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Turkey - 1922-2000 | France - 20th century

Tortoise (191124)

6

ISLAM IN THE WEST

Critical Concepts in Islamic Studies

Edited by
David Westerlund
and
Ingvar Svanberg

Volume I
Regions and History



 **Routledge**
Taylor & Francis Group
LONDON AND NEW YORK

2011

ISLAM AND MODERNITY IN TURKEY

Power, tradition and historicity in the European
provinces of the Muslim world

Brian Silverstein

Source: *Anthropological Quarterly*, 76:3 (2003), 497-517.

Dis-enchanting the Orient

In 1962 Michel Foucault delivered a paper entitled 'Le Désenchantment oriental' in Ankara, Turkey.¹ It seems Foucault never published the paper (and it does not appear in the posthumous collection of his works), but the theme announced by its title is symptomatic of a certain diagnosis of the status of the present. Désenchantement, the inexorable process whereby 'society' is constituted as a distinct object separate and following different laws and temporalities from the cosmic or 'religious,' is central to the series of effects attributed to the proliferation of the Enlightenment mode of knowledge as critique.² The connection between the 'Orient' and Enlightenment has recently been brought to the fore again in the context of Turkey by the elections of November 2002, in which the party that emerged victorious, brushing away the near totality of the country's political establishment in the process, was the Justice and Development Party (*Adalet ve Kalkınma*, or AK) Party. The party's acronym 'ak' also means 'white' or 'clean,' while its emblem is a light bulb, connoting enlightenment ('aydınlatma').³ The fact that this party is led by figures formerly associated with the Islamist 'National View' (*Milli Görüş*) movement and its repeatedly banned and reincarnated parties only serves to heighten the sense that 'Oriental disenchantment' is a field about which we are still quite a bit in the dark.

The AK Party finds itself in power at an extremely pivotal moment as the economy is haltingly emerging from its worst crisis since World War II; a U.S.-led war in neighboring Iraq has changed the regime there, after the Turkish parliament rejected U.S. troop movements through the country,

MADE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

31 Mart 2017

severe attacks on the Jews, especially in the smaller towns.

The situation of Tunisian Jewry was changed still further by the transfer to Tunis of the Palestinian Liberation Organization's headquarters in the aftermath of the Lebanese War in 1982 and of the bureau of the Arab League after the Camp David agreements. Tunisia became a center for anti-Jewish and anti-Israel propaganda. Other problems arose from the increase in Islamic fundamentalism precipitated by the impact of the Islamic Revolution in Iran on Muslims in Libya and Algeria.

In the first decade of the twenty-first century, fewer than fifteen hundred Jews remained in Tunisia, concentrated in Tunis and Jerba, with small communities in → Zarzis, Sfax, and Sousse. Most of Tunisian Jewry has emigrated to France or Israel.

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HAIM SAADOUN

Turin see → Italy

Turkish Republic

131124 (Turkiye)
aet-jacob m. landau

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18 Sebül 2017

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18 Şubat 2017

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ARA CELEN DOKÜMAN

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"Islamic Finance: General"

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KURU GELEN DOKÜMAN

*Religion, identity and politics: Germany and Turkey
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Türkiye

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18 Subat 2017

DİNLER TARİHİ DERNEĞİ VE
SELÇUK ÜNİVERSİTESİ
İLAHİYAT FAKÜLTESİ
İŞBİRLİĞİ İLE

CUMHURİYETİN 75. YILI
MÜNASEBETİYLE DİNLER TARİHİ
AÇISINDAN DİN VE DİN ANLAYIŞI
SEMPOZYUMU

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

17 Kasım 2016

20-21 KASIM 1998
KONYA

Türkiye
131124
Azerbaycan posetinde
02/2012
TÜRKİYE VE AZERBAJCAN'DA
RESMÎ DİN VE HALK DİNİ FENOMENOLOJİSİ

Yrd. Doç. Dr. Mustafa Ünal*

Giriş

Resmî din ve halk dini kavramları ülkemizde yapılan din çalışmalarında pek yaygın olmayan hususlardandır. Ancak bunun karşılığında halk inancı ve kitabî inanç deyimleri yaygın olarak kullanılmaktadır.

