's respect for the thoughts of that time and her view of Sufism from a different point of view, not like his contemporaries. Therefore, in all her works, starting from Islam and the Sufis, she explained her exaltation levels together with the evidences in the Quran, which shows us our understanding and respect for understanding and explaining the author better.

Hence, as it can be understood, Sufis were attacked a lot because of this, as discussions about divine love were central in the development of Islamic theology. In short, according to Schimmel, the early Sufis did not fit into their period and were misunderstood, if we want to express our opinion in other words, the Sufis did not see the value they deserve. As a result, they developed a truly poetic and rhetorical language due to pressures. The most important point here is "poetry" (Sathiye), which the Sufis say in ecstasy. They are said in temptation and contain expressions that are contrary to the apparent provisions of the religion.

One of the academicians we will mention is Muhammed Hamidullah, who gave lectures in Erzurum and Ankara during his lifetime and set an example to many Turkish academics.

Muhammed Hamidullah: (19 February 1908 - 17 December 2002), a well-known late-term lawyer and religious scholar in the Islamic world. His family has a deep-rooted scientific tradition and is descended from the Arab tafsir and mystic Mahd Mahm Mehâimî (d. 835/1432). After completing his primary education in Hyderabad, he received the title of "Mevlevi Kamil", a degree equivalent to master level.

He completed his master's degree in the field of international law in Osmaniye University Faculty of Law. DUE to his curiosity on Islamic sciences, especially because of his interest in siyer science, he did a second doctorate study in the field of "interstate Islamic law" at the University of Paris in 1936, and later at the University of Tübingen in Germany. After 1950 his life was connected to Turkey. Muhammad, Humanities and Law Faculty of Istanbul University in Turkey, Izmir, Ankara, Konya, gave lectures in universities.

Muhammed Hamîdullah was sent to Rheinische Friedrich Wilhelms University in Bonn, Germany to complete his doctorate and studies on Islamic states law. He made a lot of research about his work in San'a, Mecca, Medina, Beirut, Damascus and Cairo libraries. Then he came to Istanbul in

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<sup>2</sup> Schimmel Annemarie, Sufism Notes (trans. Dilara Yabul), Sufi Kitap, October, 2018 see. Pg. 17

1932. Istanbul became a new turning point in Mohammed Hamidullah's business life. He met scientists such as Şerefettin Yaltkaya, İsmail Saib Sencer, Hellmut Ritter, and Osman Reşer in Istanbul. In addition, scientists such as Paul Ernst Kahle and Fritz Salim Krenkow, whom he met during his doctoral studies and benefited in his science, took part in all areas of his life.

Hamidullah did not return to his country after India invaded the Haydarâbâd Ordinance (1948) while abroad. Due to his efforts to ensure that Haydarâbâd was recognized as an independent state, the Indian government prohibited him from entering the lands of Haydarâbâd. When he was denied entry to England and his asylum application to France was accepted, he had to live there in stateless (heimatlos) status until 1996.

Muhammad Hamidullah, a versatile Islamic scholar, conducted research in various fields of Islamic sciences such as Islamic law, Islamic history, hadith and tafsir, and published around forty books and nearly 700 articles and many important sources. Although he mostly wrote his works in Arabic, Urdu, English, French and German, he was also fluent in Hindi, Persian, Turkish, Italian and Russian. One of the important features of Hamdullah, who is known for his meticulousness in his research, is that he constantly reviews his work, makes new additions and corrects his mistakes, if any.

### **Islamic Thought Contacts of the West and the East (Research and Search for Information)**

He had so much energy to devote his life to research only in any field of Islamic interest. He devotes himself to great work. He studied in the East, lived in the West for a long time and possessed a wide knowledge and mind. His contribution to science and science is multifaceted. His work on the close transmission of Islamic philosophical contacts with the Western and Eastern world has led to the spread of Islamism, nationalism, international law, and Islamic history and archeology. He translated the Quran into French, his lectures on the Prophet and Islam were discussed everywhere, including the universities he taught, and made his name known as a world academic.

Only the copyrighted works of the author will be mentioned here. Because the author has many works, and to mention all of them will be to transcend the purpose of the article.

