

ISLAMIC ECONOMY PHILOSOPHY IN KINALIZADE ALI ÇELEBI PERSPECTIVE

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Abstract

*Kinalizade Ali Çelebi was a prominent scholar of the Ottoman Empire. During that time, he taught in several schools and served as a magistrate in a number of administrative centers. Kinalizade Ali Çelebi was a multifaceted scholar who contributed to science and published works on philosophy, religion, Sufism, ethics, history, language, and literature. Kinalizade Ali Çelebi's book, *Ahl al-'Alaī*, provides a comprehensive discussion of Islamic ethics and economics. Other works, however, have persisted to the present day in the form of manuscripts that have not been subjected to scientific investigation. This report aims to inform future research on the critical edition and publication of Kinalizade Ali Çelebi's manuscripts. This paper will help promote Kinalizade Ali Çelebi's philosophical work. This qualitative descriptive research analyzes Kinalizade Ali Çelebi's thought and related material. This paper explores the foundations of Kinalizade Ali Çelebi's Islamic Economic Philosophy.*

Keywords: Islamic Economic Philosophy, Kinalizade Ali Çelebi, Science of Domestic Economy

Abstrak

Kinalizade Ali Çelebi adalah seorang sarjana terkemuka dari Kekaisaran Ottoman. Selama itu, ia mengajar di beberapa sekolah dan menjabat sebagai hakim di sejumlah pusat administrasi. Kinalizade Ali Çelebi adalah seorang sarjana multifaset yang berkontribusi pada sains dan menerbitkan karya-karya tentang filsafat, agama, tasawuf, etika, sejarah, bahasa, dan sastra. Buku Kinalizade Ali Çelebi yang diterbitkan adalah *Ahl al-'Alaī* memberikan pembahasan komprehensif tentang etika dan ekonomi Islam. Namun karya lain masih bertahan hingga saat ini dalam bentuk manuskrip yang belum diteliti secara ilmiah. Tulisan ini bertujuan untuk penelitian masa depan mengenai edisi kritis dan publikasi manuskrip Kinalizade Ali Çelebi. Tulisan ini akan membantu mempromosikan karya filosofis Kinalizade Ali Çelebi. Penelitian deskriptif kualitatif ini menganalisis pemikiran Kinalizade Ali Çelebi dan materi terkait. Tulisan ini mengeksplorasi landasan Filsafat Ekonomi Islam Kinalizade Ali Çelebi.

Kata Kunci: Filsafat Ekonomi Islam, Kinalizade Ali Çelebi, Ilmu Ekonomi Rumah Tangga

INTRODUCTION

The central issue in Islamic economic philosophy is how to achieve happiness (*falah*) in this life and the afterlife through economic actions. Happiness can only be attained if Islamic teachings are completely implemented. Islam provides guidelines on how humans should engage with Allah and conduct their social lives (Hamzah, 2021). Economically, initiatives to achieve human happiness confront numerous challenges. This is an extremely complex problem with

many interconnected factors. The prevalence of numerous limitations, flaws, and weaknesses in humans, as well as the possibility of interdependence in various facets of life, frequently provide significant challenges in the pursuit of happiness. Another issue is a shortage of available resources in comparison to human needs for happiness (Arif, 2022).

Currently, the world has two economic systems: communism and capitalism. The communist economic system is the most radical type of socialism. The communist economic system governs the economy by establishing the government as the primary regulator of all economic activities. Everyone is not permitted to hold personal wealth, therefore a person's fate can be established by the government. The government owns all businesses, small and large, with the goal of achieving economic and social equality. The economic system is built on a command-and-control framework (Afifah, 2023; Hamzah, 2018). The state is the absolute ruler, and a communist economy is frequently referred to as a "totalitarian economic system," which refers to a social condition in which the government uses coercion to accomplish its policies, despite the fact that it is delegated to associations within the current social structure. In practice, the communist economic system has become authoritarian, with economic resources controlled by a small elite. A communist economy destroys private ownership, which is contrary to human nature because it removes any incentive to work hard (Arif, 2022).

The capitalist economic system, on the other hand, is a system of economic organization distinguished by private ownership of the means of production and the allocation of their use in order to maximize profits under highly competitive conditions (Roikhani, 2022). In practice, the capitalist economic system operates as a free market. In layman's words, a free market is one in which people have complete economic control over their actions, with no government involvement. According to Adam Smith, the government should not be overly involved in economic management. He believes that if the economy is allowed to function freely without government intervention, an invisible hand will bring it back into equilibrium. If there is a lot of government meddling, the market will face distortions, leading to the economy's inefficiency and imbalance (Arif, 2022).

