

THE THEOLOGICAL REASONS FOR ISSUING THE FAITH RENEWAL (TECDID-I IMAN) FATWA IN THE FATWAS OF IBN KEMAL AND EBUSSUUD¹

AS RAZÕES TEOLÓGICAS PARA A EMITIDA FATWA DE RENOVAÇÃO DA FÉ (TECDID-I IMAN) NAS FATWAS DE IBN KEMAL E EBUSSUUD

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Received: 24 Aug 2024

Accepted: 14 Nov 2024

Published: 09 Dec 2024

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Abstract: Ibn Kemal and Ebussuud Efendi, two important scholars of the Ottoman period, are also important and respected figures in the history of Islamic thought. These scholars, nourished by the Ottoman scientific tradition, lived in the late 15th century and early 16th century. Although Ibn Kemal is prominent as a historian and Ebussuud Efendi as a commentator, both scholars studied nearly all sciences. Ibn Kemal, during the period when the Shiite Safavid threat was felt in the Ottoman Empire, served as Sheikh al-Islam in the state hierarchy and defended the Sunni creed. Ebussuud Efendi, who served as both a professor and Sheikh al-Islam, gained great esteem among Ottoman state officials and the public with his fatwas for many years after Ibn Kemal. Both scholars issued hundreds of fatwas as Sheikh al-Islam for many years. These fatwas generally covered the areas of worship and transactions related to practical life. However, some issues accepted among the topics of theology, such as faith and disbelief, were also reflected in the fatwas.

Keywords: Kelam. Tecdid-i İman. Fetva. İbn-i Kemal. Ebussuud Efendi.

Resumo: Ibn Kemal e Ebussuud Efendi, dois importantes estudiosos do período otomano, também são figuras de destaque e respeito na história do pensamento islâmico. Esses estudiosos, nutridos pela tradição científica otomana, viveram no final do século XV e início do século XVI. Embora Ibn Kemal seja destacado como historiador e Ebussuud Efendi como comentarista, ambos estudaram praticamente todas as ciências. Ibn Kemal, durante o período em que a ameaça xiita safávida era sentida no Império Otomano, ocupou o cargo de Sheikh al-Islam na hierarquia estatal e defendeu o credo sunita. Ebussuud Efendi, que atuou como professor e Sheikh al-Islam, ganhou grande estima entre os funcionários do estado otomano e o público com suas fatwas por muitos anos após Ibn Kemal. Ambos os estudiosos emitiram centenas de fatwas como Sheikh al-Islam ao longo de muitos anos. Essas fatwas geralmente cobriam áreas de culto e transações relacionadas à vida prática. No entanto, algumas questões aceitas entre os tópicos da teologia, como fé e descrença, também se refletiram nas fatwas.

Palavras-chave: Teologia Islâmica. Renovação da Fé. Fatwa. Ibn Kemal. Ebussuud Efendi.

¹ This article titled “Theological Reasons that Drive the Issuance of the Fatwa of Renewal of Faith in the Fatwas of Ibn-i Kemal and Ebussuud” is produced from the doctoral thesis study continuing under the supervision of Prof. Dr. Sayin Dalkiran at the Uşak University Graduate Education Institute.

1. Introduction

During the reign of Sultan Mehmed the Conqueror, science began to flourish in the Ottoman country, Istanbul became the center of science and culture, and many important scholars came to Istanbul from Bursa, Edirne and other Islamic cities. Because Fatih showed great respect to scholars regardless of their religious identity, appreciated their value and prioritized benefiting from their knowledge (Cezar, 2010). The respect and reverence that Sultan Mehmed the Conqueror showed towards science and scholars continued in the subsequent period. The increase in the number of madrasas built, the manuscripts written, and the authorship and translations in the 15th and 16th centuries clearly demonstrate this situation (Özvar, 2017).

Ibn Kemal and Ebussuud Efendi were significant jurists who served in the position of "Mufti of the Ottoman homeland." Both scholars were highly respected (Kevserânî, 1992). Not only as jurists but also as Sheikh al-Islams, they stood out as prominent figures in Ottoman history. Especially in the 16th century, the appointments of Zenbilli Ali Efendi (d. 1526), Ibn Kemal (d. 1534), and particularly Ebussuud Efendi (d. 1574) to the position of Sheikh al-Islam increased the importance of this institution. Although Sheikh al-Islams had many religious, scholarly, and administrative duties, issuing fatwas was their foremost and heavily responsible scholarly duty. The position of Sheikh al-Islam was referred to as the "Meşihat Dairesi" (İpşirli, 2018). As a result of the scholarly duties of the Sheikh al-Islams, a wide literature named "Fatwâ" or "Mecmûatü'l-fatwâ" was created during the Ottoman period. The compilation of fatwa collections began in the 16th century. The fatwa collection "Fatwâ-yı Ebussuud" belonging to Ebussuud Efendi is considered the most important fatwa compilation of that century (Örsten, 2007).

The term "renewal" (tecdid) is a concept that has evolved over time from a religious perspective. In the history of Islamic thought, the term "renewal" has been used in relation to ablution (wudu), marriage (nikah), and creed (akida), and has gained the status of a religious concept. It was used in situations that were considered to contain doubt or corruption and felt the need for renewal. Accordingly, it was conceptualized as tecdid-i wudu (renewal of ablution) for ablution, tecdid-i nikah (renewal of marriage) for marriage, and tecdid-i iman (renewal of faith) for creed. The expression of renewing ablution, marriage, and faith was not used in the sense of a new definition, but rather in the context of eliminating a situation where there were doubts about their validity (Görgün, 2011). In general, the term tecdid-i iman is used to mean "the renewal, refreshing, and restoration of the principles of faith."