### **Works Of Muhammed Hamidullah:**

**"1. Quran in Every Language (Hyderabad-Deccan 1936, 1939):** It is a bibliographic list of all Quran translations and contains the translations of the Surah al-Fatiha in various languages.

**2. Mecmû'atü'l-veşâ'îkî's-siyâsiyye li'l-'ahdi'n-nebevî ve'l-hilâfeti'r-râşide (Cairo 1941, 1956; Beirut 1965, 1983, 1985, 1987):** It is the publication of the administrative political documents that form the material of his doctorate. The author improved his work by adding the documents he found in each new edition of the work. The part of the book about the time of the Prophet was translated into Turkish by Vecdi Akyüz (Political-Administrative Documents of the Prophet's Era, Istanbul 1997).

**3. The Muslim Conduct of State (Hyderabad-Deccan 1942; Lahore 1945, 1953, 1962, 1979):** It is about Islamic states law and was first published in Islamic Culture magazine between 1941-1942. The work also includes Hamîdullah's doctoral dissertation at the University of Bonn. Kemal Kuşçu (İstanbul 1963; Ankara 1979) and Hamdi Aktaş (İstanbul 1998) translated the book, also published under the name of Islamic World Inter-State Relations (New Delhi 2001), into Turkish under the name of State Administration in Islam.

**4. The Battlefields of the Prophet Muhammad (Woking 1953; Hyderabad-Deccan 1972):** The work, first published in The Islamic Review magazine (London) in 1952 and 1953, was translated into Turkish with the title " Hz Peygamber'in Savaşları ve Savaş Meydanları" (translated by Salih Tuğ, Istanbul 1962, 1972, 1981, 1991), and translated into Persian by the name Meydân-ı Ceng by the Resul-i Ekrem (translated by Seyyid Gulâm Rızâ, Tehran 1956, 1970).

**5. Le saint Coran (Paris 1959, 1989):** It is the first French translation of the Quran made by a Muslim scholar, and it is also the most widely read translation of the Quran in a Western language. At the beginning, there is an entry containing information about the history of the Quran and a list of the translations of the Quran in Western languages. The text, which has a kind of interpretative translation, explanations are mostly in the form of notes. Previously, only the introduction part of the work (Istanbul 2000) was translated into Turkish under the name of Aziz Kur'an by Abdülaziz Hatip and Mahmut Kanık. (History of the Quran: An Essay, translated by Mehmet Sait Mutlu, Istanbul 1965; Ankara 1991 [with Macit Yaşaroğlu's Turkish Translation and Commentary Bibliography of the Quran]; The Quran History: Characteristics, "Tedvin", Translations in Turkish and Western Languages, translated with additions by Salih Tuğ, Istanbul 1993).

**6. Le prophète de l'islam: Sa vie et son oeuvre (I-II, Paris 1959, 1978, 1979; İslâm Peygamberi, translated by M. Sait Mutlu – Salih Tuğ, İstanbul 1969, 1972; translated by Salih Tuğ, I-II, İstanbul 1980, 1990, 2003; translated by Mehmet Yazgan, İstanbul 2004):** The author continued his work on this work, in which he examined the life of the Prophet based on first-hand data and sources, and added various information to his new editions. In the book, which has been translated into various languages, the topics are explained in a systematic order, unlike the prophetic biography (siyer) books.

**7. Introduction to Islam (Hyderabad-Deccan 1957, Initiation à l'islam, Paris 1963):** Hamîdullah states that he wrote this work in order to answer the need for reliable information about Islam. The book, which has been translated into more than twenty languages and has helped many people to adopt Islam, was translated into Turkish by Kemal Kuşçu (Istanbul 1961, 1965, 1973) and Cemal Aydın (Ankara 1996) under the title of "İslama Giriş".

**8. Muhammad Rasulullah (Hyderabad-Deccan 1974):** Salih Tuğ (Resulullah Muhammed, Istanbul 1973, 1992) and Ulku Zeynep Babacan (Allah'ın Elçisi Hz. Muhammed, Istanbul 2001) translated the work that deals with the life of the Prophet as a summary into Turkish.

**9. el-Bokhari, les tradition islamiques (tome-5). Introduction et notes correctives de la traduction française de Octave Houdas et William Marçais (Paris 1401/1981):** It was written to show the mistakes in the French translation of Bukhârî's al-Jami'u-ş-şahîh by two orientalist.

