



Cengiz Kallek, *İslâm İktisat Düşüncesi Tarihi III: Hisbe/İhtisab (Belediyecilik) Kitapları [History of Islamic Economics Thought III: Hisbah/Ihtisab (Municipalism) Books]*, İstanbul: Klasik, 2022 (First Edition), 464 pages, 978-975-2484-92-4

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This book has provided awareness of the importance of *hisbah*, which is essential in maintaining social order and general morality. In the book, *hisbah* works have been examined in detail. In these works, many subjects such as state's role in economic life, imports, *jizyah*, *al-ribā* (interest), *al-ihdikār*, cheat, embargo, *narh*, monopoly, waqf have been analyzed. The introduction of the *hisbah* literature will contribute to the establishment of the Islamic economic system and shed light on other studies in this area.

Studies on Islamic economic thought and its history have made a name for themselves in recent years. While some of these studies focus on the contributions of previous scholars to Islamic economics in the context of Islamic economic thought, some focus on the literature. The book, *İslâm İktisat Düşüncesi Tarihi III: Hisbe/İhtisab (Belediyecilik) Kitapları*, a part of the series of *İslâm İktisat Düşüncesi Tarihi: Harâc ve Emvâl Kitapları*. And also it is a continuation of the publication called *İslâm İktisat Düşüncesi Tarihi II: İslâm Pazarları ve Hisbe Teşkilatı*.

Hisbah, which can be expressed as the process of protecting general morality and public order, has an important place in ensuring the peace of society. The importance of *hisbah* is mentioned in the classical books. In these books, it is recommended/necessary to perform *hisbah* by Muslims. Since *hisbah* is considered

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a Islamic responsibility/obligation, how and by whom it should be performed has been discussed by Muslim scholars. *İslâm İktisat Düşüncesi Tarihi III: Hisbe/İhtisab (Belediyecilik) Kitapları* consists of two parts in addition to the introduction and conclusion chapters. In his book, the author remarks on adapting the economic structure of the countries where Muslims live according to the religious rules. In order for that, he believes it is necessary to reveal the views of Muslim scholars on economic matters who lived in the past. He asserts that thanks to this book, the economic way of thinking of scholars of Islamic civilization will be understood (p. V). The author has divided his work into two main parts. In the first part, he states that he tried to examine the theoretical literature on the *ihtisab*, whereas in the second part, he tries to investigate the practical literature of *ihtisab*. In this respect, the author has divided the first part into five headings and the second into four. He examines a Muslim scholar/thinker and his work in each section. But in the last name of Chapter Two, he analyzes three scholars/thinkers and their works collectively.

The author describes the concept of *hisbah* as “certified market consultancy and auditing” (p.13). In Chapter One, *Theoretical Hisbah/İhtisab Literature*, Yahyá Ibn ‘Umar and *Ahkâm al-sûq*, Al-Utrûsh and *Kitâb al-ih̄tisâb*, Ibn Taymiyyah and *Al-Ĥisbah fî al-islam*, Al-Sumnâni and *Nisâb al-ih̄tisâb*, Al-‘Uqbâni and *Tuhfat al-nâzir* are examined. In Chapter Two, *Practical Market Control Literature*, Ibn ‘Abd al-Ra‘ûf and *Risâlah fî âdâb al-hisbah*, Al-Saqatî and *Kitâb fî âdâb al-hisbah*, Ibn ‘Abdûn and *Risâlah fî al-qadâ’ wa al-hisbah*, Al-Shayzari and Ibn Bassam’s *Nihâyat al-rutbah* works, Ibn al-Ukhuwah and *Ma‘âlim al-qurbah fî ahkâm al-hisbah* are examined.