2. Results and Discussion

2.1. The Life of Ibn Kemal (d. 940/1534)

One of the Ottoman Sheikh al-Islams, Kemalpaşazâde's name is Semseddin Ahmed, and he is also one of the significant historians of the Ottoman period. He was born on Zilkada 3, 873 (May 15, 1469). According to the findings of Mr. Dalkıran, the real name of Ibn Kemal, whose full name is Semsü'd-Din Ahmed ibn Suleyman, is the son of Suleyman Bey, a bey from the period of Bayezid II, and the grandson of Kemal Pasha, a bey from the period of Fatih Sultan Mehmed the Conqueror. He is referred to as Kemalpaşazâde or Ibn Kemal relative to his grandfather. He is one of the respected scholars valued by the entire Islamic world. Although there are different information that he was born in Tokat, Amasya or Edirne, the rumor that he was born in Tokat is found to be stronger than the others (Dalkıran, 2021).

Kemal Paşazâde was relatives on both his mother's and aunt's sides with people who were considered scholars of the time. On his mother's side, he was the grandson of Kûpelizâde, and on his aunt's side, he was relatives on the scholar Sinan Pasha Yusuf Sinaneddin's family. He received his initial education at home under the guidance of his father and grandfather (Uğur, 1987). Ibn Kemal memorized the Quran and completed his memorization, then studied Arabic language and literature, Persian, and logic sciences from the scholars of Amasya (Turan, 2002). It is accepted that Ibn Kemal was very well educated. Because he was interested in science at a young age and spent all his time in science. Afterwards, he joined the military, but when he saw the reverence and respect shown by the emirs and viziers to a scholar named Lütü Efendi, who was a professor (muderris) at the Plovdiv Madrasa, he decided to engage in science. Thanks to his scholarly background, Ibn Kemal became one of the significant scholars during the reign of Yavuz Sultan Selim (Taşköprülüzâde, 2019; Uğur, 1987).

After his decision to leave the military class and join the scholarly class, Ibn-i Kemal worked in Edirne Dârulhadîsi, Edirne Taşlık Ali Bey Madrasah, Skopje İshak Pasha Madrasah, Halebiyye Madrasah, Üç Şerefeli Madrasah and served as a professor respectively. Later, he taught for a while at the Sahn-ı Seman madrasa, established in Istanbul during the reign of Fatih Sultan Mehmed the Conqueror. At that time, he was appointed as a professor at the Sultan Bayezid Madrasa in Edirne, which was considered one of the highest madrasas in the Ottoman Empire. In 922/1516, he was first appointed as the judge of Edirne and later (June 1516) as the Anatolian kazasker (chief judge). In 925/1519, Ibn Kemal left the position of kazasker and served as a professor at the Edirne Dârulhadîs. During the reign of Suleyman the Magnificent, Ibn Kemal was appointed as the Mufti (Sheikh al-Islam) and served in this role until his death. Ibn Kemal passed

away on Shawwal 2, 940/16 April 1534 and was buried at the Mahmud Çelebi Lodge (Dalkıran, 2021).

Ibn Kemal had knowledge in almost every branch of science (Kemal Paşa-Zâde, 1987). He spent nearly all his time on scholarship and wrote about everything that came to his mind (Taşköprülüzâde, 2019). As a result, he authored numerous treatises on important subjects. Due to his strong scholarly background, he was known as "Muftiyu's-Sakaleyn." Ibn Kemal wrote works in many branches of science and was well-versed in nearly all the sciences and disciplines of his time. Regarding the number of Ibn Kemal's works, various figures were mentioned, including nearly three hundred, more than three hundred, four or five hundred, two hundred fourteen, two hundred, and two hundred nine. According to the findings of Dalkıran, this is due to his large-scale works as well as his long or short treatises, which can be considered scientific articles in today's sense (Dalkıran, 2021).

Some of his important works are as follows:

1. Tafsir-i Sharif: It is up to Surah Saffat and it is an annotation of the commentary by Zamakhshari.
2. Sharh al-Hidayah: A commentary on part of the work al-Hidayah.
3. Islah and Izah: Texts and commentaries on Islamic jurisprudence (Tâhir Efendi, 1972).
4. Taghyir al-Tanqih: Both a text and commentary in the field of Usul (Islamic legal theory).
5. Tajweed al-Tajrid: A work written in the field of Kalam (Islamic theology) (Taşköprülüzâde, 2019).
6. Tarih-i Ali Osman: About the history of the Ottomans from the year 699 to 895 Hijri. Apart from these, his other important works include Hashiya-i Tafsir Qadi, Sharh Bukhari-i Sharif, Muhimmat (on fatwas), Ishkal al-Fara'id, and Diwan-e Ash'ar (Tâhir Efendi, 2019). Ibn Kemal was also very talented in poetry, writing poems in both Turkish and Persian. His work Tavarikh-i Ali Osman, written in Turkish, is an important work on the history of the Ottomans. The most notable feature of Ibn Kemal's scholarly works is that all of them were accepted and valued by people (Taşköprülüzâde, 2019).

Ibn Kemal held a distinguished place in the eyes of Yavuz Sultan Selim. This was due to his scholarly background and the treatise he wrote to prepare Ottoman public opinion against the Shiite Safavids. As a kazasker (chief judge), Ibn Kemal accompanied Yavuz Sultan Selim on the Egyptian campaign, spending most of his time in the Sultan's presence during the three-year-long campaign (Âsım Efendi, 2015; Dalkıran, 2021). Ibn Kemal foresaw the Shiite danger and defended the Sunni creed against Shah Ismail for the sake of religion, the state, and the nation. To prepare Ottoman society against the Shiite threat, he mobilized together with all the scholars. The

aforementioned treatise and the fatwas written by Ibn Kemal played the most significant role in this regard (Uğur, 1987).

Ibn Kemal, regarded as one of the distinguished scholars of the Islamic world, was proficient not only in religious matters but also in law, history, and literature. Due to his fame and the works he authored, he is considered the greatest representative of Ottoman culture in the first half of the 16th century. The Hanafi jurist Ibn Abidin (d. 1252/1836) found Ibn Kemal to be superior to the Egyptian scholar Jalal al-Din al-Suyuti (d. 911/1505) in his exceptional understanding of issues, reasoning, and skill in debate (Dalkıran, 2021). In addition, his resemblance to earlier scholars such as Taftazani and Jurjani, along with the fact that many leading scholars of his time studied under him and sought his advice on matters they did not know reveals how high his scholarly rank was (Uğur, 1987).