**10. The Emergence of Islam:** It consists of twelve conferences given by Hamidullah at the University of Islam in Bahâvelpûr, Pakistan, within the framework of the 1400th anniversary of the Hijra. These texts were first published under the name of Huṭabât-ı Behâvelpûr in Urdu (1981, 1985), after some changes in English (translated by Afzal Iqbal, Islamabad 1993). Murat Çiftkaya translated the work into Turkish under the name of "İslamın Doğuşu" (Istanbul 1997).

**11. Six originaux des lettres diplomatiques du prophète de l'islam (Paris 1985, Hazret-i Peygamber'in Altı Orijinal Diplomatik Mektubu, translated by Mehmet Yazgan, İstanbul 1998).**

**12. Le grand livre de la conduite de l'état (I-IV, Ankara 1989):** It is the translation of Muhammed ash-Şeybânî's book named as-Siyerü'l-kebîr into French with the commentary by Serahsî. It prepared on behalf of UNESCO, but the translation issued by these institutions were unable emit Religious Foundation of Turkey. The Urdu translation of Hamîdullah's original and supplementary volumes of Carl Brockelmann's Geschichte der Arabischen Litteratur on behalf of Osmâniye University has not been published."<sup>3</sup>

"The major works of Muhammad Hamidullah wrote in booklet style are as follows: Daily Life of a Muslim (Islamabad 1989); Economic System of Islam (Islamabad 1989); The Muslim Women

<sup>3</sup> TDV Encyclopedia of Islam, C: XXX, p.534-537

(Islamabad 1989); *Spiritual Life in Islam* (Islamabad 1989); *Status of Non-Muslim in Islam* (Islamabad 1989). Notes of some lectures given at Erzurum Atatürk University Faculty of Islamic Sciences: *İslam Tarihine Giriş* (translated by Ruhi Özcan, İstanbul, ts.) *İslam Müesseselerine Giriş* (translated by İhsan Süreyya Sırma, İstanbul 1992), translations of the various conferences he gave at the same faculty were published under the title "Misafir Prof. Dr. M. Hamidullah'dan Konferanslar" (translated by Zahit Aksu, place and date of publication)."<sup>4</sup>

One of the academics we will mention is Muhammed Tayyip Okiç, who gave lectures in Erzurum and Ankara during his lifetime and set an example for many Turkish academics.

Muhammed Tayyip Okiç: Theologian, Author: Born- December 01, 1902, was born in Bosnia and Herzegovina. His father, Mehmet Tefvik, was educated in Istanbul madrasas, and his mother was Hasibe. Muhammed Tayyip started his primary education in Sarajevo, then graduated from Okruzna Madrasa (1920) and Islamic Law and Theology School (1925), a modern theology faculty. In 1926, he passed the Latin language and literature exams at the University of Zagreb and received a degree from there. He then completed his education, which he started at the Faculty of Law of the same university, in Belgrade Faculty of Law (1930).

In 1929, he received his bachelor's degree from Sorbonne University Faculty of Literature and received degree from the School of Oriental Languages in Arabic, Turkish (1928) and Persian language and literature (1930); he completed his doctorate thesis named "Hasan Kâfi de Bosnie, sa vie et ses oeuvres, avec la traduction de son ouvrage Nizâmu'l-Ulemâ" at the Faculty of Literature of the University of Paris (1931). However, he had to return to Sarajevo after his father was suddenly ill and could not use the title of doctor because he could not publish his thesis. Since the building in which his thesis was located in Paris was damaged during the World War II, his thesis could not be reached again.

He taught at many universities around the world. Okiç established a close friendship with the German Turcologist Gotthard Jaeschke, and his correspondence with him continued until his death. Besides his expertise in law and literature, Okiç, who taught hadith, exegesis and Islamic history, knew Latin, Polish and Czech, Arabic, Turkish, French, German and English, Italian and Persian, as well as Bosnian and other Slavic languages.