İslamî anlayışa göre “resmî İslam”, Müslümanlarca kesin doğru olarak inanılan vahye ve Hz. Peygamberin sünnetine uygun düşen inanç ve uygulamalardır. Ancak, bu iki temel kaynak içinde, hakkında hüküm bulunmayan konuların, “ulema” ya da “müctehid” tarafından tartışıldıktan sonra “şer’îdir” fetvası verilen inanç ve uygulamalar (*icma*) da “resmî” sıfatı ile değerlendirilebilir. Bu noktada, *Hulefa-i raşidin* döneminden sonra İslam devletlerinde ortaya çıkan farklı görüş ve uygulamaları “Şer’î”, “İslamî” ve “Dini” gibi mühürlerle resmîleşiren halifelerin uygulamaları, daha fazla siyasî, askerî ve otorite özelliği taşımasından dolayı, biz tür konuları göz ardı edeceğimizi belirtmemizde yarar görüyoruz (ilgili örnekler, doğudan batıya bütün İslam imparatorluklarında bol bol görüldür).¹ Bütün bunlara karşılık, Kur’an ve hadislerde bahsedilmeyen ve ulema tarafından hakkında “şer’îdir” hükmü verilmeyen inanç ve uygulamalar “cahil” olarak kabul edilmektedir.

Genel anlamda halk dini, temel çerçevesini kitabî din ile oluşturarak sınırlarını ulusun veya kültürel bölgenin kökleşmiş olduğu, halkın uzun tarihi süreç içerisinde meydana getirdiği dinî ortamına kadar dayanan inanç ve uygulamalardır. Resmî din ise, bütün emir ve yasakların tanrı veya tanrılara ya da din kurucusuna dayanan kurallardır.²

Resmî ve halk dini deyimleri her ne kadar ruh bilimi açısından, kişi ile ilgili gibi görünüyorsa da, toplumsala dönüşmesinden dolayı da ilahiyat, folklor ve etnoloji ile de ilgilidir. Biz burada, söz konusu edilen bütün disiplinlerin kurallarına göre konuyu ele almaya çalışacağız. Resmî din deyimini ile devletler tarihinde değişik

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¹ Aslında siyasî, dini ve ideolojik baskaldırı veya dayanışma açısından İslamın kendisi halk dini olup toplumun içerisinde (örneğin, Sünnî-Şii, Emevi-Abbasi sürtüşmeleri, Cihat olgusu).

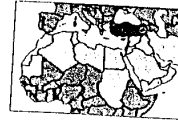
² P. H. Vriehof, *Official and Popular Religion, Analysis of Theme for Religious Studies*, New York, 1979, s.1.

OPERATION WORLD



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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

Türkiye (191124)

TURKEY 541

Turkey
(Republic of Turkey)

November
3-5

Middle East

19 Kasım 2016

Area 780,000 sq.km. The country straddles two continents - 3% in Europe (Thrace), 97% in Asia (Anatolia) - and controls the Bosphorus and the Dardanelles, the vital sea links between the Black Sea and Mediterranean. Its strategic position has made the area of prime importance through history.

Population	Ann. Gr.	Density
1990 55,616,000	2.0 %	71/sq.km
1995 61,151,000	1.9 %	78/sq.km

Peoples: There has been continued pressure on the ethnic minorities to conform to Turkish culture. Ethnic populations are therefore hard to tabulate.

Turks 76.1-81.1%. A Central Asian people that conquered and largely absorbed the indigenous peoples of the land from the eleventh century onward. The Turks are ethnically diverse, but culturally fairly homogeneous. Distinctive sub-groups: Azeri 530,000 in the east, Crimean Tatar 400,000, Yörük 320,000 on the west coast.