The author noted that most of the works in Chapter One were written by the fuqaha. He mentions Yahyá Ibn ‘Umar in the first chapter. Later, he makes a general assessment of the content of *Ahkâm al-sûq*. In this title, the author discussed Yahyá Ibn ‘Umar’s approach to the market, fixed price, profit, cheating, *al-istirsâl*, health, transportation and the environment. In the following subtitle, after introducing the life of Al-Utrûsh and his works, he observes Al-Utrûsh’s views on profit, *narh* (officially fixed price), export ban, *al-ribâ* (interest), private property, transportation, quality, health, construction and animal rights. In the section, in regard to Ibn Taymiyyah and *Al-Ĥisbah fî al-islam*, the author discussed his life and works. Afterwards, the author pointed out Ibn Taymiyyah’s views on the state’s role in economic life, partnerships, imports, *al-istirsâl*, market price, fair price, *al-ih̄tikâr*, monopoly, *narh* (officially fixed price), *al-ribâ* (interest), money, rights, duties, *al-iqtâ’*. The author mentions Al-Sumnâni in the next section. This part consists of Al-Sumnâni’s views on tax, private property, waqf, agriculture, *al-israf* (waste), money, slave rights, export ban, deceptive advertising, environment, bribery, *dhimmî* relations, construction, health, transportation, and animal rights.

Then, the author introduces Al-‘Uqbānī and his work. In this title, Al-‘Uqbānī’s views on economics, politics, deterrent sanction, homosexuality, *al-iẖtikār*, cheat, embargo, shopping tricks, *narh*, monopoly, waqf, money, *al-ribā* (interest), bribery, *jizyah*, land, liquor trade, *dhimmi* relations, clothing, women are explained. He also examines Al-‘Uqbānī’s views on issues such as measure-weighting tricks and health.

Chapter Two starts with a brief introduction. The author examines Ibn ‘Abd al-Ra‘ūf and *Risālah fī ādāb al-hisbah* in the beginning of this chapter. In this section, the author indicates Ibn ‘Abd al-Ra‘ūf’s approach to awqaf, leadership, *bay‘ al-‘inah*, money, price, money changer, interest-bearing transactions, advertising, *dhimmi* law, children rights, health, construction, fire fighting, transportation and animal rights. In the subtitle, Al-Saqatī and *Kitāb fī ādāb al-hisbah*, he introduces the author and his work. Then, he draws attention to Al-Saqatī’s views on issues such as price fixing, brokerage, education, human resources, punishments, health, measure-weighting and transportation. In the next part, he investigates the work of Ibn ‘Abdūn and *Risālah fī al-qadā’ wa al-hisbah*. Here, the author has expressed that the first part of *Risālah fī al-qadā’ wa al-hisbah* is related to the *qadā’* and the second part is associated with *hisbah*. Later, he presents Ibn ‘Abdūn’s views on issues such as the duties of the state, human rights, private property, profit, price, taxation, tax fraud, intellectual property, economic structure, social structure, *awqaf*, *dhimmi* law, drunkenness, advertising, *al-ribā* (interest), labor market, expropriation, construction and health. In the last sections of this part, the subject is the two works of Al-Shayzarī and Ibn Bassam’s, named “*Nihāyat al-rutbah*” with the same name, and Ibn al-Ukhuwah’s and *Ma‘ālim al-qurbah fī ahkām al-hisbah*. The author thinks that all three works repeat the same topics, which may tire the reader. For this reason, he demonstrates three of them in one. Although he presents the views in the three works under the same heading, he investigates the scholars separately. In this subtitle, he examines the common themes in the three works under the same headings. These are market regulations, division of labor, working license, monopoly, advertising, *murābahah* trick, tax collection procedure, health, clothing, working hours and animal protection.

The author indicates that establishment of an “Islamic economic system” can solve the problems of today and the future. Thanks to this system, the economic system in Islamic countries would be able to adapt to Shari‘ah rules. He asserts, while doing this, that contemporary economic approaches and the views of past Islamic scholars should be considered. The author affirms that there is no perfect work containing the views of Islamic scholars on this subject. He claims that his book will fill the gap in this field. For this purpose, the author examines theoretical and practical *hisbah/iẖtisāb* works. In that regard, his book aims to put

the economic thoughts in the field of *hisbah/ihtisāb* into the historical context in a way that will contribute to a closer examination of the economic life of Muslims (p. 9). The author has chosen examples from the *hisbah/ihtisāb* literature. The book supports the revival of the “Islamic heritage” in terms of knowledge and tradition. The author draws attention to the fact that his work will contribute to the emergence of Islamic economic thought movements. (p.10). He makes use of the “content analysis method” for analyzing *hisbah* texts. And the author states that he uses the “subjective analytical method”, being aware of the danger of falling into anachronism (p. 11). He believes that to understand the works in this book better, it is necessary to know about economics, business administration, jurisprudence and history. The author expressed that his education in business, Islamic law and economics history at different levels enabled him to understand these works properly.