Between 1934-1941, he taught hadith and tafsir in the King Alexander I Great Madrasah in Skopje. During the Second World War (1941), he worked as a secretary and translator in the embassies of countries and worked in some private institutions. He started working as a contracted professor at the Faculty of Theology of Ankara University in 1950 and the Ankara University Senate gave him the title of professor in the hadith. Having been appointed as the head of Basic Islamic Sciences in the faculty, Okiç established hadith and commentary departments.

M. Tayyip Okiç had a troubled period between 1971 and 1973 when his duty at Ankara University Faculty of Theology was terminated against the contract. Because Josip Tito was banned from entering Yugoslavia, he could not return to his hometown again. For some reason, Okic was unable to obtain Turkish citizenship, and lived in "stateless" status for more than thirty years.

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<sup>4</sup> TDV Encyclopedia of Islam, C: XXX, p.534-537

**Works of M. Tayyib Okıç:**

At the age of nineteen, Okıç, who published his first poems in a newspaper in Sarajevo, translated some Arabic poems into Bosnian and wrote stories, sometimes using the nicknames "Şuveyrir" and "Ibn Tefvik" in such articles.<sup>5</sup>

1. *Islamska Tradicija* (Saraybosna 1936, 1982) It is a study on the science of hadith. 2. *Studies on Some Hadith Issues* (Istanbul 1959). 3. *Style and Quran of the Holy Quran* (Ankara 1963). 4. *Teaching Women in Islam* (Ankara 1981). 5. *Hermeneutics and Some Issues of Hadith Method* (Istanbul 1995). The hadith and tafsir lecture notes that Okıç taught at Ankara University Faculty of Theology duplicated by names "Hadis Ders Notları" (Ankara 1965), and "High Islamic Institute Hermeneutics Notes" (Konya 1966), Hayati Yılmaz combined these notes and published them under the above name.

**Articles**

Okıç Ankara Istanbul; He has done a great number of Oriental studies in Belgrade, Bosnia and other universities, and in these articles the short history of Oriental studies in Yugoslavia is discussed); his paper titled "Some Documents Concerning the Revolutions in the Balkans in the Ottoman Period" presented at the Turkish History Congress in 1956.

In addition, his articles were published in the Islamic Encyclopedia and Turkish Encyclopedia and articles in various journals. There are other works that Okıç could not complete other than these. He conducted studies on the biography of the people who lived in Yugoslavia during the Ottoman period, various buildings, Turkish, Persian and Arabic books in Yugoslavia, and collected bibliographies of Turkish books, newspapers and magazines and translations made in Turkish. On the other hand, he was also investigated buried Bosnian Muslim and epitaphs in Turkey, Bosnia and monuments built by Muslims, Bosnian in Istanbul library manuscripts of the author, Bosnia and Herzegovina related archive materials and issues such as the nature of Turkey's archives<sup>6</sup>

Tayyib Hodja was one of those who knew the history of this Islamic country, which is being destroyed and burned today. Below, we present a compilation of his valuable studies about this field and published in Ankara Theology Faculty Magazine 40 years ago, on this occasion we pray to the martyrs of Bosnia-Herzegovina and our teacher from God Almighty.<sup>7</sup>

**Güneydoğu Avrupa'da İslam'ın Zuhuru (Emergence of Islam in –Eastern Europe)**

In this article, Muhammed Okıç tried to prove that the presence of Turks in South Eastern Europe is a historical fact, and that Islam spread to these regions before the Ottomans is an undeniable fact, long before the establishment of the Ottoman Empire. As is known, there were other Turkish tribes in the Balkans such as the Cumans, Pechenegs, and Vardariots. At the beginning of the Ottoman conquest, some of them had not been erased yet. In this part of Europe, we still come across quite Turkish or place names reminiscent of ancient Turks.<sup>8</sup>

As for Islam, on the other hand, it is certain that a few centuries before the Ottoman Turkic transition to Europe, Islam penetrated into South East Europe peacefully. Due to the persecution and pressure of the different Islamic colonies in Eastern Europe at that time, they had to flee from these places several times and even accept Christianity. Unfortunately, the names of the glorious Islamic

<sup>5</sup> See Enciklopedija, Jugoslavije, I, 151 for Okıç's translation poems of this period.

<sup>6</sup> See. Religious Foundation of Turkey, Islamic Encyclopedia.