However, there are deep philosophical issues at the two extremes of this economic system. Capitalism and Socialism were founded on a materialism worldview from the beginning, and they have delivered incredible material growth throughout contemporary history. However, these advances must be weighed against the deterioration of humanity's spirituality and the environment (Takhim, 2018). Prioritizing individual rights in capitalism frequently leads to conflicts of interest among members of society. In such disputes, impoverished people are typically defeated by wealthy ones with greater

economic power. Individual interests frequently sacrifice the purpose of achieving economic prosperity for society as a whole. Meanwhile, in the communist economic system, the narrative is designed to shift wealth inequality by abolishing the rights to individual freedom and the right to concentration of ownership, resulting in a loss of rights and motivation to work harder, as well as diminished labor efficiency (Amri, 2017)

In essence, capitalism and communism's efforts to create global happiness have the potential to have a negative influence on other people, environmental sustainability, and human survival over time. The incapacity of these two economic systems to balance the satisfaction of many global needs with human desires, which are frequently excessive, might lead to failure to achieve happiness in this life and the afterlife (Ghozali, 2018).

Islamic economic philosophy seeks to be a third way to the problems of the two poles of the economic system above. Islamic economic philosophy really considers humans fulfilling material needs in the world so that prosperity can be achieved which will lead to happiness in this world and in the afterlife (Sudarto, 2023). Fundamentally, every human being wants to obtain eternal happiness, not only in life in this world but also in the afterlife. Efforts will be made to fulfill material needs in the world in synergy with achieving overall happiness (Arif, 2022).

Islamic economic philosophy places values reflected in ethics in a high position. So, ethics must be the initial framework in economics. Understanding and assessing economic goals must be carried out by considering the entire integrated religious building, without dichotomizing ethics and reality, but based on divine principles (Arsyad, 2021). The integration of ethics and reality in the Islamic view is of course not like Max Weber's understanding of *wertfrei*, because in the Islamic view it is ethics that must dominate economics, not the other way around. In the Islamic view, a human's life must be guided by Islam as a whole, and this is the main mission of human existence on earth. Islam has provided complete tools as a system of life (*manhaj al-hayah*) and means of life (*wasilah al-hayyah*) (Arif, 2022).

Islamic economic philosophy involves exploring and developing economic concepts based on Islamic principles and teachings. The key to Islamic economic philosophy lies in humans, God, nature and other people. This dimension of Islamic economic philosophy is what makes Islamic Economics different from other economic systems (Muslim, 2019). The capitalist economic system is more individual, the communism economic system almost surrenders all responsibility to its citizens. Islamic economic philosophy offers prosperity for the entire society by instilling a sense of justice, kinship, and the ability for the greater good for everyone. Islamic economic

philosophy has a paradigm related to ethical values that operate amidst human economic behavior. Islamic economic philosophy is based on three principles applied to economic activities, namely Tauhîd, Shari'ah and morals. Sharia practices and ethics are a reflection of monotheism (Rois, 2023)

One of the Islamic philosophers who specifically studied Islamic economic philosophy was Kinalizade Ali Çelebi (1510-1572). Kinalizade was one of the philosophers of Islamic economics in the Ottoman period and also the author of the book *Ahlak-ı 'Alai*, where the first and third parts are the science of ethics (*'ilm akhlak*) and the science of home economics (*'ilm tadbir al-madina*) respectively. part of global practical philosophy. For Kinalizade, Islamic ethics is the basis of economics and politics. Therefore, it can be concluded that before the emergence of modern economic knowledge as proposed by Adam Smith, Islamic economic philosophy was one of the philosophical subjects that he was deeply involved in. This research examines the thoughts of Kinalizade Ali Çelebi's Islamic economic philosophy. This philosopher would later become a source of Islamic ethics in economics. Kinalizade's contribution to the discovery of fundamental texts that determine Islamic economics in the future, such as emphasizing economic ethics that is free from selfish interests, goes beyond pragmatism, and considers consequences beyond the direct impact of the economy itself (Yurtseven, 2023).