According to Dalkıran, Ibn Kemal, who is considered one of the rare personalities in terms of talent, intelligence, and memory, had highly significant professors. His professors were not ordinary individuals but esteemed figures recognized in the scholarly and intellectual world of their time, contributing greatly to knowledge and wisdom. Molla Lutfi (d. 900/1495), Hatipzade Muhyiddin Efendi (d. 901/1495), Kestelli Muslihiddin Mustafa Efendi (d. 901/1495), and Sinan Pasha/Yusuf Sinaneddin (d. 891/1486) were the scholars from whom Ibn Kemal received his education (Dalkıran, 2021; Taşköprülüzâde, 2019).

It is recorded that Ibn Kemal, who held an outstanding scholarly degree, had around thirty distinguished students who served in various roles such as judge, professor, mufti, treasurer, and poet. Among his students, his most distinguished one was Ebussuud Efendi (d. 982/1574), the author of the famous exegesis “İrşâdu’l-‘Akli’s-Selim ilâ Mezâyâ’l-Kitabi’l-Kerim.” Other notable students include Abdülkerim Vizeli (d. 961/1554), Abdulatif Efendi (Kazasker) (d. 953/1546-47), Abdülvehhab ibn Abdurrahman Ali Siyavush ibn Evran al-Mueyyidi (d. 970/1562-63), Alaaddin Ali Manavgadi (d. 974/1566-67), Celal-zade Salih Celebi (d. 973/1565-66), and Molla Muhammed (d. 973/1565-66) (Öge, 2010).

2.2. Some Views of Ibn Kemal

Ibn Kemal, who authored works based on critique and analysis in different areas of Islamic sciences and Islamic thought, aimed to intellectually ground the Sunni creed by synthesizing theology (kalam), philosophy, and mysticism (tasawwuf) in his works (Öge, 2012). With his treatises in the fields of theology and philosophy, he brought certain issues back to the forefront and wrote commentaries and annotations on previously written works. He conducted in-depth

research on theological and philosophical issues, demonstrating an example of analytical, critical, and rational thinking on significant theological and philosophical matters that had been previously introduced in Islamic thought (Gür, 2002).

Ibn Kamal's most striking and original aspect as a theologian is that he brought philosophy to the theological ground. In other words, he “theologized” philosophy. In addition, he brought philosophical depth to theological issues and provided different explanations and interpretations. His important works in this field include his annotations “Hashiya ‘ala al-Mawaqif” on the commentary “Sharh al-Mawaqif” by Sayyid Sharif al-Jurjani (d. 816/1413), which was a reference source in Ottoman madrasas and was widely studied, and his annotations “Hashiya ‘ala al-Tahafut” (Dalkıran, 2021) on the works “Tahafut” by Mawlana Tusi (d. 887/1482-83) and Mawlana Hoca-zade (d. 890/1485).

According to Ibn Kemal, faith (iman) in the linguistic sense is the absolute affirmation of something related to the Sharia. In terminology, it is the complete affirmation of the existence and unity of Allah and the entirety of what His Messenger brought from Him. Ibn Kemal did not consider faith to be merely affirmation. For according to him, faith is the affirmation of things that are “necessarily known.” Accordingly, only a person who affirms and firmly believes in all matters that are definitively known to belong to the “necessities of religion” (zarurat al-diniyya) in theoretical issues such as monotheism (tawhid), prophethood (nubuwwah), resurrection (hasir), and punishment is considered a believer (Dalkıran, 2021).

Ibn Kemal emphasized the role of affirmation (tasdiq) in faith by highlighting its importance. He explained the role of affirmation in faith by stating, “The statement of someone who says that the world is temporally created does not imply that the world is characterized by being created in time. Rather, the meaning of this statement is that the person making this statement judges that the world came into existence in time.” Such a proposition or affirmation is our own judgment about the world. It is sufficient to unequivocally confirm the truth of what is affirmed. The criterion for the truth of what is affirmed, that is, the principle of faith, is that it belongs to the religion brought by Prophet Muhammad (Öçal, 1998).

According to Ibn Kemal, verbal confession (ikrar) is not an essential part of faith, but it is necessary for a believer to verbally confess what they affirm in their heart. A person who deliberately abandons verbal confession without any excuse is considered as an infidel. According to Dalkıran, “deliberately abandoning verbal confession” means abandoning it by denying it in the heart. Therefore, a person who affirms with their heart but abandons verbal confession is not an infidel. However, for the acceptance of tithe and zakat from a believer, praying behind them,

performing funeral prayers for them, burying them in a Muslim cemetery, and other worldly rulings, verbal confession is required (Dalkıran, 2021). Regarding the relationship between faith and deeds, Ibn Kemal's view is that deeds, namely obedience, are not included in faith (Öçal, 1998; Dalkıran, 2021).

Ibn Kemal divided beings into two categories as necessary and possible and tried to prove the existence of the necessary being (Allah) based on classical evidence such as origination (hudus), possibility (imkan), purpose (gaye), and order (nizam). According to Ibn Kemal, knowing the names and attributes of Allah is just as important as knowing His existence and unity. He also defended the issue of preference (tafdil) against Molla Kabiz, who argued that Jesus (Isa) was superior to the Prophet Muhammad, and defended the concept of miracles against heretics and those claiming to be Mahdi. In the context of the issue of preference that Ibn Kemal adopted and defended, Prophet Muhammad is superior to all prophets (Çelebi, 2002). Regarding physical resurrection, he believed that it is possible both rationally and intellectually, and argued that there is no rational obstacle to the resurrection of bodies not with their identical form but with a similar one, and that it is permissible for Allah to create something additional for the resurrected things (Dalkıran, 2021).