The book has been prepared thoughtfully in terms of layout, content and fiction. The main chapters consist of approximate page numbers and titles can exemplify a pleasing book arrangement. The heading of each chapter has not been chosen by considering only the names and works of the scholars. The headings highlighting the lives, positions, places, periods, and sects of the scholars can be considered as one of the features that can keep the reader’s mind alive. The fact that both main sections have their own entrances draws attention as an element that separates the two main sections. Throughout the book, the lives and works of the scholars were taken into account at the beginning of the heading. In the following sections, the author has added subtitles related to the subjects in these works. It is also noteworthy that the scholars examined in the book are listed separately in terms of period. It is crucial to start from the earliest scholars and go towards the later ones. However, the author presents Al-Sumnānī, who may have been born and died earlier than Ibn Taymiyyah after Ibn Taymiyyah. It could be argued that the reason for that is the unclear information about the date of birth and death of Al-Sumnānī. The author studies Ibn ‘Abdūn before Al-Shayzari and Ibn Bassam for the same reason or subject integrity. In addition, it is one of the essential features of the book that the author tries to determine the periods that scholars live in based on the events in the works (p. 252-272). Further, the author’s presentation of the topics in connection with the concepts in economics and business literature contributes to the actuality of the book. Moreover, the fact that the book contains some formulas (p. 263-264) gives it originality.

In the book’s preface, the author notes that he is trying to comply with the orthographic rules of the *TDV Encyclopedia of Islam* to contribute to the

standardization of Islamic writings. The book's bibliography consists of books, theses, articles, encyclopedias and web resources. The bibliography is quite diverse. However, using the proper noun in the head of a work in the bibliography without an apostrophe can be seen as a deficiency. Nevertheless, it has been detected that the source has the same mistake. Adding a detailed "index" section in the work has been one element that provides convenience to the reader. Besides, there are some typos in the book that can count something on the fingers of two hands. It demonstrates that the author worked carefully.

This book claims to have been written for building an "Islamic economic system" and contains primary information on the *hisbah/ihtisāb* literature. It may be stated that to constitute an "Islamic economic system" based on the views in the works examined in this book may lead to an incomplete structure of this system. Although the author does not point out that a system will be designed based only on the works he examined in the book, it is necessary to touch upon different sources that may contain important information about the practical literature of *hisbah*. In this respect, Shari'ah registers, *qānūnnames* and fatwa corpus should not be ignored. In the Ottoman Empire, *al-muhtasib* was concerned with market control, commercial disputes and crimes against Islamic morality (Heid 1983:633). Furthermore, the subjects in the book are similar to the topics named market control, bread making, and waqf (Gedikli 2005:207) in the Shari'ah registers.

Additionally, the issues about mystery/trade guild and *mu'āmalah al-shar'iyyah* show similarities to the duties of *al-muhtasib*. The fact that Fatih's *Qānūnname* (*Kānūnnāme-i Āl-i Osman*) (Ellek 2014:128) contains the decrees of *hisbah*, and that *Qānūnname* (*Kanunnāme-i Sultani*) of IV. Murat's begins with the regulations of *ihtisāb* (Ellek 2014:132). These can also be cited as a source for *hisbah* literature.

In Chapter Conclusion, the author mentions the importance of "individual *hisbah*". Individual *hisbah* can be considered in connection with the *al-amr bi-l-ma'rūf wa-n-nahy 'ani-l-munkar* [enjoining (what is) right and forbidding (what is) evil]. For him, individual *hisbah* will continue as long as Muslims exist (p. 399). The fact that the "*al-ihṭisāb/al-hisbah*", which has an important position in the Mamluk judicial organization, is directly affiliated to the administration (Atçıl 2017:97-98) might aim to prevent the "individual *hisbah*" practice. Although *al-amr bi-l-ma'rūf wa-n-nahy 'ani-l-munkar* is a free activity performed by Muslims, *hisbah* may have more technical and binding dimensions. Consequently, it can be said that the work, which has fluent language and detailed footnotes, contributes to Islamic economic thought and history in the context of *hisbah/ihṭisāb* literature.

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