RESEARCH METHODS

Research methods are ways of acting that are based on a system, rules or order with the aim of carrying out practical activities rationally, directedly and achieving optimal results (Bakker, 1990). The method used in this research is a qualitative-descriptive method. This research includes library research, so to achieve research accuracy, the researcher took two strategic steps, namely:

1. Data Collection

The documentary approach of data collection used in this study involved gathering both primary and secondary data. Secondary data from scientific publications and primary data from work directly related to the research object, *Ahl al-'Alaī*, are the two types of data sources. Reading at the symbolic stage is used to summarize the contents of the book or manuscript under study, and reading at the semantic stage is used to organize and characterize the main ideas of the data collected. These are the two methods used to collect primary and secondary data.

2. Data Analysis

After collecting data (primary and secondary) from various sources, researchers carried out data analysis using five methodical elements that are interrelated with each

other, namely:

A. Historical Method

Because this research has historical characteristics, namely examining the philosophical works of Kinalizade Ali Çelebi who died more than half a century ago, the application of data analysis methods in this research is reviewed from a historical perspective. The application uses three historical analysis methods, namely: First, the historical descriptive method, which is used to describe Kinalizade Ali Çelebi, namely the understanding and figures that influenced Kinalizade Ali Çelebi's thinking. Second, the biographical reconstruction method, which is used to describe the life history of Kinalizade Ali Çelebi and the history of the development of his thought which cannot be separated from the eastern socio-cultural context.

B. Understanding

According to Dilthey, as expressed by Kaelan (2005), understanding is a method used to revive (*nachleben*) and realize (*nachbilden*) the meaning contained in the concepts or thoughts that are the object of research. In this context, the understanding method is used to revive and realize the meaning contained in the Islamic economic philosophy developed by Kinalizade Ali Çelebi.

C. Interpretation

Kaelan (2005) stated that the interpretation method is a continuation of the *verstehen* method, which in the process leads to a method of expressing and translating thoughts. The interpretation method is used so that the philosophical meaning of Islamic economics Kinalizade Ali Çelebi, which is confined within the systematics of language, can be explained and communicated again comprehensively.

D. Hermeneutic Method

The hermeneutic method can be said to be a continuation of the method above. The hermeneutic method is a practical research step whose aim is to find the deepest meaning of the research object through the steps above (Kaelan, 2005). The way the hermeneutic method works in this research is used to understand the meaning of Kinalizade Ali Çelebi's Islamic economic philosophy which is literally stated in the text, and of course it is carried out after the method discussed above. From this literal meaning, it is continued with a phenomenological reflective meaning, namely reviewing Kinalizade Ali Çelebi's philosophical concepts in relation to everyday life phenomena.

E. Heuristic Method

Bakker (1990) said that the heuristic method is a method used to develop and discover novelty in science and philosophy. Research in this case must be oriented towards discovering new things. According to Kaelan (2005), the steps of the heuristic method follow at least four steps, namely: (a) Description of the context of justification

(b) Criticism of the previous paradigm (c) discovery of a new path (d) development towards creativity. This working method will be applied in this research. The first focuses on describing the economic philosophy that existed during the time of Kinalizade Ali Çelebi. Followed by a holistic paradigmatic critique carried out by Kinalizade Ali Çelebi. The consequences of this criticism will of course give birth to something new, which in this context is a new paradigm in understanding the economic system. Understanding the concept of relations and the existential position of economics is developed into new knowledge, which in this case is the development of Islamic economic ethics.

RESULT AND DISCUSSION

Short biography of Kinalizade Ali Çelebi

Kinalizâde was born in Isparta in 1510 and was initially known as Ali Çelebi ibn Emrullah (or Alâ'ad-dîn Alî b. Emrullah). Kinalizâde Ali Çelebi was the name given to him, or just Kinalizâde. The story is where the moniker Kinalizâde originates. Of his grandfather's henna treatment on his facial hair. His grandfather's behaviour caused his children and grandchildren to be called by this nickname (Oktay, 2011). After completing her studies in the Madrasahs of Mahmud Paşa, Davud Paşa, and Ali Paşa, Kinalizâde enrolled in Fatih Madrasah, where she eventually worked as Çivizâde Muhyiddin Mehmed Efendi's assistant in 1538, one of the era's most eminent scholars (Beser, 2014).