2.3. The Life of Ebussuud Efendi (v. 982/1574)

His name is Muhammad ibn Muhammad ibn Mustafa al-Iskilibi al-Imadi, with the titles of al-Iskilibi and al-Imadi. He became famous as Ebussuud al-Imadi and was also known as Hodja Celebi (Ünal, 2020). His real name is recorded as Mehmed (Muhammad), and according to the prevailing view, he was born in the village of Meteris (Metris-Muderris) near Istanbul in 896/1490. His father, Muhyiddin Muhammad, known as Sheikh Yavsi, was born in the village of Imad in Iskilip and became known as "hünkâr şeyhi" due to his closeness to Sultan Bayezid II. Ebussuud Efendi's father was also the nephew of Ali Kuşçu. His real name was not Ebussuud; this name is either his patronymic or nickname. In addition, he was known by several other titles, including Sheikh al-Islam, Mufti al-Anam, Sultânü'l-müfessirîn, Hâtümetü'l-müfessirîn, Muallim-i sânî, Allâme-i kül, Hodja Çelebi and Ebû Hanîfe-i Sânî (Akgündüz, 1994).

Ebussuud received his initial education from his father and studied Jurjani's theological texts "Hasiyet üt-Tecrid" and "Hasiyet ül-Mutavvel." He also studied the works "Serh-i Miftah" and "Serh-i Mevaki" from his father with thorough investigation and verification. Ebussuud Efendi, who read various tafsir (exegesis) books, took lessons from Mueyyedzade Abdurrahman Efendi and Mawlana Seydi al-Karamani (Cengiz, 2018) and completed his education under the

guidance of Ibn Kemal (Dalkıran, 2004). Immediately after his education, Ebussuud Efendi served as a professor in various madrasas, and held positions as a judge (qadi) and kazasker (chief judge) (Taşpınar, 2016). He began his first professorship in Cankiri in 922/1516, then served as a professor at the Sahn madrasas in 934/1527, followed by the position of judge in Istanbul, and as the kazasker of Rumelia in 944/1534. In 952/1545, he was appointed as Sheikh al-Islam, a position he held for twenty-eight years. Ebussuud's appointment as Sheikh al-Islam, succeeding Muhyiddin Efendi, elevated the institution and the office above other institutions, taking the rise of the Sheikh al-Islam institution, which began with Ibn Kemal, to its peak (Taşpınar, 2016; Dalkıran, 2004).

Ebussuud, a virtuous figure who earned the title of chief scholar among Ottoman scholars, authored significant works including the famous tafsir “İrşâdü'l-Aklı's-Selim İlâ Mezâyê'l-Qur'ani'l-Azim” and the important fatwa collection known as “Fetava-yı Ebussuud.” He also composed poems in Turkish, Arabic, and Persian. He passed away in 982/1574, and the scholars of Hijaz in Mecca and Medina held a funeral prayer in absentia for him (Tâhir Efendi, 2019).

Ebussuud Efendi, who served as Sheikh al-Islam for a total of thirty years during the reigns of Suleyman the Magnificent and Sultan Selim II, performed his duties without involving himself in any political matters. Among the Ottoman Sheikh al-Islams, he handled the issuing of fatwas for a long time, issued thousands of fatwas, and organized many laws pertaining to state governance according to Islamic law. In doing so, he made significant changes to the scholarly class and brought both material and moral prestige to the office of Sheikh al-Islam. In addition, he fought against movements that disrupted state order and those who adopted Batini beliefs, mobilizing state power through the fatwas he issued in this regard (Dalkıran, 2004).

Ebussuud became one of the prominent scholars and statesmen of his time and was a close friend and companion of Suleiman the Magnificent. With his identity as an exegete and jurist, Ebussuud Efendi held a significant position during his era. As a result of his scholarly background, Suleyman the Magnificent frequently consulted him on important matters (Çakır, 2021). Ebussuud was not only consulted by the Sultan but also recognized as an authority by his contemporaries. Furthermore, his expertise in the science of tafsir (Quranic exegesis) earned him the titles of “sultânü'l-müfessirîn” (“Sultan of the Exegetes”) and “hâtimetü'l-müfessirîn” (“Seal of the Exegetes”). The fact that he was one of the commentators who interpreted the Qur'an from beginning to end reveals his level in the science of tafsir (Taşpınar, 2016). While most Ottoman exegetes did not interpret the entire Quran and were content with writing annotations and commentaries on previously written exegeses, he interpreted the Quran from beginning to end. His tafsir work, “İrşâdü'l-Aklı's-Selim İlâ Mezâyê'l-Kitâbi'l-Kerîm,” which he presented to

Suleyman the Magnificent, was written in Arabic. Ebussuud Efendi expressed his admiration for the tafsirs “el-Keşşâf” by Zamakhshari (d. 538/1144) and “Envârü’t-Tenzîl” by Baydawi (d. 685/1286). However, some considered Ebussuud’s tafsir “İrşâdü’l-Aklı’s-Selîm” to be superior to the tafsirs of Zamakhshari and Baydawi (Akgündüz, 1994).

The most well-known aspect of Ebussuud is his identity as an Islamic jurist. In addition, he issued many fatwas in different fields (Dalkıran, 2004). It is said about him that “the leadership of the Hanafı school of thought ended with him,” and he was accepted as a mujtahid or expert in preference in legal matters, indicating that he was considered an authority in both principles and branches of Islamic law (Arslan, 2015). In the field of jurisprudence, Ebussuud prioritized state order and particularly during the reign of Suleyman the Magnificent, he harmonized state laws with Islamic rulings. Furthermore, he shaped the principles related to the timar, zeamet, and land regime (Dalkıran, 2021).

Ebussuud, who became a professor at a young age and continuously worked to educate students, was the professor of important scholars during the reigns of Sultan Selim II, Sultan Murad III, and Sultan Mehmed III. Some of his prominent students include Ma’lul-Zade Seyyid Mehmed (d. 992/1584), Abdulkadir Seyhi (d. 1002/1593), Hoca Saduddin (d. 1008), Bustan-Zade Mehmed (d. 1006/1597), Sunullah Efendi (d. 1021/1612), and the famous poet Baki (d. 1008) (Aydemir, 1973).