<sup>7</sup> Prof. Muhammed Tayyib Okıç, (1902 Granitsa-1977Ankara).

<sup>8</sup> Vardar. Kamanovo. Obrovatz (Obar-cem'l Obri-Avar: word distorted by Slavs) and so on.

missionaries who had spread Islam in the South East of Europe for centuries remained unknown. In this regard, the name and heroism of the famous Sarı Saltuk, who played an important role in the 13th century, especially the legendary rumors that formed after his death have come notorious.<sup>9</sup>

If we consider San Saltuk as the central point of Islamic history in South Eastern Europe, we can divide that history into three periods:

1. The period until the middle of the 13th century;
2. the next period, from the mission of San Saltuk to the Ottoman invasion until recently;
3. The period from the Ottoman invasion to this day.

San Saltuk (Salih, Saltık) is the honorable hero of this second period. With some Turkish tribes in 662/1263, when he passed to Europe, he has been an Islamic missionary by starting to work in rebuilding and reviving some Islamic colonies that had been in a state of extinction before him, and even with this, re-spreading Islam from North to South.

Our knowledge on this subject is based on historical records, legendary books, and memories and rumors living among the people. For example, according to Evliya Çelebi, after passing to Rumelia, San Saltuk killed a dragon in Dobruja near Kaliakra "(Kaligra; Kılğira. Gulgrad). Upon this, the Dobruja king and forty thousand infidels came to faith. Later, he went to Poland and killed a priest and made the Lipka Tatars here completely converted, settled 150,000 of them in the city of Gidansk (Danzig), which he conquered, and some Lipka Tatars favored the land of Moscow and converted 600,000 Kheshek Tatars to Islam.<sup>10</sup>

Another field that Tayyip Okiç is interested in is the history of religions. As a matter of fact, there are hundreds of works related to this field in his library. Christianity or Christian Sects (e.g. Protestantism, Catholicism, Yakubilism, Anglican Church, Jehovah's Witnesses), Christian Institutions (e.g. Patriarchate, Missionary), Judaism, Buddhism, Chinese Religion, Hinduism, Ancient Egyptian Religion or religious currents and sects. Among these works, which are mostly French, there are Turkish and Arabic ones. He even preferred the French of the Torah and the Bible, but also kept English and German. The reason for Okiç to collect and read so many works, especially on Christianity, must be the world in which he lived or grew up.

Tayyip Okiç was following not only individual works but also periodicals. Bibliography that he regularly receives:

The magazine *Kitap News Bulletin* (Turhan Kitabevi, Ankara 1972) is remarkable in that it shows that he attaches importance to the follow-up of new works. In addition, magazines which he followed such as *Ankara Theology Faculty Magazine*, *Cultura Turcica* (Turkish Culture Research Institute Ankara), *Belleten Magazine*, *Turkish Language*, *Journal Asiatique*, *Revue de Mond Muslumane* show that he attaches importance to the world he lives in as much as Islamic Sciences and shows that he is not thinking of any other life.

The fact that he follows the periodicals about the Islamic world of which he is a part, as well as having dozens of works written in this field supports our opinion. Again, it must be an important issue to follow the studies and developments in Turkish as much as the mother tongue he learned later.

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<sup>9</sup> The real name of San Saltuk, according to Evliya Çelebi (*Seyahatname*, Istanbul 1314, I, 659), and according to Mehmet Buhari, *Saltukname* (Istanbul. Topkapı Palace Museum, Treasury Library, No.1612, Varak 2 a) Şerif Hızır

<sup>10</sup> Thus, Sarı Saltuk is known as a legendary figure as well as his history. His memory continues in the Balkans and especially in Albania. Islamizing Dobruja, Thrace, Macedonia and Amavutl is regarded as his work without hesitation.

When you look at the language of his articles in "Islamic Civilization, New Hope, University and Village, Turkish History with Documents, Journal of Foundations" and the articles in the Islamic Encyclopedia and Turkish Encyclopedia, it is seen that he has achieved this.<sup>11</sup>

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<sup>11</sup> It is possible to catch clues about his life from his library.

For example, the existence of books on diabetes brings to mind that he is addicted to diabetes, and the books he has collected on sports must be related to his recent health problems and possibly weight problems.