Kinalizâde After receiving his initial education in Isparta, he went to Istanbul to study science. and he took lessons from the important figures of his period. Kinalizâde's teachers are: Kara Salih Efendi (d. 944/1538), Hello Efendi Muhibbuddîn er-Rûmî (d. ca. 950/1544), Şeyhulislam Çivizâde Muhyiddin Mehmet Efendi (d. 954/1547), Fenârizâde Muhyiddin Çelebi (d. 954/1548), Ma'lul Emîr Efendi (d. 963/1556), Şehabeddin Ahmed b. Ahmed et-Tîbî Eş-Şafîi (d. 979/1572), Bedreddin Ebu'l- Berakat Muhammad b. Muhammad al-Ghazzi al-Shafîi (d. 984/1577), Muhashshi Sinan Efendi (d. 986/1578), and one of his relatives, Kazasker Kadri Efendi (Orazov, 2023)

He has written many works in different languages and fields, including Persian. When looked at in the context of the works he wrote, Kinalizâde's ethics, exegesis, theology, It is seen that he wrote books on branches of science such as philosophy, language, literature, fiqh and mysticism. Studies on the scientific personality of Kinalizâde, especially today, in Turkey Considering the studies, his work on morality It is seen that studies have been made about *Ahlâk-ı Alâî*. Except for some It is understood that not enough studies have been made about his other works. Among the features that should be considered in the context of Kinalizâde's scientific personality:

One of them is his jurisprudence and the works he wrote in this field is to be brought (Orazov, 2023)

His most important work is *Ahlak-i Aldi*. His work *Ahlak-i Aldi* is covering many ethical concepts, which became very popular in around the world during the Ottoman period until the 18th century (Şiviloğlu, 2018). Kinalizade's *Ahlak-i Alai* draws on the legacy of Ottoman writers translating or adapting moral and political philosophy from the Islamic philosophical tradition of al-Farabi, Ibn Sinā and Ibn Rushd. Therefore, a mixture of Aristotelian analyzes is presented about the human soul with Platonic points about the ideal city, which was built by Naşir al-Din Tüşi and his successor Jalāl al-Din Dawwani. Therefore, it can be said that the study of Islamic economic philosophy has developed by Islamic philosophers continues to develop along with the trajectory of religious history Islam. Kinalizade's philosophy combines philosophy, politics and practical ethics. These three elements are the core philosophy and cannot be separated from each other, because Islamic economic philosophy has close relationship with politics and ethics, which is also necessary in deep economics managing the nation and state (Qoyum, 2021).

Besides works, Kinalizade was intrigued by the mystery genre as well. Like with other poets, it's probable that Kinalizade is the source of interest in the enigma genre. Among the poets Kinalizade knew during his tenure as the Damascus judge was Karaferyeli Cevherî, a poet renowned for his enigmas. According to sources, Kinalizade, who is believed to have belonged to the Kinalizade literary group while serving as a judge in Damascus, was also proficient in the sciences of construction, riddle solving, and narrative construction. After the poet's biography, Kinalizade provides an example of an ambiguity concerning the poet. Despite the sources' claims that Kinalizade and Emrî, when Kinalizade served as the Edirne judge, emulated Emrî's interests and the enigma genre, it is also claimed that because the poet belonged to Kinalizade's literary circle, his relationship with authors was beneficial in this area. Kinalizade describes the poet as "having a genius name and fame in the sciences of mysteries" and provides instances of the poet's enigmas, thus it is imperative to read this (Durmus, 2019).

Kinalızâde, lastly due to the nikris disease he caught while he was an Anatolian Kazasker. He died on 5 Ramadan 979 Hijriah. He is from Edirne Nazır fountain located near Seyyid Celâli tomb on the Istanbul road. He was buried in the place called Celâli tomb. Kinalızâde had three sons, and they are the authors of the Treatise of Examination. Mehmet Fehmi, the owner of *Tezkiretü's-şuara*, Hasan Çelebi and Hüseyin Fevzi Efendi. Kinalızâde had siblings said for Abdürrahim Kerâmî and Müslimi Efendi, there is also information that they are the sons of Kinalızâde (Orazov,

2023).