Ebussuud Efendi’s most valuable work is his tafsir “İrşâdü’l-Aklı’s-Selîm İlâ Mezâye’l-Kitâbi’l-Kerîm,” in which he interpreted the Quran from beginning to end. In addition, he authored “Ma’ruzat,” which covers various topics and was written upon the request of Suleyman the Magnificent, his collection of fatwas “Fetawa,” his annotation on Surah al-Fath in Zamakhshari’s “Kessaf,” and his “Kanunname,” which are arranged in the form of fatwas and serve as a collection of laws (Dalkıran, 2021). Other notable works include his exegeses of Surah al-Furqan and Surah al-Muminun, in the field of jurisprudence “Risâle fî cevâzi vakfı’n-nukûd,” “Risâle fî vakfı’l-arâzî and ba’zı ahkâmı’l-vakf,” and his annotations on various sections of Burhaneddin el-Merginani’s famous work “al-Hidayah.” (Akgündüz, 1994).

2.4. Some General Information about Fatwa

The term “fatwa” (فَتْوَى) is derived from the word “fata” (فَاتَى), which means “young, youth, brave, fresh” in the dictionary. The words “futyā” (فُتْيَا) and “fatwa” (فَتْوَى) (plural: fatawa فَتَاوَى and fatawi فَتَاوِي) derived from the word “fata” mean “the answer (Zebîdî, 2003; Isfehâni, 1991) given to judgments about which there is doubt, suspicion, or conjecture” in the dictionary. The term

“fatwa” is a concept used in the field of jurisprudence (fiqh) and in terminology, it means “the written or verbal answer given by a jurist (faqih) to a legal question or the ruling they put forward.” In custom, the concept of fatwa is used to refer to the written answers given by muftis to religious questions (Atar, 1995; Şahin, 2018).

A fatwa is the answer to a question that arises concerning legal and religious matters. The scholar who issues the fatwa is called a “mufti” (المُفْتِي), the act of answering a legal and religious question is called “ifta” (الإِفْتَاء), asking a mufti about the ruling on a matter, i.e., requesting a fatwa from a mufti, is called “istifta” (الإِسْتِفْتَاء), and the person who asks the mufti about the religious ruling on a matter is called a “mustafti” (المُسْتَفْتِي). Muftis and scholars played important roles in carrying out the judicial function in the Islamic judiciary system, as they are considered assistants to the judge in the establishment of justice (Atar, 2020).

However, in Islamic Law, fatwa and qazā are different concepts. As mentioned earlier, a fatwa is the declaration of the ruling on a matter presented or asked by a mufti, while qazā is the adjudication of any dispute or case between parties according to the proper procedure. Therefore, the mustafti (the one asking for a fatwa) can accept the mufti’s answer or reject it and apply to the court. However, since the qadi (judge) has the authority over the community, he investigates the presented matter and rules according to how it is substantiated (Berki, 1962). In this respect, a fatwa consists of explaining and declaring the ruling of an issue from a religious perspective. Therefore, it is consultative and not legally binding. Qazā, like a fatwa, informs the Sharia ruling but differs in that it is binding. A fatwa covers all practical matters of Sharia, thus it is valid in both judicial matters and matters of worship, etc. Unlike a fatwa, qazā pertains only to judicial matters and is not applicable in matters related to worship and individual aspects. In brief, a mufti issues a fatwa according to what is said, while a qadi considers the existing evidence (Aslan, 1999).

The institution of fatwa is an important institution in Islam, established by the Prophet Muhammad. It provides solutions to new incidents and matters that arise with the change of time and place. The fatwa has two important functions: one is to apply the general rulings of religion to specific matters, and the other is to align new incidents with custom and public interest, expansion, and concession within the framework of principles and rules (Yörükân, 1952). Fatwas hold great importance because they represent the highest level of decisions made by the legal institution. Furthermore, fatwas reflect the social characteristics of their time, the qualities of the life, economic events, issues related to individuals and society, and demonstrate the applied law (Sarıcık, 2003).

2.5. The Theological Reasons That Led Ibn Kemal to Issue the Fatwa on Renewing Faith in His Fatwas

Ibn Kemal, in the position as Sheikh al-Islam, issued numerous fatwas. It is reported that he answered around a thousand questions daily, and in addition to humans, genie also approached him for fatwas. For this reason, he was given the title “Müftî’s-sakaleyn,” meaning the Mufti of humans and genie (Uğur, 1987). The term “faith” appears in Ibn Kemal’s fatwas within the concept of “renewal of faith” (tajdid al-iman). The topic of tajdid al-iman (الإيمان تجديد) requires discussion and research within the scope of Islamic beliefs. However, as a concept, tajdid al-iman is briefly used to mean “the renewal, refreshing, and restoration of the principles of faith” (Karaman, 2007).

When we examine Ibn Kemal’s fatwas, the reasons that led him to issue the fatwa on renewing faith (tajdid al-iman) are situations that violate the principles of faith and nullify faith. These are generally addressed under the heading “elfaz-ı kufr” (words of unbelief) (Kemalpaşazâde, t.y.). The concept of kufr (unbelief) is considered by theologians as the opposite of iman (faith) and is defined as “not affirming some or all of the things that the Prophet Muhammad reported as part of the necessities of religion (zarurat al-diniyya)” (Îcî, t.y.). The term “elfaz-ı kufr,” formed as an izafet construction with the word elfaz (الفاظ) meaning “words,” refers to “words that have the characteristic of denying the definitively known revelations brought by the Prophet Muhammad from Allah and the rulings that necessarily derive from them (zarurat al-diniyya)” (Topaloğlu and Çelebi, 2019).

Unbelief (kufr), like faith (iman), occurs in the heart and is an act of the heart. However, the actions of the heart have certain signs and indications. These are briefly verbal and practical indications. Therefore, words are considered the strongest indication of the reality of the belief in the heart. For example, explicit statements indicating that a person consents to disbelief or sees disbelief as permissible are considered by scholars as indications that provide evidence of that person’s disbelief (Furkan, 2010). Therefore, actions are taken into account, and if there is no situation like coercion, it is not necessary to ask the person performing the action, “Do you see this action you performed as permissible in your heart?” Because, in the principles of Islamic jurisprudence (usul al-fiqh), actions represent the words and behaviors that a person expresses to the external world (Dönmez, 1991).

