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## Behçet Kemal Çağlar

26 TEM 2010

MADDE YAYINLANDIKTAN  
SONRA GELEK DOKÜMAN

### TUNCAY BÖLER



23 Temmuz 1908'de Erzincan'ın Tepecik köyünde doğan Behçet Kemal Çağlar, ilk ve orta öğrenimini Konya, Bolu ve Kayseri'de tamamladıktan sonra Kayseri Lisesinin son sınıfındayken girdiği sınavı kazanarak Zonguldak Yüksek Maden Mühendis Mektebine başlamış ve 1932'de buradan mezun olmuştur. Bir süre Belçika ve Fransa'da bulunmuş; halk edebiyatı ve gazetecilik incelemeleri yapmak üzere Atatürk tarafından İngiltere'ye gönderilmiştir. Erzincan milletvekili olarak 1941-1947 yılları arasında Mecliste yer alan Behçet Kemal Çağlar, milletvekilliğinden kendi isteğiyle çekilmiştir. 1960'da Türk Dil Kurumu Genel Yazmanlığı görevine seçilmiş, 1961'de Kurucu Meclis Üyesi olmuştur. TRT Yönetim Kurulu Başkanlığı da yapan Çağlar, 24 Ekim 1969'da vefat etmiştir.

#### Eserleri

*Dolmabahçe'den Anıtkabir'e (Anı), Dünyadan 40 Anıt, Dünyadan 40 Olay (Ansiklopedik İncelemeleri), Mütarekeden Sonrakiler Şiir Antolojisi, Atatürk Denizinden Damlalar, Türk Şiirinde Aşk. (Antolojileri), Namık Kemal, Hasan Ali Yücel (Biyografileri), Battal Gazi Destanı, Malazgirt Destanı (Yayımlanmadı.) (Destanları), Hür Mavilikte (Gezi), Attila, Timur ve Yıldırım Operası (Yayımlanmadı.) (Oyunları), Erciyes'tan Kopan Çığ, Burda Bir Kalp Çarpıyor, Âşık Ömer'den Destanlar Türküler, Atatürk Şiirleri, Kur'an-ı Kerim'den İlhamlar, Benden İçeri (Şiir Kitapları).*

#### Türk Dilindeki şiir ve yazıları

Çok yazmaktan -deyim yerindeyse- kendini alamayan şairlerden biri olan Behçet Kemal Çağlar'ın Türk Dilindeki 104 yazısının ilki *Battal Bizans Yolunda* adlı manzumedir. Çağlar'ın taş baskısı aslından manzum olarak ifade ettiği -nazma çektiği- *Battal Gazi Destanı*'ndan İstanbul'un fethini ilgilendiren bö-

697-702

legal and should be kept in place. Second, several of the monasteries and churches were built by communities of prisoners of war, taken from the Roman frontier and resettled in ethnoreligious enclaves in Baghdad. It seems likely that these deportees would be able to argue successfully that they should be permitted a place of worship, especially if they could make reference to a treaty of surrender that promised them such permission. Third, a few of the major rebuilding projects took place after places of worship were torn down by mobs or by the order of local rulers. Even though later legal theory seems to indicate that Christians should not be allowed to rebuild destroyed places of worship in Muslim cities, these painful situations may have created exceptions to whatever strict juristic arguments were employed in this period, whether due to royal compassion, Christian bribery, or a simple lack of juristic consensus or influence. Fourth, it is clear that Baghdadi Christians—especially the East Syrians—cultivated relationships with caliphs and other members of the royal court who would be able to help them evade any juristic obstacles to their projects. This strategy seems to have paid off in most instances, though it could also backfire, depending on the whims of those in power and the political skill of the Church leaders.

Finally, the general silence of the texts itself indicates an important fact about the regulations on church construction in early Islamic society: it was not considered extraordinarily noteworthy for a new church or monastery to be built. The silence of the sources points to the underdeveloped and flexible nature of *shari'a*—and of the so-called “Pact of Umar”—in Baghdad’s foundational period. In such a situation, the decisions of Muslim rulers were heavily impacted by their particular circumstances, personal ambitions, and character traits, and there was little of the established theoretical *shari'a* framework that would eventually be present in the background of every decision. Later writers such as al-Shābushtī seem at times to be reticent about describing the origins of the numerous monasteries and churches of Baghdad, perhaps because they knew that the majority of them were “recent constructions” and thus in danger from those who held to a strict view of the law. However, this situation should remind us that the complex legal code of *shari'a* is itself a “recent construction” in the sense that it developed historically after the rise of Islam and did not spring forth fully formed in the first/seventh century. The basics of Islamic legal theory had to be worked out through controversies and discussions that lasted several centuries, during which time events that would later be considered *shari'a* violations could more easily take place in certain circumstances, such as the construction of churches in Baghdad. Moreover, the view of *shari'a* as a rigid code whose strictures have always unfailingly controlled the lives of Christians in Islamic lands is also a “recent construction” in the sense that it is an inadequate, falsely constructed view of *shari'a* held by many modern scholars, politicians, and other Westerners. As the history of the churches of Baghdad shows, *shari'a*—especially in its formative period—has more often been a flexible space in which rulers and subjects negotiated solutions to the pressing problems of their immediate circumstances, without being overly bound by strict theoretical visions of law and society.

## Behçet Kemal Çağlar’s *Kur’ân-ı Kerîm’den İlhamlar* (Inspirations from the Holy Qur’ân): A Kemalist’s Personal, Poetic Response to the Qur’ân

D313

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### Abstract

Behçet Kemal Çağlar, 1908–1969, is the author of a commentary of the Qur’ân, *Kur’ân-ı Kerîm’den İlhamlar* (‘Inspirations from the Holy Qur’ân’), published in 1966. This work can be described as a poetic reflection on the Qur’ân. It does not adhere to rendering every line or verse, but instead insists on maintaining a rhythmic cadence and end-rhyme. Although it resembles a translation in some ways, Çağlar refuses to call his work a translation. This paper begins by introducing Çağlar and his text, a brief history of Turkish translations of the Qur’ân, then Çağlar’s approach is contrasted with the aims of translators of the Qur’ân. Çağlar’s text is studied in more detail, providing a sample of the Turkish text and a translation of it into English, focusing on Çağlar’s reflection on *Sûrat Taba*. Through this study, it becomes clear that as a result of his prioritizing the literary aspects of the Qur’ân in his reflection, Çağlar’s book has an advantage over literal translations of the Qur’ân and it can be useful for Qur’ân translation. At the same time, Çağlar’s book is a reflection of a desire to develop a Turkish Islam—a manifestation of Islam that came from Turkey, that reflected its language and culture and that was intelligible to its people.

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