KINALIZADE ALI ÇELEBI'S ISLAMIC ECONOMIC THOUGHT

The roots of Kinalizade Ali Çelebi's thoughts

Similar to other historical studies, investigations on the accessible history of economic thought exhibit a predominance of Eurocentric perspectives. Similar to philosophy, economic theory dates back to the Greek era; the The Middle Ages are never mentioned, or are stated in brief lines, in a way that would lead one to refer to this era as the "dark ages." All the same, these are the most intellectually productive eras in Islamic history. One would only be stupid to believe that economic topics have never been discussed before, thus all one needs to do is look through various sources to find topics that fall under the category of economic philosophy. It's clear that this has regarded as the most significant and exclusive work in this field is accessible. Thoughts about how economic issues may be found across a wide range of fields and works are prevalent throughout this work and how the economic difficulties are handled in respect to their challenges and in the context of their situations. Kinalızâde Ali Çelebi's work *Ahlâk-ı Alâî*, particularly its section titled *İlm-i Tedbir-i Menzil* (Science of Domestic Economy), is among the most significant instances (Beser, 2014).

Kinalizade approach to evaluating the economic theory in "*ktisadî Çözülmenin Ahlâk ve Zihniyet Dünyası*" (Ethics and Mentality of Economic Disintegration) is incorrect since he neglected to take into account the problems we have raised. Instead of attempting to understand it in the context of its own concerns and meanings, he viewed it as an illustration of the "ethics of middle age" that he had created via the book and attacked it for impeding the growth of the economic mind (Beser, 2014)

A common approach and restraint are included in the definition of "economy," in addition to its other definitions. The main idea of ethics literature is that people should behave morally restrained in all situations; this is known as "virtue." When we talk about "economy on ethics," we're talking about both the conventional approach to ethics—that is, moderation—and the examination of economic issues in ethics. As a result, we propose that this topic be covered in these volumes in relation to the virtues of man rather than individuality. Stated differently, the aim of the ethics books written throughout the history of Islamic thinking, especially *Ahlâk-ı Alâî*, is to create virtuous individuals, virtuous communities, and virtuous states. This takes into account economic concerns (Akyuz, 2022).

Oikonomia, which is Greek for "home" or "household," and *nem*, which means "management" or "administration," can be translated as "domestic economy" in Turkish (Güler, 2005). When economics was first classified as a science, it was regarded as a

subfield of knowledge within the practical Greek philosophy. Xenophon, who lived from 430 to 355 BC, wrote *Oikonomicus*, which is regarded as the first source on this topic. It is already known that Islamic Peripathical philosophy and Greek philosophy are related. Peripathical philosophy, which originated from the translation of Greek philosophical works and was particularly influenced by Aristotle's ideas, is a prime illustration of how ideas can be reproduced in a different way (Athoillah, 2013). Strong link between these two ways of thinking makes it easier to understand what is meant to be meant by "*İlm-i Tedbir-i Menzil*," or "*Tedbirü'l-Menzil*." It is possible to argue that this phrase is an exact translation of *oikonomia*. Likewise, "*İlm-i Tedbir-i Menzil*" can be rendered as "Domestic Economy" in Turkish (Beser, 2014).

Kinalizade also borrowed the idea of household economy (*ilm tadbîr al-manzil*) from Ibn Khaldun. Kinalizade could have found references to it more directly. It was well known in Ottoman writings that translations, adaptations, and modifications had been made to the ideas of Nasireddin Tusi's school of thought, particularly that of Jalal al-Din Dawwani. Ibn Khaldun's perspective on the household economy as described by Kinalizade. It is probably the same as Pseudo-Aristotle's *Sirr al-asrâr* (Secret of secrets), also known by its Latin name, *Secretum secretorum*, a well-known collection of precepts from the Middle Ages that had a significant impact on Islamicate and Medieval European philosophy (Sariyannis, 2019).

The concept of household economy (*ilm tadbîr al-manzil*) is covered in Chapter 4 of *Ahlâk-ı Alâî*. Kinalizâde reveals the *stricto sensu* of Ottoman economic theory, which is the ethical theory branch that corresponds to the *oikonomikos* of ancient Greece. The ideas on money seen as a form of universal law, crafts and trades and their classifications, and legal and illegal means of saving and spending money again with the well-known focus on the middle way are all covered, who occasionally draws on Ibn Khaldun as well. It should be noted that Nâsir al-Dîn Tûsî and Jalâl al-Dîn Dawwanî's Persian neo-Aristotelianism served as the inspiration for these ideas almost entirely. According to Kinalizade, the transition from trade to agriculture is the most moral career path; this transition is too significant to be discussed in a single statement (Sariyannis, 2016)