Within the framework of these fundamental principles, Ibn Kemal stated, “Whoever utters a word that necessitates disbelief in doctrinal matters is undoubtedly declared an infidel” (Dalkıran, 2021), accepting the utterance of a word of disbelief as a verbal indication. It is possible to see

many examples of words that necessitate disbelief in his fatwas. In the issue, “If a word of disbelief that necessitates the renewal of faith and marriage (*teccid-i iman* and *teccid-i nikah*) occurs to Zayd, repentance and return to Islam are necessary,” he explicitly mentioned the necessity of renewing faith when a word of disbelief occurs. An example of such a word of disbelief is illustrated in the question, “If a Muslim Zayd says that Christians or Jews are better or more virtuous, what is legally required for Zayd as a Muslim?” Ibn Kemal answered this question by stating that “disbelief is necessary,” thus accepting such a statement as a word of disbelief (Kemal Paşa, t.y.; Humeyyis, 1999).

Ibn Kemal stated that those who belittle fatwas and do not act upon them are considered infidels, and he emphasized the necessity of renewing faith (*teccid-i iman*) for those who use expressions that belittle scholars. He also ruled that renewing faith is necessary for those who utter statements that see scholars as sources of corruption (Kemalpaşazâde t.y.), express contempt for the (religious) sciences studied by scholars, criticize the Sharia rulings established by scholars, and use words that express turning away from them (Kemalpaşazâde, t.y.). Ibn Kemal considered these types of expressions, for which he deemed renewing faith necessary, as words of disbelief (*elfaz-ı kufr*). Because harboring hostility, belittling, mocking, and using such expressions against Islamic scholars and Islamic sciences, solely because they convey the Islamic religion and the content discussed in scholarly gatherings is solely about Islam, are considered within the scope of words of disbelief (Humeyyis, 1999).

If a person says, “If I do such and such an object, my religion will be the religion of the infidels,” and he does what he said he would do, such a person still needs renewing faith (*teccid-i iman*). However, Ibn Kemal mentions that if the person who utters this statement is from the common people, renewing faith is not necessary (Kemalpaşazâde, t.y.). In our opinion, the reason why he did not consider *teccid-i iman* necessary for the common people is that he did not know the nature of this word. For someone to be declared as an infidel (*takfir*), it is necessary that the person intentionally and deliberately makes the statement or performs the action. The absence of intention and consciousness removes the obligation. Although the statement may outwardly express disbelief, unintentional and involuntary statements and actions do not constitute disbelief (Dugaym, 1998; Furkan, 2010). Ruling disbelief without considering such a condition may lead to unjustly deeming the blood of an innocent person permissible (Cibrîn, 1997).

Perhaps one of the most notable issues that require the renewal of faith (*teccid-i iman*) is the words spoken in moments of anger and their content. According to Ibn Kemal, if someone, in a state of anger, belittles an angel and says to their friend, “you are a soul taker” (Kemalpaşazâde,

t.y.) or “you resemble a soul taker” (Kemalpaşazâde, t.y.), the renewal of faith is necessary. Because belief in angels is one of the essential principles to be believed in the Quran (el-Bakara, 2/177) and harboring hostility towards angels is considered disbelief (el-Bakara, 2/98). In such a matter, Ibn Kemal did not accept the state of anger as a valid excuse.

In response to the question, “If Zayd curses Amr’s religion and faith with a vulgar word, what is required?” Ibn Kemal stated, “severe reprimand (ta’zîr-i beliğ) and renewal of faith are required” (Kemalpaşazâde, t.y.), indicating that cursing religion and faith are situations that violate faith. Allah Almighty addressed the believers in the Quran, saying, “O you who have believed, do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge” (el-En’âm, 6/108), expressing that insulting others’ beliefs and values considered sacred is not compatible with Islamic modesty and morality (Karaman et al. 2006). Even insulting others’ false religions is forbidden, and openly and intentionally mocking religion is considered disbelief, with such statements being classified as words of disbelief (elfaz-ı kufr) (Humeyyis, 1999). Furthermore, according to Ibn Kemal, if someone curses their own son, daughter, or mother with a vulgar expression, renewal of faith is also necessary in such a case (Kemalpaşazâde, t.y.).

According to Ibn Kemal, words that express insult, contempt, mockery, and contempt towards the Mushaf (written Quran), the Quran itself, prayer (Kemalpaşazâde, t.y.), and the call to prayer (Kemalpaşazâde, t.y.) necessitate the renewal of faith (teccid-i iman). For example, in response to the question, “If Zayd says to Amr, ‘the wickedness of such and such an infidel is better than your worship,’ what is required?” he answered, “severe reprimand, renewal of faith, and renewal of marriage are required” (Kemalpaşazâde, t.y.). Such a statement expresses insult and contempt for the worship performed by a Muslim. Ibn Kemal stated that in every situation where the renewal of faith is necessary, the renewal of marriage (teccid -i nikah) is also necessary (Kemalpaşazâde, t.y.). However, words of disbelief that do not express contempt (Kemalpaşazâde, t.y.) and are uttered inadvertently do not constitute disbelief, and the renewal of faith is not required (Kemalpaşazâde, t.y.). In addition, according to Ibn Kemal, if someone utters one of the words of disbelief, the rewards of their past deeds are nullified (Kemalpaşazâde, t.y.). If the word of disbelief is uttered by a man, his marriage is renewed only with his wife’s consent after he repents and returns to Islam (Kemalpaşazâde, t.y.). However, if it is uttered by a woman, she is compelled to renew her faith and then her marriage after she abandons the word of disbelief (Dalkıran, 2021).

According to Ibn Kemal, Islamic scholars have classified words of disbelief (elfaz-ı küfr) into three categories: those who are unanimously declared infidels (takfir), those whom some scholars declare infidels while others do not, and those whose words are feared to lead to disbelief.