Kurds 14-19%. (The Kurds claim 21-25%). An Indo-Iranian people in southeast Anatolia, probably related to the ancient Medes. Many Kurds use Turkish as their primary language. Main language groups: Kurmanji 5,000,000; Kirmanjki 1,500,000; Dimli (Zaza) 1,000,000.

Arabs 1.6% in South Anatolia adjoining Syria.

Muslim minorities 1.8%. Gypsy (Turkish, Arjila, Domari) 355,000; Kabardian (Circassian) 202,000; Adyghe 130,000; Laz 92,000; Pomak Bulgarian 70,000; Albanian 65,000; Bosnian 50,000; Abkhazian 35,000.

Refugees 1.3%. Iranians 500,000; Bulgarian Turks 200,000; Central Asians 50,000.

Non-Muslim minorities 0.2%. Armenian 45,000; Jews 20,000; Assyrian 10,000; Greek 4,000. Rapid decline through emigration. Note religious graph. There were 1,750,000 Armenians and 1,500,000 Greeks in Turkey in 1900.

Literacy 76%. **Official language:** Turkish. **All languages** 35. **Languages with Scriptures:** 6Bi 4NT 13por.

Capital: Ankara 2,560,000. Other major cities: Istanbul (Constantinople) 7,200,000; Izmir (Smyrna) 1,757,000; Adana 916,000; Bursa 835,000. **Urbanization** 45%. Rapid growth of cities.

Economy: Tourism, agriculture and industry are all important to the economy; rapid development in '80s. It is self-sufficient in agriculture. Remittances from the 2.5 million Turks working in Western Europe are a significant source of foreign exchange.

The collapse of the USSR in 1990 and Turkey's subsequent cultural and economic ties with Central Asian Turkic republics (Azerbaijan, Kazakhstan, Kyrgyzstan, Turkmenistan, Uzbekistan) are of deep future significance. Turkey is, at the same time, one of Europe's poorer nations and the richest and most developed of the six Turkic nations of Central Asia. Unemployment est 20%. Foreign debt/person \$611. Income/person \$1,360 (6.2% of USA).

Politics: The Turkish Ottoman Empire once stretched across North Africa, Arabia, Western Asia and Southeast Europe. Its demise and final fragmentation in World War I led to revolution and the formation of a republic in 1923. Periods of social disorder and military rule led to a return to a democratic government in 1983, but with the military still retaining considerable influence. Turkey is a member of NATO, but is in dispute with fellow NATO member, Greece, for long-standing historic reasons and over territorial rights in the Aegean Sea and the division of Cyprus. Suppression of the large Kurdish minority has been moderated, but an intensifying guerrilla war fought by a Marxist Kurdish liberation movement since 1985 has disrupted life in the east of Anatolia. Turkey's cultural links with Central Asia and proximity to conflicts in Iraq and the Balkans have enhanced Turkey's strategic importance.

Religion: Turkey's Ottoman Empire was for centuries the guardian of all the holy places of Islam and its chief protagonist. Since the sweeping reforms of the 1920s Turkey has officially been a secular state. In recent years Islam has become a more important political factor, making the lot of non-Muslim minorities more difficult despite the constitutional guarantee of religious freedom.

Muslim 99.8%. Sunni Muslims 83%. Alevi Shi'a 14% predominantly among Zaza Kurds. Shi'a 2% among Azeri and Iranians. There are also Yezidis among the Kurds.

Jews 0.04%.

Christian 0.2%. Rapid decline. Almost entirely confined to national and foreign minorities. **Growth** -6.5%.

Protestant 0.02%. **Growth** 0.8%.

Church	Cong	Members	Affiliated
Foreign Protestants	32	3,500	10,000
Minority Indig Groups	17	950	1,700
All other (2)	4	520	864
Denominations (4)	53	4,970	12,584
Evangelicals 0.01% of pop		1,700	3,500
Christian expatriates approx. 350 (1:160,000 people)			

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29 Kasım 2016