Referring back to İbn Miskeveyh's work *Tehzibü'l-Ahlâk*, the name *Tedbirü'l-Menzil* was first used in reference to *Oikonomia* in Greek (Çağrıç, 2011). While İbn Sînâ, the most influential and modern philosopher of the periphatetic school of philosophy, does not employ the same term, he does produce a distinct book entitled *es-Siyasetü'l-Menziliyye*. According to Orman (2001), İbn Sînâ emerges as the primary source for all subsequent *İlm-i Tedbir-i Menzil* literature. Although Gazâlî and Nasîrüddîn-i Tûsî would ultimately also use this phrase, Kinalizâde's *Ahlâk-ı Alâî* (Çağrıç, 2011) was the work

that tackled the topic the most. It is feasible to argue that *Oikonomia* provides the general philosophical technique and form in the interaction between *İlm-i Tedbir-i Menzil*, but Islamic worldview and ethics are replicated in its content (Beser, 2014).

Regarding ethics, *İlm-i Tedbir-i Menzil's* subject is domestic economy, or family ethics, and *Im-i Tedbir-i Medine's* subject is virtuously ruling the cities or countries (Aydın, 1989). One of the three parts of practical philosophy relates to how the individual shall mature. *Ahlâk-ı Alâî*, Kinalizâde's preface identifies the tradition he uses as support for his work, and he does so by citing three books: *Ahlâk-ı Nâsirî'* by Nasîrüddîn-i Tûsî, *Ahlâk-ı Celâlî'* by Celâleddîn Devvânî, and *Ahlâk-ı Muhsinî* by Hüseyin Vâ'iz. He reveals that he intended to create an ethical book in Turkish, but these works were all written in Persian. The philosophical materials that Kinalizâde employed, which reached the Greek thinkers, were actually obtained through Tûsî and Devvânî. *Ahlâk-ı Alâî's* utilization of religious resources was substantially more prevalent throughout this work, which sets it apart from the others in a major way (Beser, 2014).

Kinalizade made several references to the religious proofs, including passages from the Quran and the deeds of Muhammad, especially in the chapter of *İlm-i Tedbir-i Menzil* that deals with family ethics and is the topic of his study. Gazâlî and his book *İhyâ* are the most important sources of *Ahlâk-ı Alâî*, if we take out Tûsî and Devvânî, from whose work he obtains the substance and form of ethics (Koç, 2007). Therefore, it wouldn't be incorrect to argue that, with Gazali's assistance, he has Islamized ethics in the philosophical frameworks he inherited. With all these characteristics, Kinalizâde synthesized the philosophical, theological, and sufistic elements of all the information gathered before him to create a new work with his *Ahlâk-ı Alâî*. This work is considered a "classical" and original work because it has served as a model for numerous other works and a resource for all ethics textbooks taught in universities (Oktay, 2008).

Principles of Islamic Economics in the Perspective of Kinalizade Ali Çelebi

The first principle of Islamic Economics, according to Kinalizade, is the word "*menzil*" as a house where men dwell first, followed by a home for the entire family. Thus, he mentions that *menzil* has both material and spiritual dimensions, and as a result of the integrated approach, he discusses the physical circumstances of a house in a work about ethics. According to Kinalizâde, a family consists of five elements: father, mother, children, servant, and meals for nourishing (*kût*). The provision of these five aspects is necessary to maintain family order, which can only be accomplished through proper administration. The father is responsible for managing the family, and the father must do so in such a way that family members avoid negative morals (*rezilet*) while practicing good morals (*fazilet*). In this context, *İlm-i Tedbir-i Menzil* refers to knowledge of home

administration. The objective of this knowledge is not to build households out of stones and wood, but rather to create a haven that brings together multiple households (Beser, 2014).

Kinalizade's use of the term "*tedbir*" may refer to its reliance on human motivation. Human volition is required to sustain family order and other social institutions. Virtue politics plays the role of balancing discursive power, preventing political reality from binding on family members. The attribution of politics to human agency might be seen as how its creators perceive it. Here, one can see an abundance of political categories that are rich and defy categorization. The presence of a virtuous political discourse may minimize the overflow of political power from its assigned sphere (Firtin, 2023).