Ibn Kemal also believes that those who utter words of denial, those who accept such words with approval, those who are accused of disbelief, and those who utter words that express denial and mockery about Allah's names, attributes, and actions are unanimously declared infidels. Words that mock and deny the Quran, prophets, and angels, and sentences that imply considering the forbidden (haram) as permissible and the permissible as forbidden (haram) also necessitate disbelief (Dalkıran, 2021). Since Islamic scholars unanimously agree that denying any of the essentials of religion (*zarurat al-diniyya*) necessitates disbelief (Dalkıran, 2019). This means the violation of faith and the loss of Islamic belief. The words of disbelief uttered by those who are unanimously declared infidels clearly disregard the principles of Islamic belief and are considered disbelief. According to Ibn Kemal, sentences that openly express disbelief and denial necessitate the renewal of faith (Kemalpaşazâde, t.y.) and those who utter such words are commanded to repent, renew their faith (*teccid-i iman*), and renew their marriage (*teccid-i nikah*) (Dalkıran, 2021).

It is clear that there is no consensus among scholars regarding those who are declared infidels by some and not by others, as well as those whose disbelief is feared. Therefore, the necessity of renewing faith (*teccid-i iman*) resulting from words and actions evaluated in both contexts cannot be solely attributed to theological reasons. Because if there were a theological basis, *takfir* (declaring someone an infidel) would be a matter of consensus in these two situations as well. Thus, it is more appropriate to seek the reasons for the rulings of disbelief and *teccid-i iman* given as a result of such fatwas in social, political, and economic factors. For example, during Ibn Kemal's time, some jurists considered the shariah-based transactions as a form of deceit, believing that it meant deceiving Allah and that the gain obtained through this method was also haram (forbidden). Ibn Kemal, however, issued a fatwa stating that those who say it is haram are infidels according to the Shariah, and they must renew their faith, and if they do not turn away from this belief, they should be executed (Öge, 2010). In another fatwa, he adopted the view that it is not haram for a person to consume cannabis to the extent that it does not harm their mental capacities. However, in another fatwa, he considered renewing faith necessary for those who deem the practice of turning around in *zikr* circles permissible with the intention of worship and by their own will (Eliaçık, 2020).

According to Mr. Dalkıran, Ibn Kemal acted comfortably on the issue of *takfir* (declaring someone an infidel) and considered words that were not deemed disbelief by Islamic scholars, but could lead to disbelief, as *kufr* (disbelief). This was due to his extreme sensitivity in Islamic beliefs. He also showed great sensitivity towards Shah Ismail and his followers, who aimed to establish a Shia-Rafidi state by imposing their beliefs within the Ottoman Empire (Dalkıran, 2021). As a result,

he issued his famous fatwa, stating that those who follow Shah Ismail and carry out his work should be killed, and that fighting them was more important than fighting infidels. This famous fatwa, given before the Battle of Chaldiran, was aimed at preparing the Sunni Ottoman society for both material and spiritual warfare against the Shia-Rafidi Turkmen (Dalkıran, 2021).

2.6. The Theological Reasons That Led Ebussuud Efendi to Issue the Fatwa on Renewing Faith in His Fatwas

Ebussuud Efendi's fatwas are divided into two groups. One group of fatwas is binding for all judges in the country. The other fatwas are his responses to religious questions asked as a mufti. The fatwas in the second group cover various fields. As a mufti, his fatwas related to all areas of Islamic law were compiled by his scribes and students in accordance with the systematics of classical fiqh books (Akgündüz, 1995).

The issues that necessitate the renewal of faith (*tecdid-i iman*) in Ebussuud Efendi's fatwas are generally the same as those in Ibn Kemal's fatwas. Words and actions that signify disbelief and denial, and sentences that express insult, contempt, and mockery about the principles of religion are the fundamental reasons that require the renewal of faith. In short, the main reason is the utterance of words considered as words of disbelief. This is because expressions considered as *elfaz-ı kufr* necessitate the renewal of faith (Demir and Günay, 2020).

For example, according to Ebussuud Efendi's fatwa, cursing religion (Düzdağ, 1972), faith, and divine religions necessitates the renewal of faith (*tecdid-i iman*) for the person who curses (Düzdağ, 1972). Similarly, if someone believes that the Torah and the Bible have not been distorted and exist as they were when they were first revealed, or accepts the correctness of the information in the Torah and the Bible in their distorted state, they need to repent with genuine repentance and renew their faith (*tecdid-i iman*) (Düzdağ, 1972). Ebussuud Efendi also holds the view that words expressing contempt for scholars necessitate the renewal of faith (Demir and Günay, 2020).

Ebussuud Efendi provided religious and legal solutions based on the issues a Muslim encounter most frequently in social life. In this context, topics related to marriage are frequently addressed. For instance, if someone says, "May the house of the person who advocates marriage be ruined," or if a wife says to her husband, "One day, I will utter a word of disbelief to be divorced from you," and intends to say such a word of disbelief, the renewal of faith (*tecdid-i iman*) is necessary (Demir and Günay, 2020). In his fatwas, examples can be found not only related to marriage and family life but also concerning every aspect of social life. For example, in response to the question, "If Zayd says to Amr, 'If such and such person and such and such person do not

prevent you, I will not prevent you either, and if I do, may I become an infidel,' and those persons do not prevent, but Zayd does, what is legally required for Zayd?" he issued the fatwa that "renewal of faith and marriage are necessary" (Demir and Günay, 2020).

We frequently see such examples in the fatwas of both Ibn Kemal and Ebussuud Efendi. In our opinion, the main reason for issuing a fatwa requiring the renewal of faith (*tecdid-i iman*) and marriage (*tecdid-i nikah*) for those who utter such expressions is to prevent people from speaking these kinds of words ignorantly and carelessly. The fatwa "What is required for a Muslim who, with affirmation and confession, does not know the meaning of the words 'affirmation by the heart and confession by the tongue' and when asked about faith and Islam, says 'I don't know?' 'Reprimand is necessary, and renewal of faith is required,' supports this (Demir and Günay, 2020). Ignorance is a barrier to *takfir* (declaring someone an infidel), and lack of knowledge is a valid excuse (*en-Nisâ*, 4/165). Therefore, a Muslim cannot be declared an infidel based on any word, action, or belief without eliminating doubts and presenting evidence (*Îd*, t.y.; Cibrîn, 1997; İbn Hazm, t.y.).