In *İlm-i Tedbir-i Menzil*, the term "range" refers to the elements that comprise it, not the physical structure used for shelter or habitation. Kinalizâde identifies the constituents of the range as father, mother, children, servants, and provisions. If we define the range again, it refers to both the structure that provides shelter and the family's ability to live together. The urge for variety derives from human nature. Because, in terms of human creation, he requires a place to get his food, be safe from hazards, conserve and store his food, be shielded from heat and cold, and rest. The father, as the head of the family, is accountable for keeping order because man's fundamental demands are constant. The Precaution makes it feasible to ensure this necessary order. The measure reduced disagreement amongst members of the range; it was designed to maintain the range's continuance by establishing how family members should behave toward one another and the rules to be observed in human relations (Kinaci, 2019).

İlm-i Tedbir-i Menzil, similar to *oikonomia*, refers to "household management" or "household economy" in Greek. conceptually refers to the historical roots of economics. *Oikonomia*, ancient. Greek philosophers have addressed the subject, and household administration refers to how financial resources are handled. It gives suggestions about how to manage and share them. For example, Aristotle In his book "Politics," he describes his beliefs regarding *oikonomia*, which suggests that home economics should ideally take place within a family. It is accomplished by women and men working together, and all the resources of the head of the household. He stated that he should handle it responsibly. In the Roman era, thinkers' residences It appears that he is interested in economics, and there are numerous publications on the subject. Rome In the Empire, agricultural textbooks known as "*Agricoltura*" explained how agriculture and production were efficient. It was written to explain how to do it. During the Middle Ages, the term *Oikonomia* was also employed. During this time, *oikonomia* governed how property and resources were managed inside the church. It is regarded as a

managerial idea with a religious dimension in the form of "*dispositio*". In this framework, Adam Smith's "invisible hand" theory and the concept of "dispositive" interaction are influenced by its spiritual dimension and the market as a divine rule (Yurtseven, 2023).

This notion is comparable to *Oikonomia* in Greek philosophy. However, Kinalizade adapted Greek philosophical knowledge to the needs of Islamic culture and civilization, making it original by filtering it via Islam. From this standpoint, although *Oikonomia* values happiness just in this life, displays a multifaceted meaning that prioritizes both worldly happiness and happiness in the afterlife. Furthermore, *İlm-i Tedbir-i Menzil* differs from *Oikonomia* in that it relies on fundamental Islamic sources like the Qur'an and Sunnah (Kinaci, 2019).

According to Ghazanfar (2016), *İlm-i Tedbir-i Menzil* emphasizes the importance of economic management for moral integrity. However, ethics and economics are often seen as independent concepts. However, new institutional economic approaches are emerging as a response to today's unrealistic and restrictive economic assumptions. The new institutional economics introduces economic assumptions through the use of both written and unwritten standards (moral principles, tradition, custom, etc.). Kinalizade demonstrates the attempt to incorporate economics into a moral framework (Kinaci, 2019).

The systematization of the economy is not an accident. In the Islamic tradition, "*ilm-i tedbîri'l-menzil*" refers to meeting the family's basic necessities and encompasses all budgeting systems and practices. Family in Islam "*ilm-i tedbîri'l-menzil*" was conceptualized as a result of the significance it attaches to life. It emphasizes that the economics and family budget should be administered equally. In everyday life, "*ilm-i tedbîri'l-menzil*" refers to providing the family's basic necessities and encompasses all budget management approaches and procedures. In Islam, the notion of "*ilm-i tedbîri'l-menzil*" emphasizes the value of life and equitable management of the family budget and economy. The Quran states that household spending should be accounted for and not wasted, as well as home economics. It was highlighted that male family members should take on the duty, while women are encouraged to use their skills in domestic work and contribute to the family budget (Yurtseven, 2023).

When compared with contemporary life, the notion of "*ilm-i tedbîri'l-menzil*" related with how family consumption has been drastically altered as a result of technical advancement and advertising. In fact, in order to survive, the capitalist system must continually generate and consume. This is essential. Various marketing tactics are utilized to accomplish this. As a result, all new products are presented to consumers as if they were necessary. In other words, familie's demands drive the development of new

items. Companies, on the other hand, manufacture and sell their products to families. They look like this. This scenario leads people's perceptions of their needs to shift. In parallel, this has resulted in a shift in consumer habits. In fact, today's corporations, particularly those that manufacture technology products, are continually developing their products in order to suit the wants of individuals with the old model. As a result, if customers purchase the new model, they will meet their requirements. They state in commercials that they can afford it more readily. So consumers feel obligated to purchase new items, or they are designed to be felt. Kinalizâde's ideas for consumption When writer look at this circumstance from our perspective, writer find that people don't actually have to It is not acceptable to consume items that do not meet one's needs. With this. However, Kinalizâde stated that things like *tahsiniyyât* Although he did not express an opinion on its intake, it is assumed that it is not wasted. Against consumption in this field that improves human life and beauty (Kinaci, 2022).