In another example, it is considered necessary for the people of a village to renew their faith (*tecdid-i iman*) and renew their marriage (*tecdid-i nikah*) if they collectively abandon prayer (Düzdağ, 1972). This does not align with the fundamental principles of the science of theology (*kelam*). Since a person who belongs to the *qibla* (Islam) community but acts contrary to truth and justice cannot be accused of disbelief according to the majority of theologians and jurists (*Îcî*, 1997). However, despite the establishment of a fundamental principle that the people of the *qibla* should not be declared infidels, it cannot be said that this principle is strictly obeyed. Due to the lack of obedience to this principle, not only Jews and Christians but also Mu'tazilites, Mujassimites, Rafidis, and Kharijites within the Islamic community were subjected to *takfir* (declaring someone an infidel) (*Îcî*, 1997).

Although in some matters, a fatwa requiring the renewal of faith (*tecdid-i iman*) was issued to those who uttered similar expressions to warn, frighten, or encourage the Muslim society of the time, not everyone for whom the renewal of faith was deemed necessary was evaluated as an infidel and subjected to *takfir* (declaring someone an infidel). This can be clearly seen in Ebussuud's fatwas. While only a fatwa requiring the renewal of faith was given for someone who hesitated to utter a word of disbelief contrary to Sharia (Demir and Günay, 2020), a fatwa was issued stating, "it is disbelief, and if they do not renew their faith and marriage, they should be killed" for the statement "the existence of possibilities is the essence of the Creator" (Demir and Günay, 2020). In the first matter, the concept of disbelief is not used for the person, while in the second one, the

person who uttered the statement is explicitly referred to as an infidel. It is possible to reproduce examples on this subject.

Although there are controversial subjects that led Ebussuud Efendi to issue the fatwa on renewing faith (*teccid-i iman*), expressions that deem something forbidden as permissible (Düzdağ, 1972), words that contradict the principles established by Islam regarding Allah and the prophets (Demir and Günay, 2020) and words that imply insult and contempt for Islamic Sharia fall under the scope of disbelief (*kufir*) and necessitate the renewal of faith (Demir and Günay, 2020). Since in the Quran, those who do not believe in Allah, His angels, His books, His messengers, and the Dooms Day (*en-Nisâ*, 4/136), those who do not judge by what Allah revealed (*el-Mâide*, 5/44) and those who deny the signs of Allah (*el-Ankebût*, 29/47) are named as infidels (*kafirs*) (Kılavuz, 1995).

Disbelief (*kufir*) in the form of denial can be in the form of not believing in the truths presented by the religion from the beginning, or it can be in the form of words and behaviors that require disbelief while believing, that is, while being a believer (Topaloğlu and Çelebi, 2019). According to Islamic scholars, the fundamental measure in this regard is the words and actions that Islam declares can only be said or done by infidels, that Muslims unanimously agreed can only belong to infidels, or that are considered impossible to reconcile with faith in Allah and His Messenger (Kârî, 2000).

3. Conclusion

Freedom of expression is one of the most fundamental human rights. However, it should be remembered that no humanity system can speak of absolute and unlimited freedom of expression. To speak of unlimited freedom, there would have to be no legal norms. Therefore, even the most liberal legal systems limit their freedom within certain frameworks, resulting in legal regulations. For example, just as the security of life, property, and honor is one of the most fundamental human rights, any situation that violates these rights is also forbidden and prevented. Of course, the same applies to those who believe in the Islamic religion. The Qur'an sets out the minimum of what a Muslim's words and behavior should be.

The verses in the Quran such as “O you who have believed, do not say ‘Ra’ina’ (look after us),” “Do not say about those who are killed in the way of Allah that they are dead,” and “Do not say ‘Allah is three in number’” clearly indicate which expressions Muslims should not use when speaking. In addition, the Quran mentions those who, after declaring themselves as Muslims, fall

into disbelief by uttering words of disbelief. Although disbelief (kufr), when considered the opposite of faith (iman), expresses an action and state of the heart, it is reflected externally through words and actions. For that reason, our earlier scholars attempted to identify which words expressed disbelief in their works titled “Elfaz-ı Kufr” (Words of Disbelief).

When we examine the fatwas of Ibn Kemal and Ebussuud Efendi, we see almost the same reasons and basic dynamics in issuing the fatwa for the renewal of faith (tajdid al-iman). From a theological perspective, the main reason that leads to issuing the fatwa for the renewal of faith is words and actions that violate faith and clearly reflect a state of disbelief (kufr). In the fatwas of both scholars, the theological measure in determining the words and actions that invalidate faith and require the renewal of faith is the denial of the principles within the scope of the essentials of religion (zarurat al-diniyya) reported by the Prophet Muhammad from Allah. In addition, words and actions that imply the denial of these principles, mockery, contempt, insult, and expressions of hostility are also accepted within this scope.

We noticed that some fatwas regarding the renewal of faith (tajdid al-iman) deviate from this fundamental measure. This is because while some fatwas express a definite and binding style/ruling, others indicate possibilities and probabilities. In addition, while it is explicitly stated that some expressions are “kufr” (disbelief) and therefore necessitate the renewal of faith, the term/ruling of “kufr” is not used for some expressions. This indicates that our scholars approached some issues with caution when issuing fatwas for the renewal of faith.

In addition to these reasons, social, political, economic, and cultural factors had also an effect on the fatwa for the renewal of faith (tajdid al-iman). For example, in some fatwas, the case that necessitates the renewal of faith is aimed at protecting the dignity of knowledge and scholars. In some fatwas, economic considerations are taken into account, while in others, the integrity of the family, which is the foundation of society, is being preserved. One of the most important aspects highlighted in fatwas that necessitate the renewal of faith is the sensitivity towards words and expressions that should not be used in family communication. This is intended to preserve the faith of family members. However, in our opinion, the main reason is to protect family unity.

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