Another issue to consider is that consumption should be done in order to obtain God's approval. However, families nowadays rarely consider this when making purchases. It's possible to say. Kinalizâde's savings concepts align with today's thinking. Just as there are points of agreement between the changes in time and conditions, There are also differences due to development. For example, the principle of utilizing savings in income-generating areas is also valid for today's economic life. Expenditures being less than earnings means meeting the needs of the family while saving. issues should not be ignored and religious obligations should be fulfilled these are not valid principles for today's understanding of savings (Yurtseven, 2023)

Indeed, the advancement of payment systems, the widespread use of credit card shopping, and easy and quick access to credit have enabled people to make more than they earn. Encourages or leads to spending. Today, certain socio-economic groups, particularly medium and lower-income people, prefer to go into debt to save. Because there are several consuming locations and they are appealing, as well as the ability to shop in installments using credit cards. Since the development of payment mechanisms such as gain income, persons in this income bracket have been encouraged to spend too much, preventing them from saving. In this situation, people buy goods and incur debt, preventing them from spending their costs in accordance with their debts. They prefer the way. This style was created without saving (Kinaci, 2022)

Investments are some of the debtor's family's needs for repaying the debt. He claimed that saving money would be a better option for the family. Borrowing is commonly used to save money, as are religious rituals like zakat and charity. It also leads to commitments being disregarded. In truth, a person is obligated to pay Zakat. Your money does not correspond to a debt that needs to be paid. It is necessary. When

we consider about someone who has been in debt for a long period, the opportunity to offer zakat is nearly nonexistent (Kinaci, 2022)

Kinalizade seriously explores the ethics of addressing wants in accordance with Islamic norms. Ethics were taught in universities during the Ottoman period. *Ahlâk-ı Alâî* book, *İlm-i Tedbir-i Menzil*, discusses consumption and saving, as well as investing concepts and current behaviors. In today's world, morality and economics are not treated independently, yet they are fully separate. Contributed to the concept of economy. The variation of meanings has also influenced the conduct of economic actors. Avoiding superfluous expenses included avoiding waste, not putting family members in terrible situations, refraining from ostentation such as halting, expecting a recompense for spending, and doing it for the sake of Allah (Kinaci, 2022)

CONCLUSION

Kinalizade Ali Çelebi (1510–1572) was an Islamic philosopher who focused on Islamic economics. Kinalizade, an Ottoman philosopher of Islamic economics, wrote the book *Ahlâk-ı 'Alai*, which is divided into three parts: the science of ethics (*'ilm akhlak*) and the science of home economics (*'ilm tadbir al-madina*). This book is considered part of global practical philosophy. According to Kinalizade, the first principle of Islamic Economics is the term "*menzil*" which refers to a house where men dwell first, followed by a home for the entire family. Thus, he addresses *menzil*'s material and spiritual dimensions, and as a result of the integrated approach, he discusses the physical conditions of a dwelling in an ethical work. Kinalizâde defines a family as five elements: father, mother, children, servant, and meals for nourishment (*kût*). The provision of these five aspects is required to sustain family order, which can only be accomplished through effective administration. The father is responsible for managing the family, and he must do so in such a way that family members avoid negative morals (*rezilet*) while practicing positive morals (*fazilet*). In this context, *İlm-i Tedbir-i Menzil* refers to knowledge of house management.

Kinalizade investigates the ethics of satisfying desires in conformity with Islamic standards. Ethics were taught in Ottoman universities. *İlm-i Tedbir-i Menzil* explores consumption, savings, investing, and current behaviors. Economics can not distinguished from morality. Morality and economics are two sides of the same coin. Contributed to the concept of economics. The variety of meanings has also influenced the practice of Islamic economic thought. Head of family avoiding unnecessary expenses meant avoiding waste, not putting family members in dangerous situations, expecting reward for spending, and doing it for the sake of Allah.

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